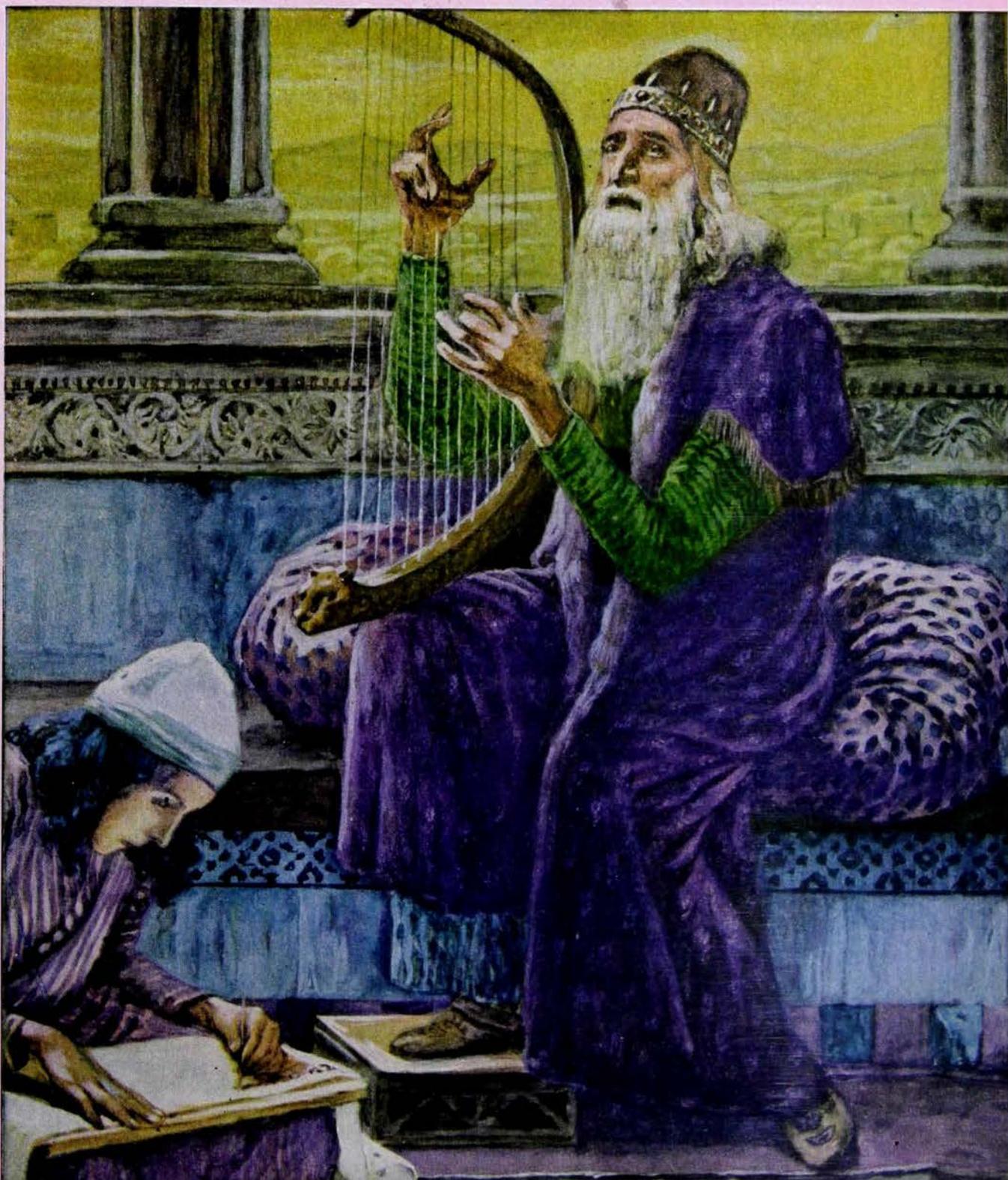


NOVEMBER 1948



# World Outlook

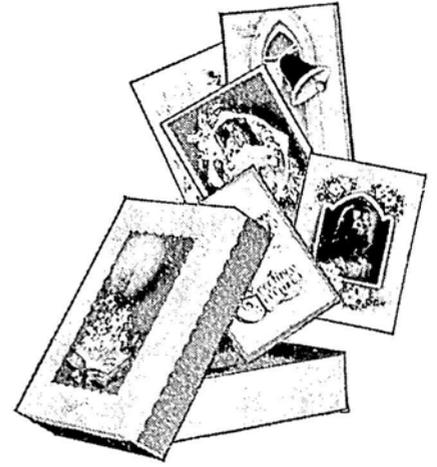


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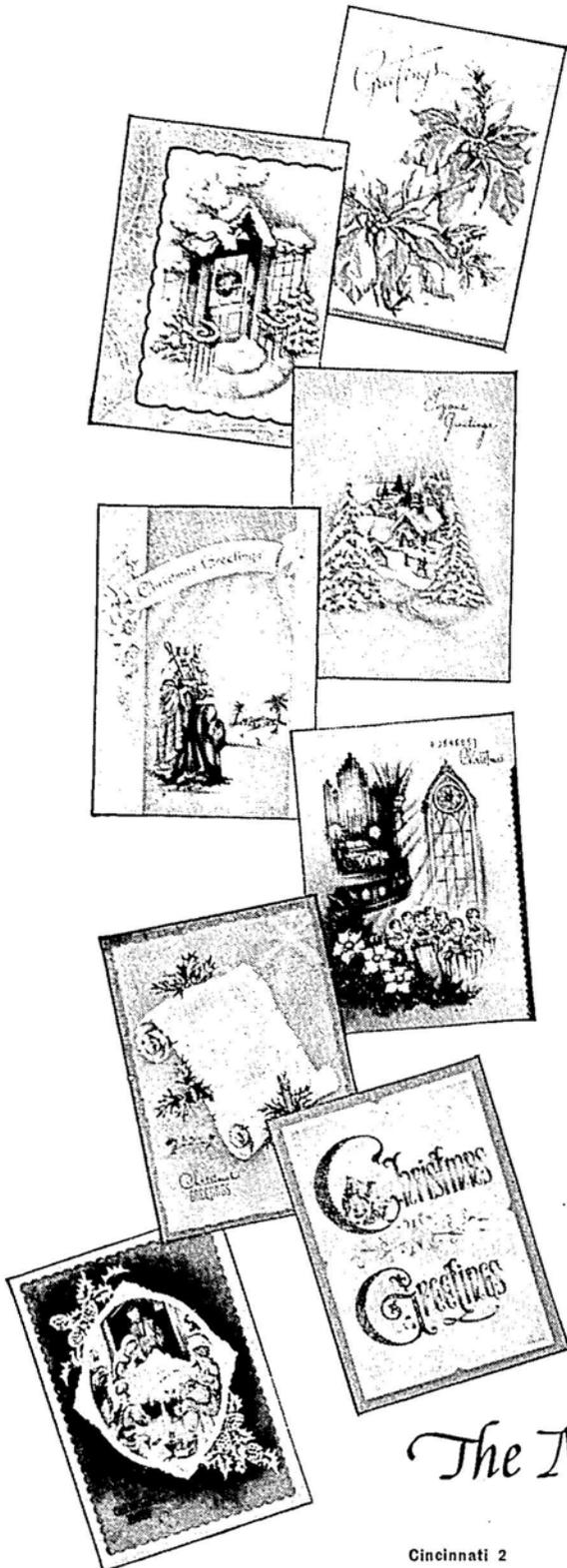
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# LETTERS

## Praise for Penrose

● In the August *WORLD OUTLOOK* you published an article "America and the Middle East" by Stephen B. L. Penrose, Jr., which shows so much knowledge and intelligence on the part of the writer, and such real American ideals, that I just want to tell you how much I appreciate your having published such an article. Every American should read it.

In these confused times, we Americans need to keep before us the ideals that have made America great, and not to acquiesce to temporary expediency.

EMMA M. BRUSH

Brooklyn, N. Y.

## World Outlook in Cornerstone

● The cornerstone laying of our new worship unit of Henderson Memorial Methodist Church in Detroit is to come soon. The Planning Committee has requested me to secure a copy of *WORLD OUTLOOK* for August, 1948, to be placed in the cornerstone.

MRS. CLARENCE WRIGHT

(W.S.C.S. Sec. of Lit. & Publicity)

## Missionary Letters Liked

● I wish to tell you what a thrill I got three years ago from my first *WORLD OUTLOOK*. And I get a thrill with every new number. I have learned more about what the Methodist Church is doing since we take the *WORLD OUTLOOK* than I ever knew before.

I especially like to read the letters from the missionaries. What a wonderful work! May God bless them all.

W. O. WHEELER

Flint, Mich.

## Religious Emphasis Week in China

● For Religious Emphasis Week for students, a team of special leaders had been invited. It was a time of daily evening meetings, small group meetings in the schools and hospitals. There was time for personal interviews and for prayer.

We saw how great our task is, as we had contacts with thousands of young people in our own schools, and realized that many of them knew almost nothing about Jesus. One boy said: "I didn't know that Jesus was a real person. I'd heard about the Christian church, but never connected it with Jesus."

Another boy said: "Everything is so upset all about us, and I myself have been in such turmoil; I didn't know where to get help."

One girl asked: "When do I pray?" What a joy to tell her that there are no set times (although we do each need a regular time) but that we can pray whenever we need God or whenever we want to thank Him for what He does for us.

Pray for us that during these meetings we may lead the many young people who

made decisions to follow Jesus into a full Christian life that will be a real witness to His power, in the difficult days that lie ahead.

AMBER VAN

Methodist Mission,  
Peiping, Hopei, China

## "Bursting at the Seams"

● In August of 1947 a day school was opened in the Methodist Church in Villa Palmeras. While the school is under the supervision of the Robinson School and Kindergartens, it is partially supported by the church.

Villa Palmeras is a very densely populated suburb of Santurce. Several thousand people live in the district around the church. . . . Because of the proximity of the swampy regions around the lake, the crowded condition in the area, and a lack of sufficient diet, much sickness prevails.

Three first grades and a kindergarten were conducted during the year, with an average total enrollment of two hundred children. A recent letter from Puerto Rico says that the four classes are bursting at the seams!

(From a September 1948 Bureau of Educational Institutions report—W.D.C.S.)

## Holly Springs School

● The Leadership School at Holly Springs was the best we have ever had. There were over two hundred enrolled, many of them young people. Plans have already been started to make better provision for another year.

CORA LEE GLENN

(North Mississippi Conference Rural Work)

## "Thunder Eggs" in Washington

● Our newest club is an Agate Club. This grew out of a trip taken by the superintendent and a group of teen-agers along the Columbia River. We found some "thunder eggs" and learned to cut them with a mud saw. Now we have a small, but active and enthusiastic Agate group.

Tacoma Community House,  
Tacoma, Washington

## Exploring St. Joseph

● The girls in the Explorers' Club have been visiting some interesting places. At Kelsey Nurseries they were given tulip bulbs. At the South End offices of the Bell Telephone company, the girls were shown the complicated process of dialing numbers. There was a hike to King Hall.

WESLEY HOUSE

St. Joseph, Mo.

## High on a Hill in Ohio

● Thirty-five miles from Columbus we now have our own camp, purchased last summer by the Links of the Methodist Church. . . . There are four cabins that will accommodate thirty children and their counselors. The mess hall is a large building with a huge open fireplace, kitchen and cook's quarters. There is a swimming pool fed by springs from the hills.

Our camp site is beautiful, high on a hill of pine trees.

South Side Settlement House,  
Columbus, Ohio

## Atmosphere in Salt Lake City

● Our girls come from far and near—Montana, Wyoming, Idaho, California, Minnesota, Washington, Missouri, Nevada, Connecticut, Colorado, Mississippi, Kentucky, Oregon, South Dakota, Alabama, Georgia, Michigan, Utah and even from British Columbia.

The atmosphere of our home is bright, cheerful and homelike. There is no restriction as to creed or nationality. . . . Our only regret is that our home is so small.

The girls have many privileges such as the use of laundry and sewing rooms. Sometimes we eat our evening meal out in the garden patio, where we may broil steak over an outdoor fireplace.

Monday is our family night, when the girls gather in the living room to mend, to embroider, to knit or just to chat. We have a worship service to close the evening, each girl taking her turn.

ESTHER HALL

Salt Lake City, Utah

## Progress in Kiangsi Conference

● At Knowles we have graduated our third class in Lay Leadership training—eight men and women.

Danforth Hospital has four new missionary doctors and nurses and their families—refugee Brethren workers barred out of their Manchurian work by the communists. They have done much for the spiritual life of Danforth.

Our English Bible Class at Kemble-Nast Student Church averages about 33, including Rulison girls, Academy boys, University, hospital, military, government school and business people, some of whom come the year round.

Our advanced Bible class meeting on Mondays at Knowles, studied *John* and *The Acts* for 27 sessions. For their next study, they have chosen *Revelation*.

This year I have had twenty to thirty girls of the Girl's Government Normal school in a weekly English Bible class.

Our '47 and '48 Academy graduates have started, on their own initiative, a sunrise and sunset daily prayer group—bless them!

In the last three months, over 100 English

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and Chinese and bilingual Bibles, New Testaments and hymnals have been sold from my little study in the Academy. . . . Yes, our plane service to Kiukiang has stopped; the river boats are commandeered for soldiers; eggs are eight thousand dollars (Chinese) each; peaches cost eighty-five thousand dollars for sixteen ounces; people are taking up bricks from our roads to sell at ten thousand dollars apiece (nothing less than a five thousand dollar note is legal tender now); the Yangtse River has risen until it is over our bund in places. Schools are quite insufficient for the students and no one knows what the fees will be two months hence. But doors are wide open everywhere. God never fails; let us praise Him!

MAY BEL THOMPSON  
Knowles Training School,  
Kiukiang, Kiangsi Conference,  
China

### New Contacts in England

● I was so pleased that you thought my letter about Whitsuntide (page 3, July, 1948, *WORLD OUTLOOK*) sufficiently interesting to print in *WORLD OUTLOOK*. It is nice for me, because when you print a letter it always brings me letters from some new friends who have been interested in something I have said. This time I have had several letters—including one from a corporal in the army! I thank you for these new contacts.

I do hope that you are having a nice summer. Ours is so cold and unsettled. We are longing for some warmth and sun. We have had no good weather since Whitsun.

Sincerely,  
(MRS.) ALICE R. BINSTED  
37 Penhill Road, Llandaff Fields, Cardiff,  
Wales, England

### Girls Teach in Congo

● This fall sees four of the five girls who finished the Second Degree School in June teaching in the Girls' School in Elisabethville.

It is true that their teacher-training so far has been only a short summer course given by Mrs. Emery Roberts and Miss Montgomery. But to have girls who are willing to put off their marriages for even one or two years in order to help meet the urgent need for women teachers, is thrilling to those who have seen the remarkable growth in the Girls' School.

In the school year 1947-48, we enrolled 68 girls in the Second Degree School, and more than 300 in the First Degree School. This was a hundred per cent increase.

CATHERINE PARHAM  
(W.D.C.S. Methodist missionary to the  
Belgian Congo)

### Life in Japan

● Life here is much better now than it was during the latter part of the war and for some time after the war. But it is far below the prewar level. The people suffer much from shortage of essential commodities as well as from exorbitant prices. The purchasing power of yen is only one-hundredth that of prewar days. . . . Farmers, laborers and fishermen are well off—it is intellectuals that have been hardest hit.

I. YAMAGATA  
Tokyo, Japan

Elmer T. Clark, *Editor*

Dorothy McConnell, *Editor*

Richard T. Baker, *Assistant Editor*

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### Cover: Daniel's Harp Song of Praise

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# Amsterdam

## *Editorial Correspondence*

THE FIRST AND ORGANIZING ASSEMBLY of the World Council of Churches was the longest stride yet taken toward the far-away goal of Christian unity. It brought together the representatives of 151 non-Roman denominations from 42 different countries, many of which were utterly unknown to most Americans. It did not, however, represent all Christendom or even all Protestantism. The Roman Catholics, the Russian Orthodox Church, the Southern Baptists, three hundred or more small American bodies, and many other groups were absent.

The largest delegation came from Germany, and the Church of England stood second. The Methodist Church (U.S.A.) was third, with 12 delegates. Of the 450 delegates, 142 were from Europe and 67 were from the United States.

The Assembly was an impressive demonstration both of the unity and the diversity of Protestantism, of its basic agreements and its fundamental differences. The unity was in the great affirmations about God and His Son, Jesus Christ, and His redemptive work, and also in the realm of fellowship and good-will. The latter was wonderful. Probably this was the first great ecumenical council, in which the majority did not pronounce anathemas upon the minority. At Amsterdam nothing was condemned, although the theological and other differences were numerous and deep. Here was evidence that people are learning the first and most elementary principle of Christian unity, namely, that it is not necessary for people to agree. Nobody became angry when others preached what many, perhaps most, regarded as heresy.

The differences were ecclesiastical, theological, and ideological. One of the outstanding contributions of the

Assembly was the stark revelation of the immense distance that must be traveled before we reach any considerable degree of unity in the real sense of the word.

In the matter of apostolic succession and the validity of ministerial orders not the slightest progress has been made toward unity. Even at Amsterdam four different communion services were held—Anglican, Lutheran, Orthodox, and Reformed—and the Methodists and many other Free Churches were allowed to participate only in the last named. Even at the Table of the Lord the quarrels of Protestants persisted. The differences between the relation of Church and State did not come out prominently, but the Free and evangelical Churches knew that they were not in high favor with the State—related Churches of Europe.

Theologically, there were differences not only in actual doctrine but in spirit and temper. The addresses of many European theologians and some of the statements of the Assembly itself sounded strange and obsolete to American evangelicals. Prof. Karl Barth declared that the Council should in the very first hours of its life realize that the care of the world or even of the Church is not on our shoulders. God will take care of all such matters. He further proved to his own satisfaction from the New Testament that women have no place in the Kingdom or the Church except through men. The Assembly could not agree on the place of women, or even on the definition of the word "layman." It could not set up a department of evangelism because of the theological fears of Anglicans and Lutherans.

Ideologically, the rift between the Western democracies and the nations in the Soviet orbit were plain. Prof.

Joseph Hromadka, a Czech Communist, and former professor at Princeton University, declared that we are witnessing the end of Western influence, that the West has little to offer in moral, cultural, or spiritual leadership, that we do not possess the wisdom or convictions necessary to organize the world if the Soviet regime should pass away, and that atheistic Communism possesses much of the "social impetus of the living Church" from apostolic times to the present day.

Hromadka was answered, of course, and his views by no means received majority acceptance, but they revealed another deep gulf in Protestant relations.

These differences are mentioned, not to magnify them but to indicate the importance and difficulty of the work of the World Council of Churches. It is a framework in which all these diverse elements are contained, and this is the ground of hope. Since they are all within one organization there is a possibility that association, understanding, and fellowship may in time bring about some kind of unity. It is certain that they can never be resolved or harmonized, or even tolerated, so long as each group goes its own way alone.

In order to appreciate the significance of the World Council it is highly important to understand exactly what it is, and even more important to understand what it is not. It is an organization of the Churches for fellowship in the Gospel, for study and consultation, which is fully aware of the divergencies within its own body, and which will continue to explore the possibilities of still closer union. It clearly recognizes the difficulties, and even proclaims them, declaring them to be "far more formidable than we thought ten years ago." It distinctly

disavows the aim of becoming "a Super-Church, a center of ecclesiastical power, which will seek to control the Churches adhering to it." "We repudiate the notion of the Council becoming a centralized administrative authority," declared the report of the Provisional Committee. It will accept into membership only those Churches that affirm the deity of Christ.

Such bodies usually have a faith in the efficacy of resolutions. The Amsterdam meeting made a number of them and as time goes on the Council will undoubtedly unloose a flood of pronouncements. In fact, it openly declared that it would do so. "But such statements," it said, "will have no authority save that which they carry by their own truth and wisdom. They will not be binding on any church unless that church has confirmed them, and made them its own." Much trouble and future misunderstanding would probably be avoided if these words were underscored, for inter-

denominational bodies are not infrequently disrupted by resolutions which represent nobody but the persons who vote for them and which are not accepted by large numbers of Christians.

It is an interesting fact that the World Council of Churches should be formed at the very moment when the ecumenical spirit and organizations of the denominations are stronger than ever before. This is true of the Methodists, Anglicans, Lutherans, Baptists, and Disciples, all of which are strengthening their ecumenical councils.

There is nothing contradictory in this. The World Council of Churches is an organization of *the Churches*, and it will become more vital as its constituent bodies are vitalized.

The Methodists at Amsterdam felt this most keenly. In their two confessional meetings it was emphasized. The World Council needs, more than anything else, we believe, the vitality, the energy, the theology of personal

redemption and holiness, the modern social consciousness, the principle of freedom from political control, the missionary spirit, and the evangelical passion of Methodism. In fact, it must have these things if it is to become at all vital. This was clearly understood by all the evangelicals as they heard the dismal Calvinism, the dreary literalism, and the social unconcern of the continental theologians. Through the World Council, and through it alone, we have an opportunity of breathing some life into a vast field of very dry bones.

Therefore, the ecumenical Methodist spirit grew stronger and the Ecumenical Methodist Conference, to be held at Oxford in the summer of 1951, took on new significance. The net result of Amsterdam was to make Methodists more than ever determined to draw closer together and increase their witness throughout the world, being confident that vital Methodism can insure a more vital World Council of Churches.

