



MARCH 1948

# World Outlook



INDIAN PRINCESSES OF  
OKLAHOMA

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# Inspirational Reading from these beautiful anthologies

## RAINBOWS

compiled by George W. Humphreys

RAINBOWS is a book of hope. It brings together in convenient arrangement inspirational passages, prayers, expressions of love and faith that are a constant source of cheer and encouragement.

Here are represented the world's greatest Christian writers, and also many lesser known ones who have contributed abundantly to the inspirational thought of the ages. And many of the world's foremost preachers are here with abiding messages of faith and hope—Phillips Brooks, Henry Sloane Coffin, Arthur Gossip, Joseph Fort Newton, Harry E. Fosdick, Paul Scherer, William L. Stidger, Leslie D. Weatherhead, and others.

The quotations are arranged under major subjects, including Faith, Peace, Comradeship, Sympathy, Victory, Prayers, Gratitude, Service, Immortal-

ity, Motherhood, Kindness, and many others. Beautiful illustrative designs introduce each topic.

The format of RAINBOWS is beautiful indeed. The page size is large—8x10¾ inches—and the type and paper used do full justice to such a distinguished book. Title is stamped on the blue embossed imitation leather covers in silver-embossed letters. Preachers, church workers, and all Christian leaders will treasure this beautiful anthology. It's equally an aid to private meditation and to the comforting of others. (CS) .....\$3.50

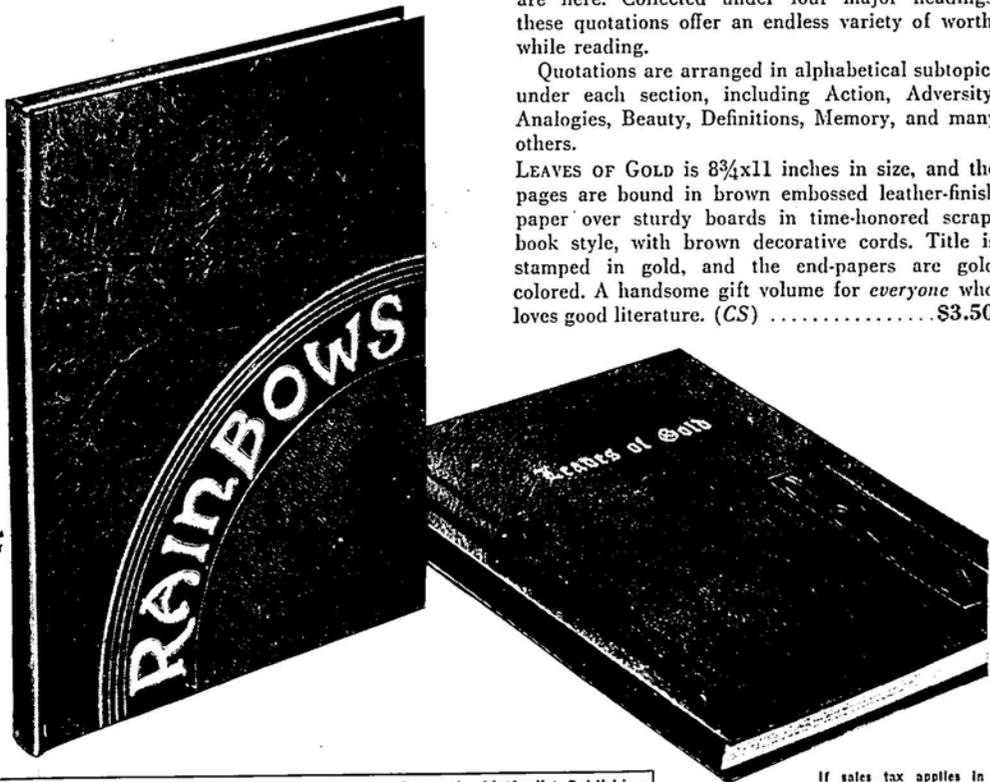
## LEAVES OF GOLD

compiled by Clyde F. Lytle

The anthology of memorable phrases, verses, and prose contains quotations from the world's great literary masters both ancient and modern. Tolstoy, Hawthorne, Lincoln, Ruskin, Hugo, Plutarch, Bunyan, Carlyle, Plato, Ibsen—these and hundreds more are here. Collected under four major headings, these quotations offer an endless variety of worthwhile reading.

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# LETTERS

The editors are pleased to present our readers with this interesting and unusual letter from an English friend of American Methodism, Mrs. Alice R. Binstead, who visited in the United States during the winter of 1946-47. This letter was written especially for *WORLD OUTLOOK*.

## "Better Than We Expected"

• If you should ask us here in England "What sort of a Christmas did you have?" I think most of the grown-ups would tell you "Much better than we expected!", and the children would chorus, "Jolly fine."

I suppose most housewives approached Christmas time with fears and misgivings. With rations so strict, and stocks so limited, how could one make Christmas cheer? We did get a little extra on our Ration Books—a pound and half of sugar each, twelve cents' worth of extra meat (making 36 cents' per person for Christmas week), and four ounces of extra candies. There was more fruit about than two years ago, and oranges and mandarins were fairly plentiful. The generosity of overseas friends brought welcome parcels into many homes. Many Methodist ministers received parcels from the Australian Methodist Conference, and a stream of good things came from America.

I think that in the majority of homes, austerity was forgotten for the time being, and the traditional plum puddings and cakes and mince pies were produced by triumphant mothers—though maybe they were of less rich consistency than of yore.

Some of the usual Christmas customs couldn't be carried out this year. For example, in the Rhondda Valley (the famous coal mining area), the children always expect the fruiterers to give them oranges on Christmas Eve, but this time there was no spare stock. The shops made as brave a show as possible, and although we couldn't buy lots of the things we wanted, it was good to see a few decorations about once more.

Christmas shopping was apt to be surprising in another way. We are still very short of electricity, and if the day is extra cold, or if the demands of industry are unusually great, the Electricity Board cuts off supplies for a short time. This has happened just about tea time, and one day, just as I had entered a restaurant, every light in the city suddenly went out. The waitresses quickly brought a lighted night-light in a saucer to each table, and we went on having tea in a really "dim, religious light."

There has been quite a stir in our town over the toy balloons that went to France. One large store presented each child customer with a small gas-filled balloon. Later, a letter appeared in our local newspaper from a gentleman in France who said he had found in his garden one of these balloons bearing the name of our store. You would be surprised at how many of our children are sure that it was their balloon—they saw it go off to France when they accidentally let go the string!

There were more Christmas cards sent, and there was a much heavier mail than for several years. My own mail must have made

quite a considerable demand on the postmen. It was lovely to hear from so many friends in America!

We did not receive the usual visit from the postman on Boxing Day (Dec. 26th). For the first time, he was forbidden to call and ask for a Christmas Box!

Last year I spent Christmas in California, and one of my most vivid impressions was of the lighted Christmas trees in every house, and the numbers of beautifully illuminated ones in the streets and parks. Very few people here have been able to have lights on their trees—or have even been able to get trees. Yet the Christmas tree has played a significant part. The giant tree which came from Norway as a present to the children of London, and which has been set up in Trafalgar Square has really been a symbol of international friendship and good will to many. In our own Methodist church we had a lighted tree, and an illuminated star for the first time.

Carols are always associated with the British Christmas. Indeed, for months past we have suffered tuneless renderings of "Good King Wenceslas" and "While Shepherds Watched" by small boys who, after about two lines of song, bang on the door-knocker and demand pennies! But real carol-parties have been fewer this year. I did not hear much singing in the streets, but on Christmas day, the familiar Salvation Army Band came round as usual and played the Christmas hymns and anthems excellently.

Most of the churches had some kind of special service on the Sunday preceding Christmas day. In my own church, the choir took complete charge and rendered a beautiful service of carols interspersed with readings from Scripture and the poets.

One celebration to which I always look forward is listening in on the afternoon of Christmas Eve to the famous Festival of Nine Lessons and Carols which is broadcast by the choir of King's College, Cambridge. The Lessons which unfold the story of the Incarnation are read by members of the College—ranging from the youngest choir boy to the Provost. The carols are sung with a perfection that one rarely hears elsewhere.

Of course in former years, the Methodist churches were the scene of numerous Christmas socials and parties. Every church organization used to have some special gathering. But rations and austerity have made church catering an almost insuperable problem, so quite a lot of these events have had to be suspended for the time being. But we were able to have an "Old Folks' Party" at the Loudoun Square Coloured Mission where I work. We entertained them with a cinema show and music, and an attractive tea in a prettily-decorated room. Each guest received presents on leaving; the ladies were delighted to have a cup and saucer each—a real treasure in these days; the men had cigars, and everyone had "a can of something from Australia" (through the Australian Methodists). I think most churches have tried to do something for their older people and for the children.

In most Methodist churches, a Watch Night service was held during the last hour of 1947, and today, the first Sunday in the New Year, every Methodist Church has observed the special Covenant Service instituted by John Wesley. In a very solemn act of re-dedication, we have prayed God's forgiveness that "so little of His Love has reached others through us" and have "freely and

heartily yielded all things to His pleasure and disposal."

If we really face 1948 in this spirit, surely it can be a grand year for our beloved church.

MRS. ALICE R. BINSTED  
37 Penhill Road, Cardiff, Wales, England

## The Cleveland Conference

• The Cleveland Conference was full of inspiration, information and fellowship. It could not be otherwise with such leaders as were present. And don't forget the delegates who went to Oslo! Also the inspiring pageant, *The Mighty Dream*.

The final prayer had been given and the thousands of delegates had started their rush to make trains and buses when we heard Mr. Hoover Rupert make this statement—to a group of missionaries: "You know, the missionaries and nationals have added a flavor to this conference that has meant much to everyone." It was indeed a thrilling experience to see young people by the hundreds asking questions of the missionaries and nationals, getting autographs and picking up all the literature they could carry. They will have a much keener interest in the missionary program of our church from now on.

The majority of young people when asked which group they enjoyed most, almost to a man said—"The Council of Bishops." Perhaps the next most popular groups were *Religious Drama* and *Learning Folk Games*.

Some of the comments heard from adults and young people were: "I'll never get over this conference. In fact, I don't want to."

"It was a wonderful conference and I surely am grateful for the privilege of attending the Cleveland Conference."

"I never expect to attend another such conference but I will never forget this one."

One and all agreed that they wanted to share the inspiration and information with others, and to live a better Christian life as a result of this conference.

MARTHA STEWART  
W.D.C.S., Rural Worker, Jacksonville, Texas

## Open House in El Paso

• Open House was observed on the tenth anniversary of the opening of the Newark Hospital building, and the first baby born there was the guest of honor, although all children born there during the first year were invited, and they shared the honors with Margarita. Three pairs of twins were in this group of Charter Members of the Children's Guild, which was organized that day with twenty-eight members enrolling.

More than five hundred people visited the institution during the day.

Newark Hospital, El Paso, Texas

## THE EASTER STORY

By LUCILE MCGREGOR CAMPBELL

Pilate spoke to the Roman guard:  
"Go make his tomb as safe as you can.  
Ye have a watch, be on your way.  
This man is dead. And though he spoke,  
In three days' time, of rising, yet  
That was while he lived.  
Death's prison bars are strong."

The tomb was guarded; but in time  
The angel came, and effortlessly  
Rolled away the heavy stone.  
The seal laid down in guilt and fear  
Was broken; and  
Triumphant, Christ arose.

**Leaflets Help**

● For years, our Church paid two thousand dollars for World Service. Every Sunday, I have had pamphlets distributed as our people went out of the church. Last year, we paid five thousand, one hundred twenty-four dollars for World Service, and hope to repeat. Those leaflets help!

JOHN PAUL TYLER

Petersburg, Va.

**Portuguese Book**

● Back in 1947, there was an article in WORLD OUTLOOK on "Campos of Brazil" which mentioned a book called "Why I left the Roman Catholic Church." Where can it be obtained?

MRS. FREEMAN LOTT

Goliad, Texas

(It has never been translated from the Portuguese.—Ed.)

**From Texas**

● I am writing to commend your article "Christ's Mission, Inc.," which appeared in the October number, 1947. We need more articles like that. It is the truth that sets men free. Give us more of it.

While you are publishing in pamphlet form your October article, "Christ's Mission, Inc.," why not include "Religious Liberty in Mexico" in the January issue? The two would go well together and would release a lot of information that is needed in this country to combat the attempt of the Catholic church to secure government support of parochial schools.

I call your attention to the error in "Cow-boy Camp Meeting" where the Perkins School of Theology is referred to as being located in Austin. It is a part of our great Southern Methodist University at Dallas.

You are giving us a great missionary journal in WORLD OUTLOOK and we are proud of it.

C. N. MORTON

Mexia, Texas

**Miss Robinson Visits China**

● I arrived in Shanghai on October 19, and after several days of rushing about on business I flew to Foochow—my first trip by air. In a short time we were at Hwa Nan College . . . I found that I was scheduled to go that same afternoon to Nanping. With Bishop and Mrs. Lacy, and Bishop Kaung, I boarded a small river launch at five in the afternoon for our trip up the Min River. I think that I have never before had the experience of seeing so much beauty at one time. On either side were layers of mountains, covered with bamboo, camphor, banyan and banana trees.

On the second afternoon, we arrived at Nanping, where we were met by a large group of pastors, teachers, doctors and nurses. We climbed the 262 stone steps leading to the mission compound—and from that time on, we were climbing up and down hills!

LOUISE ROBINSON

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

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COVER: Indian Princesses of Oklahoma  
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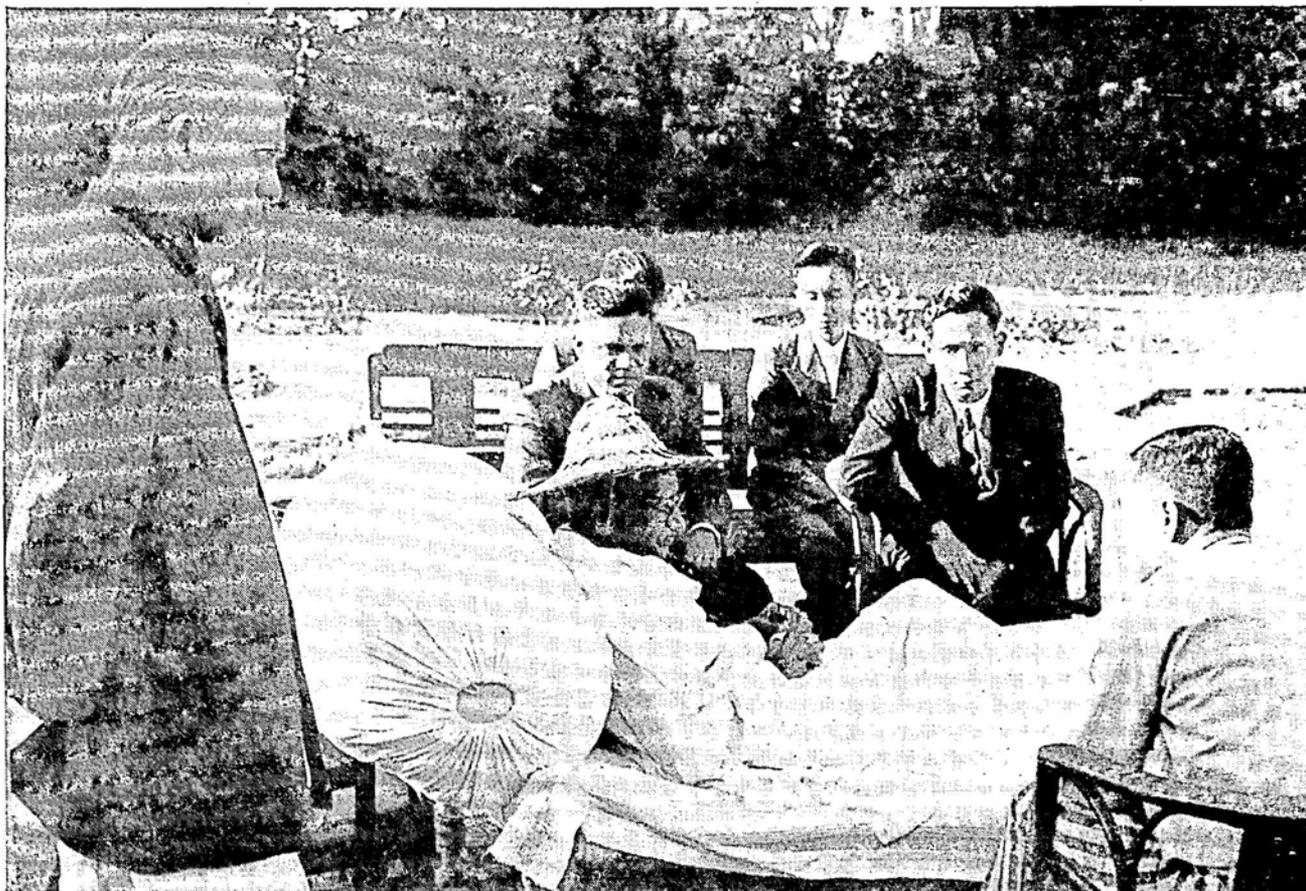
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Photo, British Combine

*Mahatma Gandhi, shortly before his death, talks to the Burmese ministers who have just presented him with a Burmese hat. Thakin Nu, Burmese prime minister, is on extreme right. Mr. Nehru is at the left.*

*Gandhi's death is a loss to all the Far Eastern countries newly coming into independence.*

# INDIA TODAY

*by Dorothy McConnell*

IT'S HARD TO KNOW WHAT IS GOING ON in the world when one is away from home. For one thing, you do not know how to find, and to appraise, news in another country's papers. For another, whatever part of the world you are in is so absorbed in some struggle of its own that news of other countries is crowded out.

We were in Cairo just before we left for India. Egypt was having so much excitement of its own that a brief paragraph reporting religious flare-ups in India seemed to cover the situation. We flew to India with the expectation of carrying through our visits to missions with little or no difficulty.

Our first jolt came on the lap of

the journey between Karachi and Calcutta. We flew low because of weather conditions. At first, we thought that the village we were passing over had had an unfortunate fire. Then we thought it strange that the next village should have the same sort of disaster. It took us some minutes and a third burning village before we realized that we were looking down on the fires of a land in turmoil.

When we reached Calcutta late in the day, the streets were quiet. Curfew had been declared. We were prepared by that time. But still things did not seem very bad. We were told that Calcutta had so recovered from its first disorders as to encourage Mr. Gandhi to break the fast of penance

he had imposed upon himself for his people. It was announced in the evening papers that he would speak the next day in the MAIDAN, the public park in Calcutta, and I resolved to "cover" the speech.

It was the time of the monsoons. Great rains would come pouring suddenly out of the sky, and as suddenly stop. On the day of the Gandhi speech, we watched the skies anxiously. It seemed clear, hot but clear.

We strolled over to the meeting place to see the preparations. Others had had the same idea. Small boys, and indeed grown men, sat in the trees overlooking the platform, thick as the crows they had displaced. Indian flags fluttered and loud speakers were be-

ing set up in the park. Tarpaulin was laid over the ground turned into mud by the last rain. Vendors of betel nut and chiclets set out their wares. We breathed easily. The holiday air was not suggestive of trouble. When the policemen arrived with their holsters empty of guns, we felt that India had learned new methods of handling trouble and in spite of the burning villages, peace was ahead.

We were among those who ran for shelter when the rains came. Mr. Gandhi, frail from his fast, mounted the platform, however, in spite of the rain. His voice was so low that the loud speakers could not catch it; but by nightfall, everyone in Calcutta knew what he had said.

He urged unity between Moslems and Hindus. He talked of the utter senselessness of bloodshed between sons of the same motherland. He appealed to women and youth to help keep peace through peace patrols. He warned gravely that if disorder started in the city again he would resume his fast of penance for his people—this time to the death.

That night Calcutta was a sober city, but there was no feeling of tension. Peace patrols went about on the streets. Newsboys shouted the achievement of peace. Spokesmen of the people announced that Mr. Gandhi had accomplished the greatest task of his whole career—that of bringing peace to a torn and divided land.

The next day we went to Delhi.

