

JULY 1952



World Outlook

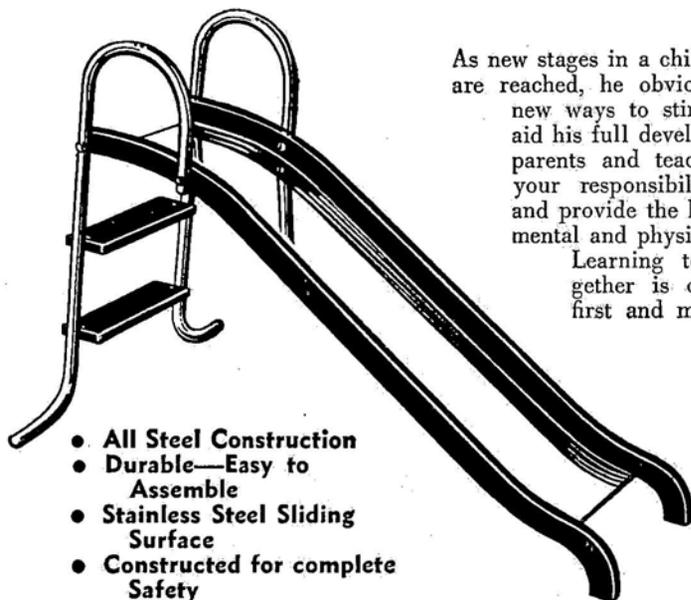


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LETTERS

Poetry and Spinning Wheels in India

● A new missionary has come. She is Jean Cale, and she is to be the District Evangelist. She is a nurse who took her training to help in the evangelistic work. She is very much alive to the needs of the work and I believe we are going to have some real progress in the villages of the district. Miss Cale has only been out a little more than two years but has picked up the language, and people are surprised at how well she speaks and writes it.

Early on Christmas morning the children, the servants and their children came in for tea and gifts, which included some sweets. Miss Moses (who had lived here and knows our children) had sent some pretty T shirts, and the four youngest hostel children and two servants' children were resplendent for the day. The day before school closed everyone had a small treat of a few peanuts and sweets and a Christmas card each.

During the holidays I took Miss Cale to call on the Christian families living in the city. This gave her a chance to get acquainted with the local people before she became engrossed in the work of the district.

Just this week there is a handwork exhibition on the handwork of the schools in Bijnor, and especially in spinning. We sent some of our spinning wheels. We also sent some tape, some small rugs, some cloth the boys had woven, and some thread the girls had spun. There was also a competition in essay-writing and poetry about the spinning wheel and its value. We first had a competition among our older girls and the best essay was sent for the interschool competition.

Some of you, I am sure, will be interested to know what we are trying to do with the small farm we have. Some weeks ago we had a visit from the Extension man of the Agricultural Institute. He went over the place carefully and is advising us how we can improve the soil gradually and thereby have a better and bigger yield of vegetables.

RUTH HOATH

Methodist Mission
Bijnor, India

"Heroic and Determined"

● In all my contacts, I am convinced that the Filipino people, whether under the flames and streaming lava of erupting Hibok Hibok, swept by floods in Samar, dashed and torn by Typhoon Wanda in Leyte, or in less spectacular events, such as in evacuating homes, leaving unplanted fields and unharvested crops, are heroic and determined, making the best of "situations," hoping for a day when peace and quiet, law and order, will give them fuller, more peaceful lives.

I followed my old custom of staying in whatever home I have at Christmas time and on Christmas Day having a fellowship dinner with my pastors, their families and co-workers. Our bishop and his wife joined us. There were sixteen people, a large party for my small house. It wasn't too difficult. I had

corn and tomatoes from my garden, radishes, also.

My most continuous effort with a group has been with the adults here in this church. These adults carry responsibility, and the burden of finance. They have many needs for fellowship and recreation but few opportunities.

NINA M. STALLINGS

San Fernando, Pampanga
The Philippines

Young People Bring Hope

● I am in Buenos Aires—the city of contrasts—a city of over three million people. It is a beautiful city with many parks, and clean tile sidewalks which the women scrub every morning. You obtain your milk and bread from colorful horse-drawn carts. We drink lots of coffee and eat lots of beef. The Facultad Evangelica is located in one of the main sections of this thronging city. It is much like the seminaries in the States—the young men receive the equivalent of an M.A. The students represent Methodist, Waldensian, Disciple and Presbyterian backgrounds as found in Chile, Peru, Bolivia, Uruguay, and Argentina. These young people are the hope of a living church in South America.

PATRICIA WOODRUFF

Camacua 282
Buenos Aires, Argentina

Off to Borneo

● Work in other countries had been suggested, although our hearts had been set on taking up work among the Chinese people in Sarawak, Borneo. We were happy to find we were still free to make our own decision, and immediately chose to work among the people we better understand and so deeply love. It is our conviction that the remnant of Chinese citizens scattered abroad will be a source of strength to the church.

We went to Washington, D. C., to work a couple of days in the National Herbarium checking on plants I had been working with in China. Then we spent a week attending a very worth-while seminar for agricultural missionaries led by the staff of the Extension Division of the U.S. Department of Agriculture. The next two weeks we spent in Florida, Georgia, and Alabama, visiting agricultural experiment stations and making contacts which will be helpful.

One of our Fukien co-workers (transferred to Liberia) expressed our feelings exactly when she wrote that she felt herself divided into thirds—one third back in China earnestly trying to find a way to make a spiritual victory out of the trials and persecutions; another third back in the U.S.A. enjoying past memories and fun with family and friends; and the third third looking forward with great anticipation to the next field of service. The call today seems even more compelling than ever before, the needs are greater, and the time seems shorter.

WILLIAM W. AND OLIVE P. OVERHOLT
Methodist Mission
Sibu, Sarawak, Borneo

Unexpected Response in Cuba

● We have a new mission ten miles out. A member of our church in Matanzas taught school in this community for several years, and, realizing the need for religious work there, talked with our preacher about having

services. Some of us here went out to visit in this community and became convinced that the people would welcome religious workers. The illiteracy among adults there is high.

We are meeting in the theater, which has been lent to us for Tuesday evenings. Just a curtain separates it from the poolroom and bar. The first night we had a service, I didn't know how well I could compete with the pool players, as they were making quite a bit of noise. But soon after I began to speak, the noise stopped, and the men filed in to the service. And that is what has happened every Tuesday since then. I hope it will continue!

A good many of the men are fishermen. Some of them work in the hemp fields.