## *For Christmas*

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● This is the address delivered by Mr. Dulles, noted American international lawyer, before the World Council of Churches at Amsterdam. There were two addresses on the same subject. Prof. Josef L. Hromadka, Czech Communist of the Evangelical Church of Czech Brethren who had been a professor at Princeton during the war, preceded Mr. Dulles. Hromadka declared that "we are witnessing the end of Western supremacy"; that the West "has not much to offer along lines of moral, philosophical or spiritual leadership"; that in case of war "the victory of the West must not be taken for granted," and that even if it triumphed militarily it "would be morally and politically unable to cope with the area now under the Soviet government"; that it does not have "the political skill, wisdom and strength of convictions to rule our countries and to overcome the terrific chaos that would follow the breakdown of the Soviet"; that "Communism represents, although under an atheistic form, much of the social impetus of the living Church, from the Apostolic age" to the present time. Mr. Dulles presented the Western viewpoint in the following address.

Mr. John Foster Dulles (right) and Mr. Charles P. Taft, President of the Federal Council of the Churches of Christ in America, at Amsterdam, the Netherlands.



W. J. Noordhoff, Amsterdam

# *The CHURCH and the International Disorder*

by  
**John  
Foster  
Dulles**

This Assembly of the Churches has worldwide significance. That is because we represent both great diversity and great unity. Such a combination attracts the attention of men everywhere, for it is the combination that is needed to save mankind from disaster.

We are here from over forty lands; we are of many races, nationalities and classes; we represent many different branches of the Christian Church. Yet we are here organizing for continuing association and we are doing so freely and in fellowship. We are showing

that moral and spiritual forces can overcome differences that usually divide men into hostile camps.

This illustration comes at a fateful hour, for, in the world, division is assuming an ominous character. Tension mounts, means of mass destruction are being feverishly developed and there is conceded risk that mankind may be plunged into an awful abyss. So, Christians and non-Christians alike are anxiously looking to what we do here. They hope that we may perhaps show the way of deliverance from the terrible fate that impends.

We shall not ignore those expectations. We do not forget that we belong to a generation that has already subjected countless human beings to incredible horror and we know that millions were sustained in their agony by the hope that the very intensity of their suffering would make a total of suffering so immense as to compel those who survived to find the way to live at peace. Also, we know the dread and frustration that grip the living, as they see their leaders becoming ever more competent in ways of destruction, but apparently remaining incompetent to break the cycle of recurrent war.

So, this Assembly is confronted with the responsibility of moral leadership, knowing that mankind is doomed but for the saving grace of the spirit.

We shall not, of course, attempt to prescribe detailed political solutions, for that is not the function of spiritual leadership. But we shall, I hope, identify the evil, arouse men to combat it and point out the moral principles that are needed to win that battle. The churches can prescribe broad strategy, leaving to political and lay leadership responsibility for tactics.

This is a time for the churches to expose the evil of war and its futility. Many are talking about war as though it were an unpleasant, but necessary, remedy for existing ills. The fact is that another world war would engulf all humanity in utter misery and make almost impossible the achievement of the good ends for which, no doubt, the combatants would profess to be fighting. At times, war may have to be risked as the lesser of two evils. But there is no holy war.

War is evil. Over the ages violence has repeatedly been invoked for noble ends. That method is dramatic and exciting. It seems to promise quick and decisive results and, at times, it inspires fine and sacrificial qualities. But violent methods breed hatred, vengefulness, hypocrisy, cruelty and disregard of truth. Because of such evils, wars have seldom accomplished lasting good and there is no reason to think that new war now would accomplish any good.

The churches can and should say these things and develop a stronger public opinion against war. But that part of the churches' task is the easier part. War has been recurrent throughout the ages, despite its generally acknowledged evilness and most men's preference for peace. For that there must be some basic cause. The churches' further and harder task is to discern that cause and show how it can be overcome.

The Oxford Conference of 1937 pointed out the most basic cause of war. That is the fact that, in a living world, change is inevitable and unless there are political institutions that make provision for peaceful change, there is bound to be violent change.

It is possible to have a peace of exhaustion or a peace of tyranny. But such peace is not true peace and it seldom lasts long. If peace is to be durable it must be organized on the basis of laws that are made peacefully and that can be changed peacefully.

That is a basic conclusion; but nothing practical can be done about it unless certain other matters can be settled. If the organization of peace is dependent on law, it is necessary to have some understanding as to the nature of law. Are laws merely what the most powerful want, or are they an effort to carry into effect moral principles of right and wrong? And if law-making is relied upon to effect change, who are to control that process and how are non-assenters to be treated? Without agreement on these matters there can be no adequate organization of international peace.

At this point the churches can make a decisive contribution. Two great principles are here involved. One is recognition that there is a moral law and that it provides the only proper sanction for man-made laws. The other

principle is that every human individual, as such, has dignity and worth that no man-made law, no human power, can rightly desecrate.

Both of these concepts rest on fundamental religious assumptions. Belief in a moral law flows from the assumption that there is a divinely ordained purpose in history, that moral considerations are ultimate and that man, through his laws, cannot disregard the moral law with impunity, just as he cannot disregard the physical laws of the universe without wrecking himself.

Belief in the dignity and worth of the individual flows from the assumption that the individual is created by God in His image, is the object of God's redemptive love and is directly accountable to God. He therefore has a dignity and worth different than if he were only a part of the natural order. Men, born to be children of God, have rights and responsibilities that other men cannot take from them.

Experience shows that when men organize a society in accordance with these two basic beliefs, they can, within such society, have peace with each other.

The Western democracies have never created, internationally, adequate institutions for peaceful change. But domestically they do have institutions that, to a large extent, reflect the two principles to which we refer. For many years their governments have, in the main, been governments of law. The laws have been made and changed by representative processes that assume that men generally have a perception of right and wrong and will seek what seems right. But it is also recognized that popular majorities are not infallible and so majorities have been bound to respect minorities. Neither rulers nor majorities have been allowed to do anything that they wanted merely by the device of giving their desires the label of "law." Every man, however alone or however humble, has been entitled to follow the dictates of his own reason and conscience and peacefully to seek to persuade others to agree with him. Thus, views originally held by only a minority have come to prevail peacefully. Justice has been considered to be an eternal verity, existing apart from and above any human will, however powerful, and

the administration of justice has been separated from politics.

Under these conditions, social and economic changes have been immense and they have, in the main, been peacefully effected. Human beings have less and less been treated as mere tools of production. Women have been freed from grave disabilities. Infant mortality has been greatly reduced, health generally improved and the span of life lengthened. Education has become general and the development of spiritual life has been freed of political inhibitions. Individual initiative has worked, experimentally and competitively, to find new ways for men to produce more. At the same time there has developed an increasing sense of social responsibility. No longer can the social order be described as "each for himself and the devil take the hindmost." Social security has rapidly expanded in scope, and works of public utility have come to be owned or regulated in the general interest. Graduated income taxes and death duties effect a very considerable distribution in accordance with need.

To say these things is not to be self-righteous or complacent. All societies are un-Christian in many respects, and no society is without practices that promote human welfare. But where political institutions have been designed to reflect the moral law and to respect the dignity and worth of the individual, it has proved possible to organize peaceful change. Also, where society is organized in conscious denial of these two moral principles, force and violence are conceded to be inevitable.

Marxian communism is atheistic and materialistic. Its leaders reject the concept of moral law. There is, says Stalin, no such thing as "eternal justice"; laws are merely the means whereby those in power carry out their will, and human beings have no rights that are God-given and therefore not subject to be taken away by man. So, while some good things have been done for the proletariat, both theory and practice involve coercing, terrorizing and liquidating those whose reason and conscience compel them to reject the order sought to be imposed. There are some similarities between the social and economic ends that communists profess and those that Christians seek.

But the methods taught are utterly dissimilar and the present methods of communism are incompatible with peaceful change.

The Soviet communist regime is not a regime of peace and, indeed, it does not purport to be. It may not, and I hope that it does not, want international war. But if so, that is a matter of expediency, not of principle. Violence and coercion are the accepted methods, class war being, however, usually preferred to national war. Within the communist controlled states leadership has periodically been determined by violent purges and it is fanatically taught that there is, for communism, no peaceful path of development. The recent Cominform indictment of the Communist Party in Yugoslavia charged as a grievous offense that that Party believed that there could be a "peaceful growth" of communism in relation to capitalism. That, it was pointed out, was the heresy of Bukharin, who had been executed in the purge of 1938. The true doctrine was that there must be "ever sharpening" conflict.

It is inevitable that orthodox communism should reject peaceful ways, except as a matter of temporary expediency, because it rejects the moral premises that alone make possible the permanent organization of peace. Peace can never be stabilized except by institutions that seek to reflect the moral law and that respect the dignity of the individual. There always have been, there always will be, human spirits that will rebel against totalitarian dictatorship and that fact, in turn, requires such dictatorships to be violent and coercive.

Communist Parties control governments in sixteen countries and through them rule nearly one quarter of the world's population. Their leadership is dynamic and it has world-wide ambitions. That, of itself, makes it impossible to create at once a universal organization of peace through law, and it confronts those who seek peace with a difficult problem.

It is not a problem that can be solved by abandoning those faiths that clash with the communist creed. That is morally unthinkable and practically impossible. Also, that could not advance us toward the desired goal, for it would mean abandoning precisely

those principles that are needed to organize peace on a stable basis.

Also, the problem cannot be solved by trying to crush communism by force. Collective action may, at times, be required pursuant to the United Nations Charter, to protect member states or individual human beings in their Charter rights. But it would be wrong and stupid to use violence in order to convince people that violence ought not to be used.

There is a way of solution. It assumes that we can have a little time, but that, I think, is a reasonable assumption. The solution is for those who have faith to exert themselves more vigorously to translate their faith into works. Those who believe in the moral law and human dignity must be more concerned to make social institutions reflect those ideals. In that way they can provide an example that others will follow and a unifying process will be begun.

That is not just a speculative possibility; it is a probability. History shows that men everywhere are always attracted to an effort that combines idealism and realism. Consider, for example, the so-called "Christian" or "Western" civilization. For several centuries it had influence that was world-wide. That was partly due to coercion, but in the main it was because it seemed that the Western peoples were intent on creating institutions that would better promote human welfare. Out of that creative effort came opportunity that could have been used for the organization of world peace. If now that opportunity has receded and the world is seriously divided by the communist challenge, that is most of all because even the good practices of the West no longer seem to be the expression of a great faith. Arnold Toynbee, in his recent volume "Civilization on Trial" says that Western civilization has "been living on spiritual capital. Practice, unsupported by belief, is a wasting asset, as we have suddenly discovered, to our dismay, in this generation."

Once the connection is broken between faith and practices, practices, however good, lose their moral significance and seem to be matters of expediency. As such they are vulnerable to attack by those who inject strong belief into different practices. Today,

many who defend the institutions of the West do so on purely materialistic grounds, such as that they have developed mass production. Such reasons are inadequate. No political or social system should prevail unless it is the means whereby men are consciously trying to bring human conduct into accord with moral law and to enlarge the opportunity of men to exercise their human rights and fundamental freedoms.

There is a vast field for such creative action. I know that there is much to be done in my own country. I assume it is the same elsewhere. Internationally, there is much to be done in the United Nations and its subsidiary organs and groupings. If many will engage themselves actively and intelligently in this task, their spirit will be contagious, the results will be good and that combination will draw men into unity that will recreate worldwide opportunity.

We are not in a world where "all or nothing" is a healthy rule for living. Some put down on paper the theoretical ideal and then feel frustrated if it cannot at once be realized. The alternative is to get to work wherever that is practically possible and to rely on creative spirit and its good results

to open up new areas of opportunity. Of course, communist power now limits what can be done internationally. But also it is the fact that we have not nearly approached those limits. If we will do what now is possible, in a spirit of universal brotherhood, we can be sure that present limits will constantly recede. They cannot withstand such unifying influences as we can thus set in motion.

The world situation is serious because of a sharp division. On the one hand are those who claim to be seeking the welfare of the masses but who reject the moral premises necessary to make their efforts peaceful and fruitful. On the other hand are those who accept the moral premises necessary for the organization of peace but who have allowed their practices to seem routine, materialistic and spiritually unfruitful. That division will gradually become less sharp if those who believe in moral law and human dignity will make it apparent by their works that their political practices are in fact being made to serve their faith.

As we thus analyze the world situation, Christian responsibility emerges as an inescapable fact. The moral principles that need to be put to work are implicit in all the great religions. But

Christians believe that moral truth was uniquely revealed by Jesus Christ. Also, Christianity emphasizes not merely the relations of man to God, but also the relations of man to man. So the Christian churches should feel a special responsibility. If they do not discharge it, political leadership can scarcely hope to succeed.

That is a conclusion that ought to lead to practical consequences. The Christian influence is considerable but as yet wholly inadequate. If, in the international field, Christians are to play their clearly indicated part, the churches must have better organization. They should be able to speak more impressively with greater unity. They should be able to act with greater coordination. They should put more emphasis on Christianity as a world religion, remembering that God gave His Son because He loved the World, not merely the West.

It is for such reasons, I take it, that we are here. We are not here merely for a single inspiring experience. Rather, we are here to create a world organization that will go on working daily to mobilize Christian power to break down the walls of division. Thus we shall serve Him who was lifted up that He might draw all men unto Him.

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by Bishop William C. Martin

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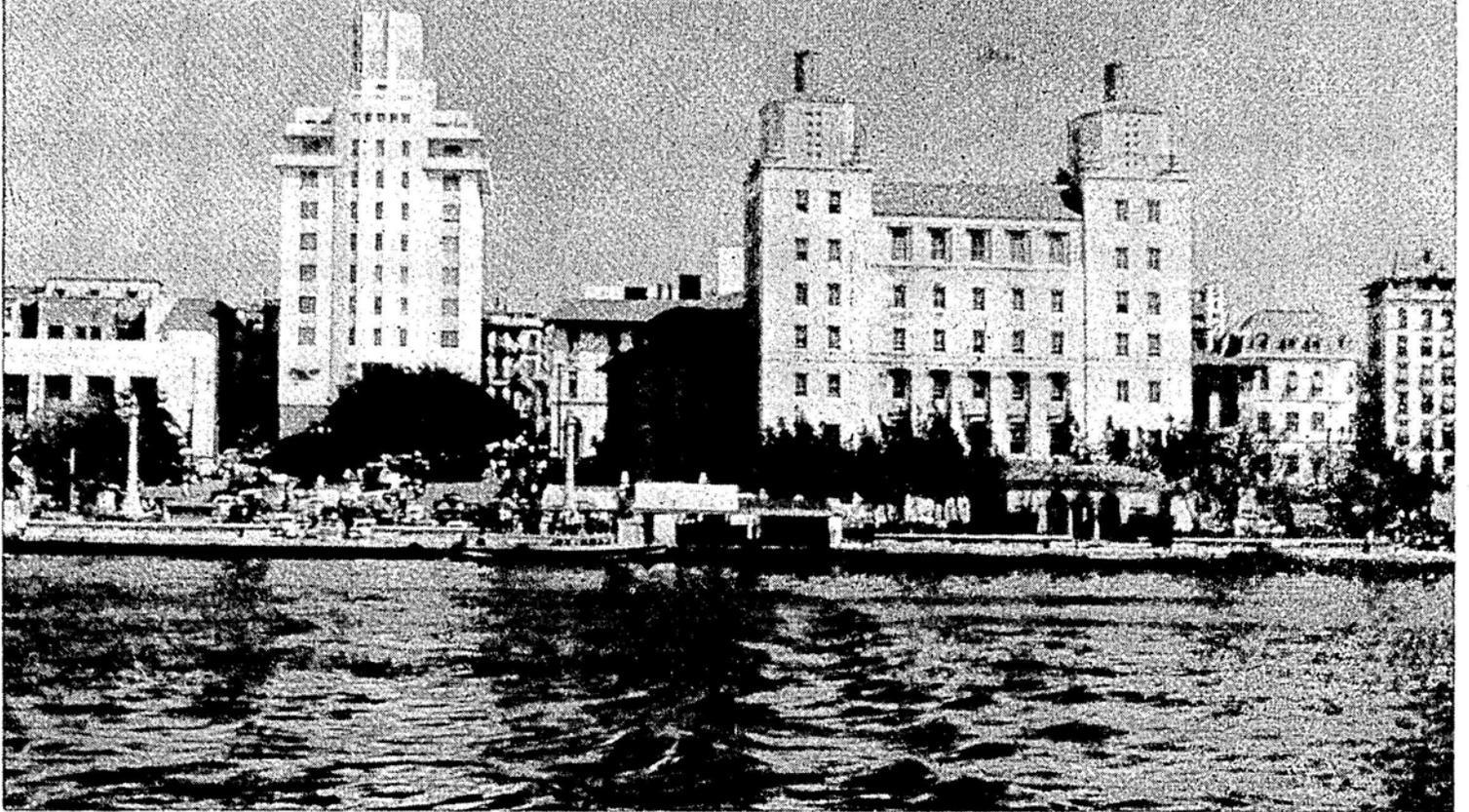
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# *Puerto Rico is Building*

*by Earl R. Brown*



*The waterfront of San Juan.*

● *The Executive Secretary of the Division of Home Missions and Church Extension here tells something about Puerto Rico, depicting a hopeful situation there from the standpoint, of religion.*

WAITING AT THE GATE OF ENTRANCE to LaGuardia Field after a flight from Puerto Rico, a Puerto Rican man and his wife stood beside me. I explained to the officer in charge, "I do not have to go through emigration, for I am an American." "No, that is not necessary," the officer replied; then turned toward the two passengers next to me. "We, too, are Americans," said the man in clear and excellent English, and we walked together through the gate.

A growing pride in citizenship is evidenced by many people in Puerto Rico today, a spirit reflected in various trends. Most reports and publications

presenting Puerto Rican life have painted a very dark picture, and, without question, there are sufficient causes for dark pessimism. However, recent visitors notice many changes. A spirit of optimism is in the air; new life is stirring.

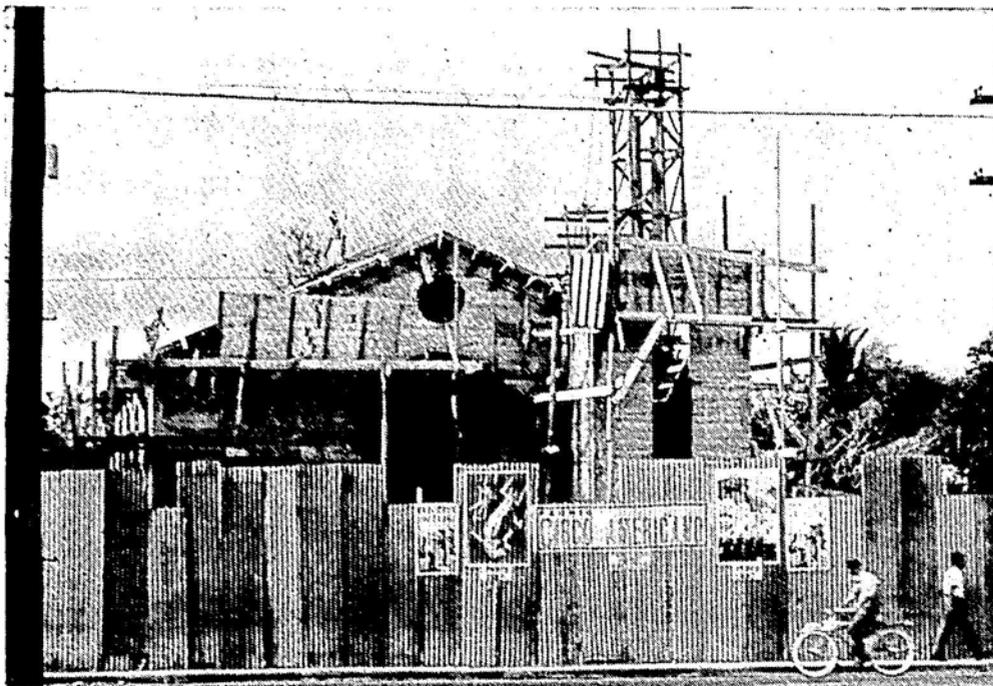
Certainly the appointment of Governor Jesus T. Pinero, a native of the islands, has changed the attitude of many Puerto Ricans toward the United States. President Truman's visit and his frank statements about the relationship of Puerto Rico to the United States also have inspired hope for a more complete program of self-determination.

Another marked difference may be noted in the fact that capital, both local and mainland, is being invested in far-reaching building enterprises, industrial development and public utility programs. Contrary to common belief, there is wealth as well as poverty in

Puerto Rico, and there are many people of moderate incomes. Wealth is not evenly distributed, but that holds true in the States also.

Puerto Rico is alert to social and economic needs. The trade balance with the United States still is one-sided, but there is a marked upward trend in living standards. A number of factors have contributed to this change.

In spite of the fact that Puerto Rico has no mineral wealth and little industry aside from agricultural processing, the manufacture of staple goods is advancing. Caonillas Dam, largest power project ever built on the island, is now filling with water. Needlework employs about 50,000 women. Rug-making and floor-covering and diamond polishing companies are operating with success. Firms interested in industrial development and in agriculture are carrying out extensive research and devising



*A Methodist church under construction at Barrio Obrero, Puerto Rico.*



*A typical farm home in Puerto Rico.*

many plans for larger employment of local labor. A \$3,500,000 print cloth mill soon will be in operation in Ponce. Definite plans are being made for a flour milling center of equal value. A 300-room hotel is under construction in San Juan.