It is hard to describe a city in a state of hysteria. The situation became apparent only by degrees. We arrived in a silent airport. There were no friends to meet us. We were asked not to step outside. Attendants hurried up and down with preoccupied faces. Beyond the fence we saw a lorry convoy, the lorries packed with Muslim men, women and children. Although there were many people, they were all quiet. It made a quick rifle shot sound louder than it would ordinarily sound.

After a time, a bus driver agreed to take us to the city. It was a bright warm day with hardly a cloud in the sky despite the monsoons. We drove out on the hard, glistening road toward the city. No one was on the road. Once we passed an overturned car and once a truck full of soldiers who, amazingly enough, had their guns trained on us.

When we came to our stopping place, we saw that the street corner was covered with glass and debris where a shop, owned by a man of the wrong name, had been wrecked.

You could chart the rising hysteria even in the quiet city as surely as a nurse could chart the temperature of a fever patient. The voice of Mr. Gandhi and the crowd in the MAIDAN seemed very far away.

For several days murder and arson were the ordinary events in Delhi. I think the silence impressed me most during those days. Even the noise of a mob rushing along the street seemed to be against a background of silence. The calls of the Sikh police to each other stood out as sharp and distinct as the rifle shots that we could hear day and night.

We went to visit our friends under special permit and with the protection of a gunman. Little by little tales of incredible heroism began to trickle to us. Bishop Pickett and Mr. Bisby of our Methodist Board had gone into a besieged section of the city, dressed in their clerical garb, and had rescued a Mohammedan. Men, and women too, had smuggled their Mohammedan servants to safety. A social worker, Miss Lucke, who was employed under the Y. W. C. A., went out with her students to the refugee camps to collect vital statistics. Another Y. W. C. A. worker, discovering that many refugees had no pots in which to carry water, carried water jugs to them. Mrs. John Mathai, a leading Christian woman, called together the voluntary agencies of the city to co-ordinate relief. Cabinet members of a country only three weeks old met night and day arranging for transportation of populations which numbered over a million.

In a few weeks a new nation was faced with the task of exchanging a greater number of people than were exchanged from Turkey to Greece in a year after the first world war. That earlier exchange, the only comparable exchange in history, was effected through the League of Nations with all the money that the League could muster, put at the disposal of those responsible for the exchange. This present exchange had to be carried out by a nation poor in money, in transportation, in food supplies and new in leadership. Furthermore, capable as

many of the leaders were (and I may say that numbered among persons in power were some of the finest types of leaders to be found anywhere) they were attempting to move peoples who were illiterate and ignorant of the politics behind the move. They only knew that the villages which had been their family homes for generations must be abandoned and they go forth to strange lands. Old religious antagonisms, deeper than anyone suspected (least of all the leaders who had agitated for partition), sprang to life. In the swift rages, caused by bewilderment, grief and uncertainty about the future, men and women and children lost their lives and are still losing them. Someone has estimated that in the first six weeks of independence the deaths in India were greater than the deaths sustained by all the American military in the second world war.

The young people who looked forward so eagerly to the new India were deeply ashamed of the carnage. One of them said to us:

"My head is bowed in shame."

They took it personally. But, actually, they did not talk about the terror as much as they did about the development of the Indian government.

What many people forget is that Mr. Gandhi, old man as he was, had a tremendous effect on the thinking of youth. When he talked about the simplicity of the future government—how governors were to be accessible to their people as servants and elder brothers in one—the young people took it very seriously. They even referred to the future residence of the governor as the government hut. When governors were elected and moved into the governors' mansions left behind by the British, there was a very real disillusionment. On one day when many were killed in riots the young people were discussing most seriously, not the riots but a cartoon of a regal residence with a caption beneath—a sarcastic caption—which said: "The government hut?" They shook their heads as the tension mounted in the city.

"They have forgotten the Mahatma," they said. "Here in this city, where the government is, he could fast to death. The new militaristic spirit is dominant."

Some weeks later, as the killings

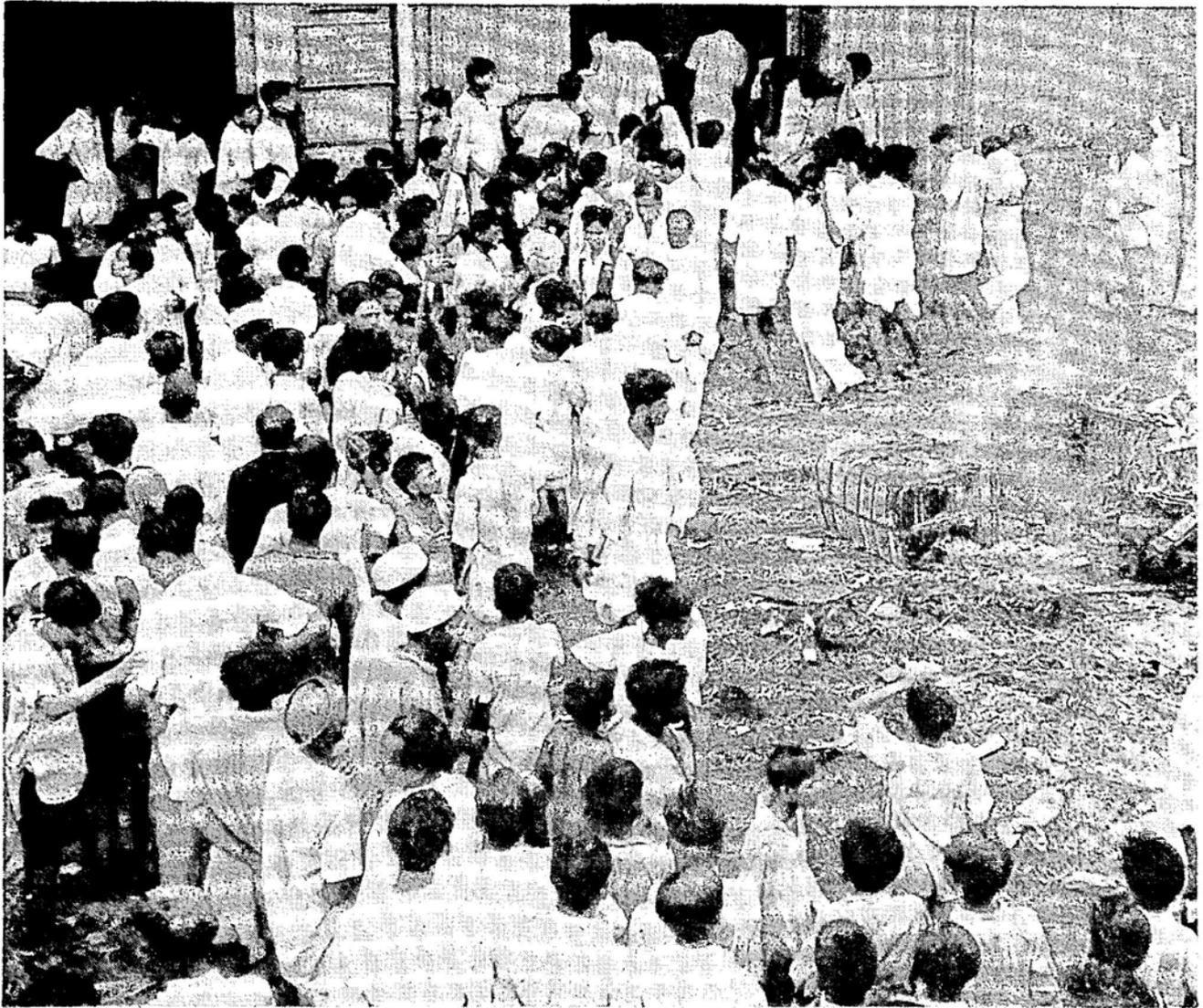


Photo from Three Lions

*Stores are looted in the midst of trouble.*

continued, Mr. Gandhi, this time in Delhi, started another fast. He fasted for three main objectives—no border war, a cessation of Moslem-Hindu riots, and a guarantee to Moslems within India of religious liberty and economic freedom to make a living.

The story is well known. At first, there was little attention paid to the fast. A few persons gathered around the house—that was all. But as the hours went on, more came. A few militaristic-minded cried out "Let him die!" and the crowd turned on them. Moslems and Hindus said: "Gandhi must not die!" until the mass feeling could not be denied.

Such was the spiritual force of the man that the two groups came together, agreed to the demands, and Mr. Gandhi called off his fast.

Just as the agitators for partition had underestimated the extent of religious antagonism, so the agitators for military force underestimated Mr. Gandhi's strength. When they realized it he was killed.

Mr. Gandhi was the most potent force for reconciliation between the two warring groups in India. Now that that force has been removed, another must come into play if there is to be reconciliation at all. There is one group above all others, to my mind, especially fitted for the task. That is the Christian church.

The Christian church has held apart, somewhat, in the past from the political problems of the Indian community. It is now just beginning to realize what its role can be. But it needs training and not of any super-

ficial type either. It cannot use the technique of a Gandhi. It must understand the significance of the belief in brotherly love that is simple in expression and it must know how to show that love in service. Such service demands training—the best training theologically and socially. The Christian church in the United States must help pay for the beginning of that training—that is if the work is to have any effect on the community at all.

I have seen disasters in my own country. I have seen floods sweep away homes and fires destroy towns. Flood controls have been established and fire prevention installed. But the first call that goes out in times of disaster is the call of human service to men and women. The Christian church is best able to hear that call.



*The Rev. and Mrs. Hu Bo Mi. Note Mrs. Hu's bound feet. He was an influential preacher for thirty years and their daughter was the first Chinese baby girl to be baptized by the Methodists in Foochow.*

# HU BO MI

## *Preacher of China*

by Hu Si Guong

● *The centennial of Methodist beginnings in China has brought out many interesting stories of the early days. This one concerns*

*the conversion of Hu Bo Mi, and is told for us by his grandson, Hu Si Guong, of Foochow.*

IN THE FALL OF THE YEAR 1856, SOME- where along the road between Yen- ping and Foochow, in China, an officer of the defeated army of the Fukien Provincial government trudged wearily toward Foochow. He was in great despair, and occasionally he murmured to himself, "Where can I go now?" His uniform was incomplete, and when he entered his own house his wife (my grandmother) hardly recognized him because he looked like a tramp. After staring at him for a few seconds she cried, "Is it you? how is it?" (Chinese husbands and wives do not call each other by names, the less by the emotional expressions "my darling" or "my dear".) My grandfather answered, "Let us be at ease over my return. I shall tell you all after a few minutes."

When he had washed and dressed he said, "As you will remember, I and my five hundred soldiers were dispatched to the upper districts of Fukien. We were stationed at a place near Yen-ping, and we quartered our men in a large temple, taking the temple and the adjoining houses for our camp. The Taiping rebels came upon us suddenly and we were surprised. In our confusion and despair each one of us did his best to save his life.

"When I rushed out of the temple I met our friend Mr. Cui, the secretary and writer of the army. He is not a native of Fukien and he could not speak our dialect. What could he do if he were left alone? So I led him to escape. My help did not save him because on coming to a six-foot bank on the hillside I jumped briskly to the top, while he, weighed down by his fleshy body, lagged behind and was stabbed to death at the foot of the bank. At his loud cry of agony I looked back and saw him throw up his arms, crying pitifully while the swords stuck out from his body.

"That was the end of our friend Mr. Cui. What a tragedy! I remember he told me that his mother was still living and he had a wife and three children. Poor souls, they know nothing of his death; they are expecting him to return home before long. I think he is still lying there dead and uncovered, left to the hawks. I now see that the god we worship is unable to do us good. I made a vow to our village god before I went away that if I could win the battle I would show my thanks

with a theater performance for three days. My vow and my sacrifice are fruitless, and it is very true, as the foreigners say, these wooden idols are only lifeless clay and wood. It is useless to believe in them."

From that time on my grandfather had no faith in idols but at the same time he did not know what to believe. He became forlorn and pessimistic. One afternoon as he strolled along the street near his house he saw a foreigner preaching to a crowd of people standing around him. It was Dr. Robert S. Maclay, one of the first Methodist missionaries who had come to Foochow in 1847 with Judson Dwight Collins and Moses C. White. Although the preacher was using a Foochow dialect unintelligible to him, Mr. Hu nevertheless stopped to listen, for the sincerity and warmth of the speaker appealed to him. After hearing Dr. Maclay several times he began to catch the meaning of his words and became interested in Dr. Maclay's speech. The

Bible quotation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," struck him to the heart, and thereupon he began to listen with more diligence. Interest when heightened becomes appreciation and appreciation well directed brings submission.

One day when Dr. Maclay finished his sermon he asked my grandfather to stay for a private interview. Grandfather agreed. Dr. Maclay then asked him what religion he believed, and my grandfather told him he believed what he (Dr. Maclay) preached. In great surprise Dr. Maclay asked him to call at his house in Nantai and at the same time gave him two gospels—Matthew and John—telling him that the true God could only be found in those books. My grandfather misunderstood what Dr. Maclay told him; he thought the books were gods. He put them before the image of the goddess of mercy on the top of the chamber shelf. He said his prayers to the

Right: Rev. Hu Bo Mi, one of the first seven Chinese Methodist preachers. Left: His son, who worked in the Methodist printing house in Foochow. Center: His grandson, Hu Si Guang, author of this article.



books and worshiped them every night before he went to bed.

Not long after my grandfather had been invited to pay a visit to the missionary, he was led by a Chinese named Ting Ang to see Dr. Maclay. This Ting Ang was the first Methodist convert in Foochow. The interview was very helpful to Mr. Hu. He told me that when he was in the presence of a missionary discussing the subject of salvation and being born again he felt he was a new man. The religion of Christianity made him feel that he was with God and the meeting with the missionaries gave him the feeling that he was in the holy atmosphere of heaven. He said, "The light was around me, and I felt I actually heard God call me to be his servant."

One night after he had made his prayer before those books he could not sleep because he could not be satisfied with the measures he had taken toward God and his ancestors. While in this dilemma he suddenly heard a loud bang in the ancestral hall next to his chamber. Startled, he got up immediately and threw open the door to the room where the ancestral tablets were. He prostrated himself on the floor before the tablet case and implored, "Grandparents and dear mother, is it that I shall not believe this new religion? If I am wrong to have adopted this foreign religion I beg you to inform me so by audible voice or visible forms. Grandfather, show me your desire and enlighten me if I am misled by the missionary."

He implored and begged, kneeling before the case for a long time, but since he could not hear any voices nor see any forms before him he finally convinced himself that the sound was his own mishearing. He got up and went to bed with an easy heart.

On relating this experience to Dr. Maclay he was encouraged in his faith in God and was told the necessity of being baptized without delay. This was done by Dr. Maclay on the third of the twelfth moon of Hsien Feng in 1858. On thus demonstrating his new faith he was severely remonstrated with by his five brothers, who called him an "unfilial son." Happily his father did not upbraid him because he noticed a change in his son, who became more humble and more patient. The approval of his father



*The fourth generation, Dr. Doris Hu, acting president of Hua Nan College and daughter of the author of this article.*

helped him and encouraged him to go ahead in his new faith.

While he was struggling for faith, there happened an occurrence which led my grandfather to win his father and his brothers, together with the whole branch of our Hu family, to Christianity. In the village of Iong Tau where my grandfather lived there was a worthless scamp. The criminal misconduct of this rogue was discovered by the local government and he was sentenced to death by beheading. The unfortunate family suspected my great-grandfather of making the report to the authorities, and in order to take revenge on my great-grandfather they made a vow before an idol against him. They were supplied by the priest with a package of ashes of charms with which, diluted in a cup of tea, to poison my great-grandfather.

One night when my great-grandfather on his way home passed the secret enemy's house he was cordially asked to stop and have a chat. Yielding to the request, he stepped into the house with the thought that they might wish to have his advice concerning the misfortune in their home. In the course of their friendly conversation he was served, as usual, a cup of tea which was warm and strong. He had not the slightest suspicion of their trick and went away with the good wishes of the host.

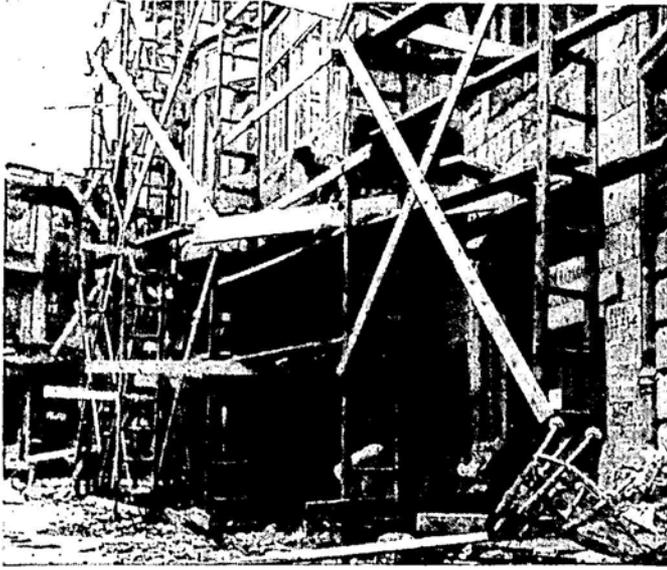
He went to bed in good condition and slept well for the first few hours, but before dawn he was sore all over and his face was swollen and distorted. When his children were called

to be informed of the case they were startled and frightened out of their wits. The only thing the other five brothers could think of was to invite priests who could make charms to dispel the evil spirit or to hire Taoists who would say prayers for the sufferer. After a week or so, when the other brothers had done what they could but had not been able to alleviate their father's pain, my grandfather approached them and made a suggestion: "Now, brothers, you have done what you can for our father and as far as I can see you have not been able to help him. May I suggest you let me try my Christian way?"

They replied, "Can your God be any more powerful than ours? We wonder if your friend 'the blue eye' can do our father any good. We hope you do not let the foreign devil hypnotize our father and make him a Christian as they did you." However, they consented to the request and that very evening he brought Dr. Maclay and Mr. Gibson to his father and prayed for him. After prayer they soothed the old man and told him to be at ease, administering an antidote before they left. After taking that foreign drug he had a sound sleep and was nearly cured the next morning.

When he had his rice he told his sons that he, also, had faith in the foreign teachers. "See what they have done for me!" The recovery of the old man was strong proof that my grandfather was right. Not long after that the other brothers were won by their eldest brother who, with the advantage of the incident related above, convinced them of the truth of the Bible and brought them to a belief in Christianity.

The first three brothers, Hu Bo Mi, Hu Iong Mc, Hu Sing Mi, became preachers. They were three of the "seven Golden Candlesticks," the first seven preachers of The Methodist Church in Foochow. They all served the church to the last and their families were all Christians. I am glad to say that all the descendants of the six brothers, with the exception of a few, are still faithful to their beliefs and are active members of The Methodist Church. Thanks to our God that my grandfather was led by the grace of the Heavenly Father and was chosen to be the Abraham of the Hu family.



Above: Methodist Building at Warsaw, Poland, being repaired after bombing. Right: The Methodist building at Warsaw after repairs were completed.



# P O L A N D

## STRUGGLES TO HER FEET

by *Orina Kidd Garber*

● *The wife of the bishop of the Geneva Area here tells of her visit to prostrate Poland in a story that contains interesting sidelights about life in the world's worst-destroyed city and among some of the world's most heroic people.*

POLAND IS THE ABSCESS OF EUROPE. It was the vent of German wrath. It heroically bears the disfigurement of the most barbaric occupation known in the history of mankind. Until one has watched Poland lick its wounds, one has no proper understanding of Nazism. Here the Nazi created a new crime, "genocide," the murder of a race.

The concentration and extermination camp at Oswiecim has often been described, but actually it cannot be described. Here thousands of people were murdered daily in a plant built for the purpose. A thousand people could be slain at a time, and one hundred bodies could be disposed of simultaneously in five furnaces.

As I entered the building I was completely unprepared for the sight that met my eyes. In front of me was an enormous room two-thirds full of human hair, which was used to make mattresses and hair nets. Next we entered two huge rooms filled with shoes; another was filled with eyeglasses; still another was full of Jewish prayer veils. The whipping posts and other instruments of mental and physical torture are horrible beyond description. The average life of an inmate in this camp ranged from two weeks to two months, though a few capable workers were allowed to live longer. The German maps indicated that they had meant to increase the capacity of the place to a million people.