LORRAINE BUCK

Seminario Evangelico, Apartado 149,
Matanzas, Cuba

New Junior College Roll

● We have about sixty students on our new Junior College roll. Twenty-two of last year's graduates have returned, and new students have come in from the outside. Administering the little college is really a complete job in itself, and I'm trying to teach Psychology, History, Philosophy of Education, and English, besides. . . . It's great fun to have larger classes. . . . When one thinks of the possibilities ahead, it's frightening—and thrilling!

FRANCES BIGELOW

Crandon Inst., Montevideo, Uruguay

"Thanks to All the Editors"

● May I express my thanks to all the editors for the work you are doing? This fine magazine brings us so many wonderful things. It helps America to see the problems of our neighboring countries.

MRS. F. F. STRICKLAND

Millray, Alabama

Deaconess Work— New Definition

● General Conference, at its recent session, approved recommendations calling for changes in deaconess legislation. They are the result of the study made by the General Conference Commission on Deaconess Work. We believe they are very important and will help to promote deaconess work in the United States. The new definition of a deaconess is as follows:

"A person shall be constituted a deaconess when she has met the necessary requirements, including a period of probation, and has been duly licensed, consecrated, and commissioned by a bishop."

The Bureau of Deaconess Work will now be known as "The Commission on Deaconess Work," with Miss Mary Lou Barnwell as executive secretary. The elected representatives making up the Commission will be more representative of the agencies in The Methodist Church interested in deaconess work.

The Conference Deaconess Board in the Annual Conference where there are deaconesses working will be reorganized according to the recommendations of the Commission. The composition and duties of this Board will be outlined in *The Discipline*. This Conference Board will also be more representative. The Annual Conference Deaconess Board should serve to increase interest in deaconess work in local situations.
DEPT. OF WORK IN HOME FIELDS, W.D.C.S.
150 Fifth Ave., New York City

"A Challenge We Have Not Had Before"

• The Reverend John Wesley Shungu (from the Belgian Congo) spoke at our District Missionary Institutes, beginning in Tuscaloosa. More than 2,500 people heard him in the Institutes, and in his appearances at four Negro schools where we had arranged for him to speak to high school students. Hundreds of these young people expressed themselves as being interested in missions. . . . To have a person come to us—a direct product of our missionary endeavors in Africa—is a challenge which we have not had before now in our conference. . . . The fine training and the deep consecration of the Reverend Mr. Shungu testify to the good job being done in the Congo by our missionaries. We shall be working and praying for missions as never before.

L. G. FIELDS

Chairman of Conf. Bd. of Missions
Central Alabama Conference

World Outlook Readers Pioneer in Nebraska

• Probably you discover all too seldom the "ripples" which follow your helpful ideas. The Woman's Society of our church was inspired by the splendid article in your **WORLD OUTLOOK** of August, 1951, "The Church's Mission to Older Adults" (Page 35). . . .

After many of our officers had been specifically referred to this article, we set up a committee to do something for the elderly members of the church. At Thanksgiving time, and on Valentine's Day, we called on twenty-five persons. The callers took attractively-wrapped plates of cookies and fruit, and they took along some reading material. In May we presented May baskets.

A "Pioneer Party" on March 7 honored the elderly members of our church. The entire program was recorded . . . and everyone enjoyed it.

We feel that this project was one of our outstanding achievements, and we wish to thank you and Mrs. Alexander (the author of the article) for stirring us up!

MRS. A. F. DALAND, President, W.S.C.S.
Elm Park Methodist Church, Lincoln, Nebr.

Votes in India

• India has had her first election after independence, a tremendous beginning in democracy in a land of 360 million people. Of the 175 million eligible to vote, 100 million voted, and of these there were more women than men. The Congress party with Pandit Nehru won, but Socialists, Communists and Independents also secured seats.

How grateful I am to say that India is not at present a starving land because America is sending two million tons of food. And efforts are being made to produce more to eat.

I have been planning the Course in Nursery Education so that it may be approved by the government university academic council. It is always an inspiration to work with the training students and the nursery children. In our parents' meeting (in which we have as many fathers as mothers), one mother told how her four-year-old son prayed to God to make him a good boy but please to let him go on sucking his thumb. Isn't that just like some of our adult prayers!

MARIAN WARNER

Bagh Training Institute for Women
Jabalpur, India

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PUBLISHED MONTHLY AT NASHVILLE, TENNESSEE
BY THE BOARD OF MISSIONS OF THE METHODIST CHURCH
EXECUTIVE OFFICES
150 FIFTH AVENUE, NEW YORK 11, N. Y.

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Cover: Capitol Building, Washington, D. C.
Three Lions, Inc.

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

Madame Chiang's Formosa Prayer Group

by Robert H. Ruby, M.D.

On the island of Formosa, last stand of Nationalist China, Madame Chiang Kai-shek has organized a Chinese Christian Women's Prayer Group. How this organization has started an active program of religious worship and counseling in military hospitals, secured the appointment of the first Chinese chaplains in army hospitals and training camps, and assisted in evangelistic and relief work is told by one who witnessed its beginning and has been brought up to date by recent correspondence from Madame Chiang.



● Madame Chiang Kai-shek and members of the Prayer Group and Women's Anti-Aggression League hand out lunches to nationalist soldiers on Formosa.

THE FIRST CHAPLAIN IN CHINESE HISTORY assigned to a military hospital in the Nationalist Army was installed May 5, 1950. Those responsible for this historical occasion were the women of the Chinese Christian Women's Prayer Group.

Heading the group is its originator, founder and organization head, Madame Chiang Kai-shek, wife of the Generalissimo of Free China, now on the Island of Formosa. Arriving on Formosa for the first time in January of 1950 after evacuation from the China mainland and a visit to the United States, Madame Chiang made a tour of many military hospitals. She found a lack of morale and a desire among the soldiers for spiritual guidance. She called together the Christian wives of governmental heads and formed a women's group for prayer, worship and work. This group, the Chinese Women's Prayer Group, has been in existence over two years. It numbers thirty-two regular members. The meetings are held each Wednesday afternoon in the compound of the Chinese Women's Anti-Aggression League, another organization of Madame Chiang's which involves great

numbers of women with groups over all the Island and in foreign countries.

Much of the work of the Prayer Group is among the soldiers also. One of their earliest projects was to work with the women of the Anti-Aggression League to welcome great groups of soldiers evacuated in a hurry from Chusan and Kinmen Islands in late May of 1950. These women personally handed food and money to each of the men as they left the ships at Formosa.