A drive east of San Juan along the shore line of Santurce or west of the capital city takes the traveler past scores of new homes and apartments recently completed or in process of construction. All the buildings are modern and complete in every way.

Slum sections cover large areas and present a heart-breaking picture. However the Housing Authority is making definite progress.

It is plain that fifty years of Protestant influence have developed a marked democratic consciousness on the part of the people. The public school system also has profound effect upon the thinking of the masses and of the leaders in business and the professions. These two influences, placing emphasis upon the individual's share in the social and political order, have produced

a generation that is facing the plight of the land with faith and conviction and hope that remedies will be found.

Naturally some leaders take extreme views which deeply disturb the conservatives, but the fact that they are concerned, that they are thinking constructively, and that they are experimenting with social and economic remedies bespeaks a better day for Puerto Rico. The desire for better conditions is the leaven which disturbs and brings new life. When these aspirations seem to be linked with radicalism, we must keep our eyes on the fact that a tide is moving, and that Puerto Rico faces a new day.

No one can overlook the fact that gigantic problems remain: overpopulation, lack of sanitation, lack of raw material and minerals, inadequate finance, all need to be changed in order to maintain a stable economic life. But where there is vision and initiative, the impossible becomes possible. Our Federal Government should use every practical means to encourage and assist these splendid people. No words are too extravagant to express admiration for the leadership, striving against great odds, but determined to find a place of self-sufficiency for Puerto Rico in the American fellowship.

No observation is complete without a tribute to the resourcefulness of these people. We must note how far they have come in their religious life in fifty years. For 400 years all religious leadership was imported. Within the life span of two generations, the Protestants, starting with nothing, have developed a church, trained a native leadership, and manned its pulpits with its converts.

This is nothing short of a revolution. Not only are the Protestant pulpits almost entirely filled by indigenous leadership; the people have developed an evangelical association, a common church press, a jointly owned theological seminary and a unified approach to their programs. All this co-operation evolved on the field. This development has not been a war on Roman Catholicism, but a struggle against irreligion, superstition and atheism. There is a place for both the Roman and Protestant churches in Puerto Rico.

This spirit of advance within the church continues with ventures in agri-

culture and medical work in many places: El Guacio (Presbyterian), La Plata (United Brethren), Salduondo (Congregational), Barranquitas (Baptist), and Vicques (Methodist). The Polytechnic Institute at San German has demonstrated that Puerto Rican youth can attain the highest achievements in academic learning and fill with distinction the highest trusts in government and public offices.

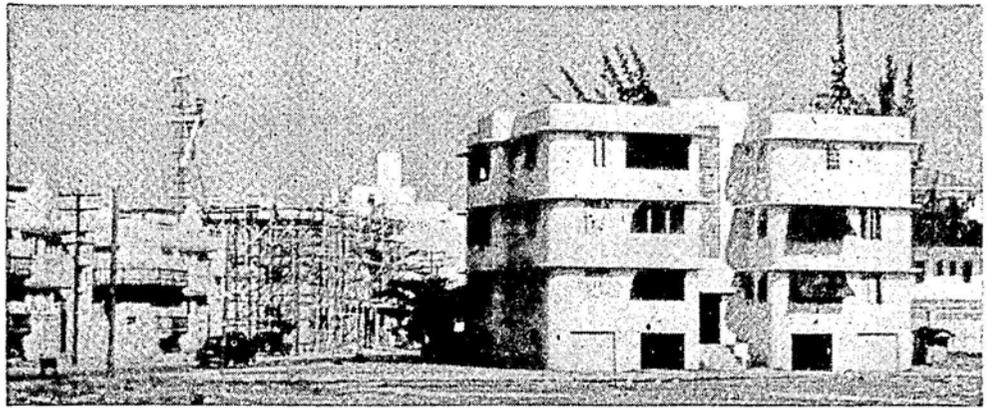
Kindergartens held in Methodist churches and directed by the George O. Robinson School are touching thousands of children. Day schools in our churches are providing education for a multitude of children unable to attend the public schools. Excellent examples of this may be seen at Villa Palmeras, where Rev. Tomas Rico Soltaro is pastor, and at Arecibo, served by Rev. Gildo Sanchez. At Villa Palmeras, the church maintains a day school for 180 kindergarten and first-grade children. At Arecibo, where there are thirteen Sunday schools, there also are five kindergartens.

The advance within this once small and isolated branch of The Methodist Church gives reason for thanksgiving. Consider a conference whose first annual meeting was held in 1902 when there were four churches and 195 full members. The annual session in 1948 heard reports from 27 charges, representing 101 preaching places, and the ministerial and lay delegates represented 3,988 active members. Most remarkable of all, reports stated that 808 preparatory members will be received during 1948. In addition to the 5,365 average attendance at church schools, 644 attended day schools in the churches.

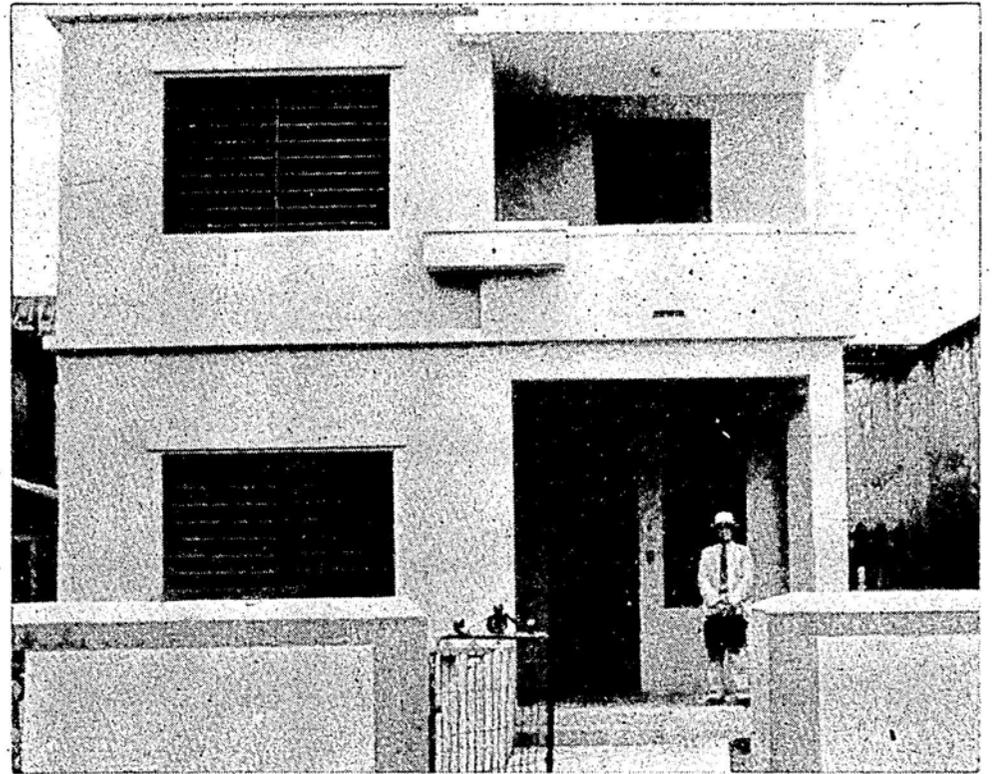
It is almost impossible to meet the needs for buildings in such a rapidly growing section of our church. During the conference year ending in February, 1948, the Section of Church Extension had spent more than \$100,000 for needed buildings and repairs and remodeling.

Since many of these buildings were built in the early 1920's, and since climatic conditions mean rapid deterioration, a competent builder has estimated that the cost of new structures and necessary repairs for old ones would call for an expenditure of \$250,000. The \$100,000 mentioned above, represents only a part of this estimate.

NOVEMBER 1948



*This modern apartment house and the building under construction are typical of buildings going up in Puerto Rico. This photo was taken in Santurce.*



*The Methodist parsonage at Arecibo, Puerto Rico.*

Too long have we looked upon Puerto Rico as a government charge and a hopeless dilemma. Action based on intelligent planning has been needed, and demonstrations of sharing ideas are definitely increasing in many areas of need.

Last summer twenty New York City school teachers and principals took part in a teacher's workshop in Puerto Rico held under the joint sponsorship of New York University and the University of Puerto Rico. Classes, field trips and discussions featured these studies looking toward a better understanding of our united responsibility to the children of Puerto Rican parents in New York and the educational needs of the island.

The Newark Annual Conference sent fifteen young people to Vicques last summer to assist in the work of the mission. These young people worked with Rev. Kenneth Vincent in a building program and a series of weekday schools related to the mission. No comment is needed to evaluate the understanding and co-operation that ventures like this can develop.

Puerto Rico is building a program of self-determination along with the steel and concrete now being put into place. We must be awake to our opportunities as a church. The time has come for us to work beside and with the people of Puerto Rico as they go forward.



Miss Ruth Myers (right), bacteriologist at the Vellore hospital, and Miss Rachel John, her assistant, examine bacteria cultures in the hospital laboratory.

# GIRL DOCTORS

by

● *Three women in India appealed for help in childbirth one night. But the missionary doctor was not allowed to visit them — because he was a man. So his daughter, Ida Scudder, decided that*

ELIZABETH MATTHAI, STRIKING IN HER long saree, washed up and went into the delivery room in the maternity section. Though only 22, she was in complete charge of bringing the baby into the world, with the assistance only of a nurse.

The patient was a poor, weary, brown woman, like all the Indian mothers-to-be who came to be helped by the mission. But Elizabeth moved with the sure confidence of experience. This was not her first maternity case. There was getting to be a customary rhythm to it when this baby arrived and squalled.

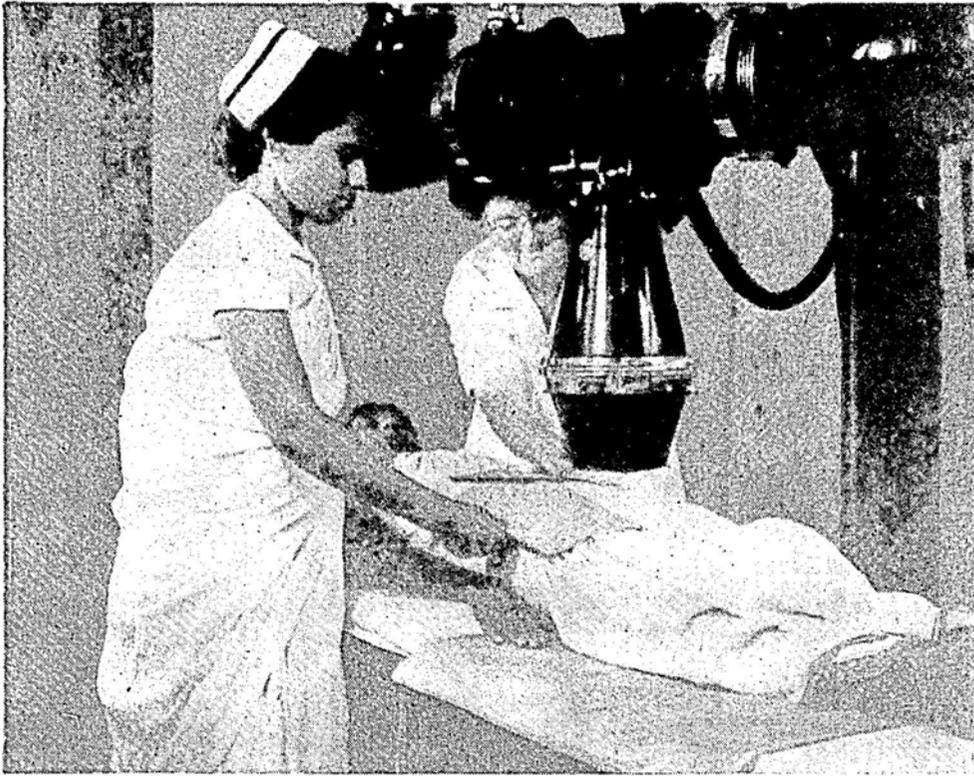
But five days later, as it does to so many babies in India, death came to this one.

Elizabeth had a practical, almost stoical, air about her when she told of the tremendous odds that Indian infants face, as we chatted in a reception room of the famed interdenominational Vellore Christian Medical College where she was a "co-ed."

To graduate, she explained, every girl had to deliver 20 babies. She had delivered 21—one for almost every year of her young life—because one case was twins! One of the 21 was dead at birth. This one had died soon after.

While the other 19 still lived, she calmly predicted that most of them would die before they are five.

Elizabeth's thinking was very clear about the disappointment, the futility, in a great deal of her work if she becomes an obstetrician when she is a full-fledged graduate doctor. Most poor women in India bear 12 children, she explained professionally, but only three or four of these live to maturity. Two hundred thousand Indian women die in childbirth every year. It is such need, which she feels is the greatest medical need in India, that draws her to maternity work.



Miss Treva Marshall (facing camera) demonstrates one of the machines with which she teaches Vellore students "deep therapy."

# OF VELLORE

**Robert Root**

*she would be a woman doctor, a curiosity in India. That was the beginning of the noted Vellore Hospital which trains women doctors — and now male doctors also — and is supported by two dozen mission boards.*

It was also maternity work, interestingly enough, which was the original inspiration for the whole, great work of Christian healing in Vellore. Decades ago, when Ida Scudder was a girl in a missionary's home in India, appeals came to aid three women in childbirth, in the course of a single night. But rigid Indian custom then prevented her doctor father from visiting them. No one else in the family could help, and next morning the three mothers were dead. Young Ida decided to study medicine!

Almost half a century ago, "Dr. Ida" started her hospital at Vellore, not far

from the port of Madras in southern India. That has grown until today it is a huge institution, with a staff furnished by many denominations, which would compare well with a big American city hospital.

But while women's shyness about male doctors began to break down, there was still great need for Indian women doctors and nurses. Just 30 years ago this year, the union Christian Medical College was started at Vellore.

Today, 38 different church organizations are supporting this medical training program. These include such prominent American groups as the

Presbyterians, Disciples, Methodists, Episcopalians, Lutherans, Baptists, Congregationalists, Dutch Reformed, and Salvation Army.

More than 150 students, including Elizabeth, the budding obstetrician, are enrolled. Nine out of ten of them are Christians but they also include Hindus and Mohammedans. Many of the students are supported by American church scholarships, and half of the graduates go to work in mission hospitals.

Six girls are supported by American Methodists and one other is maintained by English Methodists. Among

those who receive their scholarships from the church in America are three Methodist girls from Isabella Thoburn College—Lilly Emmanuel, Snehathatha Shanthappa, and Ellen Stephen. These will all work in mission hospitals after graduation.

Recent years have brought important changes to the school. In 1942, the government recognized it as a full college qualified to give the highest Indian medical degree. Because state universities have low quotas of Christians, Vellore last year began to admit a small number of Christian men students.

The college last year also started to re-admit pre-1942 graduates for further study, which leads to the high degree now offered and fits them for hospital administrative positions.

Though men students have entered (ten last year), Vellore remains a unique institution for the training of women for a five-year degree. It is thus a key center for the production of the qualified native leaders who more and more, now that India is independent, will take over administration of mission hospitals. For that vital job, as one staffer put it, "there is no real alternative to Vellore."

But what kind of students are these? And do they get something worth while at Vellore?

Those questions may be answered by a look at a typical student, like Elizabeth. But take another. Take Alice Duraiswamy, for instance.

Alice was singing in a mission bungalow when I first got acquainted with her. She has a firm, clear voice which got her a place in the church choir in Madras, which is her home. And it has made her popular in school, too, where she starts her third year this fall.

This young doctor-to-be is from an Indian family which has been Christian for generations and associated with a Church of England mission, now a part of the new united Church of South India. Her great-grandfather on her mother's side and her grandfather on her father's side were pastors. Her own father was a clerk (they always say "clerk" in India) at the interdenominational Women's Christian College in Madras.

Alice sat amid the comfortable furniture in the bungalow to answer questions about herself. She was wearing

her typical bright green saree; tiny, close-fitting six-pointed-star earrings; and a heart-shaped gold locket. I noticed that, in typical Indian fashion, she slipped her simple, leather-thong slippers off her bare, brown feet during the interview.

She was born 23 years ago, in August, 1925, she said, and has one brother and three sisters. She spoke English easily because the family had spoken it some at home. She finished high school in 1942 and then had a scholarship for two years of arts study in the government college at Madras. She wasn't sure she could make a go of medical school until she came to Vellore, but payment of her fees from a college loan fund was worked out, a loan she will repay when she is practicing.

But when had she got the idea of being a doctor?

Alice explained that she guessed she had always had it. When she was a little girl, she used to play at giving injections. Once the family's dog got a bone stuck in its throat; it wouldn't let anyone else help, but she had got the bone out. She had been only 12 then.

That same year, she stayed in the hospital two months with her father, who was suffering from a long illness which finally caused his death the year before she finished high school. The doctor that treated him encouraged her to be a doctor. And then too she has both an uncle and an aunt who are doctors.

So at Vellore Alice has been taking subjects like anatomy and histology and bio-chemistry and pathology. But practical work outside class has also interested her—and taught her a lot.

With other students, she volunteered for a project of social service to the villages. Indian village life was to Alice, child of the city, a shock when she first went out. The children were scrawny and suffered from scabies and eye disease. The crops had failed, as they often do in India, and many of the people had the diseases of food shortage.

The group in which Alice served visited two villages week after week. The girls treated sore eyes and wounds, taught games and sewing, showed health slides. When epidemic threatened, they gave injections. Indian

women are afraid of hospitals and fear to tell when they are sick lest they be taken off. But the girls told the villagers about Vellore and took the more seriously ill in to the hospital in a bus.

Last year, Alice was secretary of the college's Student Christian Movement which sends a "rural service squad" into the villages for two weeks in the summer. She went. She also headed the entertainment committee, which joined with the SCM to sponsor a variety show and sell tickets. The girls made 2,700 rupees (about \$900) to build a dispensary in one of the villages they serve.

From fright, the villagers have turned to friendship. Still they wonder what the motivation is that brings these students out to help them. To try to explain, Alice has been in a team of four girls that has done a bit of preaching in village streets. Once men threw stones at them. But another time a politician, member of the orthodox Hindu Mahasaba which plotted Gandhi's death, asked them to explain the Bible to him!

To the undernourished village children, the girls have also distributed vitamins and powdered milk given by the American churches.

"The children like it very much," Alice said. "It does them a lot of good. I see a great deal of improvement."

But the sadness of the village weighs on Alice. There are the women who cannot even count. There are the sons of rickshaw pullers who are doomed to pull rickshaws. There was the little boy who "can draw a cow beautifully" but will never have a chance to study art.

"It makes one feel ashamed because she does not deserve the opportunities she has," Alice said, modestly.

She is going to meet that feeling by devoting herself to rural medical work, probably in a mission hospital.

"I was brought up with the idea that I had to do things for others," Alice explained. "The fact that I have got so much help myself makes me want to help others. It is a miracle the way I got to go to college. I can't do anything else but somehow repay that."

Many another student at this union mission school could tell a similar story of devoted and humble plans to help others as they have been helped. That's Vellore!