Warsaw is no mere bombed city. It far transcends that. The destruction of the Ghetto in Warsaw must be unparalleled in history. The Ghetto was a fair-sized city in itself, crowded with apartment houses that lined the narrow streets, but it now remains only rubble. There is no single wall, no flight of stairs, not even a door standing. Even now one can smell

the faint sickening odor of decaying bodies in the ruins. In this rubble one sees ragged people patiently picking out the usable bricks and piling them up. For each brick they receive a sum about equal to an American penny. And thus the rebuilding of Warsaw continues.

Here and there a building has been reconstructed. Fortunately, and due to the foresight of our superintendent, Konstanty Najder, our Methodist building is one of these. Such buildings tower out of the piles of rubble and are flanked by shells of buildings. One was topped by a cross decorated with shrubbery. I was told that it was an old Polish custom for workmen to put up such crosses as notice that they would do no more work until they had a fine meal. Such meals are not easy in Poland but Najder had to give three before our building was completed.

The spirit of the people humbles one. Such courage! Such optimism! Such faith! As they go about building their city with their bare hands! They are confused by our unfavorable atti-



Mrs. Paul N. Garber

tude towards them. They fought so gallantly; they suffered so much; they were always so stoically loyal to the Allied cause. They are still more baffled by our favorable attitude towards Germany, but they like us. Actually the people of Poland seem to be more pro-American than any other people I have seen in Europe.

We stayed at the Bristol Hotel. This hotel, formerly owned by Paderewski, has recently been reopened. One could see that it had once been a very fine hotel. Now, though our room was one of the best, it could hardly be called luxurious, though no doubt most Poles would consider it so. The beds were low and poor, having thin straw mattresses and sparse and coarse bedding. The great lobby was pathetic. There had been an attempt to arrange show cases, but the things on display almost make one weep. There was no attempt to heat this great hall and the stone walls threw off a chill that penetrated any garment. All about it the Polish elite moved in rags.

The hospitality of the Polish people touches one. So lavish was their entertainment that I wondered if any of them would eat for a month after we left. Polish food is excellent when the people eat. The trouble is that too few of them are eating enough of it.

I was pleased with our Methodist work in Warsaw. The Mokotowska building is a monument to the ingenuity of Konstanty Najder, as I have said. In it is a small seminary where our pastors are trained. Our English-speaking school, under Miss Ruth Lawrence, is always crowded. The chapel is sweet, but much too small. We have

a dispensary on the top floor. There is a great need for clothing in Poland and those who send things to our people should bear in mind that Poland is a cold country. More warm clothing and more practical shoes should be sent. I dare not say, "Do not send high-heeled shoes," because any shoe is better than no shoe, but bear in mind that the people drudge, and need your sport shoes.

The bishop dedicated a church outside of Warsaw, and as I saw that miserable hut crowded with people who stood for more than two hours in the aisles, I wondered what was wrong with us that we could not furnish them a decent place in which to worship God. The church was jammed far beyond capacity. Our people are a miserable but ardent group and my heart ached with sympathy for them and I was ashamed of our poor efforts in their behalf.

Everywhere I saw posters bearing the spread eagle, the emblem of Poland for generations. It has its head turned to the right and formerly wore a crown. The head is still turned to the right. Someone asked why this was so and a Pole answered, "The Polish eagle will never look to the left!" The Russians have uncrowned the eagle, and they insist that the crown must be removed from the emblem. But everywhere one sees eagles with crowns on their heads. Sometimes the crown is drawn on, sometimes it is painted on, and I saw one that had been cut out of a piece of brown metal and riveted to the poster. In fact I did not see a single spread eagle that had not been secretly crowned by some Pole.

In Krakow we were taken to our church and then shown our new building. These gave one cause for hope. The First Church is a decent enough chapel, but poorly located. We were greeted by two children in Polish costume who offered us bread and salt, an old Slavic custom. Our new headquarters building, recently acquired, is in some respects superior to the Mokotowska building in Warsaw, and I was interested to see some evidence of a fair effort to help these Methodists who are struggling so desperately for existence. Krakow was scarcely touched by the war, and here one gets a glimpse of what Polish life once was. It is a very beautiful and most inter-

esting city—one of the oldest capitals in Europe.

Katowici, another Methodist center, is in the heart of the Silesian coal fields and could very well be some West Virginia mining town. Our church here is decent, as our churches in Poland go. It was, as usual, jammed with people, and both the bishop and the superintendent preached. Even the bishop's wife was called upon for remarks. After the service we had dinner in the home of our pastor. His wife is a charming lady and both she and Mrs. Najder could move easily in any group of pastors' wives in America. They are attractive, gracious, well-bred women. Due no doubt to American generosity they were, thank God, decently dressed. We were served a fine meal but I had the horrible feeling that I was taking food out of their mouths. One Polish professor and lay preacher explained, when I protested, that there was a Polish proverb, "Mortgage the house! Here comes a guest!"

*Rev. Konstanty Najder, former Roman Catholic priest and now the superintendent of Methodist work in Poland.*



We were to leave by train at the crack of dawn. I had asked that none of the ladies arouse themselves to go to the train with us, but all of them were out in the cold, gray dawn to say goodby. I think that was Najder's doing. He is a veritable Simon Legree and works everyone overtime, but in Poland I suppose that one must overwork if the work is to be done.

I left Poland reluctantly, leaving a portion of my heart behind. The people are sensitive, generous and courageous. They have an incomprehensible but completely admirable optimism of spirit that gives them the power to see things through. It is a source of genuine sorrow to me that we cannot find a way to give this nation the help it earned at that heroic defense of Warsaw, the help it so sorely needs. In all my wandering around Europe I have seen no need so great and no people more worthy, nor have I seen any situation met by us so inadequately.

● *R. A. Blasdell of Malacca, Methodist missionary whose name is already familiar to our readers, here tells the simple story of what the strain of work and war did to a faithful Christian, a story which could be duplicated over and over again in any war-ravaged country.*

## War Casualty in Malaya

OF ALL THE TOWNS IN THE MALAY Peninsula, Malacca is in many respects the most attractive. It is hot, of course, for Malacca lies very close to the equator, but its temperature is moderated by its proximity to the sea and the total effect is one of quietness with a reasonable degree of comfort. Malacca has a longer history than any other town of the country, and the people have ancient traditions of which they are proud, which render them more conservative than the inhabitants of the more recent "upstart" towns. Centuries before Singapore came into being in the early nineteenth century, Malacca was the most important port in Southeast Asia, and it grew to be immensely rich and important from the shipping of Arabia, India and China. So for the lover of history and the seeker of peace Malacca provides an ideal spot.

Into this quiet town some thirty years or more ago, a young Chinese came to seek his fortune. He was fairly well educated in Chinese and hoped to become a successful merchant in Malacca, where many of his countrymen lived. He established his business but all did not go well, and eventually he was forced to leave the street of the prosperous business men and seek a less expensive street. Even there he could not meet his expenses, but became involved in debts and was finally compelled to sell everything to satisfy his creditors—a sad ending, apparently, to his bright dreams.

However, if Lim Keong Eng was not successful in laying up riches on earth he made a fair start toward laying up riches in heaven, for in those years of unsuccessful business endeavor he came in touch with a humble pastor of The Methodist Church and was converted to Christ. When there was no work, he went about with the pastor preaching the gospel.

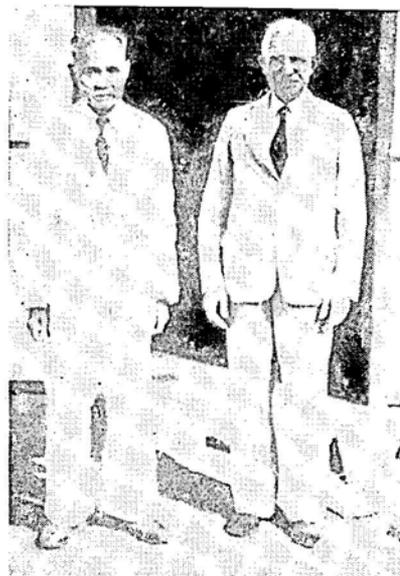
Such was the situation when a missionary family from America moved

to Malacca. They soon met Keong Eng and found in him qualities which might prove useful in the service of the Church.

During the ensuing months, under the efforts of the missionaries, groups of Christians were being gathered around Malacca. One new church was built at Merlimau and another at Jasin, a new and important town in the midst of large rubber estates. Pastors were hard to find, and the Jasin church required an energetic and aggressive man. The missionaries decided that Keong Eng might do the work until some other pastor could be found. But Keong Eng had not been trained for the ministry. He was a merchant and not a very successful one. He was doubtful of his ability to do the work of a pastor. But the missionaries encouraged him and after considerable persuasion he consented and he and his wife moved to Jasin.

Few pastors had greater trouble than Lim Keong Eng. His lack of training presented difficulties and his wife had suffered the affliction which was common to Chinese girls of that day; her feet had been bound and she was a cripple, unable to do much more than attend to the work of the house. She also suffered another affliction common to girls in China—lack of education. Her heart was in her husband's work, but neither physically nor intellectually was she able to give him much help.

Then transport presented difficulties. Keong Eng had never learned to ride a bicycle. Motor cars were coming into Malaya but were far beyond even the missionary's purse. Buses came at a later date and hired cars were few and provided only expensive transport. Still, Keong Eng was undaunted. He prayed for strength and his legs did the rest. How he walked! Not only the nearby places but points ten or fifteen miles from Jasin were visited and services were held. His chief trou-



*Lim Keong Eng and R. A. Blasdell outside the church at Serom in Malaya.*

ble was to keep soles on his shoes and shoes on his feet.

There were, nevertheless, many assets which stood him in good stead. He was an earnest and diligent student of the Bible. Even though he was awkward in the pulpit and his methods were not up to date, his congregation respected him because he knew the Bible and was always urging them to read it. Then he had learned to rely on prayer. He knew little about prayer in the abstract, but he knew that prayer brought him into the presence of God, and by taking his difficulties to God he found help.

Furthermore, he was friendly and sincere. He assumed that others were his friends and thus saved himself from suspicion. He was true to his friends in their successes and joys and sympathetic in their troubles and sorrows. He never failed them and they fully trusted him. Finally, Keong Eng had a faculty of appraising men and was able to pick good helpers and inspire them with his own enthusiasm. They were made to feel that they were necessary, and according to their abilities they found through him opportunities for development in Christian service.

Soon came a period of rapid development. The groups which Keong Eng had been gathering together in the villages around Jasin were clamoring for regular services and for church buildings. Churches were built at

Tongkah, Bekoh, Asahan, and far-away Serom and Bukit Gambir. A house was purchased at Bemban and houses were rented at other places. By arranging a plan for his local preachers, Keong Eng kept services going regularly, keeping for his own responsibility the larger churches of Jasin and Tongkah and visiting the other churches as frequently as his appointments would permit. He was a true son of John Wesley, and the fact that most of the services were maintained through the war bears witness to the good foundation which had been laid and the care with which they had been nurtured.

But the war did disturb conditions even in a country place like Jasin. The congregation was scattered as members went out into fields and jungle to plant crops and to seek personal safety. The labors of the now aging pastor increased as he tried to keep in touch with his flock. Transport was very uncertain and sometimes lacking altogether, and this man who had depended on walking now found himself unable to endure the walks to distant places. Then his fifteen-year-old son manfully stepped into the breach. He had a bicycle and strong legs to propel it, and he said, "Father, I will take you on the back of my bicycle." And that is what happened for the remaining period of the war and until motor transport was provided by the British Military Administration. These conditions were exacting, however, and Keong Eng suffered many periods of illness. But the work went on.

The war years took their toll of the people too, in that they were compelled to live day and night in constant fear of danger to themselves and loved ones. No one knew when he awoke in the morning whether he or some loved one would be arrested before night and taken for questioning, which usually involved torture or being sent to one of the many labor camps in Malaya or far-away Siam. The days of tension were not relieved by the night, for the police came in the dead of night when all the family were expected to be in their homes, and no knock was heard without shivering and tense waiting, for all knew that the door must be opened and would not close until one or more of the occupants had been taken away for questioning, for labor, or for death,

and few who thus went out ever returned.

The nerves of people in Malaya were in a ragged condition. Only of the present moment was there certainty; beyond that no one could tell. They must ever be prepared for the worst. No one knew who his friends were. Informers were paid by the police, and this provided not only an opportunity to pay off old scores but also to obtain much-needed money for food and clothing. Not even former close friendships prevented some people from informing against others. Loyalties broke down, suspicion became rampant, and people sought safety in silence. Innocent utterances could be interpreted against the Japanese government or to indicate a hope for the British return. The one informed against seldom escaped lightly.

During these days, Keong Eng suffered with his people. In Jasin the torture house was not far behind his home, and day and night he heard the pitiful cries of people being tortured. Day by day he went among his people to cheer, comfort and encourage. One day he had a prayer meeting in the church. Many people attended. During the meeting the Japanese constructed road blocks just below the church and all traffic was stopped at that point. The people in the church watched and were frightened. One tried to go home but was caught and sent back. Someone said, "What will they do with us?" To these queries Keong Eng replied, "I do not know what they intend to do to us, but God will take care of us. If we are now shut up, he will open a way. Let us ask him to help us." The congregation continued in prayer, until finally an officer appeared at the door and told them that they might go home. The road blocks had been removed. They had been set up to halt people so that workers could be selected for the labor camps. Had the congregation left the church, some would probably have been taken. As it was, all were secure.

One day Keong Eng was warned that he had been informed against as being pro-British. He was advised to leave Jasin, but knowing the difficulties of living in the jungle and the certainty of malaria and probably of slow death, he decided against leaving. "If they take me, it will be over

in a few minutes," he said, and following his lifelong custom, he took the situation to God and went about his work. Probably no one will ever know how the informant misspelled his name or the typist made an error in writing it, but when the police officer came to Jasin to arrest Lim Keong Eng, he was looking for a man named Lim Teong Eng. He asked the head man of the village where Lim Teong Eng lived and was told that there was no such man in Jasin. As the officer insisted and showed his list, the head man said that it might be intended for Lim Keong Eng, but the officer shook his head and said that it must be Lim Teong Eng or none at all, and finally he returned and reported false information. An error in one letter had saved Keong Eng's life.

When we returned to Malacca, Keong Eng seemed reasonably well and was overjoyed to see us. He was thin, as were most people after the extended period of starvation diet, but he was vigorous and accompanied me to the stations around Jasin to meet the congregations. His spirits were high, and he was eager to restore the churches to pre-war efficiency. He had plans for development in the future. For six months he worked with his old-time fervor.

Then he began to slip. At first we thought his trouble resulted from overwork or poor diet during the war years. We took him to the hospital and the doctor reported a bad heart condition. We were hopeful. Then a tiny cloud began to rise over his mind. At first it was hardly noticeable, and we thought of it only as an accompaniment of old age. The cloud spread, however. The dreadful experiences of the war years were relived. He was certain that reports were being made against him and that sooner or later he would be arrested. Even his closest friends were under suspicion in his confused world. Daily he believed that his time was short—tomorrow or earlier it would all be over. His friends beheld this tragedy with saddened hearts. The sweet spirit was always manifest, but the mind was hopelessly confused.

Two weeks later he was sent to the mental hospital. As we bade him good-bye and watched him depart, we said to ourselves, "There goes a casualty of war."



*GLIMPSES OF THE OKLAHOMA*

# Indian Mission



*Devout Methodist woman and finest bead worker of the Kiowas.*



*An Indian woman cooks for her family at a camp meeting.*



*These are pagan Indians beating the tom-toms and dancing in their pow-wows. The Christian Indians do not participate in these tribal rituals.*



*Rev. Cecil Horse, Methodist pastor and son of the famous centenarian, Hunting Horse, exhorts in an Indian camp meeting.*



*Rev. W. U. Witt, right, long-time superintendent of the Indian Mission, now retiring, and members at the annual Mission meeting.*

*The Indians take a collection at the Mission meeting.*





*Hunting Horse, left, 103-year-old Custer scout and last survivor of the Kiowa raiding Indians, and his son, Rev. Albert Horse, member of the Indian Mission and Methodist preacher.*

*Indian girls study their songbooks at a camp meeting.*



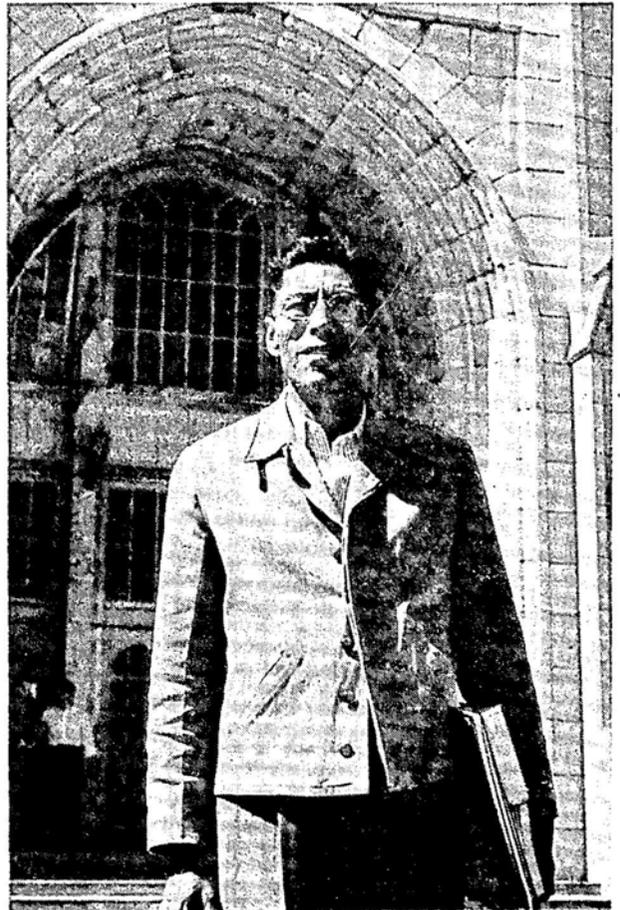


Above: Rev. D. D. Etchison, newly appointed superintendent of the Indian Mission.

Below: Rev. Linn Pauahy, first Indian superintendent of the Western or Kiowa District of the Indian Mission.

Top, right: Pressley Ware, young Methodist layman of the Indian Mission.

Bottom, right: Lee Chupco, Indian ministerial student at Oklahoma City University.



# EASTER *and* SOCIAL ACTION

by

**Vida D. Scudder**

● It is not often that *WORLD OUTLOOK* reprints an article. When it does, there is a very good reason. When the editors were looking for an Easter article this year, again and again they said: "If we could only find something like the one Dr. Scudder wrote for us in 1944." And then the idea came—perhaps we could reprint that one. We turned back into our files and reread *Easter and Social Action*. Fresh, timeless, it sounded as if it had been written for this year of 1948. We bring it to readers of *WORLD OUTLOOK*, hoping that new readers will find it helpful as the first readers did.

Dr. Scudder, as everyone knows, is Professor Emeritus of English Literature at Wellesley College. She is a member of the Protestant Episcopal Church but is at home in all the churches of Christendom.

IN EASTERTIDE WE ENTER AS AT NO other season into the awed consciousness of eternity; but the gospel narrative of the Resurrection does not allow us to escape from time. The sense of supreme mystery vibrates through the marvelous story, yet we remain in the material world we know. Fulfilled prophecy sings in our hearts: "Thou shalt renew the face of the earth."