One of the greatest needs was for spiritual inspiration in the military hospitals among the sick and wounded. Madame Chiang found that officers and enlisted men were depressed and disappointed and that many committed suicide.

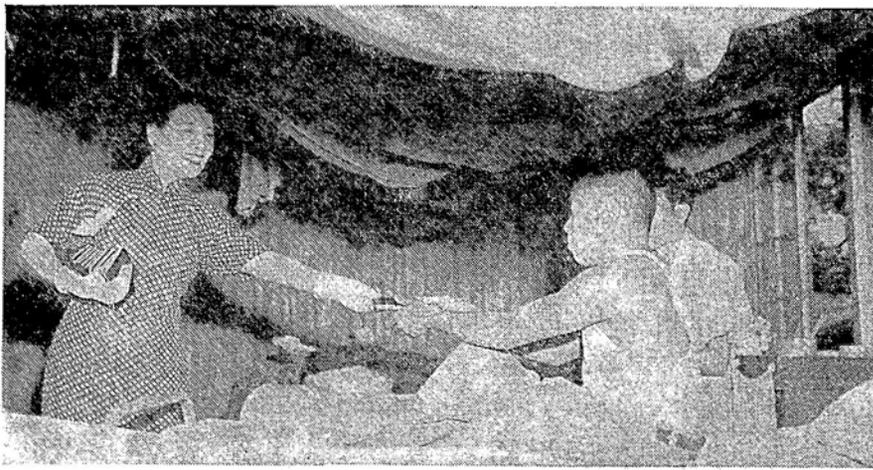
Since the women have started an active program of religious worship and counseling in military hospitals, there have been no deaths from suicide in those hospitals covered. Many have turned over to chaplains and women workers small vials of poison which they admitted were for taking their lives.

Two days after the Reverend Mr. Li Shih-chi was installed in the 21st Military Hospital for the first such occasion a worship service was held in a classroom which sixty people, including Christian members of the hospital staff and a few musicians, attended. The superintendent, a one-star general, a Christian himself, was so enthusiastic that he helped to arrange the first Sunday morning worship service. Since then there has been no interruption in the work of the chaplain.

But the biggest hurdle the women found was getting chaplains into the hospitals. Many commanding generals refused to allow the participation of chaplains.

Not all hospital heads refused. There were Christian generals who welcomed the workers. The present tally is twenty hospitals being served by ten chaplains.

At first there was a problem of finding sufficient evangelists to place in the hospitals. Another major task has been speech difficulties, since there



● Madame Chiang Kai-shek distributing New Testaments to wounded nationalist soldiers.

are so many dialects represented among the soldiers. Supplying New Testaments for distribution has been costly. The price for each is forty dollars in Chinese currency.

It is customary for the women to hand each soldier baptized a New Testament. After one service last December one soldier who had been baptized walked up to a worker and asked how many people received Testaments that day. There had been forty given out. He said he wanted to pay for them all. The worker was amazed because the salary of the Chinese military man is so low.

"I don't smoke and I don't drink," he replied. "I have the cash all ready. Had I the money with me I could hand it to you right now. I wish to express my appreciation for my salvation."

A few days later the patient handed an envelope with the money to the worker to pay for the forty Testaments.

The women of the Prayer Group decided that their next step was to place chaplains in the training camps so as to reach recruits. To date there are only two chaplains in the Chinese Army outside the hospitals but the women are trying all the time to place more. Their work so far has been gratifying with large numbers of baptisms, once the chaplain is established.

To reach the training camps Madame Chiang wrote letters of introduction for some of the women to the General of the Nationalist Army, General Sun Li-jen, asking permission to install chaplains in his army. Gen-

eral Sun was agreeable and welcomed the idea. Conversions and baptisms were slow among the well soldiers, but each month the number increases as the chaplains and women carry on their evangelism, aided by the new converts. One chaplain worked three months in one training camp before he won a single convert. Gradual, steady labor has yielded increasing results.

The numbers of baptisms among the sick and wounded in the hospitals has been far greater.

The chaplains report that the servicemen in the field seem to be seeking something. Groping in the dark has failed to find satisfaction in ancient

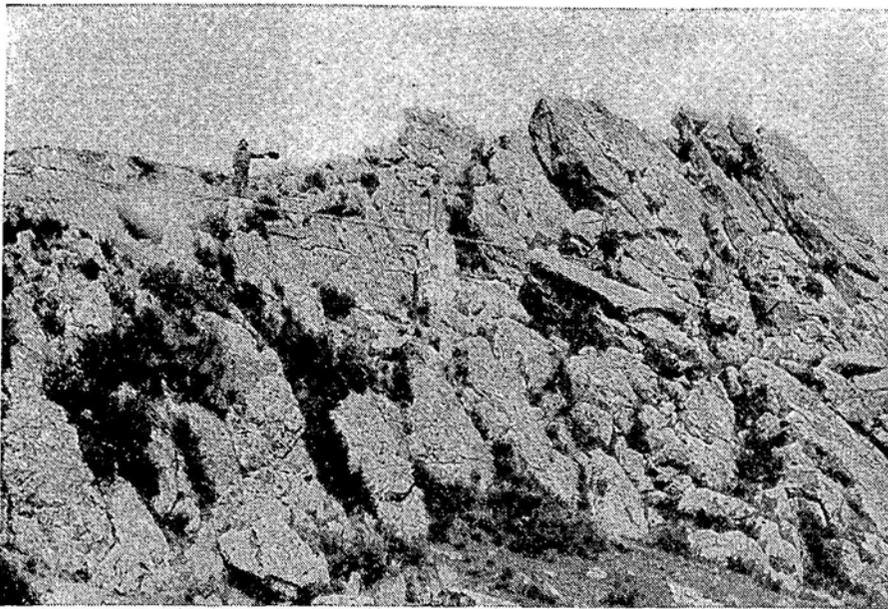
religion; Western science failed them; the new educational system failed them. The minds and souls of many former non-Christians seem now to have been filled by accepting Christian teaching. The door to Christian teaching is rapidly being thrown open by the efforts of Madame Chiang and her women Prayer group workers.