## Pictorial Section



J. G. v. Agtmaal, Hilversum

(1) *The New Church (Reformed) in which the opening service of the World Council was held and the Royal Palace at Amsterdam.*

# THE WORLD COUNCIL OF CHURCHES AT AMSTERDAM



J. G. v. Agtmaal, Hilversum

(2) *The Concertebouw, or concert hall, where the sessions of the World Council met.*



*Her Majesty Queen Juliana was crowned Queen of the Netherlands on September 6, 1948, following the abdication of her mother, Queen Wilhelmina.*

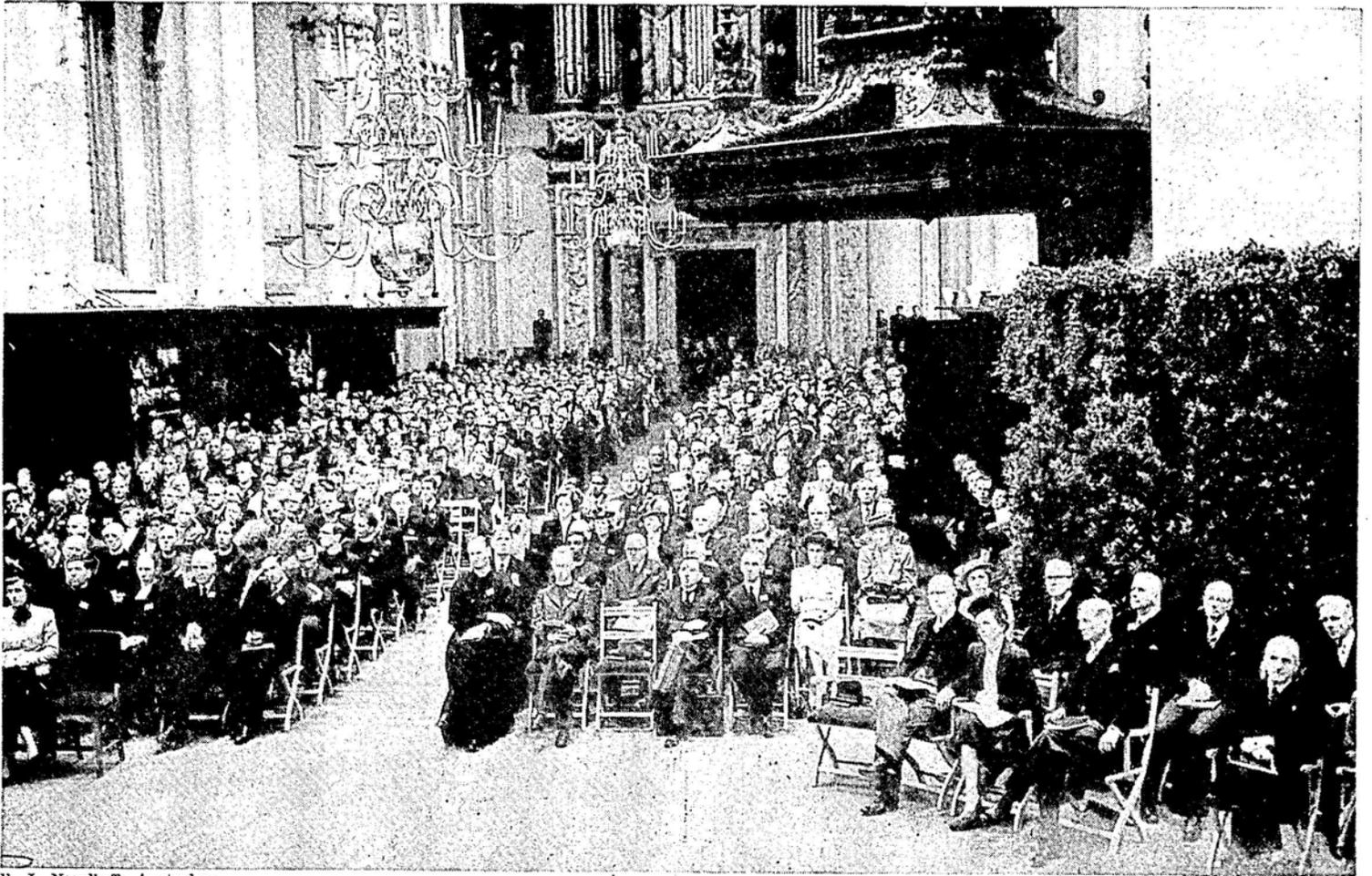


*Merkelbach, Amsterdam*

*Queen Wilhelmina of the Netherlands, whose fifty-year reign was celebrated in a great Jubilee during the meeting of the World Council of Churches at Amsterdam.*

*The Princess Juliana and her consort Prince Bernhard attended a session of the World Council of Churches and sat with the presiding officers. Right to left: Dr. John R. Mott, Prince Bernhard, Dr. Marc Boergner of France, Princess (now Queen) Juliana.*

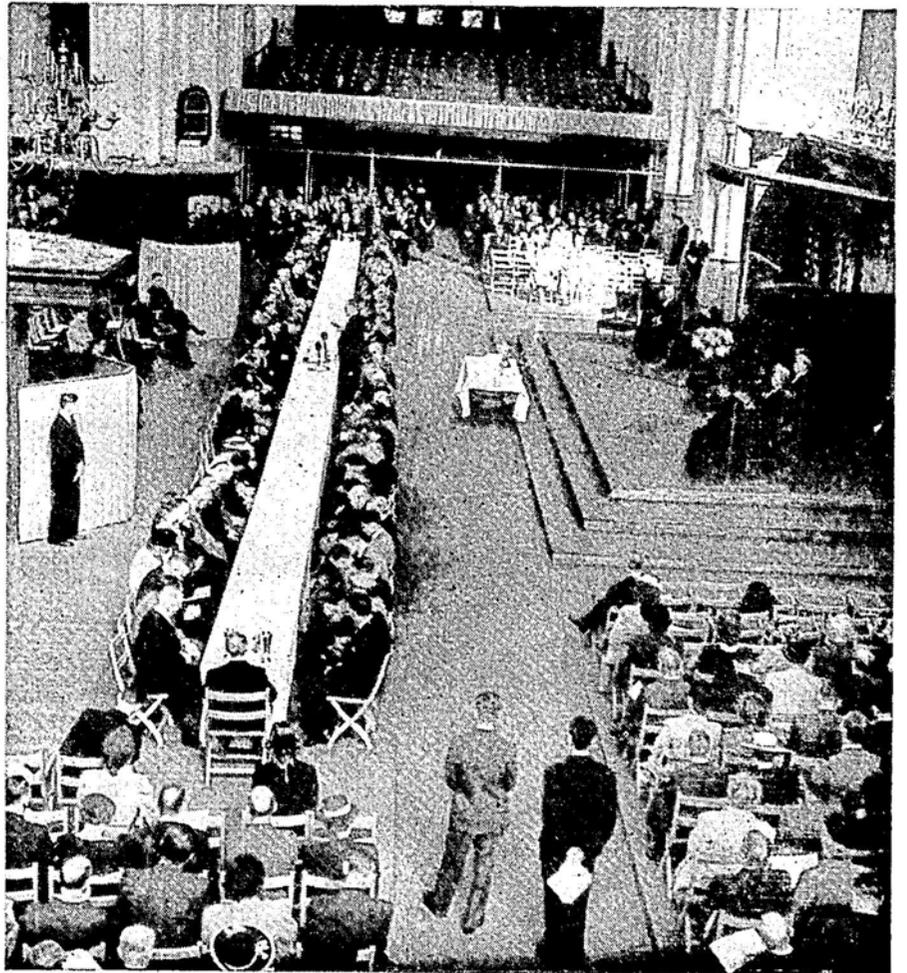




E. J. Noordhoff, Amsterdam

*The opening service (above) of the World Council in the New Church (Reformed) at Amsterdam.*

*At the Holy Communion (right) of the Reformed Church (four hours long) the participants sat at a long table and handed the elements from person to person. This was the only communion service in which Methodists and other evangelicals were allowed to participate. They were excluded by the Anglican (Episcopalian), Lutheran, and Eastern Orthodox churches.*



E. J. Noordhoff, Amsterdam



E. J. Noordhoff, Amsterdam

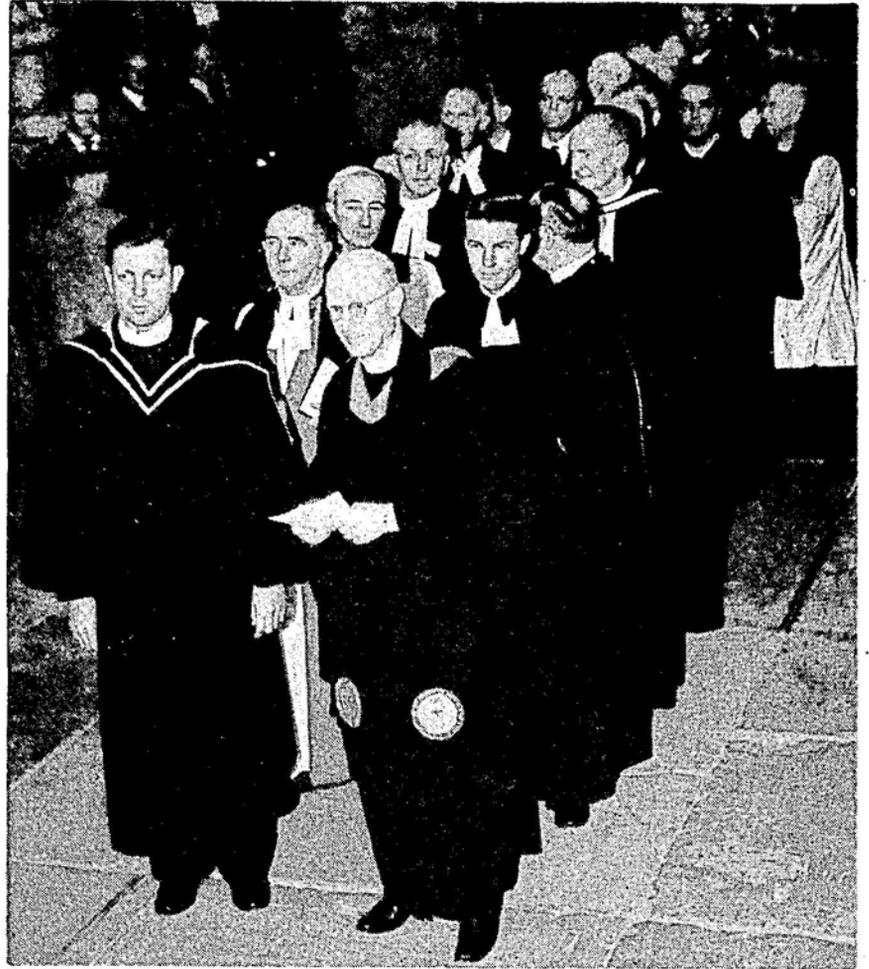


E. J. Noordhoff, Amsterdam

*The Presidents (above) of the World Council of Churches at Amsterdam. Left to right: Dr. John R. Mott, Methodist, U.S.A.; Dr. Erling Eidem, Archbishop of Upsala, Sweden; Germanos, Patriarch of Constantinople, Metropolitan of Thyateira; Dr. Geoffrey Fisher, Archbishop of Canterbury; Dr. Marc Boegner, Reformed Church of France. Dr. Mott became Honorary President and Bishop G. Bromley Oxnam became one of the Presidents.*

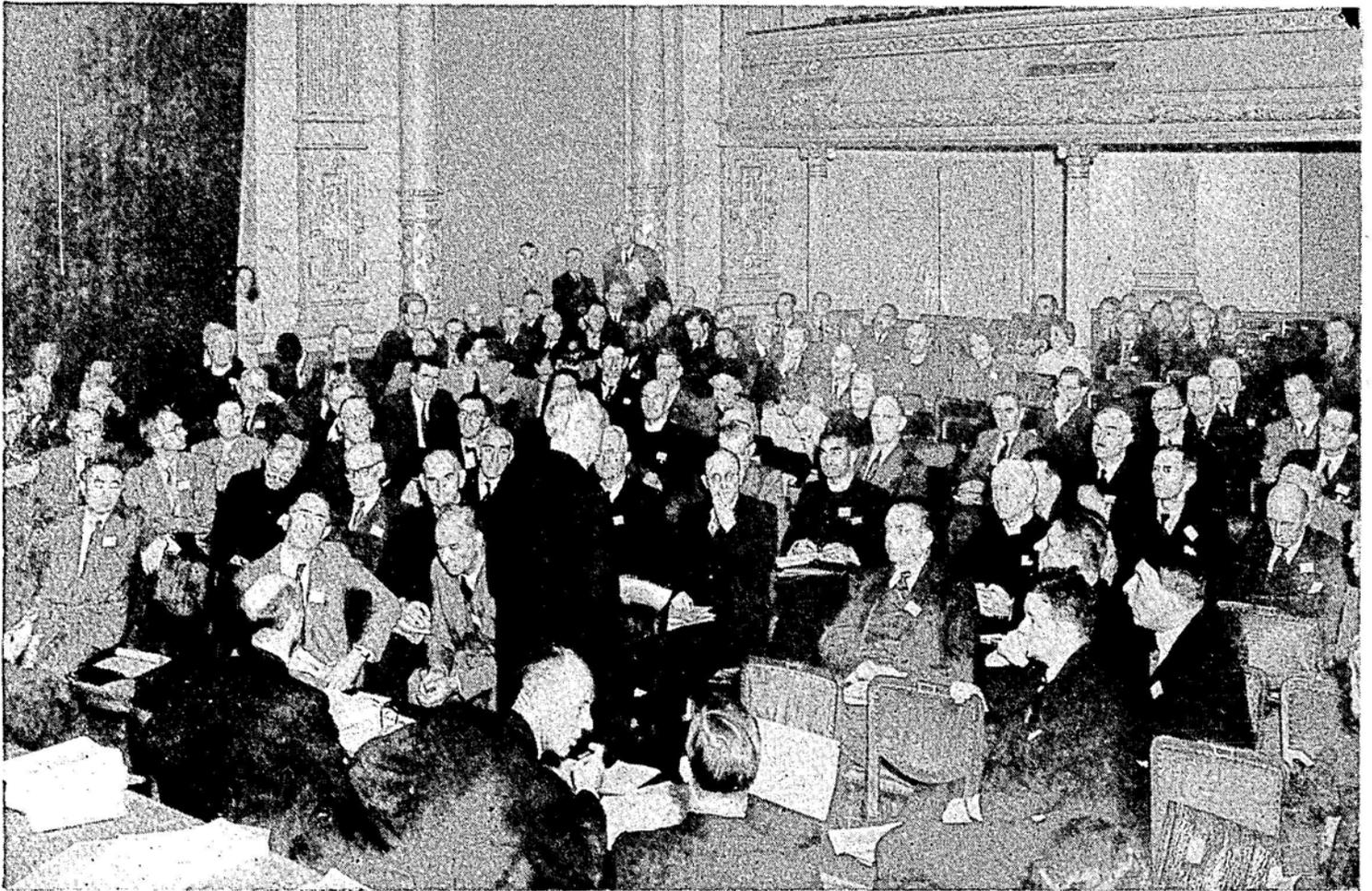
*The elaborate dress (left) of many delegates added color to the World Council. Left to right: Bishop Chirakarottu Korula Jacob, Church of South India; Alexios Theodosios, Metropolitan of the Orthodox Syria church of Malabar; Juhanon Mar Thoma, Metropolitan of the Mar Thoma Syrian Church of Malabar.*

*In the opening procession (right) delegates marched in alphabetical order by countries. Leading are two Australian Methodists, Rev. Alan Walker (left) and Dr. H. G. Secomb.*



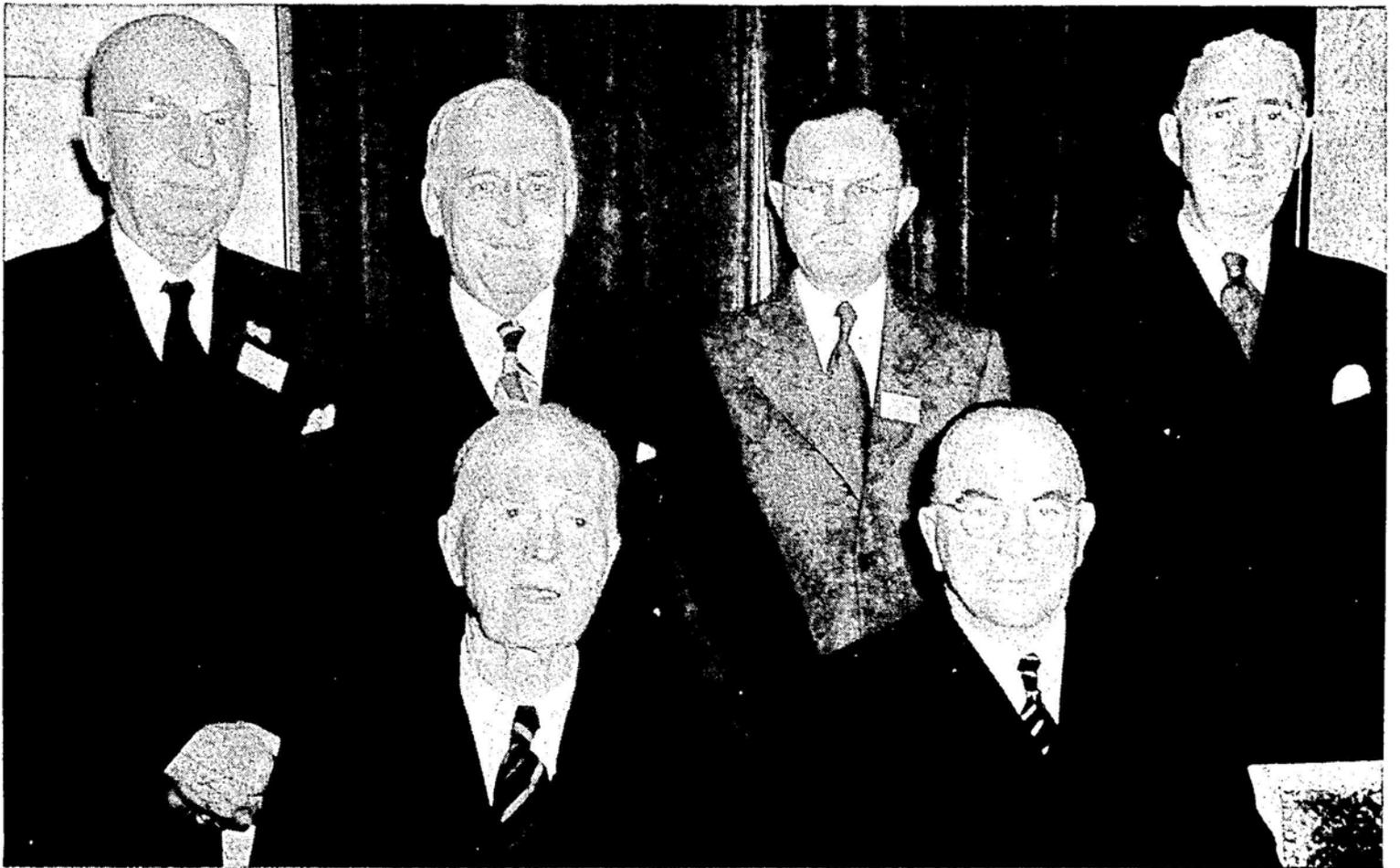
*The section (below) dealing with war and international affairs. Mr. John Foster Dulles (U.S.A.) is speaking.*

E. J. Noordhoff, Amsterdam



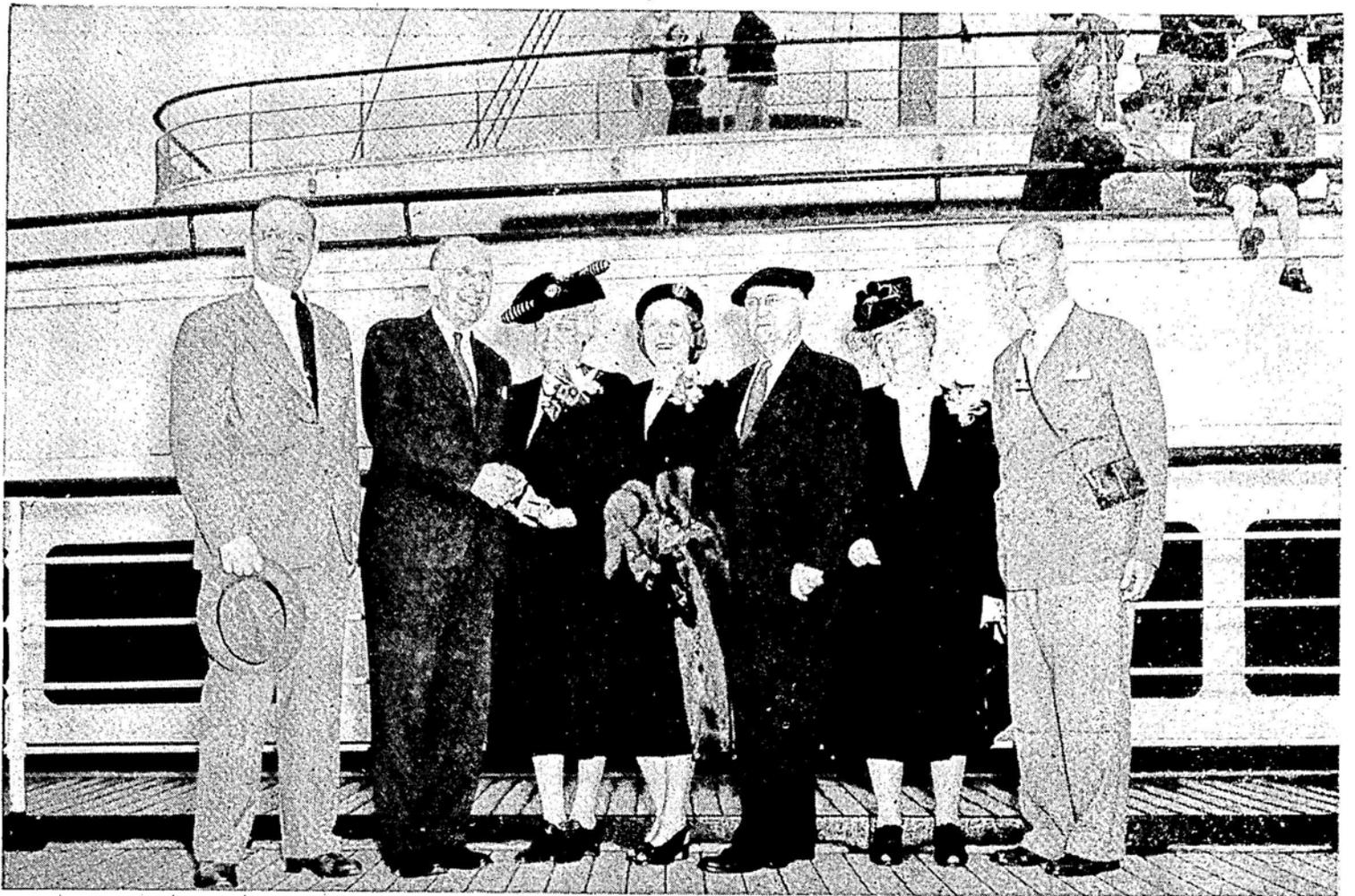


*A group of Methodists from all over the world at Amsterdam.*



Frits Gerritsen, Amsterdam

*American Methodist representatives in the World Council of Churches. Left to right, seated: Dr. John R. Mott, Honorary President, Bishop G. Bromley Oxnam, one of six Presidents; standing, members of the Central Committee: Bishop James C. Baker, Bishop Ivan Lee Holt, President Earl Moreland, Dr. Ralph W. Sockman.*