How homely is the setting in which to those who love and grieve comes the assurance for which humanity has hungered, of triumph over death! A garden, where a bewildered mourning woman appeals to the gardener so naturally found there; a road, where two

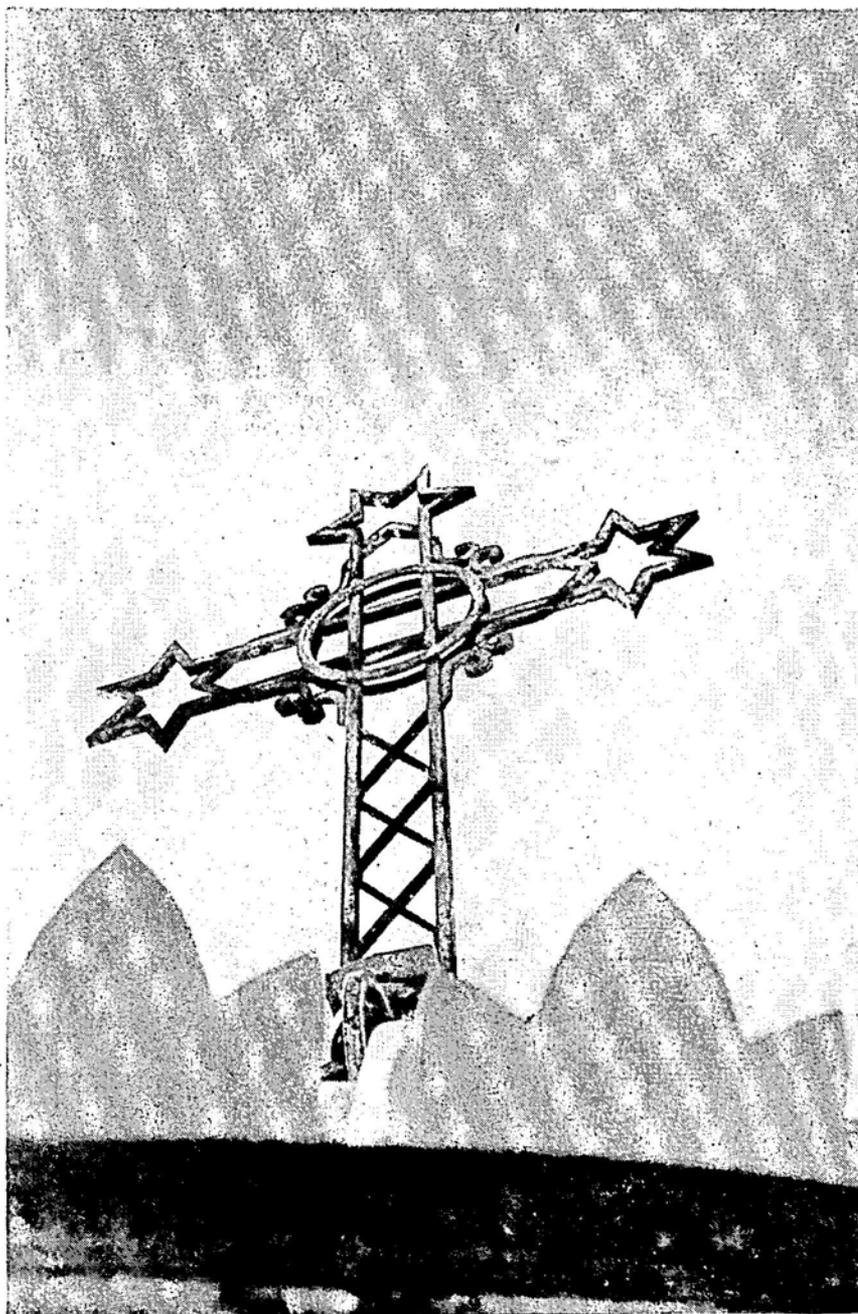


Photo from Three Lions  
Cross of the three Stars of David on bell tower  
of Church of the Nativity, Bethlehem

people, one of them again perhaps a woman, fall into talk with a casually-encountered stranger, and presently, reaching their goal, invite him to supper.

Now we find ourselves in a room in Jerusalem with a dismayed, frightened group clinging together, whispering; they have heard incredible rumors; incredible? He is there! By and by we are by a familiar lakeside and men who in one week have passed through crises of agony, defeat, and shame, and have then received a glorious revelation, feel the wholesome impulse to resume their normal pursuits.

"I go a-fishing," says Peter; Peter the penitent, the forgiven, who has had a private talk which we were not permitted to overhear, with his risen Lord. Is there a little note of defiance in the words? "We also go with thee," say the others. Who does not know the relief, after intense experience, of return to one's routine?

And the Lord is pleased, that is just what he wanted them to do. He is there though they had not known it, and he calls out directions about the fishing. Impressive and lovely is the continuity in the activities and interests of the risen Jesus with those of his whole ministry. . . . Still we may mark him in our daily life, in our ordinary ways.

Never did we need to feel his presence more than in this year of global suffering and terror. What would he have us do? It is comforting to hear his voice calling to the disciples over the waters: "Children, have ye aught to eat?" Pause for a moment to consider how much attention Jesus paid to food: all through his ministry his tender attention to men's physical needs is touchingly evident. True, he appreciated as we seldom do the value of fasting. He fasted forty days and refused to satisfy his hunger at the end of them at the expense of compromise with the devil.

But we know the outstanding impression he made on a critical public. "The Son of Man came eating and drinking,"—often with publicans and sinners. And in the other great forty days after the Resurrection the reassurance he brings to his disciples is again and again related to the breaking of bread. Let us not forget this as we bend our energies to the staggering in-

cumbent task of ending the world's starvation. While we concern ourselves with feeding the world, let us ever invoke his presence. For now, as in those early days, he is known to us in the breaking of bread.

This scene by the lake is one illustration of the most striking fact in the post-Resurrection appearances. They have two aspects: they are charged with mystery, they are also absolutely normal. He is invisible, he is there; he is a stranger, he is recognized. He is seen by individuals, by groups, finally by five hundred at once; but never, be it noted, except by disciples; the wave-lengths had to be right.

To those who loved him, yet doubted, however, evidence is given and it is literally tangible. One would never call these appearances apparitions. There is nothing ghostly about them. He is mistaken, quite simply, for a gardener, for a fellow-traveler. The Christian revelation of immortality has little in common with phantasmal or fantastic conceptions of life beyond the grave, with such philosophical speculation or popular legend about a future life as is current in other religions. It is most intimately related to everyday.

Realism, for that matter, has always marked the Jews. It is "the face of the earth" that is renewed, the whole material universe is sanctified by his incarnate presence. As the disciples gaze upward into the cloud on the Mount of the Ascension, as later they note the vision of St. Stephen, faith knows that Christ has carried our complete humanity into the unseen world, into the unity of the Godhead. Does not our every communion bear the same witness today?

We are of course confronting here the most baffling mystery in the Christian creed. Silence behooves us. But the social implications of this mystery cannot be escaped. Let us listen to one of our most daring modern thinkers, Reinhold Niebuhr:

"The idea of the Resurrection of the Body is a Biblical symbol in which modern minds take the greatest offense, and which has long since been displaced in most modern versions of the Christian faith by the idea of the immortality of the soul. It is true of course that the idea of the Resurrection transcends the limits of the conceivable; but . . . this is equally true of the idea of an immortal soul. . . . The hope of the Resurrection nevertheless embodies the very genius of the Chris-

tian idea of the historical. . . . [This doctrine] implies that eternal significance belongs to the whole unity of an historical realization in so far as it has brought all particularities into the harmony of the whole. Consummation is thus conceived not as absorption into the Divine but as loving fellowship with God."<sup>1</sup>

This passage in its context calls for close thinking; but at least it points us away from the false otherworldliness which is a constant snare to religion, bidding us apply our faith practically to the concrete world we know. About the afterlife, the risen Christ did not tell us anything. One reticent, revealing passage records the gist of his teaching and it carries on the precise social and corporate emphasis of his early ministry: He was seen of the Apostles forty days "speaking of the things pertaining to the Kingdom of God."

Swiftly our thought reverts to the synagogue at Nazareth, and to the early days when "He came into Galilee, preaching the gospel of the Kingdom of God." The burden of his teaching is still the same, forever pertinent to the world we know. Would that we might have listened to those conversations! But may we not think that the teaching concerning the Kingdom found in the Sermon on the Mount and the parables reflects memories transmitted in the early church? Surely, for the church antedates the gospels, and the evangelists had all shared the fullness of her life.

Christianity, as Niebuhr reminds us, is an historical religion; nowhere in history is there a parallel to the swift transformation of the followers of Jesus after his death. For them the face of the earth is indeed renewed as they seek to obey the laws of his Kingdom and to embody these laws in their corporate life. The increasing throngs are as men filled with new wine; they take their food with gladness and with singleness of heart; joy is the keynote, the word rings like a little bell through the Pauline epistles.

With a sense of amazed discovery we watch this new life pulsing through the sophisticated old Roman world. "Love, joy, peace," can such a summary be found in the record of any pagan community? These are com-

<sup>1</sup> Quoted from *The Nature and the Destiny of Man*, II, Pp. 294-296. Used by permission of Charles Scribner's Sons.

munal qualities; private to each believer, they are an open secret shared by all, uniting men in brotherhood. "Jesus and the Resurrection" is the burden of their teaching, of their witness. Here and now, these Christians live the risen life, they are citizens of the Kingdom of Heaven.

We must not make too much of that ecstatic experiment in communism which marked the first days. It was, to say the least, premature, it did not work, and before long other groups were having to supply the needs of the poor church at Jerusalem. But it does illustrate the practical way in which the mystic union in the risen life overflows at once into social application. And at every turn, not only in the first century, but all through Christian history, vibrates the holy experience of brotherhood, as men project into their outward lives the realities of the Kingdom of God. We do not need to look beyond the grave for this experience; we can find it here and now.

But that early church is very imperfect, very sinful, just like us. Its unpleasant sins are castigated by the apostles; it is not only praised but relentlessly upbraided by the Lord himself

in the "Letters to the Seven Churches." It is also just a stupid as we are. Listen to the final question of the apostles, preceding the ascension:

"Lord, wilt Thou at this time restore the Kingdom to Israel?"

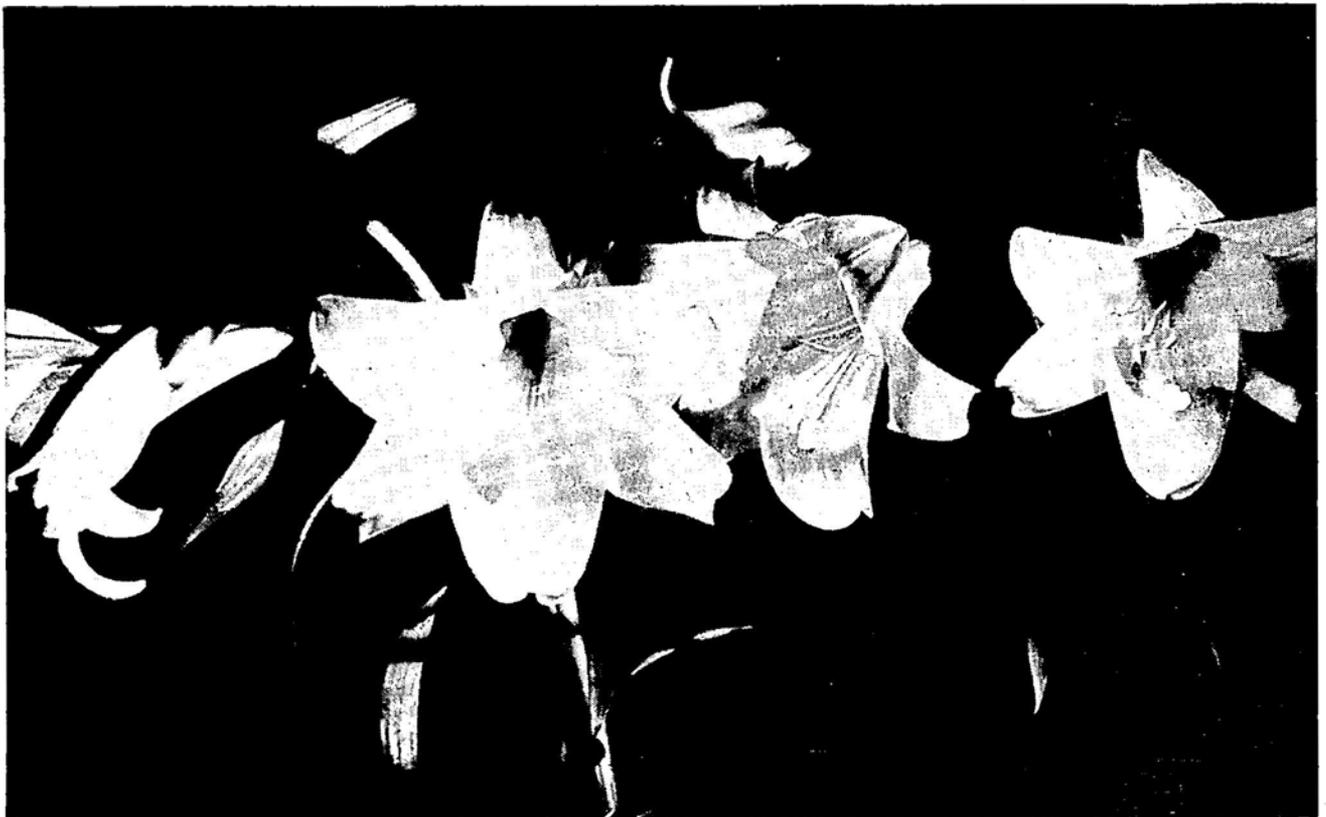
He rebukes them sharply: "It is not for you to know the times or the seasons which the Father hath set by his own authority." That first Christian generation insisted on dates with a literalism repeated down the ages. The apostles did not heed his reply and the Apocalyptic expectations he checked went right on, now waxing, now waning. Were these in part responsible during the first century for the absence of attack on the deep wrongs inherent in the Roman imperialistic system, for the failure of the church to extend its purifying energies beyond private and family life? Alas, she has continued to misunderstand. She has cared too much about dates, she has limited her scope, she shrinks from the fact that the Kingdom which is the consummation of our hopes is not wholly within the perspective of our mortal vision.

But Jesus did not leave his disciples on a defeatist note; he would never have done that. After his rebuke he

hastened to give them a promise: "Ye shall receive power, when the Holy Ghost is come upon you; and ye shall be my witnesses . . . unto the uttermost parts of the earth." So came Pentecost and still as we accept the rebuke, the promise is fulfilled. These were his last words, before the cloud received him out of their sight.

Power! Not as the Romans conceived it, nor as the Jews desired it. Power is a dangerous thing; it can be very bad. Democracy, swaying helplessly just now between anarchy and totalitarianism, dreads it greatly. But we need not dread the Power of the Spirit. That Power is the gift of the living Christ, enabling us here and now in our corporate as in our private life to obey the laws of the Kingdom of Heaven. It has inspired the Christian witness down the centuries; it is present in the sad world today. In measure as it is trusted and received it re-creates not only our personal life but also the whole structure of society. May our hearts echo that great act of faith, the Psalmist's exultant prophecy:

"When thou lettest thy breath go forth they shall be made; and thou shalt renew the face of the earth."





*Miss Anne Deavours and her Board Secretary, Miss Elizabeth Lee*

# A FRIEND IN MEXICO

*by Our Roving Reporter*

WHEN, IN THE FACE OF SHOCKING PERSECUTION of Protestants in Mexico, tribute is paid openly to a Methodist missionary, the news assumes an im-

portance beyond the tribute alone. In the small village of General Teran, close enough to the Texas border to feel American influence, the townspeo-

ple—Catholic, Protestant and otherwise—honored Miss Anne Deavours at a banquet on the eve of her departure on furlough by presenting her a Masonic award and a beautiful, gold, medal-like pin.

The young man who came to invite her to the banquet in the name of the Masons said to her, "We've had Christian workers here before but never one who was thinking of all the people all the time." The mayor also called on her to invite her in the name of the town government and a member of the Woman's Federation came to invite her in the name of that organization, so that all the town might be officially represented in the ceremony.

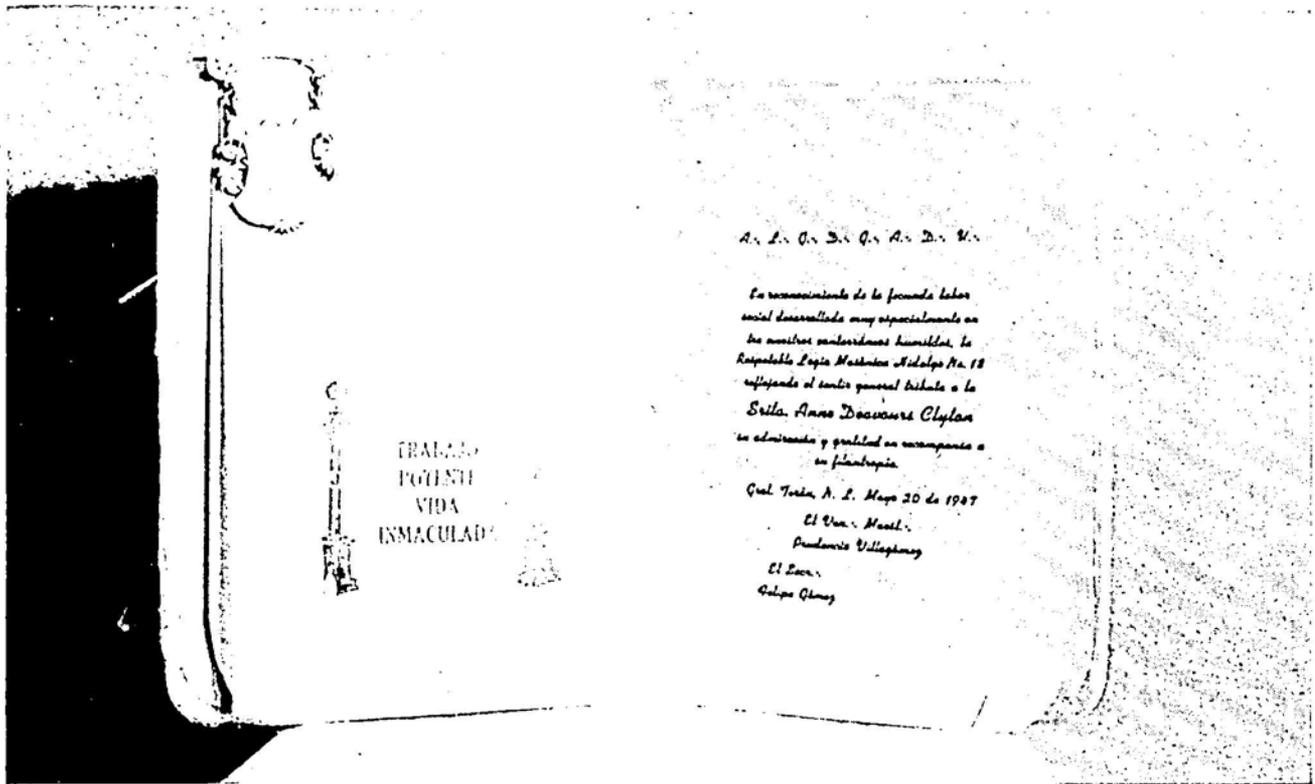
Following the dinner, Masonic Lodge No. 18 gave Miss Deavours a certificate, inclosed in a white, cloth-bound booklet, in praise and acknowledgement of her "fruitful social work developed especially among our humble countrymen." She was then presented the gold pin inscribed with her name and these words, "Nuestro Pueblo Premia su Labor Altruista y Filantropica," which needs no translation. Care had been taken to collect money for this gift from old and young, rich and poor, from all walks of life, that it might truly be a present from the whole town.

The missionary, who is extremely self-effacing and humble, reported the award to her board secretary only as a matter of routine and would be happier without the resulting publicity. One of the preachers in Monterrey said afterward, "I'd never have believed it could happen in Mexico if I hadn't seen it with my own eyes."

In Mexico for 22 years, Miss Deavours has been with the people of General Teran for 11. She "lives in a house by the side of the road," as her board secretary so aptly expressed it, and her mission is "to be a friend to man."

She teaches Sunday school in the village church, cares for the sick, introduces preventative medicines, holds summer camps for the young and, in short, has placed herself at the service of the people—however, wherever and whenever needed.