This work has been satisfying to the chaplains and women. Only recently the Reverend Mr. Chu Ai-min, the chaplain of the Peitou Military Hospital, asked Mrs. Chen Wei-ping, the work supervisor of the Chinese Christian Women's Prayer Group, to assist him baptizing certain converted patients. Mrs. Chen was warned beforehand not to speak to a certain patient. This particular convert had been wounded at the front lines, and his experiences when surrounded by the enemy left him speechless. Though he lost his ability to speak, he retained his sense of hearing. After looking into the boy's past experiences and reactions, Mrs. Chen said that she was sure he was ready to be baptized. However, she forgot her warning; and when she questioned the candidates, she came upon this one boy and also questioned him. To her great surprise he answered her.

His faith in Christian belief reached into his inner mind where medicine had failed to unleash his tortured, tormented conflicts.



● The First Lady of Nationalist China visits a wounded soldier in a Formosa hospital.



● *Rugged mountains were the chief obstacle in bringing pure water to Ancoraimes. The pipe line had to be supported on stone pillars.*

Pure Water for ANCORAIMES

TYPHOID FEVER WAS RAGING IN Ancoraimes, a rural center of about a thousand people in eastern Bolivia. One of the victims was a seventeen-year-old girl.

"It's the water," one of the young men said to the group gathered at the village plaza. "The water in the irrigation ditch is not fit to drink."

"The Protestants haul their water from Camaca," another said. "They have no sickness."

"Sí, their truck goes three times each week to bring pure water."

"The pupils in the Protestant school are not permitted to drink the water from the ditch," said another. "They would not even wash their clothing in the irrigation ditch until the river went dry."

"Señor Herrick says the sickness is in the water," volunteered a typical high-cheeked, black-haired Aymara youth. "He says that the town must bring fresh water from the mountains."

"But it would take many motor trucks like that of the Evangelical

Methodist School to bring water for the whole village," was the doubtful reply.

"The norteamericano says every village in his country has pure water



● *The reservoir for the Ancoraimes water works overlooks the peaceful village between the mountains.*

Thanks to a Methodist missionary, a small mountain community in Ancoraimes, Bolivia, now has a water system which eliminates a six-mile journey for the Indians and others who live there. The project was supervised by the Rev. John S. Herrick, of Pacific City, Iowa, at the request of the local Public Works Committee. Mr. Herrick, a chemical engineering graduate of the University of Washington, planned the two-mile route pipe-line so that water flows by gravity from a ten-thousand-gallon tank. Plumbing has not been installed in homes, but townspeople bring their kettles to conveniently located faucets.

in tubes under ground. He learned how to use such tubes when he went to the university."

The conversation was interrupted by the approach of a bowed figure, moving with slow steps and downcast looks.

"She's dead," was the whisper that escaped from several lips.

"Sí, the young girl is dead." The bearer of the sad tidings moved on in the direction of the Methodist school.

A few months later the older brother of the girl who had died of typhoid fever was appointed *corregidor*, the highest public official in the canton.



● They worked together to solve the problem. On the right is Fidel Zegarra, former corregidor; at the left is Luis Trujillo, treasurer; and in the center is John S. Herrick, missionary and engineer. The village fountain plays in the background.

Immediately he began to agitate for an improvement in the water supply. He began to talk to the town council about the necessity of pure water. At last they became stirred up.

"But how, Señor, shall we bring water from over the mountain?"

A former corregidor had been foresighted enough to buy a tract of land on which there were two strong springs. These had been covered with

stone and concrete so that the water could be conducted into a good-size intake tank.

But there was no contractor in Ancoraimes who was willing to undertake the job of bringing a pipeline across the rugged mountains to the village. No one wanted to try something that he knew little about. The people in LaPaz who knew how to do such things were far away and not likely to be interested for the kind of pay which the village of Ancoraimes could offer.

Finally a committee from the town council came to John S. Herrick, the Methodist missionary, and asked him to undertake a contract for the whole installation.



● Young Methodists in Ancoraimes pose for picture at one of the two faucets at the village Plaza.

Mr. Herrick had urged the construction of a water system for years but had failed to get anything done before the typhoid epidemic. He was eager to help. After talking the matter over with the other missionaries, and after much prayer and discussion, he decided to make a counter-offer. He would supervise the installation of the water system provided that the town council would furnish materials and workers on a day work basis.

Mr. Herrick's proposition included an estimate of the costs of labor and materials. He stated that he could not undertake a formal contract, but that he would be glad to supervise the work and that he could guarantee results.

This plan was accepted, and Mr. Herrick borrowed a transit-level and began the careful survey of the terrain over which the pipeline had to be carried.

The Rev. and Mrs. W. T. Robison, members of the Methodist mission at Ancoraimes, had to take over most of the duties which Mr. Herrick had performed in order that he might give full time to his construction task. Mr. Robison took charge of the religious school and the country schools which had been established in the neighboring territory. In addition to this, he preached twice every Sunday and many more times as well when he could visit the country places. The nurse



● Children drinking water at the faucet in the Methodist mission patio.

and the two primary teachers at the mission took on additional duties. Mr. Herrick had a full-time job.

The difficulty of construction was multiplied by the obstacles which had to be overcome. There were numerous rivulets and a rugged mountain to be crossed in the course of 10,000 feet of pipeline. When the survey was completed, the stations were all carefully marked, and the work of excavation and construction began.

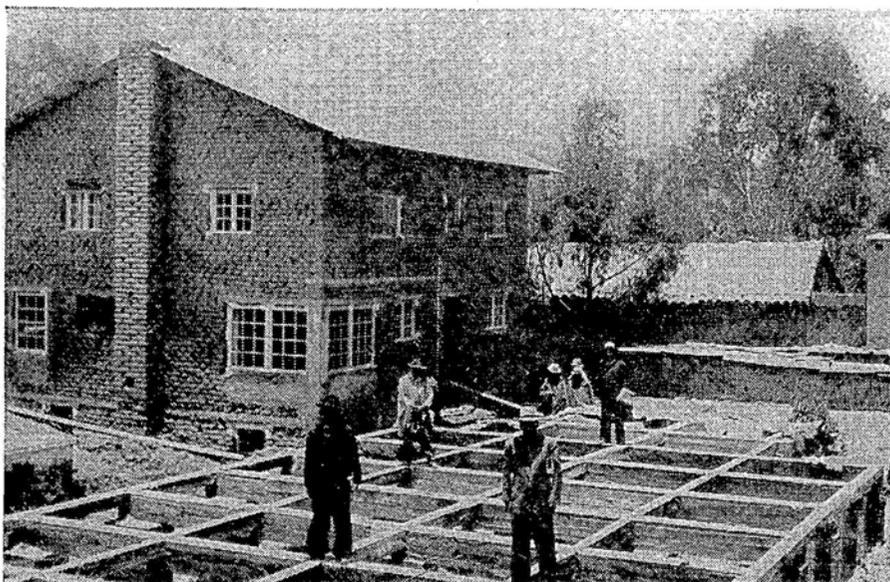
The town council doubted that the obstacle of the mountain could be overcome. But the *corregidor* was a good debater and helped the missionary convince the members of the council that it could be done. He had great confidence in Mr. Herrick's know-how, and staunchly supported him when questions were raised about construction. The town council agreed to go forward with the project, furnishing labor and material.