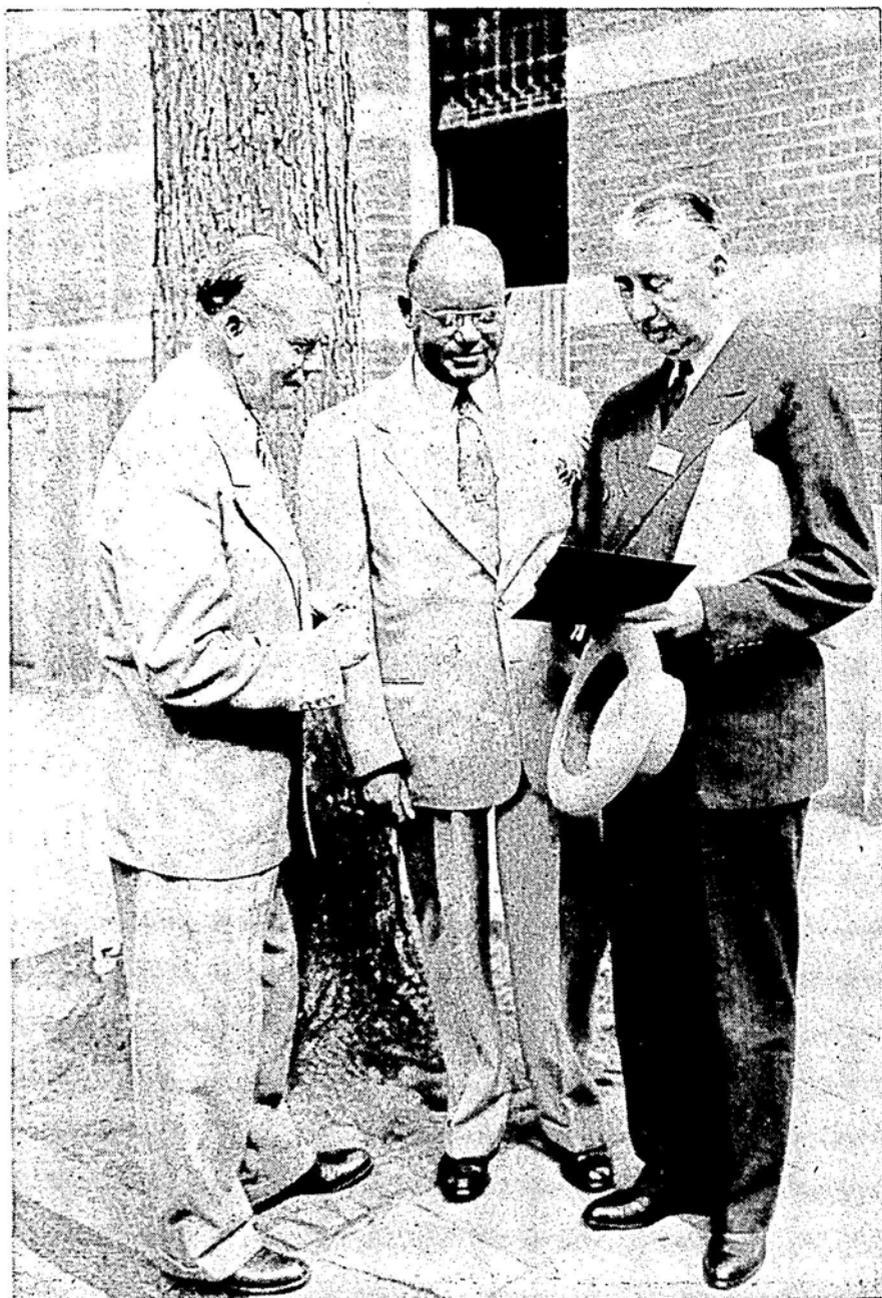


*Some American Methodists (above) on the S.S. Queen Elizabeth enroute to Amsterdam. Left to right: Dr. Oscar T. Olson, Cleveland; Bishop James G. Baker, Los Angeles; Miss Bettie Brittingham, New York; Mrs. Elmer T. Clark and Dr. Clark, New York; Mrs. J. D. Bragg, St. Louis; Dr. T. H. Palmquist, Los Angeles.*



*Hon. Charles Parlin of New York (right) greets one of the Presidents of the World Council, Bishop G. Bromley Oxnam, at a dinner given by the former honoring the Methodist representatives in the Council at the Amstel Hotel, Amsterdam.*

Frits Gerritsen, Amsterdam



*Delegates, alternates, consultants, and youth representatives of the Methodist Church (U.S.A.) (above) at the World Council in Amsterdam. Left to right, front row: Dr. Earl Moreland, Dr. T. H. Palmquist, Bishop James C. Baker, Bishop Paul B. Kern, Bishop G. Bromley Oxnam, Bishop Ivan Lee Holt, Mrs. J. D. Bragg, Bishop W. C. Martin; center: Bishop J. W. E. Sommer (Germany), Bishop Theodor Arvidson (Sweden), Dr. E. H. Blackard, Dr. H. H. Crane, Dr. G. A. Fallon, Charles Parlin, S. D. Patterson, Dr. Oscar T. Olson; back: Rev. Gottfrey Graeflin, Dr. Georgia Harkness, Alva Cox, Jr., Ed Mills, Dr. Clarence Graig, Dr. Stanley Trickett, Rev. Ferdinand Sigg (Switzerland).*

*Methodists at Amsterdam. Left to right: Dr. T. H. Palmquist, Los Angeles; G. L. Dennis, Secretary of State of Liberia and a delegate to two General Conferences in the U.S.A.; Dr. Ralph W. Sockman of New York.*



E. J. Noordhoff, Amsterdam

E. J. Noordhoff, Amsterdam

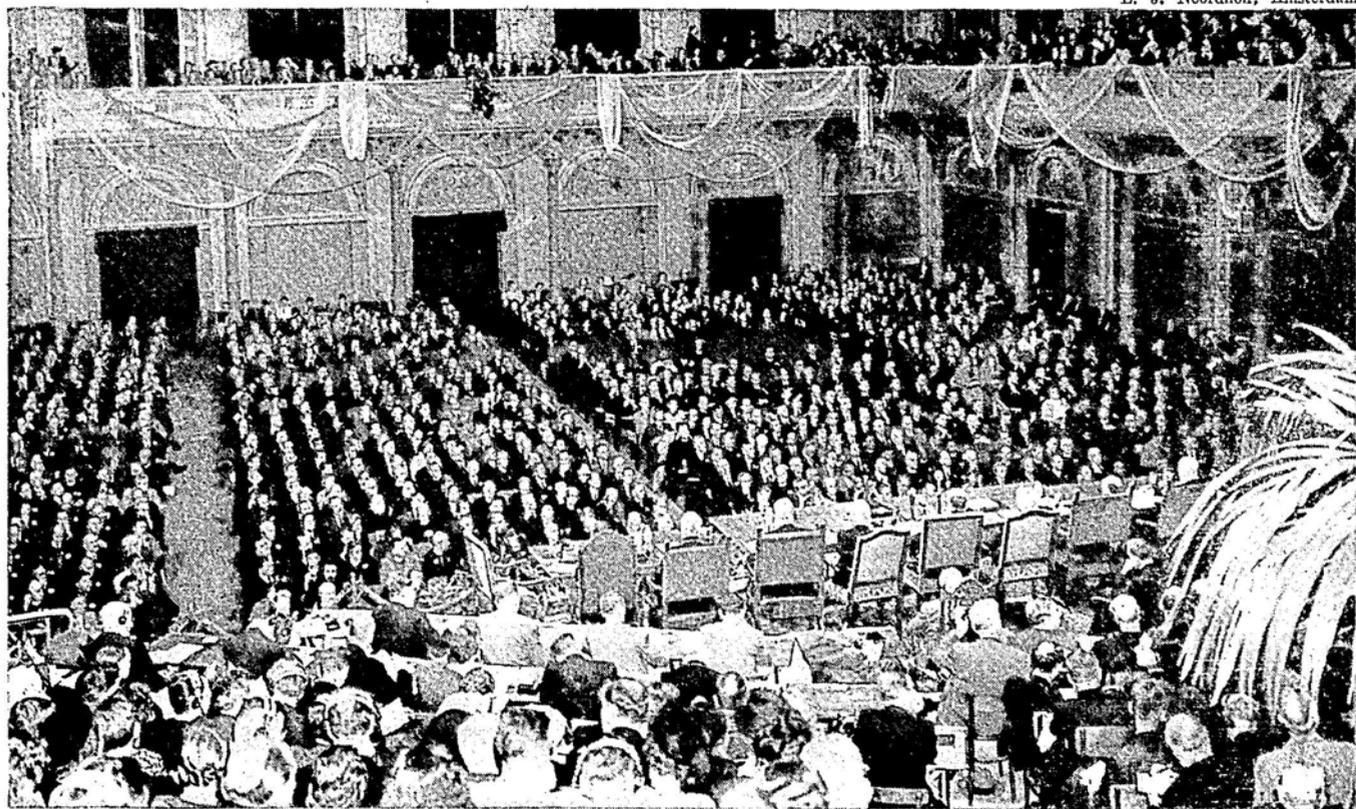
*A section (above) of the World Council procession.*



*Dr. Martin Niemöller of Germany (left) addressing the World Council.*

*The World Council of Churches (below) in plenary session.*

E. J. Noordhoff, Amsterdam



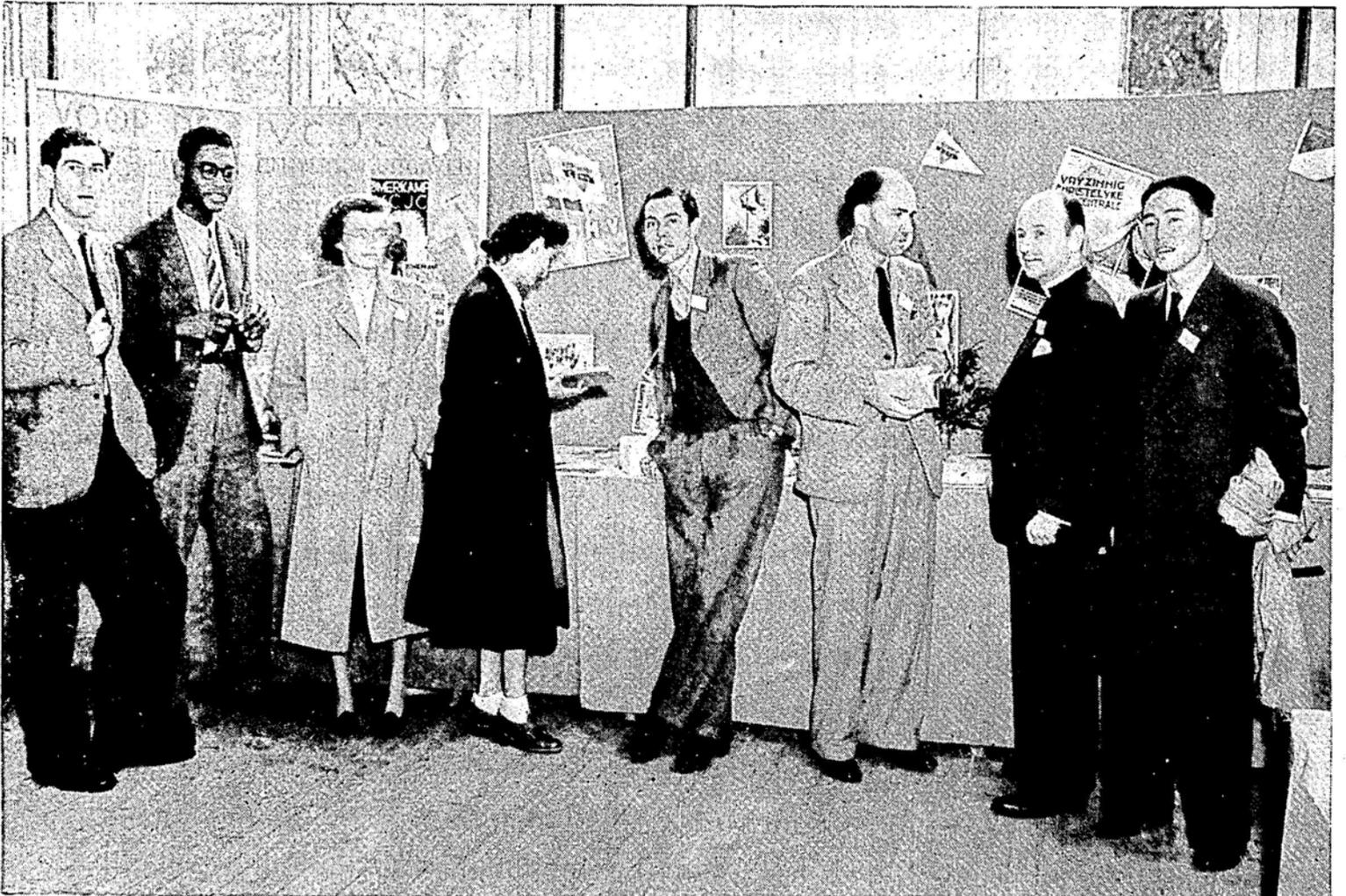
**World Council of Churches**



*As Charles P. Taft (second from right) leaves for Amsterdam the children of New York give him 8,000 Gospels for the children of Holland. Each Gospel contains the name of an American child.*



*Some World Council women. Left to right: Marlon Weller, Africa; Miss Olive Wyou, Great Britain; Annamma Thomas, India; Mrs. Mildred Horton, U.S.A.*



*A youth group at Amsterdam. 100 youth from many nations held sessions apart from the World Council proper.*

E. J. Noordhoff, Amsterdam



Outside the New Church during one of the pauses in the day's work.

# BY-PRODUCTS OF AMSTERDAM

by *Eloise Woolever*

Photographs by Campbell Hays, Monkmeier

THE FIRST ASSEMBLY OF THE WORLD Council of Churches is the culmination of great dreams envisioned by church leaders for decades, the beginning of a new era of church history. One is grateful that men like Dr. John R. Mott (than whom there is no more beloved figure at Amsterdam), Dr. Marc Boegner, President of the Protestant Federation of France, Pastor Martin Niemoeller of the Evangelical Church in Germany, Dr. Geoffrey Fisher, Archbishop of Canterbury and others could see this day. There is a sense of almost fearful joy over this accomplishment, for it holds the promise of so much if the right steps are taken—and it *might* fail.

The opening service was held in the New Church, which is hardly a "new

church" since it was built just 300 years ago. (It is here that the coronation of Princess Juliana occurred on September 6.) The procession of delegates as they filed into the church was like a pageant. Hundreds of spectators had gathered outside the church, to see the noted theologians, professors and other delegates. The brilliant purple and reds and blues of ecclesiastical robes, the splashes of color of scholastic hoods, the music of the organ, the eager congregation of 2,000 people—all furnished a fitting setting for the beginning of this significant meeting. However, the discussions of the first week have not fulfilled the expectations of the delegates, the alternates and the visitors. Many have grown depressed. They are discouraged by the

attitude of pessimism and hopelessness on the part of certain European delegations. An Indian delegate remarked, "I cannot understand this feeling that the end has come. It may be the end of one era, but is there not always the beginning of another?" One senses especially among the German delegation this conviction that man is utterly helpless—that there is nothing to do but wait for the salvation of the Lord.

In contrast to this dejection is the attitude of other delegations, the British for instance, who say: "Reliance upon God, yes; but let's get on with the job of helping God. Let's do more than sit and wait for God to do for us what we can do for ourselves." Theology has much to do with this, of course, and the Germans, as well



*Dutch children entertain the delegates to the World Council, as they pass by.*

as many others, are strongly influenced by Karl Barth, the Swiss theologian. Of more courage and faith seems Martin Niemoeller, another churchman with great influence. From the so-called "younger churches" come notes of cheer and stories of amazing growth.

But let others discuss the Assembly as such—and let me speak of some of the by-products. One of them is the understanding and the appreciation of other people that one gets as she rubs elbows with them day after day. It widens one's horizon a bit to talk with a Russian woman who has lived in Paris the last several years, in the Russian colony there. Her love for her native land is evident in every word—and her sadness that she cannot return.

At another session, one may sit next to a typical Dutch youth with flaxen hair and pink cheeks, a student of theology who is hoping and planning to come to America to study in Union and Princeton. In the next seat there is the president of the National Christian Council of Holland, who in the conversation tells of his years in a concentration camp, of his wife in another,

and finally of her death from starvation.

Youth is here—one hundred regular delegates (of whom thirteen are Methodists). These young people are discussing the same questions that their elders are discussing in the four commissions. One wonders how the reports from the two groups will compare.

One of the thrilling meetings of the week has been the Dutch youth rally on Saturday afternoon when six thousand young people filled Apollo Hall. A revealing incident, showing real Christian forgiveness, occurred at this rally. Pastor Niemoeller was one of the speakers. In introducing him, the Dutch youth who was presiding said something like this, "German is to us a hateful language, but we do honor to a great German Christian." Spontaneously the whole six thousand rose to their feet and applauded.

Yes, youth is here. They are serious young folk, these youthful delegates. One sees them at the morning worship service with their Bibles, following the text as it is read. They are doing good

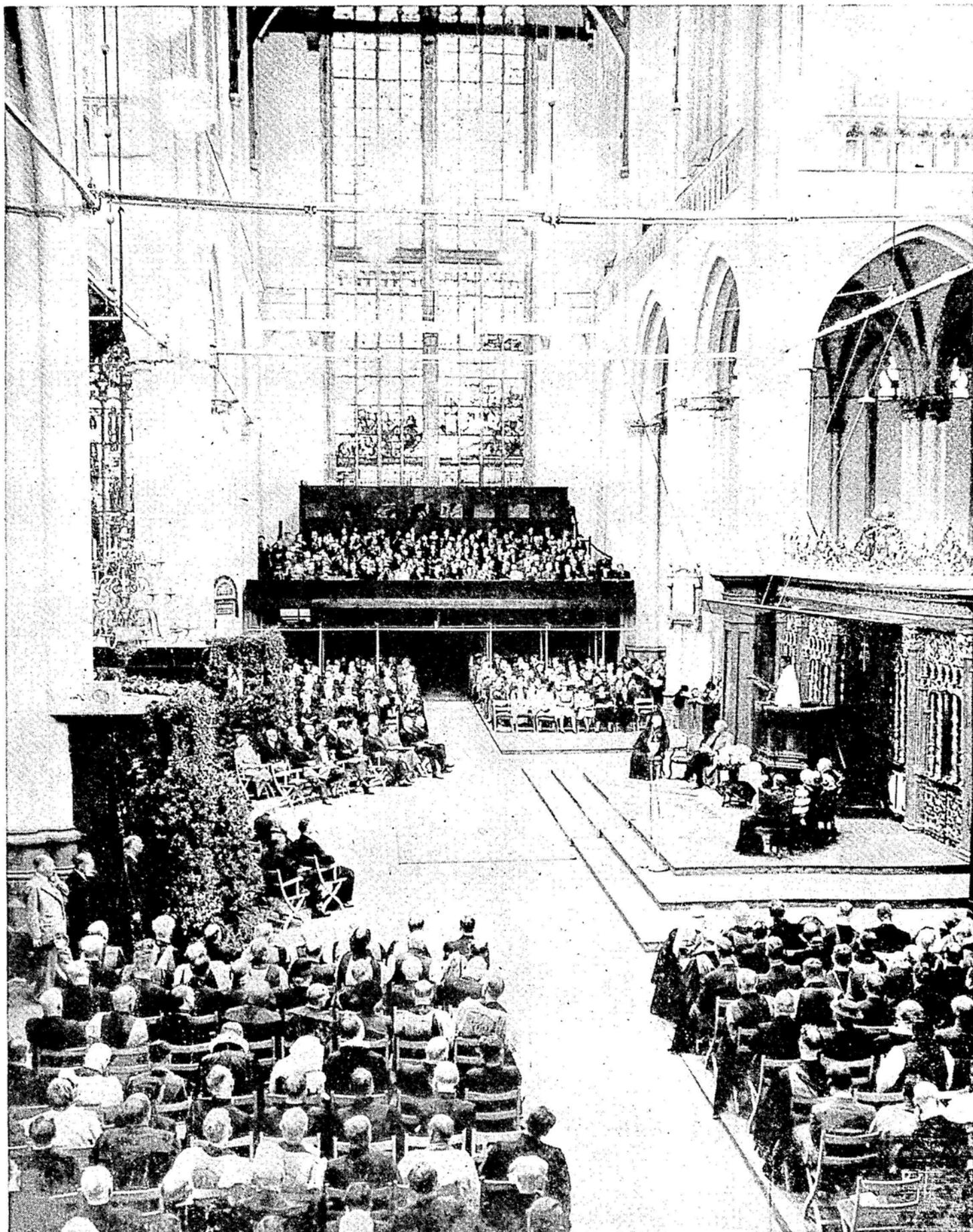
thinking along theological lines and along practical lines, also.