A glance at the requests made of her indicates the range of her activities: "Translate this letter," "Tell me how to get a passport," "Take me to



*The Masonic award given Miss Deavours with the gold medal presented by the townspeople of General Terán.*

Monterrey to get a passport," "Doctor my sore," "Wash my head," "Help me make a cake," "May I come in and play," "When am I to be invited," "Mama said to please pass by our house because we have somebody sick," "May we use the cake pans for baking," "Let us help" (almost anything she is doing), "Please help me write a letter," "Please lend me a book," "Give me one of your kittens," "Sell me a peso of yeast tablets," "Please lend us some knives and forks," "May we swim in the pool," "May we go too," "Please may I go camping next summer," "Do you have any magazines for our school," "Please take me to the hospital for an operation," "Show me how to give the medicine," "What did the doctor say," "Please stay with me during the operation," "Please see that the doctor gets my eye put back correctly" (they think that for an eye operation the eye is removed), "Please bring me these medicines," "Please give me some flowers," "Let's go for a picnic hike," "May we come to practice English tonight," "Listen, tell me what medicine to take for this pain."

Her kittens serve as a demonstration of dietary methods. She feeds

them good baby foods to show her neighbors what correct diet can do for a baby. When her kittens outgrow the others, even though the latter are born before hers, mothers are usually convinced—not that they should feed their kittens baby food, but that they should feed their babies good food.

Since her arrival in General Terán Miss Deavours' work has expanded as she has been accepted into the community. Out of her baking for a Mother's Day celebration grew her cooking classes, from her treatment of cuts and sores came the clinic, out of her love for children came the parties and the recreation she plans for them.

Her house is always "open house." There are reading hours and game hours. She tries to entertain four different groups in the course of a week. Her recreation room for children is always available for play. The fruit in her patio is for them, provided they wait until it's ripe. She plans moonlight walks, picnic hikes, campfire suppers, swimming parties when the irrigation pool is full, moonlight games such as hide-and-seek—simple pleasures, but the children love it and are always eager for more.

Each year three parties are awaited with much anticipation. Little girls up to 10 years of age are invited to a Pallet Party. They spread their beds out in the orange grove under the trees, have a social hour and then have refreshments in bed. The following morning they all breakfast together. Next night there is a similar Pallet Party for little boys up to 10, a high spot in their lives also. The third is a Crowth Party for little girls, where kindergarteners come dressed in long dresses with their hair piled on top of their heads. No extra entertainment is needed for this affair.

When Miss Deavours left on furlough, the townspeople didn't know about it soon enough to plan the "fiesta" they wanted to give for her. And so they asked that she let them know when she would return, so that they could give the "fiesta" as a welcome. Being the humble person she is, one who shies away from such public recognition, she undoubtedly will neglect to tell them in advance. Some day soon, without any fanfare, she will be there among them again, to "live in her house by the side of the road," and be a "friend."

● Guilds grow everywhere that the church meets the needs of women who work. The latest story of the work of the Guild comes from Honolulu. It started during the war for service women but now—well, read it yourself—the story of a Guild in action.

by  
**Etta M. Peoples**



Several members of the executive committee of the Wesleyan Service Guild of First Methodist Church, Honolulu, cutting down and packing used Christmas cards for Dr. Alice Appenzeller in Korea.

# Guild IN HONOLULU

NO DOUBT THE WESLEYAN SERVICE Guild has always been a welcome addition to any community where it has been organized. It would be difficult, however, to imagine a place where it filled a need any better than it does in Honolulu.

Early in 1946, that city was still filled with service women. These women were feeling the let-down of war tension, yet they had to stay in a strange city to finish their work. Restrictions of barracks life had grown irksome, and there came over them a great longing for home communities and normal activities.

These girls and young women from churches of many states have found friendship, spiritual uplift, and an opportunity for service in Hawaii's first Wesleyan Service Guild, started in the First Methodist Church of Honolulu by the officers of the WSCS. Those far-sighted women realized the boon such a club would be to the enlisted girls, as well as to the local young women who were finding themselves freed from wartime occupations.

The Guild caught on immediately. Each meeting was different and each one interesting. One of the most helpful features is a pre-meeting supper. How welcome home-cooked meals are to the girls from the WAVE and WAC barracks, and the civilian dormitories of Pearl Harbor!—a touch of home in a strange land, and a chance to participate in normal church activities once more.

The membership has changed greatly since the Guild was first organized, but there are still in the city many business girls from far away, needing a church home and its fellowship, as well as local young women who welcome this opportunity in their busy lives. All these young women appreciate the fact that the Guild program is geared to the limited time of women with jobs.

Activities of the Guild have been and still are varied. Community interest and help has covered a wide field, with special help to children taking first place. This service included purchasing low chairs and a supply of

passive games for the Children's Ward of Leahi Tuberculosis Hospital; a shower of toys and money for use of the Child and Family Service at Christmas time; financial help for the city-wide Protestant week-day religious education program; play equipment for a camp (bought by the Methodist Mission of Hawaii for the youth of the Islands); a shower of children's books for the Children's Hospital; and the renting of a film of an especially well-dramatized Bible story. This film was shown in several of the city's summer schools, as well as at Susannah Wesley Home for girls.

Local church activities have probably been the same as those of other guilds: providing pulpit flowers on certain Sundays a month; preparing the elements for the communion services; decorating the church, and being hostesses at church receptions; welcoming strangers at the church door each Sunday morning; contributing financially to various projects of the local church; helping to renovate the parish house (worn by four years of constant

hospitality to young men and women in the services and in civilian employment).

Honolulu is fortunate in having in its midst a number of missionaries from the Orient, some settled here, others merely waiting to return to their former work. Fascinating and well-informed speakers are, therefore, available when wanted. A number of Guild members had the joy of helping the Council of Churches welcome and entertain the S.S. *Marine Lynx* passengers. This ship stopped over a day in February with its first load of three hundred missionaries for China, the Philippines and India. Interest of Guild members in missions is high. The group was fortunate in having Miss Ruth Powell, the daughter of a missionary family, as its 1947 president. Her tales of early life in the Punjab are most absorbing, and filled with amusing anecdotes.

Ewlia College, one of the Guild projects, is an object of considerable personal interest to the Guild in Hawaii. Dr. Alice Appenzeller, who recently returned to her work there, spent the war years in Hawaii and made many friends here. Fifty percent of the total budget of the Guild goes for the world-wide projects of the national Guild. Cash gifts and boxes of supplies have been sent to special projects in the mission field.

An excellent program committee arranges meetings of great variety, ranging all the way from a swim and a picnic supper at Waikiki Beach, to a most impressive candlelight installation service; and from a week-end camp at the shore, to a highly inspirational address. (Dr. Henry Appenzeller, upon his return from a year in Korea as advisor to the military authorities, gave such an address. Dr. Appenzeller is Korean-born and is an excellent choice for that important post. His talk was on "The Women of Korea, Then and Now.")

Other outstanding gatherings included a delightful outdoor supper and meeting at the Susannah Wesley Home; a Christmas devotional meeting; addresses by various local authorities in various fields; and a fine meeting held jointly with the WSCS. The Guild had charge of the program on "Christian Women, Past, Present and



The last candle is placed in an installation service of the Wesleyan Service Guild of First Methodist Church. In the picture are Miss Betty Campbell and Dr. Henry Appenzeller.

Future," a timely topic for Guilds.

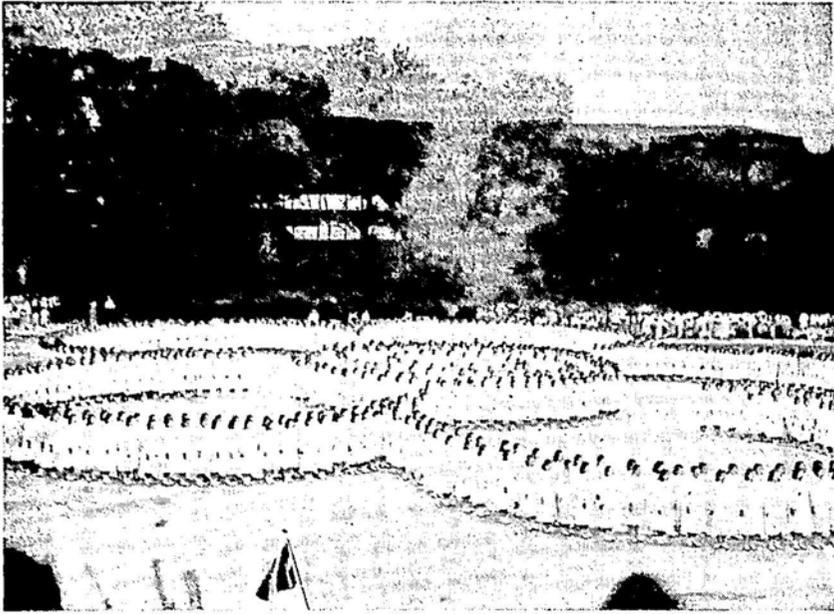
The section on Hawaiian women of the past was of such interest that the next meeting was a continuation of the talk on early leaders in the Islands, given by May Bowron. Miss Bowron, for many years a public health nurse in Honolulu, is a person especially well qualified to tell of Island life in the early days. The whole evening was given Hawaiian atmosphere by having the meal a genuine Hawaiian luau (feast) prepared and served by Hawaiians. Many of the members wore holokus, the long shapeless garment introduced by the missionaries of the early 1800's, and worn by the Hawaiians ever since. With flowers and leaves covering the long tables, with flower leis worn by most of the members, one felt in a truly Hawaiian setting. The Hawaiian minister closed the meeting with a chanted prayer in the Hawaiian tongue.

The spiritual development of the group is stressed. Splendid devotional programs are prepared for each meeting, with different members contributing their best. Several of these programs used slides, reading, music and prayers in effective and beautiful combinations. There has been from the first, a definite feeling at Guild meet-

ings of God's direction of the affairs of the group.

The Guild at First Church did not remain the only Guild in the Islands for very long. Shortly a second Guild was formed at the First Korean Church. This group also needed the Guild as much as the church needed the help of the organization. The WSCS of that church, being older women, all use the Korean language. The younger women, educated in Hawaii, wanted to have their own group speaking English. So the Guild they organized is an outlet for their service, and a center of mutual Christian fellowship and benefit for individual members. Their program is a combination of WSCS Circle work and Wesleyan Guild projects. In Hawaii people learn to adapt everything to the needs of the situation. The young women of the First Korean Church have done that most successfully.

These two Guilds are looking forward to the formation of a third one soon in one of the churches with a Japanese background. So the inspiration, fellowship, service and growth of the Wesleyan Service Guild will spread through the islands of Hawaii, U.S.A.



Graduation day at Ewha College, Seoul, Korea.

# EWHA

## *graduation*

**1947**

*Close-up of graduates.*



*Graduation exercises were held in Ewha Chapel on June 12, 1947. It is only now we have received the pictures and story of that day. Ewha's President, Dr. Helen Kim, wrote: "It was another occasion to feel deeply the joy of liberation." Dr. William Scott of the United Church of Canada Mission wrote:*

I went to Ewha  
in the month of June  
and saw something new  
in new Korea—  
not a June bride, but  
a June graduate.

In the "bad times" of yesterday  
graduation month was March  
with winter's breath  
still lingering  
on naked soil and leafless trees  
and graduates and friends  
all shivering in the cold.

But now, in June  
under a summer sky  
with flowers blooming  
and birds singing  
and new life surging  
all around  
lovely Korean girls blossoming into  
womanhood  
blossoming into womanhood  
went proudly  
to their graduation.

I saw something new  
in graduation hall.  
Gone were the formal dress  
the rigid stance  
the regimented look  
the shouted command  
as of a sergeant-major  
the wooden soldiers' everlasting bows  
the heavy pall of ceremonial blues.

And in their stead I saw  
the unaffected naturalness  
of Dr. Helen Kim  
and her associates  
the simple dignity  
and native grace  
of young Korean womanhood  
garbed in their graceful flowing  
gowns  
(Korean fashion all)  
humbly but with confidence  
accepting their diplomas.

I heard something new  
 that graduation day in June  
 The Korean tongue  
 from first to last  
 the Korean national anthem  
 sung with restrained heartiness  
 the President's appeal  
 for Christian leadership  
 the graduates' response  
 in thanks and dedication  
 the visitors' congratulations  
 all in their native tongue.

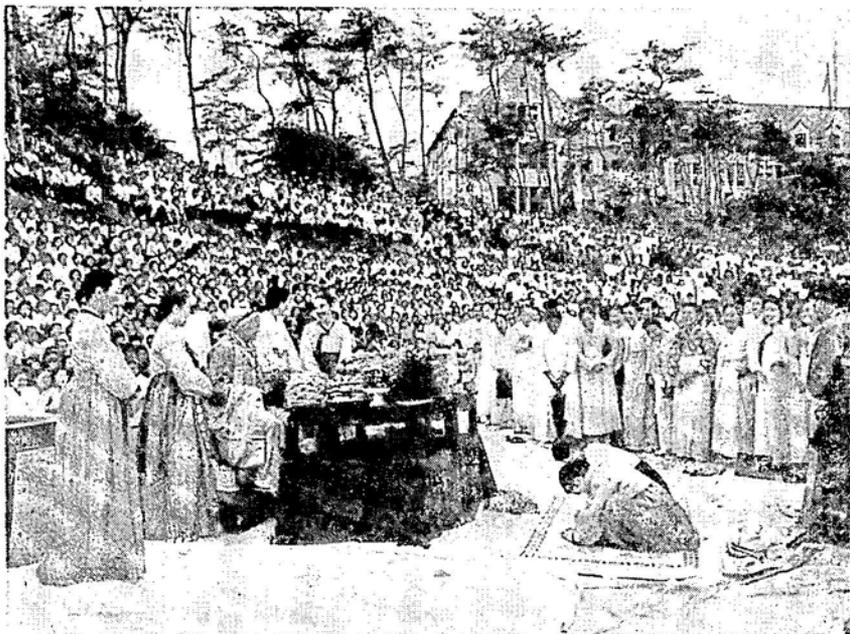
I felt a new spirit  
 abroad that day  
 stirring a new hope for Korea  
 through Ewha  
 Ewha sending forth her daughters  
 cradled in Christian culture  
 well trained, well disciplined  
 going forth to build  
 new home,  
 new realms of thought and deed  
 a new woman's world  
 a new Korea.

And in my heart  
 there beat this prayer  
 God bless and prosper  
 Ewha.

(Written by William Scott  
 Seoul, Korea, July 1, 1947.)

"Two days later," writes Dr. Helen Kim, "I attended a banquet given, in honor of the members of the Joint Commission meeting in Seoul, by the mayor of the city. The mayor asked me to sit at the main table where the two commanding generals of the two occupying armies were seated. And our Ewha students gave the entertainment program of music and dances. After the girls finished singing 'The Volga Boat Song' the Russian general got up from his seat, came over to me, shook hands and thanked me for that song. The American general told me that our girls' singing was the best he had heard in Korea. So Ewha ran away with the banquet, but everybody was happy about it."

Top: Miss Appenzeller receives honors at her sixtieth birthday anniversary. Middle: Students of the Home Economics class at Ewha. Bottom: Design at Ewha.





*Filipino and American soldiers mining the road to Bataan. This is one of the first pictures to be received from the Philippines during the war. It is near here that the Methodist Church was built later.*

# BATAAN *is Methodist*

by Bishop D. D. Alejandro

● *Few American Methodists realize that Bataan is Methodist. That is, Bataan has been assigned to the Methodists as their responsibility. Bishop Alejandro, bishop in The Philippines, tells the story of Bataan in the war and after the war, and of what the Methodists of Bataan hope for the future.*

BATAAN IS A NAME TO CONJURE UP THE past with all its heartaches and bloodshed, its disappointments and defeats, but nonetheless with its patient endurance, heroic sacrifices, and heaven-born hopes of the ultimate victory of the democratic cause versus totalitarianism. In the minds of most Americans today Bataan is fast becoming a legend often mentioned in the same breath with Bunker Hill and Gettysburg. It should not be so, however, for to Filipinos Bataan is still Bataan, the grim battle-ground of the Japanese invasion of 1941 and the quick but decisive battle for liberation in 1945. Bataan still bears the ugly scars of war—the desolate countryside, the gaping walls of destroyed public buildings, churches and homes, the make-shift

dwellings of the poor and the displaced, although signs of rebuilding and rehabilitation through local efforts are to be seen everywhere. And to Filipino Methodists Bataan is still Methodist. It is one of the provinces allotted to us by comity agreement since the beginning of Protestant work in the Philippines, and Americans of Methodist faith should know this fact. Let me repeat—Bataan is Methodist, and Methodist losses in Bataan have been tremendous and complete.

Let District Superintendent Eladio M. Reyes speak of this, and I am quoting from his 1945 report.

“Our Methodist work in Bataan extends to a distance of about sixty (60) kilometers along Manila Bay and about fifteen (15) kilometers along the China

Sea on the western side. During the fiercest days of Japanese bombings and shelling in 1941 seven of our nine fine church buildings and four parsonages were completely destroyed. The great majority of our people became homeless and displaced and forty percent died.”

That was literally true between 1941 and 1945. As soon as liberation took place the people rallied to their own support and began the work of reconstruction. The congregation of Dinapupihan Methodist Church in northern Bataan (on the way to the Ologape Naval Base) with the assistance of American G.I.'s built both a church and parsonage during the Japanese occupation. Previous to this time before the war, the Methodists, or anybody else not Romanist, could not build a place of worship in the town because the town site was within a friar corporation land called *hacienda*. Just at the outbreak of the war the Philippine Commonwealth was able to buy the *hacienda* from the friar corporation and sold the sites to the people. That gave the Methodists a chance to buy two big lots during the Japanese occupation on which they built this church and parsonage. This church is now ready to begin working on a more permanent structure and their dream (mark the word please) is to have a

substantial building with cement foundation to cost around \$10,000. That is the Methodist spirit in the Philippines today. They have been told that they are not entitled to any Crusade aid, for their church was not destroyed by the war. Their reply took the form of a grin. But they made the statement, "We will try anyhow and see what the Lord can do for us."

Is the Methodist Church in Dinalupihan, Bataan, worthy of help even as a missionary special outside of the Crusade fund? Of course! Why? One reason is because members of this congregation protected, supported, and fed Americans in the mountains throughout the Japanese occupation of the country. Primitivo Leenzen, Alejandro Quite, Setere Quite, the Zuñiga family, the Espinola family under the leadership of their pastor, Rev. Cirile G. Cortez, were always in constant touch in the mountains with Lt. Col. Frank Lloyd, Lt. Col. Edgard Wright, Jr., Major Royal S. Reynold, Major Allie Romaine, Jr., and Lt. Robert Chefem, all former officers of the U. S. Army in Bataan who chose to stay in the mountains rather than surrender to the Japanese. These men were helped and supplied with their needs by our people of the Dinalupihan Methodist Church throughout the years of occupation. Is this not enough, aside from being Methodists, to merit a missionary special? The accompanying small picture shows the MYF Victory service of this same church with young American boys participating in worship and fellowship.