The *corregidor* and the town council appealed to the Province of Omasuyos for help with labor, and two hundred workers were assigned to give four days each to the tasks of excavation and wall construction. The representative to the national congress secured financial aid in the amount of 200,000 bolivianos (about \$1,000) from the general tax fund.

In order to secure financial aid from the national government, Mr. Herrick had to provide drawings of the entire line. When these were submitted to the prefecture, they were approved, and adequate provision was made for each feature of the undertaking.

The town council bought 4,000 tubes of cement four inches in diameter to conduct the water to a secondary intake tank. They supplied 200 sacks of cement to seal the joints and to construct walls which would resist the torrential rains of the valley. They supplied galvanized iron pipe to conduct the water over the most difficult places on the mountainside.

The excavation and building of stone walls in order to conduct the water along the sides of the hills and mountain was no mean feat of engineering. Twenty piers were built to carry the iron pipe. About midway of the line a second intake tank was built to take care of the change from cement pipe to iron pipe. A tunnel had to be blasted with dynamite to



● A new church is being built near the unfinished pastor's home in Ancoraimes.

allow the pipeline to go through the highest part of the mountain, and another tank of 10,000 gallons was constructed to form a storage supply. This storage tank was surrounded by walls to keep out wandering Indians. Additional lengths of galvanized iron pipe completed the job, and the water was led into the plaza of the village. On the plaza are two outlets from which people may draw water, and a fountain sprinkles the grass.

The only privilege which Mr. Herrick requested was that the pipeline be extended to reach the Evangelical Methodist School. The school offered to furnish its own pipe and the labor

of installation, and the request was granted.

Now the village of Ancoraimes has a plentiful supply of good water from mountain springs. The villagers come to the plaza by the dozens carrying away their big earthen kettles full of pure water. The fountain shoots its water up to fifteen feet or more.

Meanwhile Miss Graciela Salomon, the new nurse at the Methodist dispensary, has all the water she needs for keeping things clean, and the teachers at the Methodist school can now remind their pupils in all good conscience that cleanliness is next to godliness.



● Farewell to the highlands. The Rev. and Mrs. W. T. Robison and their son, Nathan, in the midst of villagers to whom they have been saying farewell in preparation for a much-needed furlough in the States.

Christian Investigate

by Henry Koestline

● Symbolizing their interest in the United Nations, Ed Stevens of the University of North Carolina, Caroline Reames of Winthrop College (S. C.), and Rev. Clifford Wright of Columbia University stand in front of the UN secretariat building.



LONG BEFORE THE JONQUILS BEGAN TO bloom, fifty Methodist college students from seventeen states set down their books and journeyed to New York and Washington to see their government in action.

In New York the group visited the headquarters of the United Nations, studied the role being played by the United States, and questioned leaders about the possibility of giving more aid to underprivileged areas of the world.

Mrs. Jean Singer, information specialist for the United States Mission to the UN, told the group (picture at left), "Formation of the Disarmament Commission at the recent General Assembly in Paris is significant progress, but no dramatic results should be expected for several years. It takes a lot of patience to get sixty nations to work together."

In the nation's capital the group interviewed five Senators and five Congressmen, representing both major political parties and almost every shade of political opinion. Uppermost in the students' minds were questions about Universal Military Training and the protection of civil rights.



● Left, Marquis Childs, newspaper columnist, talks on U.S. foreign policy. One of many students to ask questions is Hanno Jochimsen of West Virginia University. Hanno is from Germany and was one of five foreign students attending the seminar.

Students Government

A picture story of a Christian Citizenship Seminar for Methodist students told by the managing editor of *motive*.



● Talking with Senator Margaret Chase Smith are Miss Dorothy Nyland of the Woman's Division; James Ritch of Duke University; Rev. Douglas Cook of Yale; Rev. Henry Koestline, managing editor of *motive*; and Ed Stevens of the University of North Carolina.

Senator Paul Douglas of Illinois stops to chat with Wayne Cowan (right) of Union Theological Seminary.