This is well called a World Council. As one sees the delegates who come from nearly 150 separate churches in Africa, Asia, Australia, New Zealand, Europe, the Americas, one thinks of the words: "And they shall come from the east and the west, the North and the South." It is a cosmopolitan gathering. Back of these delegates who represent the younger churches of Asia, the ancient Orthodox churches as well as the churches of America and Europe, is a great reservoir of culture with streams flowing into it from every land. Each delegate brings from that reservoir a contribution to make to the World Church.

Not yet is there unity of thinking but there is an effort to understand each other, and a fellowship. The devotional services are held each morning in the Koepe Kerk. Those attending go from there to the Concertgebouw where the sessions take place. One morning as the crowd was streaming from the church to the hall by different paths and streets an Amsterdam lady remarked, "This is symbolical—We are all going by different paths but we are going in the same direction."

When one looks at the 450 delegates and sees only 17 women among the group, one is tempted to think the World Church a masculine organization. The attitude toward women on the part of some theologians and delegations is hardly understood by Americans. One man remarked of a certain theologian, who was basing his conception of woman's place on St. Paul, "Doesn't he know he is fifty years behind the times?" On the new Council of 90 as elected by the Assembly, are two women: Mrs. Anna C. Swain, President of the Woman's American Baptist Foreign Missionary Society and Mrs. Lillian E. Harrington, of the Presbyterian Church in the U. S. A.

A heart warming thing in this Assembly is the hospitality of the Dutch people. Sitting next to a lady from Amsterdam one day, I remarked in the conversation that I had hoped to be assigned to a Dutch home but had been given a reservation in a hotel. "Oh," she said, "would you like to visit a Dutch home? Come to dinner next Saturday night." When, rather



Religious News Service Photo

*Opening Service of the First Assembly of World Council of Churches at New Church in Amsterdam.*



*Miss Bettie Brittingham, covering the Assembly for The Methodist Woman, has collected papers.*



*"Orders Taken Here"—delegates place their orders for Findings and for books on topics reviewed at the World Council of Churches.*

embarrassed, I tried to decline, she insisted, and so came the happy experience of being entertained, along with an Indian and a Britisher, in a Dutch home where we were made to feel "at home" the minute we entered the door.

No one is too busy to tell the stranger what "tram" to take, or even to walk a half dozen blocks to show the way. And all this when the city is filled with many visitors other than the 1,400 attending the Assembly. For next Tuesday the birthday of Queen Wilhelmina is celebrated, and the week following the beloved Princess Juliana is crowned. The loyal Dutch citizens have come into the city by the thousands to see the celebration. For the first time since the war, the city is illuminated and electric lights glow along the canals and the streets. Orange flames and flags and decorations make the city gay with color, and the delight of the people is evident. The Dutch have lived under such strict economy, with everything rationed, that even the lighting of the city is a great event. For years the people have lived in Spartan simplicity, but they show a warmth of

hospitality and graciousness which make it a joy to be here.

One last word that may give a sidelight on the Assembly. The favorite hymn is Isaac Watts's beautiful

hymn of serene faith:

"O God, our help in ages past,  
Our hope for years to come,  
Our shelter from the stormy blast,  
And our eternal home!"



*One of the great memories of the Council is the fellowship between delegates.*

# "That Seraphic Doctor"

by Elizabeth Watson

ISAAC WATTS, FAMOUS HYMN-WRITER of eighteenth-century England, invited to spend a week in the home of Sir Thomas and Lady Adney, found that hospitable home so much to his liking that he stayed, a welcome guest, for more than thirty years.

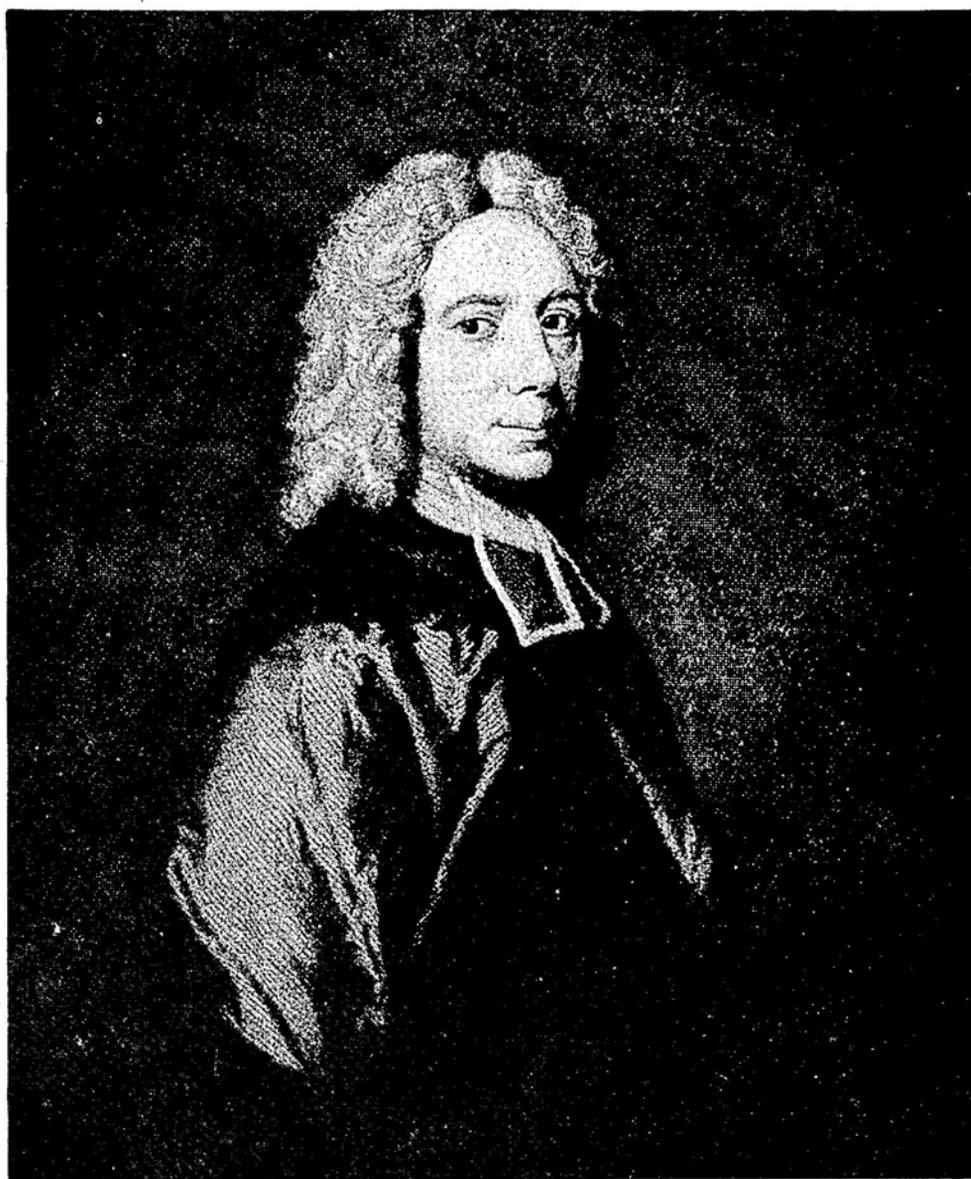
The eldest of nine children, Watts was born at Southampton on July 17, 1674. His mother was descended from a Huguenot family which had fled to England to escape the persecution which led to the St. Bartholomew massacre. His father, Enoch Watts, was twice imprisoned for his Nonconformist beliefs. One of these imprisonments occurred while Isaac was a babe in arms. His mother, taking the baby with her, often visited the prison, to sit on the steps and to sing psalms for her husband's comforting.

To his mother, Isaac owed at least a part of the development of his interest in song and poetry. The Wattses kept a boarding school for a time, and Mrs. Watts encouraged all the pupils to write verses, for which she offered little copper medals as prizes. At the age of eight, Isaac had already begun to win prizes and to show poetic promise.

Watts was taught Greek, Latin, and Hebrew by the headmaster of the Grammar School at Southampton; and in 1690 he entered a Nonconformist academy. He studied for the ministry, and he preached his first sermon, as a Congregational minister, in 1698 at the age of twenty-four.

In 1696 Watts was employed as the tutor of the children of Sir John Hartopp at Newington. Through his love for these children, he was inspired to write a book of children's verses, called, *Divine and Moral Songs for Children*. Included in this is Watts's beautiful cradle song, "Hush, My Babe, Lie Still and Slumber."

Soon after his ordination, Watts went to London as assistant pastor of Mark Lane. But within a short while, his failing health caused him to withdraw from active public life. It was



Methodist Prints

Isaac Watts, famous English hymn-writer, into whose ears "the angels whispered songs of praise"

at this point that he went to live at the home of the Adneys.

Watts was a scholar, and he received recognition for his theological, philosophical, and poetic works. But, it is upon his great hymns that his special fame rests.

The Watts family belonged to the Congregational church in Southampton. Once when Isaac complained of the dullness of the congregational singing, his father (a deacon in the church) suggested to him that he should write something better. Isaac took this ad-

vice seriously, and his first hymn, "Behold the Glories of the Lamb," was so well received, that for two years this Southampton congregation sang, each Sunday, a new song written by Isaac Watts.

Watts was not the "inventor of the English hymn," as has sometimes been claimed. Other writers, before Watts had written hymns; but to Watts goes the credit for establishing for the metrical hymn a place in modern Christian worship.

Even a casual glance at a collection

of Watts's hymns will show the reader that numbers of his hymns are based upon the Psalms. Watts stated: "My design is to accommodate the book of Psalms to Christian worship." This goal he reached in a remarkable way.

Isaac's brother, Enoch, is credited with insisting that the hymns be published. Enoch wrote: "There is great need of a pen, vigorous and lively as yours, to quicken and revive the dying devotion of the age."

Watts believed that hymns should represent our word to God rather than God's word to us.

Not all the poetry in Watts's six hundred hymns is of a high quality; but he wrote enough truly great hymns so that he may be classed as one of the great hymn-writers.

Gilman stated that had Watts written nothing else, the authorship of that majestic hymn, "O God, Our Help in Ages Past, Our Hope for Years to Come," alone would have entitled him to a memorial in Westminster Abbey. This is one of the greatest English hymns—a hymn expressing a deep and serene faith. It has been used on great national occasions in English-speaking countries around the world.<sup>1</sup>

The beautiful imagery ("sweet fields," "living green," etc.) of Watts's hymn "There is a Land of Pure Delight" is said to have been suggested to him by a lovely view of Southampton Water and the Isle of Wight.

"Am I a Soldier of the Cross?" a song of Christian discipline, was first used by Watts to close a service in which he had preached a sermon from First Corinthians, on the text, "Stand Fast in the Faith." The closing paragraph of this sermon ran:

"Happy is that Faith that has no carnal Fear attending it, but is got above the Frowns and Smiles of this World. My Soul longs after it, as something within the Power of her present Attainment through the Grace of Christ. I long to be armed with this sacred Courage, and to have my heart fortify'd round with these divine Munitions. I would fain be calm and serene in the midst of Buffetings and Reproaches, and pursue my Course steadily toward Heaven, under the Banner of Faith, through all the Arrows of

<sup>1</sup> Note that this hymn was used at the World Council Meeting in Amsterdam. (See Mrs. Woolever's article in this issue, p. 27.)

Slander and Malice. Lord Jesus, I wait for thy divine Influences, to bestow this grace, and thy divine Teachings, to put me in the Way to obtain it."

"I'll Praise My Maker While I've Breath" is of special interest to Methodists, as it was one of the hymns sung by John Wesley on his deathbed.

"Come, We That Love the Lord," is considered to be one of the finest of revival hymns. In pioneer days in New England, on one occasion, Dr. Samuel

"Protestant churches, choirs, and musical and worship groups and classes throughout the English-speaking world are being urged by the Hymn Society of America to observe the year 1948 as "Watts Year," marking the two hundredth anniversary of the death (Nov. 25, 1748) of Isaac Watts, "the father of modern hymnody."

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

(By W. W. Reid, of the Hymn Society of America)

West found the members of his choir inclined to let the congregation struggle along as best it could without their help. Dr. West announced this hymn, then added, in subtle rebuke: "Let us commence with the second verse." The second stanza begins: "Let those refuse to sing, who never knew our God."

Hymn authorities in both England and America agree that Watts's hymn "When I Survey the Wondrous Cross On Which the Prince of Glory Died" is one of the greatest in the English language. Its greatness needs no analysis, no explanation; it needs only to be sung. It is based on Galatians 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

In explaining his use of the name of Jesus Christ in rendering the Psalms into hymns for congregational singing, Watts stated: "Where the original

runs in the form of prophecy concerning Christ and his salvation, I have given an historical turn to the sense; there is no necessity that we should always sing in the obscure and doubtful style of prediction, when the things foretold are brought into open light by a full accomplishment." This attitude is clearly seen in "Jesus Shall Reign Where'er the Sun," based on the 72nd Psalm. A hymn of bold faith, it is often called the greatest of all missionary hymns.<sup>2</sup>

This attitude is seen again in "Joy to the World! The Lord Is Come," based on the 98th Psalm. This beautiful, ecstatic hymn of Christian joy is sung the world over during the Christmas season. Missionaries to Korea say that this is the favorite hymn of the Korean people.

"He rules the world with truth and grace" [the fourth stanza] is a burst of prophetic triumph and missionary zeal. Note that Watts put that line, as well as "the Saviour reigns" in the present tense, even though the great missionary movement of his century had not begun, and in England, says the historian, Green, 'religion was never at a lower ebb.' . . . Against such a background as this, Isaac Watts had the courage and the faith to sing such a carillon as this hymn, and to put its verbs in the present tense."<sup>3</sup>

This doxology by Watts might be called a fitting keynote to a life given to divine praise:

"To God the only wise,  
Our Saviour and our King,  
Let all the saints below the skies  
Their humble praises bring.

To our Redeemer God  
Wisdom and power belong,  
Immortal crowns of majesty,  
And everlasting song."<sup>4</sup>

England has honored Isaac Watts by erecting for him a beautiful memorial in Westminster Abbey. This memorial represents him as seated at a table while angels whisper songs into his ears.

<sup>2</sup> General source book for statements (to this point in article): *Our Hymnody*, by Robert Guy McCutchan—The Methodist Book Concern, publishers.

<sup>3</sup> Quoted by permission from *Lyric Religion*, by H. Augustine Smith. Fleming H. Revell Co., publishers. (Title of article from p. 448, paragraph quoted from p. 212.)

<sup>4</sup> *The Methodist Hymnal*, No. 618.

by  
Muriel Day

*Dining hall entrance—Robinson  
School San Turce, Puerto Rico.*



## PUERTO RICO *Paradise or Problem?*

IF YOU WERE TO ASK A PUERTO RICAN girl what she liked to do best—as I did—would you be surprised to have her reply, “to play baseball”? Gloria was in a class in physical education at Robinson School in Santurce, Puerto Rico, and she and the teacher often asked me to watch them play on the diamond of the school playground. We with other pupils cheered them on and also made them halt now and then for pictures of the teams.

Baseball is only one of the ways in which Puerto Rico follows its big sister (or perhaps we should say its “parent”), the U. S. A. When a famous actress from Mexico was visiting the island, we saw her greeted by hundreds of the citizens of San Juan as she, seated on the back of an automo-

bile, was driven through the cheering crowds as might have happened in the States.

Yet, ever since Puerto Rico was acquired from Spain by the United States in 1898 at the close of the Spanish-American War, it has been torn between adherence to old ways and the adoption of Continental customs (in Puerto Rico those who live in the States are known as Continentals).

Perhaps we have thought only of the Puerto Rico of the past—of its history which began with its discovery by Columbus in 1493, and which was the only land of what became the United States on which he set foot. We may recall that he also discovered about 30,000 Indians, and their enemies, the Caribs (hence the “Carib-

bean”). The gradual extermination of the aborigines by the Spanish, led to their importing Negroes as slaves in 1511, which continued until the early part of the 19th century. In 1873 the slaves on the Island were freed.

We may have known only of the kind of land which Columbus found—a part of the great upheavals of mountain ranges which are submerged under that part of the Caribbean. The story is told that when Columbus returned to Spain, Queen Isabella asked him what Puerto Rico was like. Picking up a piece of parchment he crunched it in his hand and threw it down on the table, saying, “that is Puerto Rico.” Such a mountainous country is what helps to make it a paradise, and it also helps to create its problems.



Girls at Robinson School. Ask Puerto Rican girls what sport they like best, but don't be surprised when they say "Baseball."

Because of its beauty of mountain ranges and of lush tropical foliage, Puerto Rico has sometimes been called the "Paradise of the Atlantic." Its beauty does impress the visitor and fills with pride the Puerto Rican—the deep blue of the ocean, the overarching flamboyant, the stately royal palms—"marching like kings up the hill-sides," the rugged mountains themselves, all these—and much more—add up to varied and glorious loveliness.

Puerto Rico has also been called, "unsolved problem." These same mountains, with the small proportion of arable land, the increasing population, the slum sections of the cities, the shacks of the jibaros on the hill-sides; the lack of educational facilities, the superstition—all these—and more—add up to a baffling problem for the United States.

For Puerto Rico is a land of contrasts.

As Christians, we are concerned about the needs of the people. It is a crowded island—one of the most densely populated in the world. Measuring only 100 miles across and thirty-five miles from north to south, it has 2,235,000 people, or 565 per acre, while the continent of the United

States has only 45 per acre. Only Japan has less arable land per person than Puerto Rico, where there is an average of only one-sixth of an acre for each individual.

This situation makes it impossible for the island to be economically self-supporting. After 1898 sugar became the chief export crop, replacing coffee. Tobacco and citrus fruits are second and third. There is increasing home production of dairy products and minor fruits, which include beans, plantains, and tubers. Dotted along the country roads are the tiny groceries, which have on their shelves not only food but also much of the rum made on the island. It is a sad commentary on our sense of values when we realize that the insular revenue collected on the consumption of rum produced in Puerto Rico is turned back to the insular treasury rather than into the federal treasury—thus the more rum the Puerto Ricans consume, the more money they receive—for instance, for education.

Like an inverted pyramid with the economic situation rising out of the character of the land, with the increasing population we find that the educational limitations constitute another part of the problem. Many sta-

tistics could be given, but one is startling enough. This is the fact that only one-half of the school population is in school. This was vividly realized when we visited a large public school in the southern part of the island. We asked the principal how many children were enrolled in the first grade. She replied that there were 100. "And how many did you 'turn away?'" Again came the reply, "about 100." No wonder that this was one of the places where The Methodist Church opened up a first grade as day school adjacent to their building almost across the street from the public school.

One of the problems of education is that Puerto Rico is a bilingual country. The language of the island is predominantly Spanish, yet English is always taught in the public schools as a language. In the University of Puerto Rico this is also the case except where the teacher is from the States and then he uses it as the language in which the subject is taught.

It is again in the matter of language that one sees the conflict between the old and the new. English is necessary for those who would enter business, yet many of the country people never learn it. Twice as many can speak English in the urban areas as in the country sections. In the George O. Robinson School of The Methodist Church, English is used and is taught to the little children in the day schools. Wherever I went—to public or private school—whatever class was in session—it always became a class in English, due largely of course to the teacher's courtesy in making the period more interesting to one who knew little Spanish. In the first grade connected with the Puerta de Tierra Methodist Church, the teacher asked the little tots who would like to be the American teacher. Many hands quickly held up. Maria was chosen and came to the desk where the teacher gave her a book and—perhaps to increase her dignity—an umbrella! Very proudly she went to the door at the rear of the small classroom, and knocked. The teacher asked, "Who is there?" "I am the American teacher," came the reply. She walked to the front where the teacher had a trayful of various articles. Picking up a banana, the teacher asked, "What is *theese*?" (with the Spanish accent). Maria an-

swered, "This is a banana." So it went for the orange and the ruler, and other objects until another child was selected to be the American teacher.

What is The Methodist Church and what are other churches doing to meet the great problem which the Paradise of Puerto Rico has become? The religious need of Puerto Rico lies in the need of a Living Christ, and not the one who is found on the images in the cathedrals. To bring Christ to these people, through education, evangelism and medical and social work—this is the great opportunity of the Evangelical Churches. For only a small per cent are members of the non-Catholic or Evangelical churches. The island is divided to several of the denominations, with the Methodists given the responsibility of scattered sections through the center, the northwest coast and the east as well as sharing with others the cities like San Juan and Ponce. The Methodist Church has churches, united in the Annual Conference of Puerto Rico and under the administrative leadership of Bishop Charles Wesley Flint, of Washington, D. C. Much of the support of the churches comes through the Division of Home Missions and Church Extension of the Board of Missions and Church Extension. The churches range from the finest in Ponce to the smallest ones which are gradually being replaced through the efforts of the Section of Church Extension. One recently acquired is located at Villa Palmeras and was remodeled from a movie house.

The Woman's Division of Christian Service of the Board of Missions and Church Extension maintains two lines of work. One of them is the George O. Robinson School, located in Santurce, the beautiful suburb of San Juan. Here over two hundred girls—with boys as day pupils in the first six grades—are enrolled. They have come from all over the island and are a group who are carefully selected. They are expected to meet standards of education and co-operation as well as give promise of leadership. While the tuition and board and room helps in the maintenance of the school, no girl who is qualified from all standpoints is kept away from Robinson because of lack of money. The school extends from the kindergarten

through the twelfth grade, and in June, 1947, there was graduated the first class from high school (always before it had been an orphanage and extended only through the eight grades). Of this class, some went to Polytechnic Institute in San Juan,



*Coming up the steps from Le Perla—slum section between the city of San Juan and the sea. Amazingly enough, as these children come to take their places in our schools, they are clean and quite well dressed.*

some to the University of Puerto Rico and some to the States to continue their education.