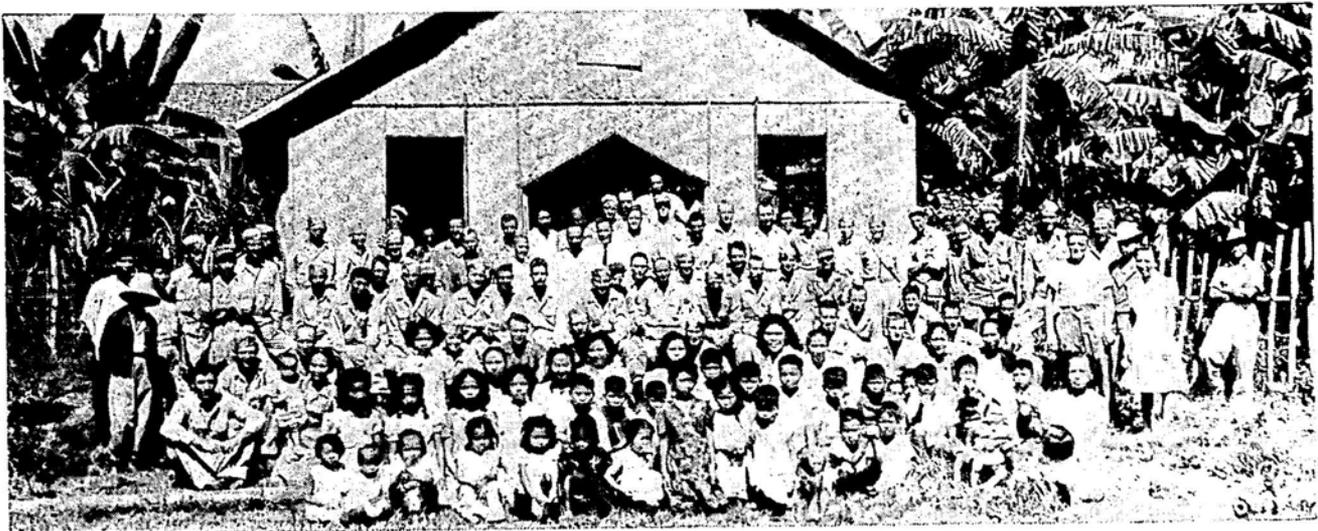
*Today there are American officers in the United States who would not be here today if it were not for the members of this church. The congregation fed and hid the officers in the mountains from the first invasion until liberation in 1945. The church and the parsonage were built during the Japanese occupation.*

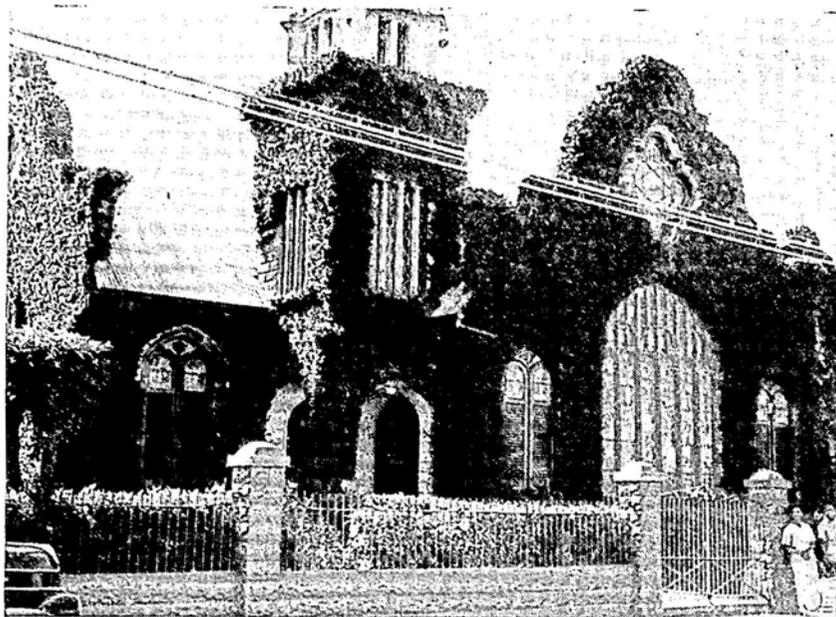
Orion Methodist Church is at the southern end of the province of Bataan. The picture shows what the little congregation of Methodists who had returned from their evacuation places either in the mountains or the swamps in 1945 were able to do with the help of their G.I. friends. At the present time a new parsonage has already been built to the right of the church with local money and Crusade aid and the church itself is on its way of general reconditioning.

Bataan Methodists owe a deep sense of gratitude to the numerous fine Christian boys in the Army under the leadership of their officers and chap-

lains, not only for the material helps but for the fine expression of Christian love, spirit, and fellowship as they worshiped together in the bamboo chapels. Chaplain Richard F. Denbe, of the North Indiana Conference, and Chaplain James R. Sewell, of the Little Rock Conference, were specially helpful to our pastors and people. If they or their friends in these Conferences will ever see these lines, we of the Philippines want them to know that Bataan Methodists are grateful to them and are holding on and pushing forward in the great work of Kingdom building here.

*The Orion Methodist Church in Bataan entertains some G.I.'s. The G.I.'s helped Bataan Methodism buy this property. It was the first time Methodists owned their property in Bataan.*





Methodist Church in Ponce, Puerto Rico.

# Isle of Contrasts

by *Our Roving Reporter*

PUERTO RICO IS MADE BEAUTIFUL BY the scarlet flamboyant tree and the yellow-blossomed Rose of Sharon. It has its blue skies and its white beaches and its flashing birds. Nature is rich in Puerto Rico. But man is poor. He is appallingly poor. What has the church done to help his lot? What can it do? Our Roving Reporter tells the story of the church's work with the people of Puerto Rico.

Puerto Rico, isle of contrasts, has received world-wide publicity because of its unbalanced economy and the problems ensuing therefrom. Socially-minded organizations have denounced its slums, its illiteracy and poverty, while tourist agencies have extolled its tropical beauty and the magnificent homes of wealthy Puerto Ricans.

It seems strange, it comes as quite a shock, to realize that poverty can

exist in so beautiful a setting—little gray shacks that shelter whole families side by side with the scarlet flamboyant tree or the yellow-blossomed Rose of Sharon.

The problem of lifting the Sugar island out of its one-crop economy and making it self-supporting is a grave one of many aspects. Besides admitting a moral obligation to help with this problem, the United States regards Puerto Rico as a key military base in the Caribbean. The island is also a good market for U. S. goods.

One thousand miles east of Florida, Puerto Rico is 100 miles long and 35 miles wide. It was discovered by Columbus in 1493 and for more than 400 years was a Spanish colony. The U. S. took possession in 1898, during the Spanish-American war, and it has had territorial status since. The pres-

ent Organic Act of Puerto Rico, passed by Congress in 1917, gave American citizenship to the inhabitants.

The governor is appointed by the U. S. president. Matters of insular government are handled by him and a bicameral legislature, members of which are elected every four years. Representing Puerto Rico in Congress is a Resident Commissioner having the status and duties of a Congressman without the right to vote. The three nearby islands of Vieques, Culebra and Mona are under the insular government.

People of Puerto Rico are descended mainly from the Spaniards who first conquered the island, from the Indians they found there and from the Negroes they imported. Culture is predominantly Spanish. For an agrarian island it is one of the most densely populated in the world. There are nearly 2,000,000 inhabitants and at the present rate of increase there will be 3,000,000 by 1965. Island resources cannot support these people now.

Of the slightly more than 2,000,000 acres of land area, only half is tillable. Most of this is planted in sugar. Were it not for federal subsidies and other grants the island economy would collapse. At least half the population is dependent, wholly or partially, on relief of some sort and the standard of living is depressingly low.

The church has been in the vanguard of groups trying to bring a higher standard of economic, cultural and religious living to the island inhabitants. Evangelical boards began work there at the turn of the century, soon after the U. S. took possession. The territory was divided among the denominations so there would be no duplication of work. This evidence of co-operation is still strong.

Methodists were assigned a section in the north, a beautiful coast region, and another in the southeast encompassing mountain work as well as work with the sugar mills. In the latter section is to be found the famed 16-mile stretch of road that has 366 curves in it, rising from Caribbean plains to mountain crests. The larger cities were left open to all denominations.

In the intervening years—nearly half a century—Methodist work has grown and now the Puerto Rico Pro-

visional Conference has 25 charges and 33 pastors. Because of poor educational facilities (a lack of quantity more than quality), there has been a lack of trained church leadership. This is being remedied by the Evangelical Seminary of Puerto Rico at Rio Piedras. This interdenominational project, founded in 1919, is sponsored by Methodists, Baptists, Presbyterians, Disciples of Christ, Congregational-Christians and United Brethren.

Outside of the newly-founded school in Cuba it is the only evangelical seminary in this entire area and one of the few of standard grade in which Spanish is used exclusively. At present there are 24 students, plus six studying at the nearby University of Puerto Rico under supervision of the seminary. Many veterans are attending classes as special students, receiving certificates when they leave.

The school occupies a five-acre campus with a classroom building, a new dormitory and several faculty homes. Dr. Hugh J. Williams, of the United Brethren Church is president.

A relatively new project of The Methodist Church, in Santurce, adjoining San Juan, is the George O. Robinson School. Although the work has been in progress since 1902 it was formerly operated as an orphanage with a school in connection. A few years ago, when the orphanage needed reconstruction, the Woman's Division of Christian Service, which supported the project, took stock of the educational facilities on the island and found that less than 50 percent of the children between 6 and 18 were in school. This situation existed not only among the poorer classes but among the middle classes. There were not enough schools even for children of families who could afford private schools.

Consequently it was decided to convert the orphanage into a regular school. The building program was delayed because of the war and much of the equipment sent to the school is at the bottom of the sea, the result of submarine warfare. Finally in August, 1944, classes started with 33 students in 10 grades. Overnight the school mushroomed in size, so great was the need. Dormitory rooms are now being used for classrooms and students are sometimes turned away because of lack of facilities.

There are 230 pupils, including 57 boarding students, all girls. Boys are admitted only through the sixth grade. Classes range from kindergarten through high school. The first graduates was the class of 1947. The staff comprises 16 regular teachers. All the work is in English.

Eventually the school will be self-supporting. Tuition for day students is \$100 per year and for boarding students \$350. A majority of the pupils are Puerto Ricans but many children of American families on the island also attend.

The Woman's Division operates seven kindergartens in Puerto Rico. McKinley Kindergarten, which also includes the first and second grades, is held at Trinity Methodist Church in San Juan. Puerta de Tierra has kindergarten only; San Juan Moderno has the first grade; Woodruff Kindergarten in Barrio Obrero has the first and second grades also. Campbell Kindergarten at Rio Piedras and Robinson Kindergarten at Aibonito have only the one grade. There are two first grade sections at Playa de Ponce. In these schools kindergarten students pay 15 cents per week and advanced pupils pay 25 cents.

An important project in Puerto Rico is the work recently begun on Vieques Island. Here, in a small area, are concentrated all the problems that beset the people of the main island. In Oc-

tober, 1946, John Kenneth Vincent, the only other American Methodist missionary besides Dr. Harold M. Hilliard, the superintendent, took his family to Vieques to start a program designated to meet not only the religious but the economic needs of the inhabitants. The island is to be a laboratory for an all-round Christian approach to the problems. If the work succeeds the Board will start a similar program in Puerto Rico on a much larger scale.

The charge on Vieques Island includes the island of Culcra, where there is a Methodist chapel. Besides the main church on Vieques there are three organized Sunday schools.

Until recently the Puerto Rican conference sent missionaries to the Dominican Republic but the last of these was called home because of the need for pastors. The conference owns a rest home for missionaries high on a hill overlooking the delightful little town of Aibonito, in the interior. It also co-operates with other denominations in publishing *El Puerto Rico Evangelical* and helps support a university pastor who serves as Protestant chaplain to the students of the University of Puerto Rico.

But The Methodist Church's task does not end with the responsibility on the island itself. Puerto Ricans travel.

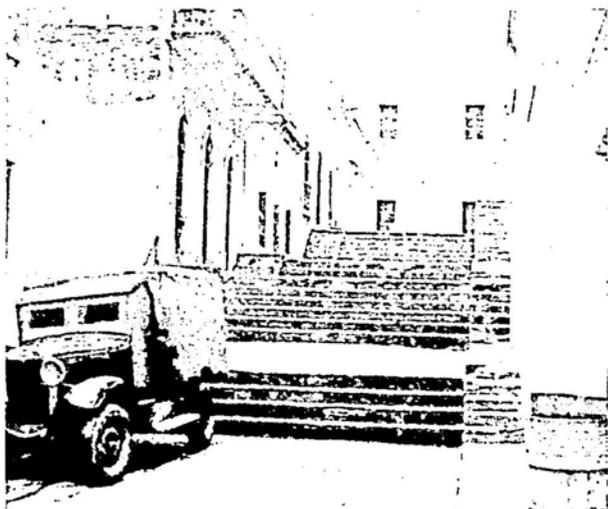
A considerable amount of publicity

*One of Puerto Rico's winding roads.*





The Puerto Rican pastor at the Methodist Church in Rio Piechas.



Streets go up and down in San Juan.

has been given recently in the New York press to the greatly increased migration of Puerto Ricans to New York City and to the serious social problems thus created. While apparently some of these reports have been grossly exaggerated, particularly regarding the numbers of newcomers, the problem nevertheless merits special concern, both for the plight of the people themselves and for the severe strain placed on welfare, relief and church agencies in the city.

A factual survey conducted by the Pathfinding Service for the Churches, under auspices of the New York City Mission Society, differs with newspaper reports. The latter place the number of Puerto Ricans at 600,000, whereas the Pathfinding Service Report gives a low estimate of 231,000 and a high one of 340,000. The latter report also states that during the first six months of 1947 the net immigration was 21,801, nearly half of whom returned to Puerto Rico.

According to the report, there are at present 62 Protestant Spanish-speaking churches in New York City with a church membership of 7,856 and a Sunday school enrollment of 7,645, including those who go to church but are not members, church attendance would be around 10,000. Of the 62 churches, 26 are Pentecostal, 6 Baptist, 6 of the New York City Mission, 1 Lutheran, 2 Seventh-Day Adventist, 1 Episcopalian, 1 Christian and Missionary Alliance, 2

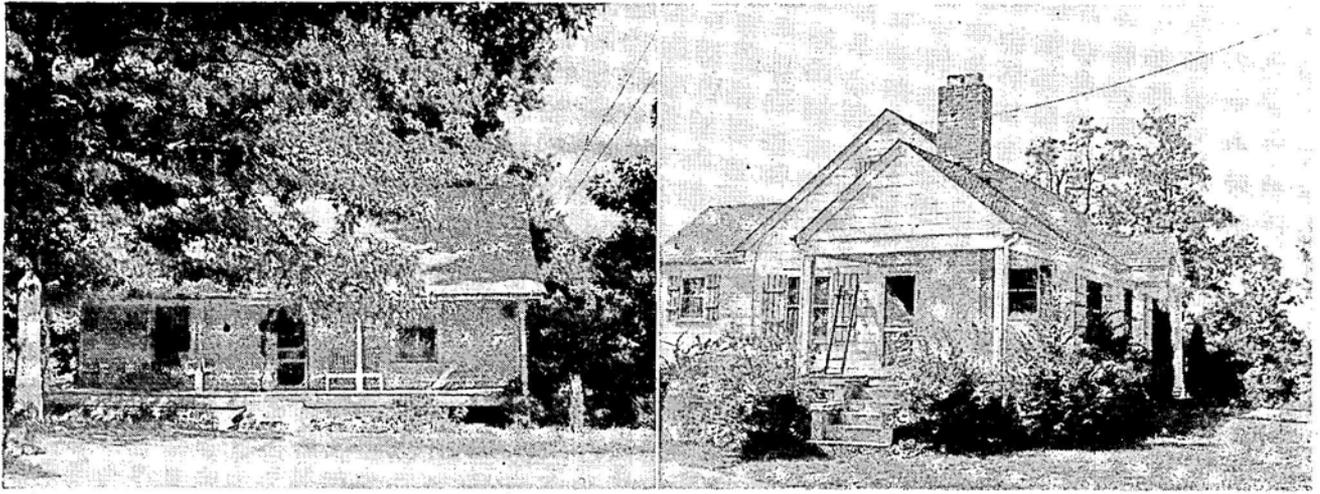
Presbyterian, 1 Disciples, and 12 Independent. Many of the congregations are small, but five have over 500 members. Forty of the churches have full-time ministers, though not all are self-supporting; others have part-time ministers. Most of the churches have very active programs, with two services on Sunday and a meeting of some kind every night of the week. The First Spanish Evangelical Church, with a membership of over 700, has a monthly attendance of about 5,000 at all its

meetings and at its many activities.

Many of these churches have not considered the Puerto Rican immigrant as offering an opportunity for a new field of service. But they are beginning to be aware of such a field. And as the population increase forces more and more Puerto Ricans to emigrate we can look to the day when young people from our schools and Seminary in Puerto Rico may come to us as missionary workers in our big cities.

Girls at George O. Robinson School repair a doorbell in the physics "lab."





The first undertaking of the Surry laymen involved the sale of the old country parsonage (left) on the Oak Grove circuit and eventually securing a modern home for the minister (right).

# Rural Church EXTENSION

● Last month Miss Kellar wrote about the church extension work being done by a city mission society in Charlotte, North Carolina. She here continues the story by telling about a similar work in the rural areas of the same state. When the strong churches in the cities and large towns hook up with the little churches in the country, then things begin to happen.

by **Jeanne Kellar**

IN NORTHERN NORTH CAROLINA IN THE Blue Ridge Mountain section a group of Methodists are carrying on a program among the rural churches similar in scope to that of the Charlotte City Mission Society among city communities. The Surry Board of Missions and Church Extension offers an excellent example of what can be done toward boosting the rural church.

Dr. H. G. Allen was largely responsible for getting conference approval of this project. When appointed to the Winston-Salem District, of which Surry County is a part, he was quick to see the possibilities of this work and has given it unstinted support. Through his influence it was "sold" to the Conference Board of Missions and the Commission on Town and Country Work.

Another leading spirit in this movement has been Dr. C. N. Clark, then

pastor of Central Methodist Church in Mt. Airy. When he was appointed to Mt. Airy, largest town in Surry County, the circuit preachers were paid salaries averaging from \$700 to \$800 per year. Most of them had from 6 to 8 churches to serve. Through the years laymen in Mt. Airy had tried to help these preachers financially and inevitably they noticed that the men were able to do better work when they were better paid. Dr. Clark, when he arrived, worked with one such circuit preacher for a year and, seeing the results, decided that the pattern should be expanded. He gathered a group of interested laymen and, without any organization, they assisted the preachers in every way possible. Each time they saw a minister who needed "supplementing"—a better place to live or subsistence money—they raised funds. Superannuated preachers were asked to

fill a few points on large circuits. Rural folk, enheartened by the fact that someone was taking an interest in them and awakening to a sense of their own importance, began to take more interest in affairs of their church.

Proceeding thus by a "trial and error method," as one layman put it, the men finally organized the Surry Board of Missions and Church Extension some two years ago. It is one of the first rural organizations of its kind. Under its constitution the minimum salary for a preacher is \$2,100, \$300 more than the conference level, and the average circuit has four points. Each charge contributes to the board, which supplements salaries to bring them up to the minimum.

A detailed survey was made of existing circuits and at the conference in 1946 they were re-planned, making them more compact and conforming to school areas as closely as possible. This reorganization looked like a staggering job at first but it was finally accomplished so that now there is no church which doesn't have at least one service a week and no community without a pastor. Young, university-trained ministers, especially prepared for rural work, have been appointed to the circuits. It was feared that the people might object to this shift, as the circuits had been unchanged for years, but no objections have been raised.

When the Surry Board started out on this program, the men estimated that it would cost them at least \$15,000. Last year, however, they paid only



*Dr. Charles N. Clark, former Mount Airy pastor (left) and Rev. Courtney Ross, former pastor at Pilot Mountain, both workers in the Surry projects.*

\$2,100 in carrying out the project. Some help comes from the Duke Endowment and from the conference but the congregations are footing most of the bills. All it took was a lot of interest and a lot of attention to their problems to bolster their morale. In the words of one of the ministers, "where we used to have a lot of discouraged little churches who expected to get the castoffs of the conference, we now find active congregations." Most of these congregations are still meeting in small, white, one-room churches which are typical of rural America, but they are busy planning new ones or remodeling the existing buildings and beautifying the church grounds, making the church an integrated part of their community.

As far as possible, parsonages have been secured that are conveniently located on the circuits. After the reorganization three circuits in the southern part of the county were left without parsonages and new ones are now being built. In the main these are paid for by the congregations, tangible evidence of their re-awakened interest. The construction progresses as money is raised and consequently the process is sometimes slowed down. However, one is finished and the other two are now nearing completion. They are all beautiful, modern homes with the latest conveniences. All have oil heat, hot and cold running water and baths—one even has two bathrooms. They are parsonages of which any com-

munity could be proud, especially one in which most of the homes are not so comfortable.