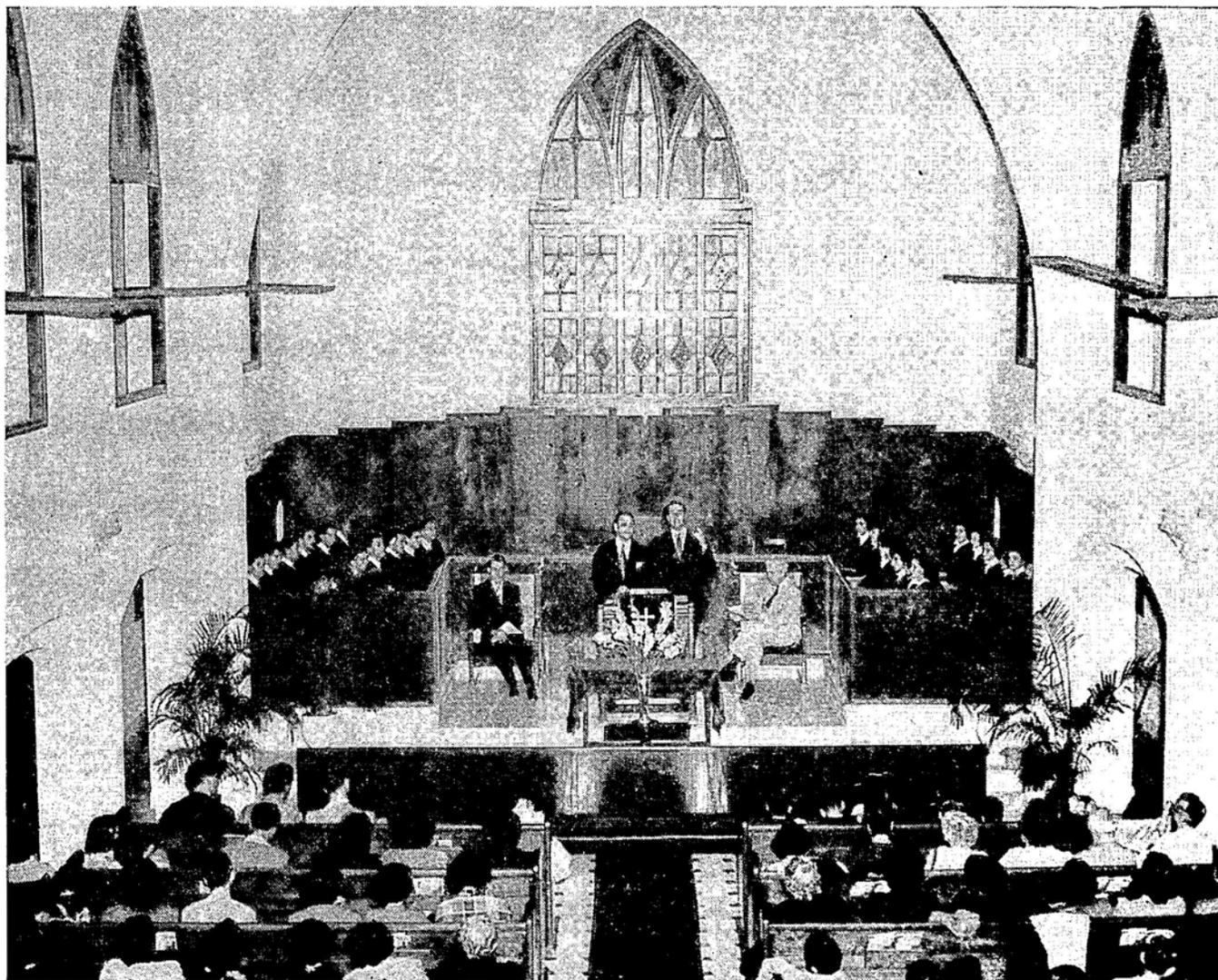
Senator Margaret Chase Smith (Maine) told them, "The natural place of a woman is in the home. But while she is rearing her family, she should take an active part in civic affairs and when her children are grown, consider running for office."

The Christian Citizenship Seminar, as it was called, was sponsored by the Methodist Student Movement and directed by Miss Dorothy Nyland, secretary of student work in the Woman's Division of Christian Service.

The students returned to their campuses with a genuine feeling of participation in the nation's government, some determined to enter politics.

● Students pour out of the Methodist Building in Washington after listening to talks by leading churchmen.





From St. Paul Methodist Church, Louisville, Kentucky, to St. Paul Methodist Church, Camagüey, Cuba, a delegation of laymen recently accompanied their pastor to the dedication of two new churches which they had helped to build. The story of the trip is told by the director of public relations of the Louisville Area of The Methodist Church.

● *The Rev. Ted Hightower, pastor of St. Paul Methodist Church, Louisville, Kentucky, preaches the dedication sermon at St. Paul Methodist Church, Camagüey, Cuba. To the left at the pulpit is his interpreter, Jose Blanco, a member of the Camagüey church and the elected leader of all Methodist laymen in Cuba. Bishop Roy H. Short, who dedicated the church, built by Louisville's St. Paul, sits at the right. Louisvillians who attended the dedication are in the second and third pews to the right.*

Louisville Laymen Go to Cuba

by William M. Hearn

"THE LOVELIEST LAND THAT HUMAN eyes have ever seen," exclaimed Christopher Columbus when he espied Cuba for the first time. Of course, it could have been that his sea-splashed eyes would have welcomed an erupting volcano after that trek.

But Cuba is pretty—with its royal palms, colorful poinsettias, and equally colorful people.

One of the most beautiful sights in the eyes of ten members of St. Paul Methodist Church, Louisville, who went there recently, was a glistening, white, new St. Paul Methodist Church, in the city of Camagüey.

Although the architecture is attractive, what made the church so exceptionally beautiful to them was that their congregation in Louisville had contributed the money to build it. They had gone to Camagüey for the

dedication of the completed church.

Those who went were Mr. and Mrs. W. G. Giles, Mr. and Mrs. Earl G. Ogden, Mr. and Mrs. W. O. Jones, Mrs. Ada Wooldridge, Miss Maxine Netherton, Rev. Ted Hightower, pastor of St. Paul Methodist Church, and Mrs. Hightower.

The dedication was Sunday, January 27, but they were there several days, long enough to learn—shall we say—a little Spanish.

A common sight was Mr. Giles with a little book of frequently used expressions practicing his new language on some grinning and tolerant Cuban.

They saw a mammoth sugar mill and ate Cuban barbecued pig on a farm 'way out in the country.

When Mrs. Giles saw the three pigs turning on a stick, she cried, "Oh, those poor little piggies!" and maintained that she would not eat a bite. But she did.

Mrs. Giles made her first plane flight to be present for the dedication.

Actually, two Camagüey Methodist churches were dedicated, both in the same night. They were dedicated by Bishop Roy H. Short, presiding bishop of The Methodist Church in Florida and Cuba. He was pastor of St. Paul Methodist Church, Louisville, eight years ago.

Dedication of the two churches was a high light of a Methodist united evangelistic mission throughout the whole republic of Cuba. Sixty-six American Methodist ministers from 15 states preached there January 24-31 and won more than 1,400 decisions for Christ.

Dr. Hightower preached all week at St. Paul in Camagüey as a part of the mission. He had done the same thing last year, and the Cubans welcomed him back like a long-lost brother.

A man who had been converted under his preaching during the last evangelistic mission met him at the door of St. Mark's Methodist Church, the other church that was dedicated and to which Louisville's St. Paul also contributed much, and embraced him with great vigor and feeling.

Down there, they call Dr. Hightower "The Man Who Says Sí, Sí." He probably doesn't know fourteen words in Spanish, but he can always smile and say "Sí, sí."

He had teased the wife of his inter-



● *St. Paul Methodist Church, Camagüey, Cuba, built with funds contributed by St. Paul Methodist Church, Louisville, Kentucky.*

preter unmercifully because she could speak no English. So, in retaliation, she played a little trick on him.

In a social group, she engaged him very seriously in a Spanish conversation. Though he was completely in the dark, he nodded his head and said, "Sí, sí." Finally, she said in Spanish, "Dr. Hightower is a very ugly man!"

"Sí, sí," said Dr. Hightower, with a broad smile, "Sí, sí."