These graduates are justly proud of their high school alma mater, for Robinson School has the finest physical plant of any school of its kind on the island.

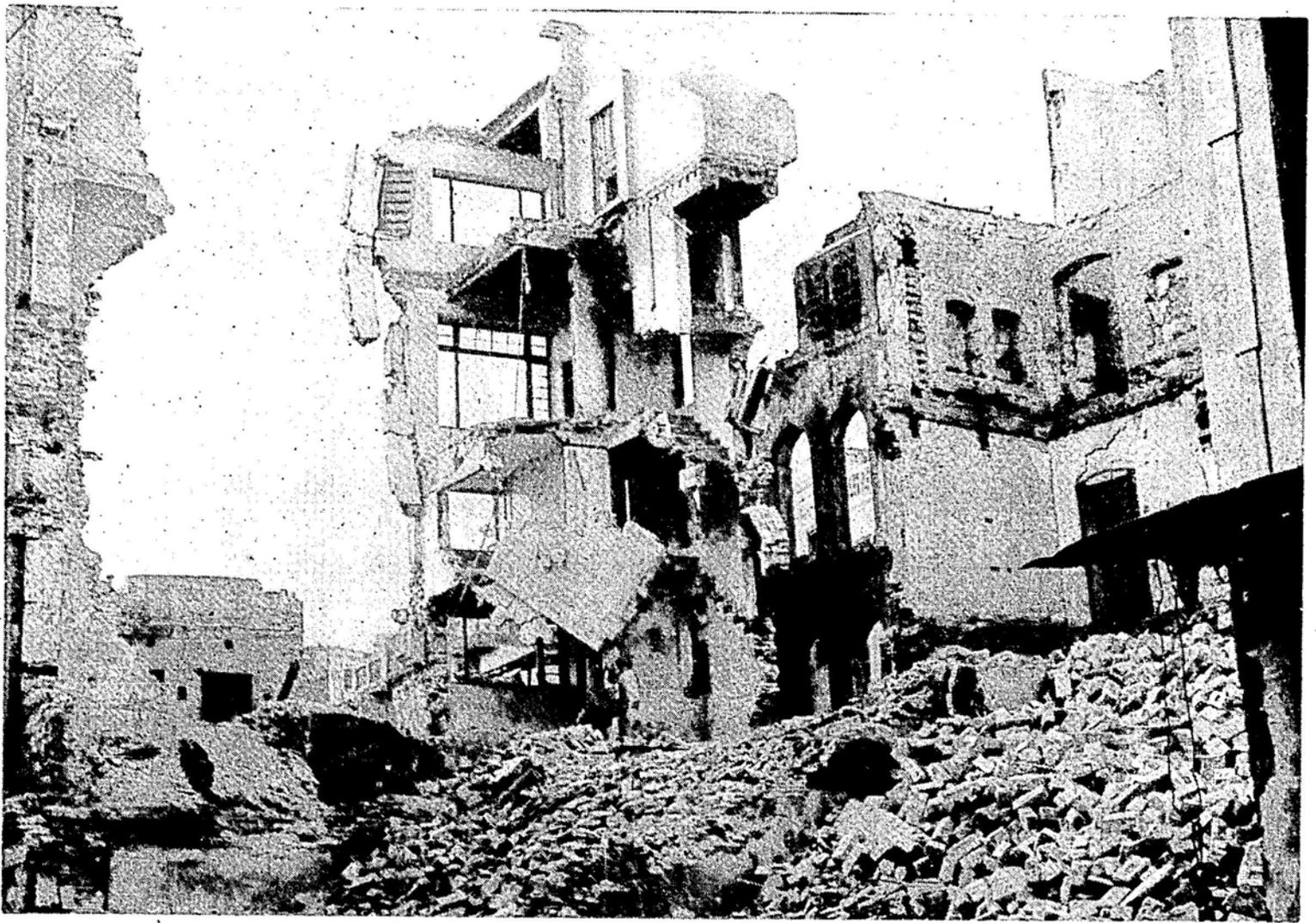
The purpose of the school is described in the three phrases on the exquisitely beautiful window which is in the front of the very lovely and dignified chapel. The center of the window portrays Christ holding a child with others surrounding him, and the text, "suffer the little children" across the figures. At the top of the window are the words, "Dignity of Labor," below that, "Sanctity of Learning," and across the lower border, "All to the Glory of God." Learning how to make a home, to grow educationally and to find the Christian way of life—this sums up the purpose of this outstanding school.

The second line of work of the Woman's Division is that of the day schools scattered through the island, and of which we have given a glimpse. There are twelve of these units connected with ten of the churches, some having more than one. These children—and there are more than 600 enrolled in all of them—come from the poorer sections of the cities. The slums of Puerto Rico are so much publicized that they are notorious. La Perla—though it means "the pearl"—lies between the wall and the sea outside of San Juan. There are no streets, only spaces between the shacks where the naked children and the pigs run. It could be such a beautiful spot, with the blue sea beyond, but here is a problem instead of a paradise. Another section from which some of our children come is El Fanguita, meaning "little mud," for here the houses are built on stilts in the mud.

Yet housing projects have been built, and on the edge of one of these, we saw a drug store called, "El Fuenta de soda Elearnor Roosevelt" (as the project was named for Mrs. Roosevelt also).

One of the more recent problems has been the emigration of many hundreds to the States, numbering as many as 2,500 a month to New York alone. New York has long been the mecca to which many Puerto Rican young people have turned with wistful eyes. Gloria's young teacher of physical education was one who found her way the next year to the States for further education.

The young people of Puerto Rico are beginning to feel a kinship with the young people in the States. I well remember the inspiring Sunday evening which I spent with the young people of the Christian Fellowship of the University of Puerto Rico. For their worship they gathered in a large circle and the room was darkened. The only light was that which came through a transparency of the head of Christ. We joined hands in a friendship circle and the pastor asked me to take a message of faith and courage and friendship to the young people of the States. We pass on that message to you and wish that you too may know and feel a fellowship with the Glorias and the Marias in the lovely, but puzzling island possession.



## **TECHNICAL SERVICES** **for MISSIONS**

*by F. A. Peter\**

*Ruin in the wake of riots. The fighting between Moslems and Hindus in the Punjab reduced flourishing cities and villages to heaps of rubble like this section of Lahore.*



*Planning a better future. Mr. McLeod, a former financial commissioner of the Punjab and now connected with Technical Services Association, discussing plans with refugees.*

IN MANY COUNTRIES WHERE OUR MISSIONS are working today among rural people, the problems we have to face and solve are not only how to present to them the Christian message, how to heal their sick and teach the children, but also to help banish perpetual poverty and hunger. We look in vain for spiritual progress on their part as long as we neglect to make also their bodily needs our concern. Our young churches can only achieve full self-support when the well-being of the unit, the Christian Family, is assured. And more than that, our faith compels us to render such aid to all the poor of whatever creed or religion.

How urgent this task is in India and Pakistan today! The disturbances

\* Mr. F. A. Peter is a missionary in India of the Church of England in Canada.

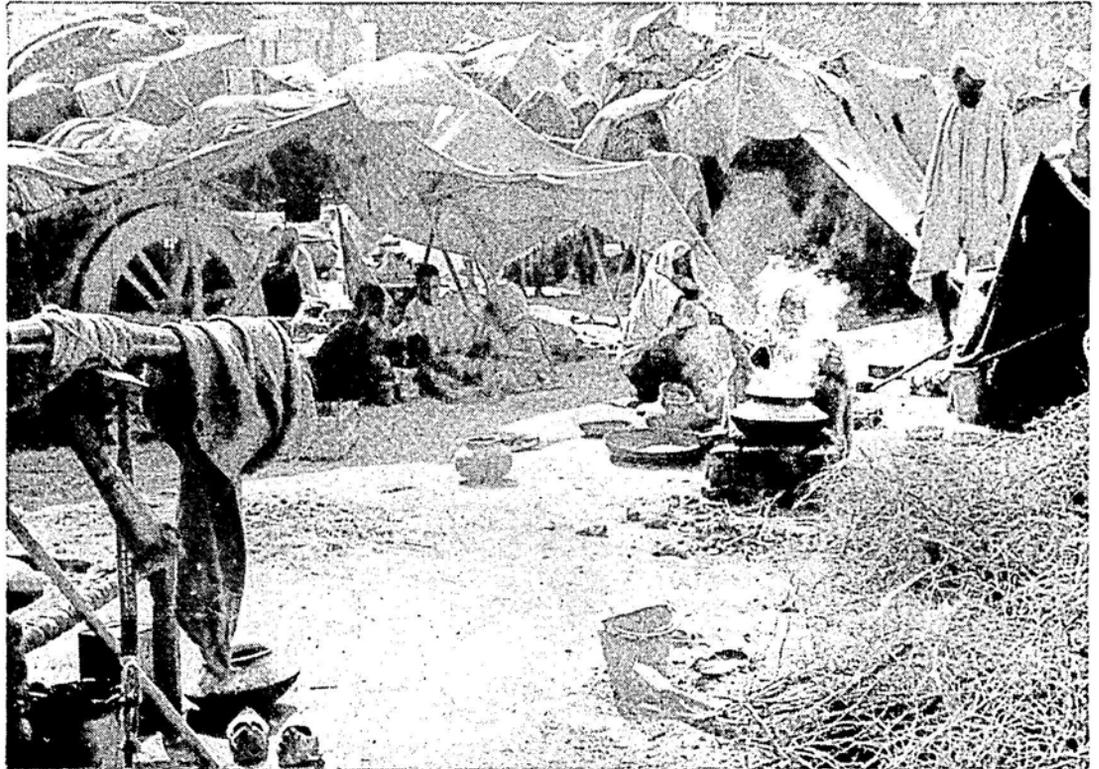
of last year left a trail of misery and woe with over 500,000 killed and 10 million stranded as refugees. Behind the flaring up of religious hatreds there

had been building up economic pressures, that went to make bitter enemies out of life-long friends and neighbors. The fear that there would not be

enough for everyone under a joint Hindu-Moslem rule resulted in this mad stampede. The Bengal famine in 1943 where millions died of starvation

*Refugee camp (right) in the Punjab. Millions of refugees are still living in camps like this, seeking shelter as best they can while waiting for a chance to begin life anew.*

*Testing a new pump (below). An irrigation pump to be worked by animal power and specially designed for use on Pakistan farms, being tested under winter conditions in Canada. Mr. F. A. Peter of Technical Services Association and the author of this article stands to the right.*



The Evening Telegram, Toronto



has been a grim reminder that the country does not produce enough food and goods. Yet its population increases annually by 6 million that have all to be fed, housed and clothed. The average farm, however, is only 1½ acres with crop yields and incomes among the lowest in the world, dooming the family to a life of enforced idleness on the brink of starvation. We cannot merely watch what measures the two new Governments are going to adopt to bring about changes. We are called to join the ranks of those that plan and work for a better future.

If the outlook for the country at large is grim, the particular position of the Christian community is in some respects even worse. Although the 300,000 Christians who live now in the West Pakistan area were not harmed during the riots, great numbers of them have since lost everything. The majority were small tenants and labourers on the large estates owned by Hindus and Sikhs. As they fled their holdings were taken over by Government and divided into small lots on which the Moslem refugees were settled, who of course do all the work themselves and cannot employ any of the former tenants. The position of this displaced labour is truly deplorable as they are not eligible for any relief. In order to eat they bartered their few possessions for food, but this source was soon exhausted and they have since lived on nothing but bread made from grass and grass seeds! With the coming of the harvest their lot might temporarily improve, but without housing, work or capital they face the darkest future.

Emergency relief measures, necessary as they are, do not really meet their case. Their need is to be trained for and guided into new occupations in which they can support themselves. Even before the present dislocation rendered them completely destitute, the living standard of village Christians and their non-Christian neighbors had caused our churches and missions gravest concern. In order to raise it we all agreed that it required more than the limited resources of any one mission or the vocational training the few existing institutions could give. The magnitude of our common problems required a united effort by all

of us, with a number of men being free to give them their undivided attention and with funds and equipment at their disposal to tackle them on a significant scale.

To this end the Technical Services Association works through Protestant churches and missions in the Punjab. Its aim is not only to increase agricultural output by introducing modern methods of farming, but to set up subsidiary village industries that will provide work and gainful occupation. To ensure that all earnings go back to the village any of these enterprises are to be paid to start such work also among the women. The country's internal market is starved for goods of all types, while raw materials and labour abound.

Industries, however, cannot be started without technical experts and personnel to organize and supervise such developments, and a proper sales organization is as important as production itself. The plan visualizes asking technicians into mission service as architects, engineers, chemists, agriculturists and business men. The participating missions are sharing the cost of their salaries and the purchases of equipment, while the Government of the Province, who have also shown keen interest in this project, have promised to furnish the working capital through a large, interest free loan. But, perhaps most encouraging of all, is the response from among the villagers themselves who have promised subscriptions far beyond our fondest expectations.

It would lead too far to elaborate here the whole scheme, but two or three examples might serve to illustrate the nature of this work: Under Indian conditions land without water is practically useless. Huge areas, at present wasteland, have subsoil water but often too deep down for shallow lifts with the Persian Wheel worked by oxen. Power driven pumps, such as we would use here, are impracticable because electricity and fuel oils are unavailable and servicing facilities non-existent. A pump was therefore designed by us that will lift enough water from as deep down as 200 ft. to irrigate up to 5 acres with one pair of oxen. The machine is so simple that it can be serviced by the village blacksmith, and it has further a power take-off for driving a chaff cutter, a thresher or a saw when the pump is not in use. The drilling of the wells will be done with fast rotary equipment that can

sink a 200 ft. shaft in a day. With these pumps thousands of acres of unirrigated wasteland can be made fit for settlement, but unless we have an organization capable of seeing the work through all its phases, it is likely to remain a "paper scheme" forever.

Government themselves are carrying out large irrigation projects for opening up new land. The digging of canals and water courses, the building of roads and bridges can provide well paid work for large numbers of the displaced. Yet without capital, guidance and technical supervision these people can never avail themselves of such contracts, and an organization like the one proposed is needed to form a link between existing opportunities and those that are perishing for lack of work.

Another example is the Sports Goods Industry in and around Sialkot. When the Sikh and Hindu firms controlling it left last year it became completely disorganized. Thousands of skilled workers, of whom a large percentage are Christians, lost their only source of employment. To revive this industry and to put it on a co-operative basis calls not only for technicians but also for business men that can look after the marketing of the products. To be effective, however, such steps must be taken quickly and before the labour has drifted away. Research into better methods of processing the gut has already started, and it is hoped that through standardization and by rigid control of the quality not only lost ground will be regained, but that new markets can be developed.

The foregoing illustrations have all been taken from one particular area in India, the West Punjab, where the Technical Service Association is planning to start its work soon. Hitherto missions have been acknowledged as pioneers in fields of medicine and education, now they are called upon also to give a lead in economic matters. A hungry world cries for bread to eat, for work that has a reward, for life beyond the level of mere existence. Missions need today men and women who will give of their training, experience and vision to help the needy build a future, so that in the words of Christ: "They might have life and have it more abundantly."

# WORLD OUTLOOK BOOKS FOR CHRISTMAS GIVING

*On this page WORLD OUTLOOK presents reviews of books recommended for gifts at Christmastime—books suitable for persons of all ages. A carefully-selected book gift is a compliment to the good taste of both donor and recipient. The right book at the right age is a lasting influence.*

(Order books early from the nearest branch of your Methodist Publishing House: Nashville, 3, Tennessee; or New York City 11, or San Francisco 2, California; or Cincinnati 2, Ohio; or Chicago 11, Illinois.)

## For Children

**THE GOLDEN BOOK OF POETRY.** (A Big Golden Book Special.) Simon and Schuster, N. Y. 1947. \$1.50. Pictures by Gertrude Elliott.

A picture book of poems for all tastes. The list of authors includes Rosetti, Rachel Field, Eugene Field, Walter De La Mare, Stevenson, Riley, Amy Lowell and a great many more. Few children will be able to resist the "painless learning" in this charming book of a hundred illustrated poems.

**MINGO OF THE MERRY-GO-ROUND,** by Alice Geer Kelsey. Friendship Press, New York. \$1.50. 1948.

A readable story for teen-agers and their leaders. Mingo, a mountain boy of Puerto Rico, takes advantage of a wonderful chance that comes his way to travel around the island with a carnival. On his journey he meets up with a number of people who have been educated in Protestant church schools or hospitals. A colorful story, well written.

**A LITTLE CHILD,** by Jessie Orton Jones and Elizabeth Orton Jones. Viking Press. N. Y. \$2.00.

A clever arrangement of Bible verses and pictures, telling the Christmas story. The pictures, in white, black and red, show a group play given by very young children on a little stage. Easy for children to understand and perhaps to copy.

**THE WEEKLY READER PARADE.** Simon and Schuster, Inc. N. Y. 1947. \$1.50. Pictures by Freund, Knight, Pitz, Alice & Martin Provensen.

A fascinating book of data about such diverse items as Mexico's youngest volcano, the Curtiss plane, animals in Brazil, cowboys, dragons in China, carnival time in Alaska, weather, inventors, fish and fowl, and celebrations. For older boys and girls.

**BIBLE STORIES FOR LITTLE FOLK,** by Edna B. Rowe. Revised 1947. Standard Publishing Co., Cincinnati, O. \$1.50.

A satisfying little book of Bible stories simply told and colorfully illustrated. It is by no means easy to find this type of short, readable stories for children to hear or to read.

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12-14 yrs.: Boys Today, Girls Today (\$1.00 per year)

## For Young People

**NOT AS THE WORLD GIVETH, A Book of Meditations** by Philippe Vernier. (Translated by Pierce.) Fellowship Publications, N. Y. \$1.50. 1947

A slender volume of meditations suitable for private devotions or for public worship.

The translator describes the author as "a cross between Ariel and St. Paul, with even more of St. Francis thrown in."

Vernier states: "The one thing you must not lose is your supreme treasure: spiritual joy, Christian liberty."

**LOUIS PASTEUR,** by Laura N. Wood. Julian Messner, Inc. N. Y. 1948. \$2.75.

This is the warmly human story of one of the world's great scientists, Louis Pasteur.

His life's work was directed toward one goal—"to contribute in some ways to the progress and to the good of humanity."

Emphasizing Pasteur's contributions to medical and industrial research, the story is well and interestingly written.

This book is especially recommended for older boys and girls. (D.V.W.)

**THE TALKING WIRE,** by O. J. Stevenson (The Story of Alexander Graham Bell). Julian Messner, Inc., N. Y. 1947. \$2.50.

An entertaining version of the life story of Alexander Graham Bell, and of his problems as an inventor. Bell, while still in his teens, began teaching music, speech, and elocution. He was especially interested in the teaching of deaf persons.

A good gift book for young people, or adults.

**THE PICTURE STORY OF THE PHILIPPINES,** by Hester O'Neill. Pictures

by Ursula Koering. David McKay Co., Philadelphia. 1948. \$2.50.

Fifty pages of Filipino customs, currency, geography, history, people, boats, food, climate, markets, and holidays.

A good gift book for older children or younger young people.

**WAYFARING LAD,** by Ivy Bolton. Julian Messner, Inc., N. Y. 192 pages. \$2.50. 1948.

This delightful story of "pioneering in the Tennessee country when the fierce Chickamaugas were on the warpath," is so full of adventure that it should prove a highly-prized gift by any high-school student. While learning early American history, the reader cannot fail to acquire a new respect for people. That courtesy should prevail in every relationship and that gratitude should be expressed for the blessings of a kind Providence are implicit in the atmosphere of this well-written book. (J.B.)

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## For Adults

**THE BOOK OF THREE FESTIVALS,** by Amy Morris Lillie. E. P. Dutton & Co. Inc., N. Y. \$2.50. 1948.

A book of nine well-told stories, three each for Christmas, Easter, and Thanksgiving. Stories are suitable for either telling or reading. We liked especially "The Fir on Oak Ridge," a story about an outdoor Christmas tree in the country, decorated by Jan and her odd assortment of neighbors.

**GREAT ART AND CHILDREN'S WORSHIP,** by Jean Louise Smith. Abingdon-Cokesbury, N. Y. and Nashville. 1948. \$2.50.

An excellent gift book for those who work with children.

The author has written especially for those persons who have no special training in the arts, but who recognize their values in programs with children.

The book includes a series of programs built around certain pictures. In the center of the book there are 24 picture reproductions in black and white. Examples of topics: Let us praise God with painting; with sculpture; with stained-glass windows; with architecture; with music.

**A CALL TO WHAT IS VITAL,** by Rufus M. Jones. The Macmillan Company, N. Y. 143 pages. \$2.00. 1948.

In his last book, the most outstanding leader of American Quakers affirms his conviction that this age is "ripe for a signal advance in religion." A new, vital religion should face the facts of science and at the same time exercise faith and, through prayer expect fresh revelation from God. (J. B.)