Each of the reorganized circuits, theoretically, contains at least one strong church. Eventually some of these may become station churches. (Five years ago Pilot Mountain was on a five-point circuit. Today it has a full-time minister.) The one exception is the Surry circuit. The four churches comprising it, Maple Grove, Beulah, Imogene and Hebron, were the weakest ones of the old circuits from which they were taken. The Rev. Robert Carter, who helped make the survey and get the program under way, was given first choice of circuits and chose this one—the poorest, the most pioneering and most rural of them all. To date the circuit doesn't have a parsonage.

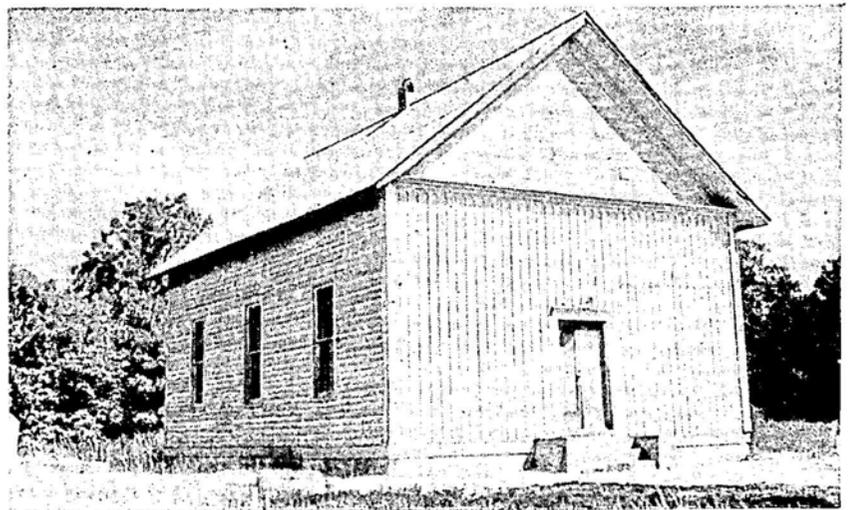
The ministers have different methods of serving their churches, depending on the number and distance between. Most of them cannot visit each church every Sunday. On the one circuit with only three churches, the Rev. John S. Jordan is able to hold services in all his churches every Sabbath. Franklin Heights, main point on this round, is the only entirely new church in the whole project. It was built in a suburb of Mt. Airy, a new community whose people work in the factories in town. The congregation was organized three years ago and met for services in the school, next door to the church, until construction was far enough under way to permit them to

meet in the church basement. Central Church supported this one, giving some \$10,000 to the building fund and helping organize the congregation. Members of the new church raised \$5,000 and funds from other sources were made available. The membership last fall was 67.

Zion Church, on the same circuit, is a typical rural church with a membership of 75. No repairs have been made on the building in the past 30 years. Funds are being raised now for a new building. Epworth, third point on the circuit, is a model rural church. A trim little red brick building, it overlooks a beautiful Virginia valley. Before reorganization this church, with a membership now totalling 133, had one evening and one afternoon service a month. It now has two morning and two evening services per month. This is the only circuit paying the conference minimum salary at present.

A few more churches in this project are located in Virginia. A section of this state below the Blue Ridge Mountains had been neglected, especially along the line of public works, because of its inaccessibility, and it is now being approached from the south. Salem circuit, most scattered of all, covers this area. Named for its strongest church, it has three additional points. One of these, Carter's Chapel, membership 30, is being entirely rebuilt by its congregation with no outside help. The Rev. W. B. A. Culp, who serves the four churches, cannot cover the circuit in one day except on spe-

*Zion church has not changed in thirty years, except in age.*





*Salem church was built by Mrs. R. J. Reynolds.*

cial occasions and to do so must travel from dawn until after dark.

Salem church, 200 strong, was built just north of Mt. Airy by Mrs. R. J. Reynolds, wife of the tobacco magnate. It is an imposing red brick building designed along Grecian lines. Culp hopes to move the circuit parsonage, now in Mt. Airy, out to this church, which will eventually become a station appointment. The Methodist Youth Fellowship group in this church is strong, as is the fellowship group of Franklin Heights circuit. Chestnut Grove and Hunter's Chapel, with memberships of 65 and 75 respectively, are on the Salem circuit.

One of the three circuits to the south is served by the Rev. G. B. Gwynn, a local preacher who has a fine record of work among mountain people. His parsonage, one of the new ones, is being built across the road from an old former Methodist Episcopal church. One mile down the road is an old church of the former Methodist Episcopal Church, South. Not until last year did the authorities dare put the two on the same circuit and talk of unifying them is still done only in whispers. The four points on this circuit are New Hope, Ararat, Black Water and Pine Hill, nostalgic names all.

The ministers serving these circuits are vitally interested in making the program a success. They bend every effort, make every sacrifice necessary. When the Dobson circuit was split, Wilson Nesbitt, an organizer of the project moved from the large, com-

fortable parsonage on this circuit into two rooms, which he and his family will occupy until the parsonage for Level Cross circuit, his new appointment, is completed. A new church will be built on this circuit, Level Cross Methodist Church, to be situated at an important crossroads and making it a five-point charge. The Dobson circuit is now served by H. M. Hoyle, a former chaplain.

R. E. Ward serves the Shoals circuit, the third new-parsonage appointment.

In the southwestern part of the Surry area, somewhat removed from the rest, is Elkin circuit, to which O. D. Smith has been appointed.

The Rev. Worth Sweet has Oak Grove circuit, lying east of town, and his parsonage is on the outskirts of Mt. Airy. Thus there are nine circuits in the Surry area, one of them with three points, two with five and the rest with four. Mr. Sweet teaches in Flat Rock School, a large consolidated school located on his charge. He is athletic director and coaches both the football and basketball teams. Mr. Carter also teaches. He is at Beulah School, located near Beulah Church. The purpose of their carrying these additional duties stems from a shortage of teachers. It gives them added influence as leaders with the young people and supplements their salaries, but the latter is not a dominating factor.

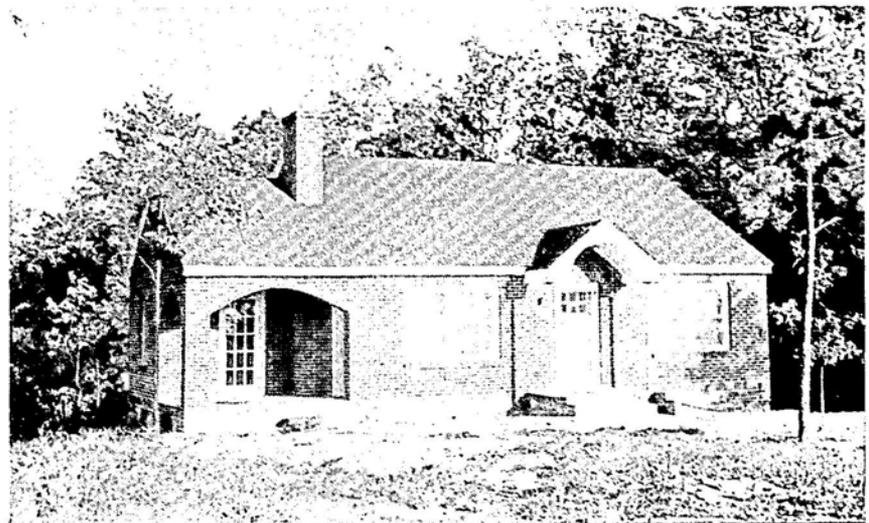
Robert M. Smith, an official of Renfro mill in Mt. Airy, a leading layman of Central Methodist Church and a

tither, is chairman of the Surry Board of Missions and Church Extension. Every minister in the area, which, as already noted, doesn't exactly follow the county boundaries, is a member of the board. This body also has a layman from every church, additional laymen being allowed larger churches at the rate of one representative for every 200 church members. Central Church has 1,100 members. The board meets twice a year.

The Surry program has attracted much attention among people interested in rural work, especially among mountain communities. At one of the board meetings visitors came from as far as 175 miles to hear more about the work. The community doesn't possess all the financial resources that the Charlotte City Mission Society found, but it does have people who are vitally interested in the welfare of rural churches. And as a Mt. Airy attorney said in referring to Dr. Clark, "A project like this requires the attention of someone who knows church organization, who knows mountain people and who has standing in the conference so that he can sell his plan."

That Mt. Airy was aware of Dr. Clark's work and appreciated his service both to his own community and to the rural church, was evidenced last fall when, shortly before he left to become district superintendent of the Waynesville District, the citizens gave him a new Packard automobile, a gift not from Methodists alone but from the entire town.

*A new parsonage on a Surry project circuit, complete except for landscaping, typical of the better homes being built for the circuit pastors.*



# 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.*

**WHO KILLED HITLER**, by Herbert Moore and James W. Barrett. Booktab Press, New York. 176 pages. \$2.50.

**THE LAST DAYS OF HITLER**, by H. R. Trevor-Roper. Macmillan Company, New York. 254 pages. \$3.00.

These two books on the same subject reach opposite conclusions. The small volume edited by Moore and Barrett, two newspaper men, finds evidence to support the theory that Hitler was put to death by one of his physicians. Major Trevor-Roper recites the story that he originally gave to the world and which is now widely believed—namely, that Hitler and his mistress committed suicide.

\* \* \*

**TO THE BITTER END**, by Hans B. Gisevius. Houghton Mifflin Co., Boston. 632 pages. \$4.00.

**FOREST OF THE DEAD**, by Ernst Wiechert. Greenberg, New York. 135 pages. \$2.50.

Books are still coming from the press to give us information about the alleged anti-Nazi underground which worked in Germany during the war. Most of them convey the impression that anti-Hitler sentiment was very weak and very ineffective.

Gisevius has written a story which covers almost the whole history of Germany under Hitler. He was a German official who actually served in the infamous secret police service, or Gestapo, of Hitler's Germany, and he now says he used his position to gain the information which appears in his book.

Wiechert is a German novelist who was imprisoned in the notorious Buchenwald concentration camp for a considerable period. He writes a personal story about some of the people who were around him in prison, but his work does not attempt anything like the task undertaken by Gisevius and is of little real importance.

\* \* \*

**OZARK SUPERSTITIONS**, by Vance Randolph. Columbia University Press, New York. 367 pages. \$3.75.

Vance Randolph has written two or three other books about the Ozark Mountain region, of which he is not a native but in which he has spent a great deal of time. In this latest volume he has collected thousands of little practices, beliefs, and ideas prevalent in the Ozarks which are not in accord with the findings of modern science. Many of

them are not peculiar to this particular region but are found in every part of the United States and among all classes of people.

The author has compiled an amazing record. He covers what the people believe about the weather, crops, treatment of ailments, courtship and marriage, animals and plants, and numerous other aspects of life. Most of the beliefs or practices cited have long since ceased to have any hold upon most of the people, but as survivals they constitute an important contribution to the folklore of America.

\* \* \*

**JEFFERSON, WAR AND PEACE**, by Marie Kimball. Coward-McCann Inc., New York. 398 pages. \$6.00.

The place held by Thomas Jefferson in American history is indicated by the fact that books about him continue to come from the press, several having appeared during the last few years. Marie Kimball has written a previous volume on Jefferson's life up to 1776 and now carries the story down to his departure for Europe as one of America's representatives there. The book covers a period of only eight years. It is well written and documented and offers much light on the work and character of its subject. Mrs. Kimball is the curator of the Jefferson Memorial Foundation.

\* \* \*

**GOODLY FELLOWSHIP OF THE PROPHETS**, by John Patterson. Charles Scribner's Sons, New York. 313 pages. \$3.00.

New studies of the Old Testament prophets are always welcome and the present book is of unusual interest. The author is professor of Hebrew and Old Testament Exegesis at Drew Theological Seminary. He is Scottish by birth and education. His book has chapters on all the prophets and on Jonah and Christ.

\* \* \*

**THE INVISIBLE ENCOUNTER**, by Igor Sikorsky. Charles Scribner's Sons, New York. 120 pages. \$2.00.

In this small book one of the world's foremost authorities in the field of aviation makes a plea for the development of a more spiritual basis for life and civilization. He has previously written a book on the Lord's Prayer which met with a good reception. Because of his high reputation in military and scientific affairs the author's call to spiritual living will doubtless be deeply pondered by the reading public.

**CHINA AWAKE**, by Robert Payne. Dodd, Mead & Co., New York. 424 pages. \$3.50.

This is another book on modern China written, as others have been, by a young newspaper man. He has written two or three other books about that land. This one is in the form of a diary and is without chapters. The publisher's "blurb" says that Mr. Payne has lived all over Europe, Africa and Asia, and that he has been a correspondent, translator, professor, and airplane pilot. In view of these various activities and residences, and in view of the fact that he was born in 1911, the reader will expect entertainment rather than authoritative judgments about China.

\* \* \*

**HISTORY OF THE ISLAMIC PEOPLES**, by Carl Brockelmann. G. P. Putnam's Sons, New York. 582 pages. \$6.00.

This book, which has been translated from the German and published by an authority of the Alien Property Custodian, is the first one-volume history in English dealing with the Mohammedan states and peoples down to the present time. It covers the Arab Empire, the Islamic Empire and Its Dissolution, the Ottoman Turks, Islam in the Nineteenth Century and the Islamic States After the World War.

The importance of such a volume can scarcely be overestimated now. It is especially pertinent in view of the partition of Palestine, which has aroused the Arabs and brought the threat of a holy war involving world-wide Islam. It is of especial interest for those interested in Christian missions, which more and more must come into conflict with Islam if the world is to be Christianized. This is not, of course, a missionary or a religious book, but a history of a strange and largely unknown people whose story is not readily accessible to the ordinary reader.

\* \* \*

**SOVIET RUSSIA SINCE THE WAR**, by Dr. Hewlett Johnson, Dean of Canterbury. Boni & Gaer, New York. 270 pages. \$3.00.

The Dean of Canterbury is widely known in Great Britain as the "Red Dean" because of his alleged radicalism and sympathy with Russian Communism. That fact provides a key to his book, which is an outgrowth of a trip to Russia and what the author calls "twenty-five years of close and sympathetic study of Russia" and "innumerable friendships with the responsive and warm-hearted Soviet people."

This volume is not, therefore, an objective study but a sympathetic and friendly presentation of what is going on in Russia since the war. As such it possesses peculiar value and may be studied with profit by all who are seeking light on the present international scene.

\* \* \*

**OUT OF THE LABYRINTH**, by L. H. Lehmann. Agora Publishing Co., New York. 252 pages. \$3.00.

The author of this book is a former priest of the Roman Catholic Church and is now director of Christ's Mission, Incorporated, in New York City. In a previous volume entitled, *The Soul of a Priest*, Dr. Lehmann told his life story and recounted the steps that led to his break with the priesthood. The present volume is a continuation of that story. It deals largely with the beliefs and practices of Catholicism rather than with the personal experiences of the author himself.

# The Moving Finger

## Writes . . .

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

### *New Body Will Resist Catholic Encroachments*

A NEW ORGANIZATION, called Protestants and Other Americans for the Separation of Church and State, has been formed to resist Roman Catholic encroachments on our constitutional principles. Headquarters are at Washington.

Dr. E. M. Potat, president of Colgate-Rochester Divinity School, is the president. Among other prominent persons connected with the group are Bishop G. Bromley Oxnam, Dr. Charles Clayton Morrison of the *Christian Century*, Dr. Louie D. Newton, president of the Southern Baptist Convention, Dr. John A. Mackay, president of Princeton Theological Seminary, and Miss Charl Williams of the National Education Association.

The announcement of the new group declared:

"A powerful church, unaccustomed in its own history and tradition to the American ideal of separation of church and state, but flourishing under the religious liberty provided by our form of government and emboldened by the wide diffusion of a false conception of tolerance, has committed itself in authoritative declarations and by positive acts to a policy plainly subversive of religious liberty as guaranteed by the Constitution.

"Already, the Legislatures of certain states, yielding to the political pressure of this church, have enacted legislation empowering local school boards to grant special privileges. The Federal Supreme Court has confirmed legislation which sanctions the use of public school funds to provide free textbooks for parochial schools and to transport pupils to such schools (1947).

"On a bolder and more ambitious scale, this same church now demands aid for its schools from the Federal Government.

"Thus far, Congress has withstood this demand. But two bills have been



The city of Whittier, California, does not have a single cocktail parlor or "beer joint" within its corporate limits. The daily newspaper does not accept liquor advertising. As evidenced by the above picture, the publishers of the *Master Guide to Religious Films* seem to be of the opinion that their town could also do without liquor advertising billboards.

introduced, one of which completely yields to the church's demand, while the other provides that the funds may be distributed by each state in accordance with its own statutes.

"The latter, the so-called Taft bill, plays directly into the policy of the church which has already secured legislation in eighteen states permitting financial aid to parochial schools in one form or another, and in effect invites the states to violate the mandate of the First Amendment.

"We respectfully demand that Congress shall not by such an evasion abdicate its responsibility to defend the Constitution, regardless of political pressure on the part of any sectarian interests which would thus subvert it."

It also asked that the "un-American ambassadorship" to the Vatican be abolished, and added: "We resent on behalf of all non-Roman churches the privileged access to the ear of state which this relationship creates."

President Roosevelt appointed Myron C. Taylor as his representative at the Vatican. This was called a wartime expedient, but all efforts to secure his recall have been unavailing. The State Department regularly has a representative at the Vatican. He is J. Graham Parsons.

Protestants secured a promise from President Truman to withdraw Taylor but the President has not yet done so. It has been assumed that because of the powerful Roman Catholic vote in New York and adjacent states Mr. Truman had decided to maintain the situation until after the elections.

The following program of immediate objectives was set forth by the new organization:

"1. To enlighten and mobilize public opinion in support of religious liberty as embodied in the Constitution.

"2. To resist every attempt to widen the breach in the wall of separation of church and state.

"3. To demand the immediate discontinuance of the ambassadorship to the Papal head of the Roman Catholic Church.

"4. To work for the repeal of any law which sanctions granting aid to church schools from the public school treasury.

"5. To invoke the aid of the courts in maintaining the integrity of the constitution with respect to the separation of church and state, and to strive to secure a reconsideration of the two decisions of the Supreme Court to use tax funds for providing parochial schools with free textbooks, and for the transportation of pupils to parochial schools.

"6. To prevent the passage of any law which allots to church schools any portion of a Federal appropriation which permits the states to make such allotment of Federal funds.

"7. To give aid to citizens who seek to protect their public schools from sectarian domination, or resisting any other assault upon the principle of separation of church and state."

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### Bishop Replied to Social Action Group

WHEN THE UNOFFICIAL Methodist Federation for Social Action, meeting in Kansas City, issued a manifesto criticizing the United States and praising Russia, Bishop A. Frank Smith, chairman of the home division of the Board of Missions and Church Extension,

made a reply which received wide publicity in the public press.

The bishop pointed out that the church accords freedom of speech to its members; no person or group save the General Conference can speak for the church; the social actionists are not an agency or adjunct of the church but a private group which speaks for its members and for nobody else.

The bishop continued: "The Methodist Church in belief and practice is arrayed unitedly against atheistic communism and every other form of Godless selfish control of human relations that impoverishes life or interferes with the highest human development and happiness.

"Any word spoken or action taken by individuals calling themselves Methodists that might discredit American democracy and exalt communism or any other totalitarian philosophy has my unreserved condemnation.

"It will receive the emphatic and instant condemnation of Methodists."

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10. "If We Never Meet Again"
11. "I Won't Have To Cross Jordan Alone"
12. "I've Been Listening"
13. "I'm Winging My Way Back Home"
14. "In The Garden"
15. "A Beautiful Life"
16. "Keep On The Fading Line"
17. "When He Calls I'll Fly Away"
18. "The Old Rugged Cross"
19. "It's Wonderful To Me"
20. "When They Ring The Golden Bells"
21. "When God Dips His Love In My Heart"
22. "I Can Tell You The Time"
23. "I'm Satisfied With Jesus"
24. "Did You Ever Go Seaside?"
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27. "Silent Night, Holy Night"
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36. "All The Day Long"
37. "Where Could I Go?"
38. "When The Saints Go Marching In"
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### King Opens New Liberia District

AT THE LAST SESSION of the Liberia Annual Conference Bishop Willis J. King took steps to set up a new district, known as the Gbarnga District, with the view of establishing chapels and schools in unoccupied villages in the Central Province. Mission stations have also been set up in Grand Bassa and Sinoe Counties. This is a part of the "hinterland program" in Liberia.