The interpreter's wife, Mrs. Jose Blanco, is a typical Cuban beauty.

As one travels down the central highway of Cuba in the late afternoon sun, he is apt to see a similar dark-haired young lady posing gracefully in the doorway of nearly every thatched-roof house. With her lipstick and bright dress, she is in vivid contrast

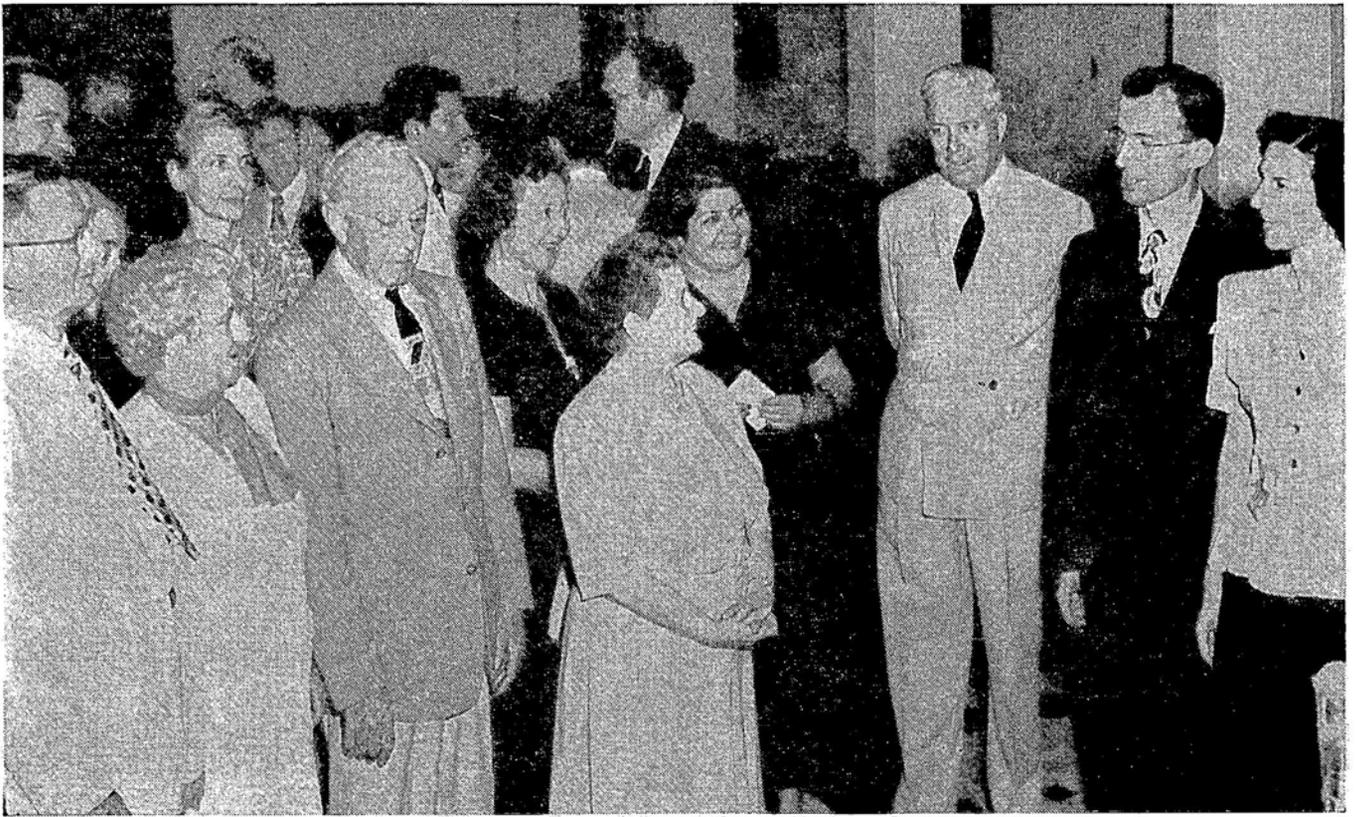
to the drab hut in which she lives.

Of course, not all the people live in huts. In Camagüey, there are many magnificent mansions. And while, in the country, one sees oxen and horses, there are a surprising number of Cadillacs in this city of about 156,000.

Camagüey and Santiago de Cuba, at the extreme southeastern tip of the 800-mile-long island, are battling it for second place honors population-wise. Havana, "The Paris of the Western World," is first, with nearly a million.

Camagüey, in the center of Cuba, is the country's sugar center, and sugar is the chief crop of Cuba. Its port of Nuevitas ships more sugar than any other in the world.

Camagüey also is a center for railroads, banking, and dairy products. It



● Pictured after the dedication of the church (left to right in the first two rows) W. G. Giles, Mrs. Giles, Mrs. Ada Woolridge, W. O. Jones, Mrs. Roy H. Short, Mrs. Jones, Mrs. Moises Boudet (of Camagüey), Bishop Roy H. Short, Rev. Victor L. Rankin, and Mrs. Rankin.



● Rev. Ted Hightower (right), pastor of St. Paul Methodist Church, Louisville, preaches at the dedication. His interpreter (left) is Jose Blanco, Camagüey, at 26 the lay leader of Cuban Methodism.

is an air crossroads, and its airport is the best in Cuba, according to Orestes D. Vilato, airport traffic manager.

Mr. Vilato was one of about fifteen Camagüey leaders, including the Rotary Club president, an attorney, a jeweler, and other representative citizens, who attended a public relations dinner given by the church.

Mr. Giles, Mr. Jones, and Dr. Hightower were among those who discussed, through an interpreter, the aims and purposes of The Methodist Church with the local leaders.

Two things were especially impressive about the affair—the goodwill and gracious attitude of all concerned—and a sumptuous dish called *paella*.