**TALES FROM CHINA,** by Alice Hudson Lewis. Friendship Press, New York., 1948. Paper, 75c.

Eight excellently-written stories of heroic Chinese Christians. These stories are not about famous people, but about the everyday saints who bore the brunt of wartime situations, and who help today to solve the tedious problems of the day-by-day work of the Kingdom.

# The Moving Finger

## Writes . . .

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

### *Okinawan Leader States Needs of Islands*

☞ OILS, PROTEIN FOODS, PIGS AND large fishing boats are urgently needed on Okinawa to enable the people to sustain themselves, Yoshio Higa, secretary to the governor of Okinawa, told a press conference at Foundry Methodist Church soon after his recent arrival in Washington, D. C.

Mr. Higa, first native allowed to leave the island since the war ended, attended the World Council of Churches meeting in Amsterdam where he presented a petition for peace.

He said Okinawa has about 3,000 Christians and 43 congregations. Before the war there were only 800 Christians on the island.

Okinawa at present uses mainly quonset huts for shelter, the visitor said. The problem today is where to put the 540,000 inhabitants, a larger population than the island had before the war. Mr. Higa attributed the increase to emigration from Japan and other islands after the war.

"Before the war, Okinawa supported itself by exporting Panama hats, lacquer wares, silk and textiles," he explained. "But there is no production now. We can only export a few Panama hats."

The former student at the Baptist Theological Seminary in Los Angeles said the Okinawans have taken to American ways and games, particularly baseball.

There are approximately 3,000 Okinawan natives in the United States, and about 30 in Washington. Okinawa, part of the Ryukyus Islands, was taken over by Japan about 1870.



### *Bishop Edwin Lee Dies; Was Leader in Asia*

☞ Bishop Edwin F. Lee, who for twenty years was missionary bishop of Malaya, Borneo, Sumatra and the Philippines, and who, during World



Ankers, -Washington, D.C.

On his arrival in Washington, D. C., Yoshio Higan (left), secretary to the governor of Okinawa and Chief of Foreign Relations for the island, is welcomed by Garland Evans Hopkins, an associate secretary of the Division of Foreign Missions of The Methodist Church and national president of the Friends of Okinawa. Mr. Higa, who took a petition for peace from Okinawan churches to the recent assembly of the World Council of Churches in Amsterdam, was the house guest of Mr. Hopkins during his stay in the nation's capital.

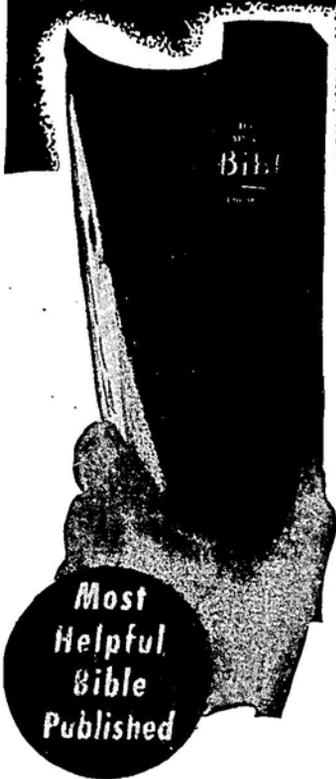
War II was director of the General Commission on Army and Navy Chaplains, died recently at the Mayo Clinic, Rochester, Minnesota.

For what President Harry Truman termed, in a citation lauding his leadership in the chaplain's commit-

tee, "exceptionally meritorious conduct in the performance of the outstanding services to the United Nations during the period of the recent war, "Bishop Lee was awarded the American Medal of Merit last year."

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Fashioned Revival Hour Broadcast: "I wish every preacher and teacher of the Word had a copy of this most usable and logical reference work." Dr. Leander S. Keyser, Former Prof., Wittenberg College: "The New Chain Reference Bible is a treasure-house of useful information. Surely this is the Bible that ought to be in every home." Dr. H. Frammer Smith, Nationally-Known Bible Teacher: "The more I use it the more I value it. It is indeed a marvel of Bible Analysis. It is not only a very scholarly work that will be greatly appreciated by the deep student, but it is so simple that even a child nine years of age can use it. To anyone desiring a better knowledge of the Scriptures, I would say, examine this work before buying any other Bible." Dr. F. M. McConnell, Editor Emeritus, Baptist Standard: "I firmly believe that a boy in the 7th grade can get more information from this Bible in two days than a preacher can get from an ordinary Bible in a week."

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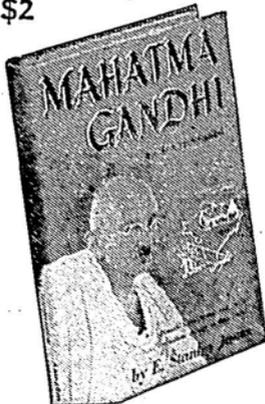
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The Methodist Publishing House

(Continued from page 40)  
Caught in Singapore, together with his wife and fifty other missionaries when the Japanese attacked the city in December, 1941, the bishop and his group held out as long as possible



The late Bishop Edwin F. Lee

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against leaving the country. Just before the city's fall, Bishop Lee, at the request of the government, broadcast a message of hope to the stricken people of Malaysia, assuring them of America's ultimate victory. The Lees, among the last to leave the island, were evacuated on January 30, 1942, with the Japanese only 17 miles away.

In 1944 he was appointed director of the General Commission on Army and Navy Chaplains, the procurement agency for Protestant chaplains. He held the position until the end of the war, and then returned to Malaysia and the Philippines where he re-established Methodist churches and schools throughout the bomb blasted area. Much was done with the Crusade for Christ funds.

In May of this year he attended the General Conference of The Methodist Church in Boston where he reported on the progress of rehabilitation in his area and expressed great hope for the future of Christianity in that section of the world. A condensation of his report to the General Conference, a story titled, "The Crusade in Malaysia" appeared under Bishop Lee's by-line in the July WORLD OUTLOOK. This was probably the last article he wrote for publication.

Bishop Lee, who was retired in

WORLD OUTLOOK

June of this year, was born in Eldorado, Illinois, July 10, 1884. He received his education at upper Iowa University, Northwestern, Garrett Biblical Institute and the University of Chicago and had five honorary doctorates conferred upon him. His first missionary assignment by the Methodist Episcopal Church was to Java in 1911 and he later served in Manila. World War I interrupted his missionary career and from 1917 to 1919 he served as an Army chaplain in France. He was decorated by the French Government for his war service and by the Government of Serbia for relief work which he carried on in that country after the Armistice. Dr. Lee became an associate secretary of the Methodist Board of Foreign Missions and in 1924 he returned to the Orient as superintendent of the Singapore District.

He is survived by his widow, Edna Dorman Lee.



*Chiang's Nanking Home Dedicated as Church*

PRESIDENT AND MADAME CHIANG Kai-shek recently dedicated their new suburban residence located near Dr. Sun Yat-sen's mausoleum in Nanking, to the worship of God.

The ceremony was witnessed by more than 200 Chinese Christians employed in various government offices.

An official release said that President Chiang explained in a brief announcement that in August 1937, soon after he returned from his summer retreat at Kuling, he and Madame Chiang decided that they would build a church in the vicinity of the national mausoleum if China should emerge victorious from the war with Japan.

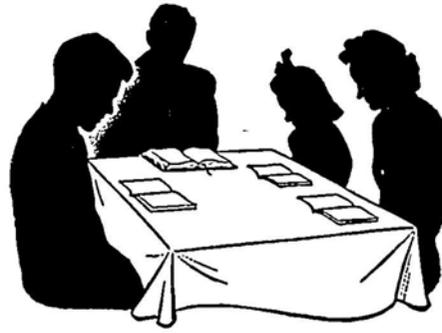
When they returned to the capital from Chungking two years ago they decided to convert the new building—intended originally as a presidential residence—into a church.

In October last year upon completion of all repairs to the building, which had fallen into disrepair during the war years, the President gave it the name of "Triumph Church."

The Rev. Luther Shao, Secretary-General of the Church of Christ in China, gave a sermon on faith, hope and love, upon which he said this Church was founded.

Following the sermon he conducted a communion service in which President and Madame Chiang participated.

Following the Chinese Christians present at today's service were Dr.



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Wang Chung-hui, President of the Judicial Yuan; Mr. Hsueh 'Tu-pi, Minister of Water Conservation, and Mr. Chen Pu-wei, Secretary General of the Kuomintang Central Political Council.



### Faye Robinson Dies Suddenly

MISS FAYE ROBINSON, 57, CHIEF OF the Transportation Department of the Board of Missions and Church Extension of The Methodist Church, and former missionary to China, died sud-

denly recently at her home in Glen Head, Long Island, New York. In her recent position she arranged for the passports and passages of all outgoing and incoming missionaries as well as



World Outlook Photo

The late Miss Faye Robinson (left) who had charge of the Transportation Department of the Board of Missions and Church Extension, is shown as she greeted Dr. Mary Chan of China. This picture was taken in Miss Robinson's office shortly before her death.

booking reservations for church personnel traveling in this country.

In 1917 she was appointed a missionary of the former Woman's Foreign Missionary Society and was assigned to Hitt Bible Training School, Nanking, China. For a while she was in charge of the English Department of Olivet Memorial Girls' School. Later she took over the work of the Wuhu Girls' Boarding School, as well as supervising the work of the Wuhu District, which was the largest district in the Conference.

Miss Robinson became secretary of the General Office of the Woman's Foreign Missionary Society, at 150 Fifth Ave., New York in 1938, and held that position until she was assigned to the Transportation Department.

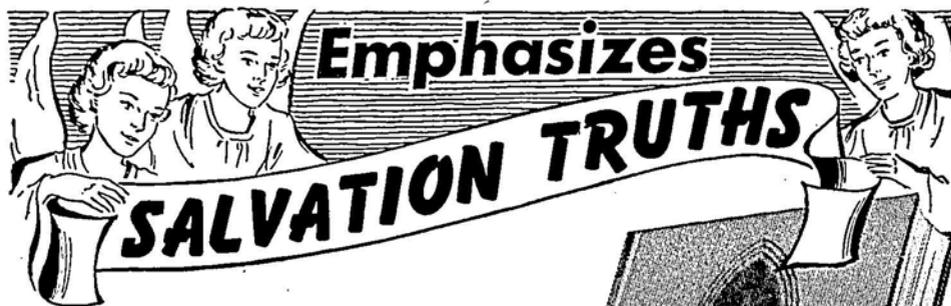
A native of Terryville, Conn., she was educated at New Britain State Normal School, New Britain, Conn., the Hartford Theological Seminary, and the Kennedy School of Missions. She later attended Boston University School of Religious Education and received the degree of Bachelor of Religious Education.

She is survived by two sisters, Mrs. Everett Leslie and Mrs. Margaret Kirtledge, both of Glen Head, L. I.

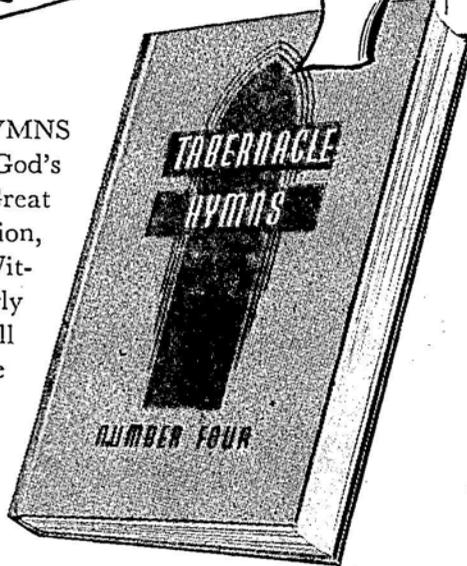


### C. H. Fahs, Mission Librarian, Dies Vacationing in Canada

CHARLES HARVEY FAHS, WELL-known religious journalist, who for the past thirty years has been curator of the Missionary Research Library in



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New York City, died recently while on a vacation in Canada. He was co-editor of the standard reference book, "World Missionary Atlas," for the years 1910, 1911 and 1925.

Having long been associated with missionary activities of The Methodist Church, Mr. Fahs traveled extensively throughout the world. He was an American delegate when The Methodist Church was organized in Tokyo and in 1930 was consultant in an international survey of the Y.M.C. and the Y.M.C.A. in Egypt, Palestine and Syria. Also he visited Africa and the Orient in the interests of the Board of Missions of The Methodist Church.

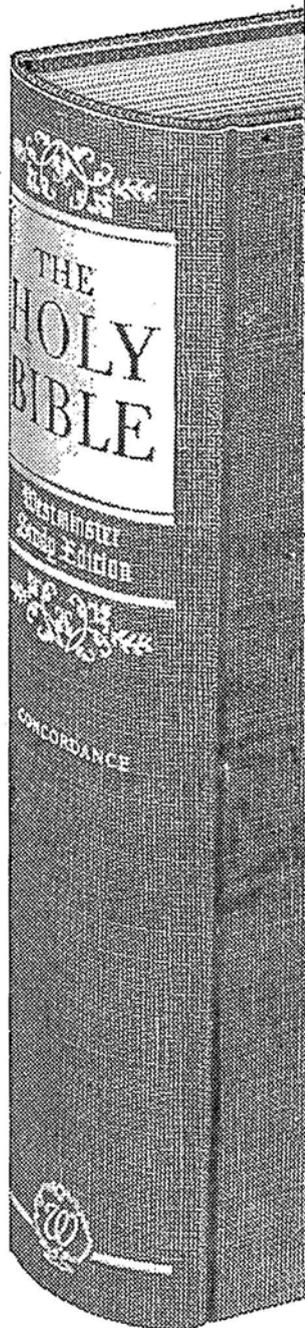
He began his career in journalism as assistant editor of "Association Men" and later became managing editor of the "Inter-collegian, both Young Men's Christian Association periodicals. Later he became assistant editor of the "Northwestern Christian Advocate," and from 1902 to 1911 was missionary editor for the Missionary Society, and later for the Board of Foreign Missions of the Methodist Episcopal Church.

The deceased was the author of "The Open Door," "Continuation Committee Conferences in Asia," "America's Stake in the Far East," "America's Stake in Europe," and "Trends in Protestant Giving, A Study in Church Finance in the United States." He was co-author of "A Challenge to Missionary Advance" and "Conspectus of Co-operative Missionary Enterprises."

Mr. Fahs was an Army Y.M.C.A. secretary in the Spanish-American War and was publicity director of the National War Work Council of the Y.M.C.A. in World War I. He was the initial author of "If You Go Overseas," a booklet published by the association and circulated to American troops in World War II. From 1911 to 1914 he was research secretary to Dr. John R. Mott.

A native of Richview, Ill., he was educated at Northwestern University and at Drew Theological Seminary, where he received his BD degree in 1901. He later studied in Germany and in 1925 received an honorary MA degree from Northwestern.

He is survived by his widow, a son, two daughters, a brother and two sisters.



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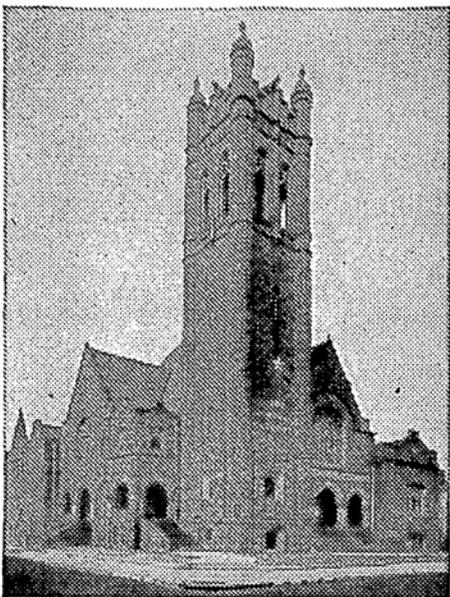


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form of a distinguished achievement scroll which was presented to him at the annual dinner meeting of the Alumni Association of Vanderbilt University in Nashville. Dr. Tucker, now 91, is a member of the class of 1897.

Affectionately known as "The Grand Old Man" of the American colony in Brazil, Dr. Tucker wears the South Cross Medal, which was bestowed upon him by the Brazilian government for his outstanding service to the people of that country among whom he worked for 61 years.



**African Jungle Natives  
Rebuild Burned Dispensary**

WHEN LIGHTNING STRUCK AND burned down an out-village Methodist dispensary in the village of Tshitazu, 150 miles from Kapanga, Belgian Congo, the natives rallied to a villager and within a week had re-built the structure.

When the fire first broke out women and children carried out furniture and medicines while the men knocked out the door and window frames. Others scrambled to the roof and pulled out the dry grass so it would not catch on fire. Finally the roof collapsed and only the charred walls remained.

The next morning at dawn the entire population of the village headed for the woods where they gathered poles, grass and bark rope. Within a week's time a new building stood on

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Photo by: Grand Rapids Press

In Grand Rapids, Michigan, international delegates to the Christian Youth Conference of North America, enjoy community singing at a tea sponsored by the Woman's Society of Christian Service of the First Methodist Church.

the spot and the natives were white-washing the interior.

This out-village dispensary is connected with the Methodist Hospital at Kapanga.



**Layman's Board  
Elects New Head**



Chilton G. Bennett

CHILTON G. BENNETT was elected executive secretary of the General Board of Lay Activities of The Methodist Church at its annual meeting in Chicago, succeeding Dr. George L. Morelock, who retires as executive secretary emeritus after 26 years of leadership in the general church program of laymen's work.

During the past year, Mr. Bennett, as one of the associate secretaries of the Board, has travelled widely throughout the church on an intensive speaking and lay cultivation program. Born in Cincinnati, Ohio, he was educated at the University of Cincinnati and practiced for 17 years as a structural engineer in all parts of the United States, the countries of South and Central America and Mexico. He specialized in the design and construction of large office buildings, schools, churches and dams and also did work in the field of hydraulic design.

From the field of physical engineering Mr. Bennett elected to go into social engineering because of deep convictions on social questions. He has spoken widely both in and out of this country and at the request of the War Department during World War II he addressed approximately a million men on the subject, "Prejudice As A Disease."

A lifelong member of The Methodist Church, he was executive vice-

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president of Drake University, Des Moines, Ia., for four years before coming to the staff of the Board of Lay Activities in 1947. At the same time he was offered the position with the Board he was also asked if he would accept the presidency of a large mid-western university. He is a member of the American Society of Civil Engineers and the Mid-West Sociological Society.



### Foreign Division Elects Assistant Treasurer

ALBERT J. POWELL, of Queens Village, Long Island, N. Y. has been elected an assistant treasurer of the Division of Foreign Missions, Board of Missions and Church Extension of The Methodist Church, it is announced by Dr. R. E. Diffendorfer, the Board's executive secretary. Previously Mr. Powell had been an accountant with the Board whose operations extend into more than forty nations on five continents.



Albert J. Powell

Born in Bridgeport, Conn., Mr. Powell was educated at Basick High School, Bridgeport, and at Ohio State University. From college he went directly into the United States Army, and in 1942 was commissioned a Second Lieutenant in the Field Artillery, at Columbus, Ohio. Two years later he was in Europe and saw active service in England, France, Belgium, and Germany. He won two battle stars in two and a half years overseas.

In July 1947, Mr. Powell was returned to the United States. In August he was discharged with the rank of Major; and in September he entered the service of the Board of Missions and Church Extension.



### Refugees from Battle Area Strains Relief Aid in China

THE RESOURCES of the American Protestant churches' relief program in China, as administered by Church World Service, has been severely strained by the increasing number of refugees in the new battle areas of northern and central China, according to Dr. Leslie B. Moss,



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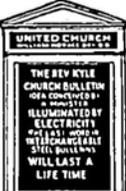
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director of the service. He reports that thousands of refugees "among them a great number of ministers and other Christian workers and their families" are affected.

He explained that the agency has temporarily dropped its plans to give funds for theological libraries destroyed by the earlier war, and its assistance in training church workers and in rehabilitation programs, and is concentrating on providing medical supplies, powered milk, vitamins, clothing and blankets to the needy. Dr. Moss has appealed to church people to increase their contributions for overseas relief due to this new contingency.



### Church Women Urged to Vote

CHURCH WOMEN OF MANY DENOMINATIONS are being urged by their leaders to be certain to go to the polls this year and exercise the duty of American citizenship. Miss Thelma Stevens, as head of the social welfare activities of the Woman's Division of Christian Service of The Methodist Church,

emphasized the fact that it is not only the right but the duty of all citizens to vote in a democratic society.

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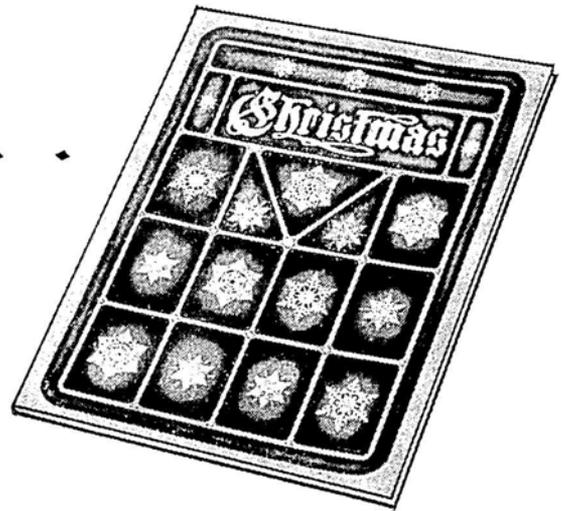
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