The program reached the third stage of development in the beginning of the work at Gbarnga. This is one of the chief stations of The Methodist Church. The church in Liberia has initiated the program and will provide the expenses for its current operation, while the church in America is assisting in providing buildings and personnel. The Rev. and Mrs. Robert W. Kelley are in charge of the new station and are supervising the erection of buildings and getting the grounds in shape.

The Methodists of Liberia are being aided by the government of Liberia, which granted land to Rev. Walter C. Wynn and the staff of the Booker Washington Institute, who have assumed responsibility for the construction of the buildings, and the engineering staff of the U. S. Economic Mission working in the country.

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harmony in the heavens



DOWN THROUGH THE AGES, the hearts of people have ever hearkened to bells. In good times and bad, their inspiring tones have been the very voice of humanity—proclaiming jubilantly in victory, tolling mournfully in defeat, sending forth an incisive warning at the approach of danger. In the magnificence of their message, they've brought hope to the despairing, lifted peasant to the stature of prince, given kings rich knowledge of their subjects' hearts.

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The 61-note "Carillonic Bells" is not to be confused with chimes, nor even with bells of the English type. It is a *carillon*, capable of whispering softness or tremendous volume; of unlimited harmony, rich and clear. It can be played inside as well, with or without an organ.

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and we do not know for what this help was really intended.

"We cannot forget that a few years ago, the whole of Spain rose to defend her faith in an heroic crusade. . . . However, its importance is belittled by 'the ridiculous Protestant sects who raise their tents on the blood of our martyrs' ("Signo," October 18, 1947). His Eminence Cardinal Segura writes these beautiful words in his pastoral letter, which should touch all our hearts to the call of blood and because we are Christians:

"There is no doubt that we can cite the witness of thousands of martyrs who gave their blood to defend their faith in order to lend support to our request aimed at suppressing these centres of false religion in Spain. Undoubtedly those who have generously sacrificed their lives have done so in order to defend the Catholic faith. They speak to us and say, with the Apostle Paul: Keep that which is committed to thy trust."

"Spain will return to the unity of faith sealed by the Madonna of Pilar. All those in authority should ruthlessly extirpate this particularly serious evil. All Spanish Catholics have the duty—and we promise to fulfill it—not to consent to the development of Protestant activity in our national territory. . . ."



**Atomic Energy Commission  
Authorizes Churches**

THE UNITED STATES ATOMIC Energy Commission has announced that government-owned land at principal AEC installations may be used for sites for churches.

The inadequacy of present church facilities is particularly acute at Hanford and Oak Ridge. There are at present twelve different religious organizations at Hanford, with only four church structures; one of these is a Grange Hall adapted for church use and one is a small building inherited from the former hamlet of Richland. These four buildings are used by the Catholics, United Protestants, Lutherans and Episcopalians.

Other denominations depend solely upon school buildings for all church purposes. On a normal Sunday there were listed 129 church groups to which schoolrooms were assigned.

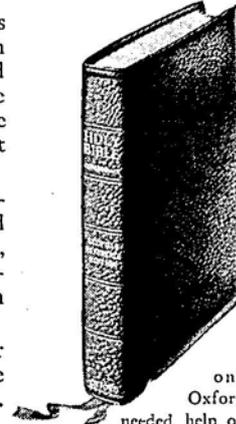
With only two church buildings at Oak Ridge, the shortage of church facilities for a community of 40,000 is even more intensified, with almost all church activities dependent upon the use of theaters and school buildings.

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of an Oxford Bible  
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A. Lincoln.*

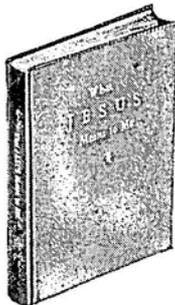
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Proposals have been received at Oak Ridge from at least eleven religious organizations for the construction of churches.



**Co-operation in China**

Dr. FRANK T. CARTWRIGHT, associate secretary of the Board for Missions in China, reports that mission-

aries of the Church of the Brethren and of the Mennonite Church, who have been compelled to remain away from the Communist-controlled areas of West China, have been assigned by their boards and by the Methodist Board to work as missionaries in the West China Conference of The Methodist Church. Five missionary units of the Church of the Brethren, made

up of nine men and women, have taken over the work of the Methodists in Tzechung and vicinity, while the Mennonites have taken over Protestant work in the city of Hochwan and vicinity.



**Plan Proposed to Christianize Foreign Relations**

A NEW MISSIONARY undertaking to Christianize the relations of the United States government with foreign governments, and to Christianize the impact of American business upon the world, given initial approval by the Division of Foreign Missions at Buck Hill Falls, Pennsylvania, will be carried to the General Conference of the Church in Boston, Massachusetts, next April for approval and action.



Dr. Garland Evans Hopkins

"We have long recognized that one of the gravest problems faced by missionaries has been the un-Christian practices of some of the personnel of business concerns abroad, indeed, some of the businesses themselves," said Dr. Garland Evans Hopkins, associate secretary of the Board, in presenting the need of this new missionary enterprise. "We are now beginning to realize that these behavior practices and business policies have also had an adverse effect upon the acceptance of the ideals of democracy."

Part of the proposed new missionary effort will call for a series of conferences with representative business leaders, and government officials for the interpretation of the need for Christianizing all relations of America and Americans with peoples everywhere in the world, and for factual publications for wide use by all who have foreign contacts.



**Home Missions Asks Increased 97 Per Cent**

METHODISTS WHO NOW GIVE more than \$2,000,000 per year for new churches and missionary services in the neglected areas of the United States, will be asked to increase that giving by approximately 97 per cent during each of the next four years.

Asking totaling \$15,902,260 for 1948-1952 will be presented to the World Service Commission, according to Dr. Earl R. Brown, executive sec-



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retary of Home Missions and Church Extension.

One of the largest items represents aid for building churches in the United States and in the outpost missions in Alaska, Hawaii and Puerto Rico. Church Extension advance also includes buildings needed by college foundations serving Methodist students.

"An average of one new church building for every day of the year will be needed during the next four years, and possibly during the next decade," Dr. Brown stated, "if Methodist churches move with their members. We have given assistance to the building of 361 new churches during 1947."



**Largest Missionary Budget Ever Adopted**

A TOTAL OF \$10,177,558 was appropriated for the year 1948-49 for the missionary service of The Methodist Church in the United States and overseas at the meeting of the Board of Missions and Church Extension.

Of the total appropriation, \$3,857,359 will be used by the Division of Foreign Missions in its work in Europe, Asia, Africa, and South America; \$2,048,535 will be used by the Division of Home Missions in city, rural, and frontier parishes and institutions in the United States and in United States dependencies; and \$4,271,664 will be used by the Woman's Division of Christian Service, both in the United States and overseas. This is the largest appropriation ever made for missionary work in the history of The Methodist Church.

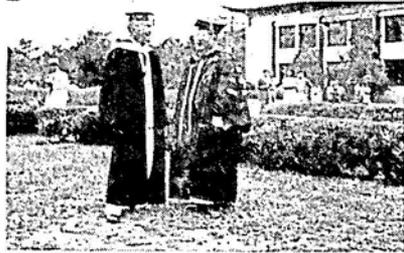
Approval was given to the projected Christian University for Japan to be established as "a voluntary gift as a gesture of good will from the Christian people of America to the people of Japan." The American people will be asked to give \$15,000,000 for the institution. A movement is under way in Japan to raise an additional amount. Former Ambassador Joseph C. Grew is honorary chairman of the institution and Chancellor W. P. Tolley of Syracuse University is head of a committee planning its educational scope.

In the advance program which the Board of Missions is planning for the next quadrennium is an item of \$8,000,000 for the reconstruction of ruined schools, churches and hospitals in Europe and Asia. This is in addition to several hundred thousand dollars already raised for this purpose in the Crusade for Christ.

**Ambassador Reports on China**

THIS STATEMENT ON China comes from Dr. J. Leighton Stuart, missionary and American Ambassador to that country:

The Christian colleges in China were founded by Western Christians as an



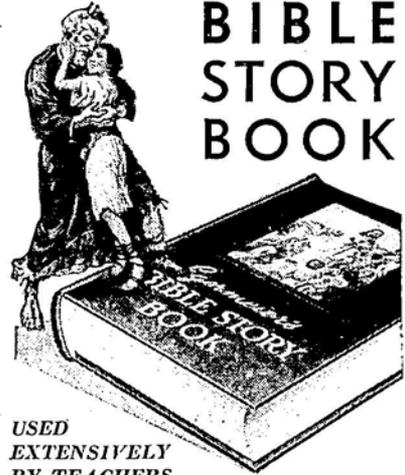
Dr. J. Leighton Stuart (left) and Dr. H. H. Kung

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

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

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

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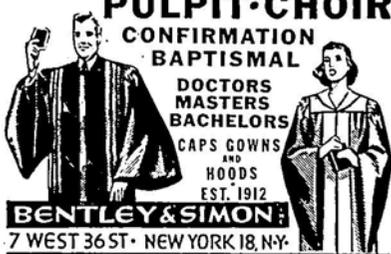
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# WHAT'S Going On HERE?

**New York Ideas**—A city council committee moves to amend the state constitution to permit the big city to operate lotteries. A council resolution proposes a ten o'clock curfew to chase teen-agers out of the night life district.

\* \* \*

**Saint Helped?**—In New Jersey Salvatore Scarlata, acquitted of killing his wife with a butcher knife, pulled out a crucifix, kissed it, and said, "St. Anthony got me out of this."

\* \* \*

**Black Mass**—A British vicar found a burned cat's paw, turned-over hymn books and image of Christ, and 12 stone crosses in his church. He said a satanic black mass had been held and the church would have to be reconsecrated.

\* \* \*

**Jewish Explosives Grabbed**—Two hundred tons of explosives more powerful than TNT and five thousand combat knives were seized in New York and New Jersey. American Jews were sending the materiel surreptitiously to their armed bands in Palestine.

\* \* \*

**Strikes**—Strikes in 1947 lost 35,000,000 days of employment, 116,000,000 in 1946, 38,000,000 in 1945. In these years 10,270,000 workers were involved in strikes.

\* \* \*

**Jewish Money**—While eight million Methodists were preening themselves on raising \$26,000,000 in four years, five million Jews launched a campaign for \$250,000,000 in one year. They raised \$175,000,000 last year and raise comparable amounts year by year. Much of it is for the Palestine movement.

**Magazine Thrown Out**—Newark's Catholic public school superintendent threw *The Nation* out of the high school library. Reason: articles criticizing Catholic teaching on medicine, sex, and schools.

\* \* \*

**Pacifist Fairy Tale**—Bread Crumb and Gunpowder Crumb lived in a hunter's beard. They fought over which was more useful. A sparrow pecked up Gunpowder Crumb and was blown to bits. The hunter ate Bread Crumb and received strength. That's a Russian fairy tale. But its author was denounced for pacifism. Said the Communist party paper *Pravda*, "Bread and powder are both necessary. 'Peace on earth, good will to men' has not arrived on our planet."

\* \* \*

**New Use for Paintings**—In Budapest it was reported that paintings by Titian and Velasquez had been stolen, boiled, and used to make canvas uppers for shoes.

\* \* \*

**Would Penalize Schools**—Governor Dewey of New York wants to penalize colleges and universities by law if they discriminate against Negroes, Jews, Catholics or other minority groups in their admission rules. The legislation is opposed by the Association of American Colleges.

\* \* \*

**Pagans at Home**—Three and a half million people in New York are without active church connections, said the Home Missions Council. That makes a pagan city as large as Chicago, "the greatest missionary challenge in the world."

## W. B. Burke, China Veteran, Passes

THE REV. WILLIAM B. BURKE, D.D., of Macon, Georgia, veteran missionary of The Methodist Church in China, died recently at the age of 83. He had spent 56 years of his life in China, where as a preacher and organizer of churches he became an almost mythical character.

Dr. Burke retired from active missionary service in 1936, but returned to China and later was made a prisoner of the Japanese. Repatriated in 1943, he came back to Macon and was named assistant pastor of the Mulberry Street Methodist Church there.

Dr. Burke's life and exploits in China were made the subject of a best seller, *My Father in China*, written by his son, James Burke. Also in recognition of his service, Emory University elected him a member of Phi Beta Kappa in 1944, and at the same time awarded him the honorary degree of Doctor of Divinity.

Born in Georgia, Dr. Burke was educated at Vanderbilt University, where he was a classmate of the famed Charlie Soong, the father of Madame Chiang Kai-shek, Madame Sun Yat-sen, and Premier Soong, with all of whom he had lifelong acquaintance. In Sungkiang, where most of his ministry was carried on, Dr. Burke was regarded as its "First Citizen."

When Dr. Burke went to Sungkiang in 1887, there was not a single Christian in the place. Prior to the beginning of Japan's "undeclared war" in 1937 there were more than 500 Christians on the McLain circuit alone, which was under his special care. Dr. Burke served for a number of years as head of the Methodist Bible School at Sungkiang until this school was merged with the Nanking Theological Seminary. He had also for a long time had charge of the Sungkiang Orphanage, an institution maintained by the Chinese people but long headed at their special request by this Methodist missionary. He directed the funds and taught the principles of Christianity to the children.

Dr. Burke was widely known for the rescue work which he did during the civil war of 1923, when he cared for thousands of refugees on the mission compound and helped save the city from the soldiers. In token of appreciation, the people of Sungkiang erected a memorial pavilion to this American missionary, who according to the inscription on the walls "brought the Spirit of God's love and sacrificed for the sake of brotherliness."

MARCH 1948

## Advance Planned in Woman's Division

THE WORDS "advance" and "emergency" were recurrent in reports at the session of the Woman's Division of Christian Service. It was announced that studies now under way will be the basis of increased goals for missionary personnel and for funds to be presented to the 27,000 woman's societies in 1948.

"Advance," according to the foreign secretaries, "is an absolute necessity. In some places, without an advance, the Christian community built up by decades of service and sacrifices will die of exhaustion. In other places, whole populations now cordial to the Christian message will turn away and listen to other voices. Even the fine increase in the giving leaves us with far less than pre-war buying power and the increasing number of new missionaries still falls far short of filling the ranks thinned during the past seven years."

Reports of home mission secretaries show similar situations: "Few days pass without requests for new projects, additional workers, increased budgets and more adequate facilities. For the 3,000,000 Mexicans north of the border, only eight urban centers are maintained. The influx of Latin Americans into Miami has created an emergency. A very small percentage of the 13,000,000 Negroes can be served by our eighteen centers. Only two workers have been placed on the West Coast to serve Japanese-Americans. Other demands are the expansion of the work in Alaska, a possible shift in the character of work in Hawaii and the program in Puerto Rico."



## Foreign Division Presents Advance Program

A PROGRAM TO INCREASE greatly the missionary staff of The Methodist Church overseas and to double the present giving of the Church for missionary purposes, has been approved by the Board of Missions and Church Extension for submission to the General Conference in May. Dr. Diffendorfer is executive secretary of the Board's Division of Foreign Missions, and for twenty-four years has been head of the denomination's overseas service.



Mrs. J. D. Bragg  
Chm., Woman's  
Div.

The program, presented by Dr. Ralph E. Diffendorfer, for 24 years head of the foreign work, calls for 595 new missionaries during the next few years, almost doubling the number now on the several mission fields. It calls also for an overall sum of \$29,697,665 for the next quadrennium, for the support and work of these missionaries, for new buildings, equipment, and other facilities for medical, agricultural, evangelistic and educational services overseas, as well as for the work already being carried on.

The greatest increase in missionary personnel is asked for Latin American countries, as implementing the "good neighbor" policy, and as counteracting the growing atheism and secularization of life in the several republics. Next in numbers come added missionaries for Africa, for China, for India, and for Japan.

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*Into All the World*

THE FOLLOWING YOUNG PEOPLE, graduates of colleges and professional training schools, were commissioned as missionaries or deaconesses of The Methodist Church by the Board of Missions and Church Extension in sessions at Buck Hill Falls, Pennsylvania. Bishop Arthur J. Moore, of Atlanta, Georgia, presided at the commissioning service and was the principal speaker.

Those commissioned for foreign service under the Division of Foreign Missions are: the Rev. Earl E. Harvey, of Dallas, Texas, going to China for evangelistic work; Mr. and Mrs. Russell H. King, of Evanston, Illinois, going to the Philippine Islands—Mr. King for engineering service, Mrs. King for social work; Mr. and Mrs. James L. Pottenger, of Warsaw, Indiana, to Africa for educational service; Mrs. Alton Ridgway, of Upland, Indiana, to Africa as a nurse; the Rev. Duncan A. Reily, of Victoria, Texas, to Brazil as a pastor; the Rev. William T. Robison, of College Grove, Tenn., to Bolivia as a pastor; Mr. and Mrs. Paul K. Snead, of Nyack, New York, California, to China in educational work; Mrs. Frances Chambers Landis, of Gettysburg, Ohio, going to Peru as an educational worker; Mr. and Mrs. Donald Earl MacInnis, of Van Nuys, California, to China in educational work; Rev. Joseph Harry Haines, of Canton, Ohio, to China in evangelistic work; Mr. and Mrs. Russell Edwin Sargent, of New York, to South America as rural evangelists.

The Division of Home Missions presented for commissioning the Rev. and Mrs. Paul Bliss Billings, of Norwalk, Connecticut, for evangelistic and educational service in Hawaii.

The following were commissioned for overseas service under the Woman's Division of Christian Service: Miss Martha Berry, of Louisville, Kentucky, going to India as a nurse; Miss Marjorie Hein, of Portsmouth, Virginia, to Cuba in educational work; Miss Madaleine Klepper, of Midwest City, Oklahoma, to the Philippine Islands in educational work; Miss Mary Lawson, of Aledo, Illinois, to Africa in public health and educational work; Miss Nellie Lewis, of Salem, Ohio, to India in medical work; Miss Gladys Lynch, of Salem, Illinois, to Uruguay in educational work; Miss Dorothy Sandfort, of Humboldt, Nebraska, to Peru in educational work; Miss Alice R. Smith, of Fredericktown, Ohio, to

Africa in educational work; Miss Eleanor Warne, of Winlock, Washington, to Japan as a social worker.

Also under the Woman's Division of Christian Service five young women were commissioned as deaconesses of the Church and assigned as indicated: Miss Cynthia Harriet Brooks, of Port Henry, New York, to the Allen High School, Asheville, North Carolina; Miss Edith Roberts Glasgow, of Philadelphia, Pennsylvania, to the North Barre Community House, Barre, Vermont; Miss Mildred Lee May, of Danville, Kentucky, to be appointed later; Miss Margaret Lelia Stimson, of Gorham, Maine, to the High Street Methodist Church, Auburn, Maine; Miss Sarah Ramelle Lowder, of Albemarle, North Carolina, as district youth director, Baltimore South District, Baltimore, Maryland.



**Religious Freedom Threatened in New Mexico**

MORE RELIGIOUS FREEDOM exists in Puerto Rico than in New Mexico, and more racial tolerance in Hawaii than Harlem, according to Dr. Frank S. Mead, former *Christian Herald* editor.

In a recent speech he blamed the Catholic Church for lack of religious freedom in New Mexico, and "the churches' unwillingness to face their responsibilities" for racial intolerance in Harlem.

Reporting on a recent, first-hand investigation of the church and school system in New Mexico, Dr. Mead stated:

"Religious freedom in New Mexico today is threatened by the Catholic Church encroachment on the public schools. Using its enormous influence, the Catholic Church is attempting to exercise direct control over public school policy.

"The catechism and 'Holy Marys' are being taught as a regular feature of the school curriculum. Protestant children are required to learn the catechism, and often are promoted according to their proficiency in reciting it."

In northern New Mexico, there are over 129 Catholic nuns employed as regular school teachers, the church editor said.

"The community and Protestant groups are too small and weak in New Mexico," he declared, "to resist these violations of their religious freedom. One community, however, plans to take the issue to the courts in the near future."



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