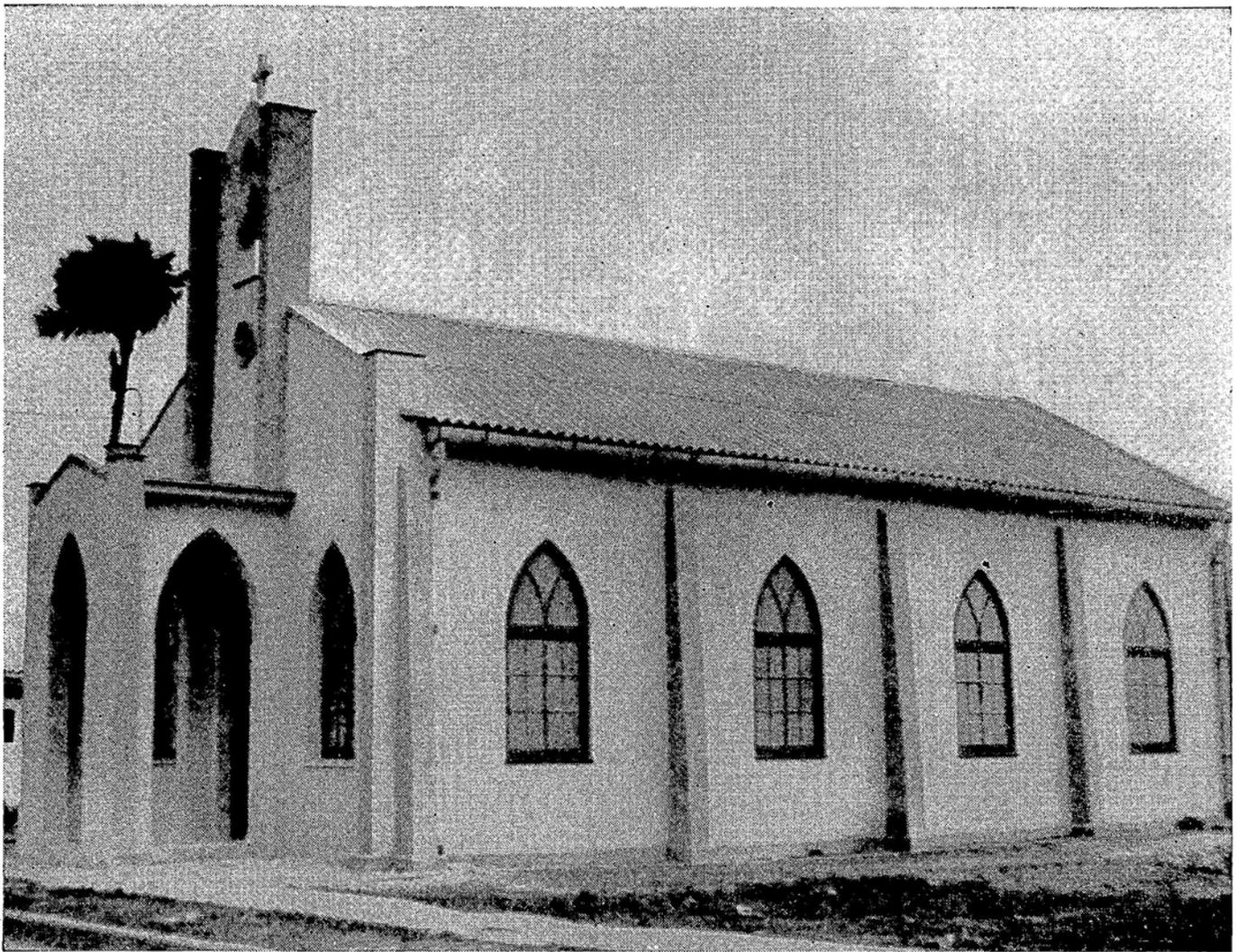
Paella includes rice, chicken, lobster, different kinds of fish, Morro crab, fried bananas, tomatoes, etc., etc. It is said to have been first concocted by mariners in Valencia, Spain.

Although it was piled five inches high on the plates of the “Americans,” they, like the Cubans, downed every bite of it.

This they followed with black, black, black Cuban coffee.

The Cubans have an acrostic for

WORLD OUTLOOK



● *St. Mark's Methodist Church, Camagüey, Cuba, to which St. Paul Methodist Church, Louisville, Kentucky, contributed. This church and St. Paul Methodist, Camagüey, were dedicated on the same night.*

their coffee, which is spelled "cafe" in Spanish. They say the "c" stands for *caliente*, which means "hot," the "a" for *amargo*, meaning "bitter," the "f" for *fuerte*, meaning "strong," and the "e" for *escogido*, meaning "choice."

The most impressive thing at another meal brought tears to the eyes of some of the ladies from Louisville. It was in the dining hall of Pinson College, a Methodist school on whose campus St. Paul Methodist Church is located.

As a surprise, the students sang for their visitors "My Old Kentucky Home" in English.

Jose Blanco, plain old "Joe White" in English, is a product of Pinson College and a member of St. Paul Church. A brilliant man, he is at twenty-six the elected leader of all Methodist laymen in Cuba and was a delegate to the General Conference of The Methodist Church in April in San Francisco.

The Methodist annual conference for Cuba was held in St. Paul Methodist Church in Camagüey in June this year.

Although the new church is valued at \$22,000 in Cuba, the pastor, Rev. Victor L. Rankin, estimates it would cost \$75,000 to build in the United States. Much of the labor for its construction was donated by members.

It has a cross hanging in its high arch just as does St. Paul, Louisville. The cross is a gift of Bishop and Mrs. Short.

A treasured silver vase, with "St. Paul Methodist Church" written on it, was presented by the Louisville group to the Camagüey congregation. It had been at St. Paul, Louisville, for 20 years.

In reciprocation, Antonio Lopez, converted only a year ago and now president of the church's official board, is making a bust of John Wesley,

founder of Methodism, for each Louisvillian who attended.

A number of new Cuban members were won for the church during the week of evangelism. But Dr. Hightower was rather taken aback when one of the Louisville group came to the altar to become a member of St. Paul Methodist Church, Camagüey. She was Miss Netherton, who although she attends St. Paul, Louisville, was not actually a member. Her membership will be transferred from St. Paul, Camagüey, to St. Paul, Louisville.

St. Paul, Louisville, has contributed to the Camagüey churches in participating in Methodism's four-year program, "The Advance for Christ and His Church." Cuba is the Advance Special of the Methodist Louisville Conference, which includes, roughly, half of Kentucky. Several other Louisville Conference churches are doing significant mission work on the island.

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● Flowers say WELCOME in any language. On opening day of the Methodist General Conference, held recently at the civic auditorium in San Francisco, Mrs. W. E. Painter, president of the Sacramento-Nevada District W.S.C.S., hands a rose to Miss Ivy Childs, lay delegate from Bombay, India. Mrs. E. A. Cobleigh, W.S.C.S. president at Pacific Methodist Church, Sacramento, is at right. Four carloads of these flowers, which were grown in gardens of Methodists in and near Sacramento, were driven to San Francisco and distributed free to all women at the conference.

An International Mecca

Pictorial Section



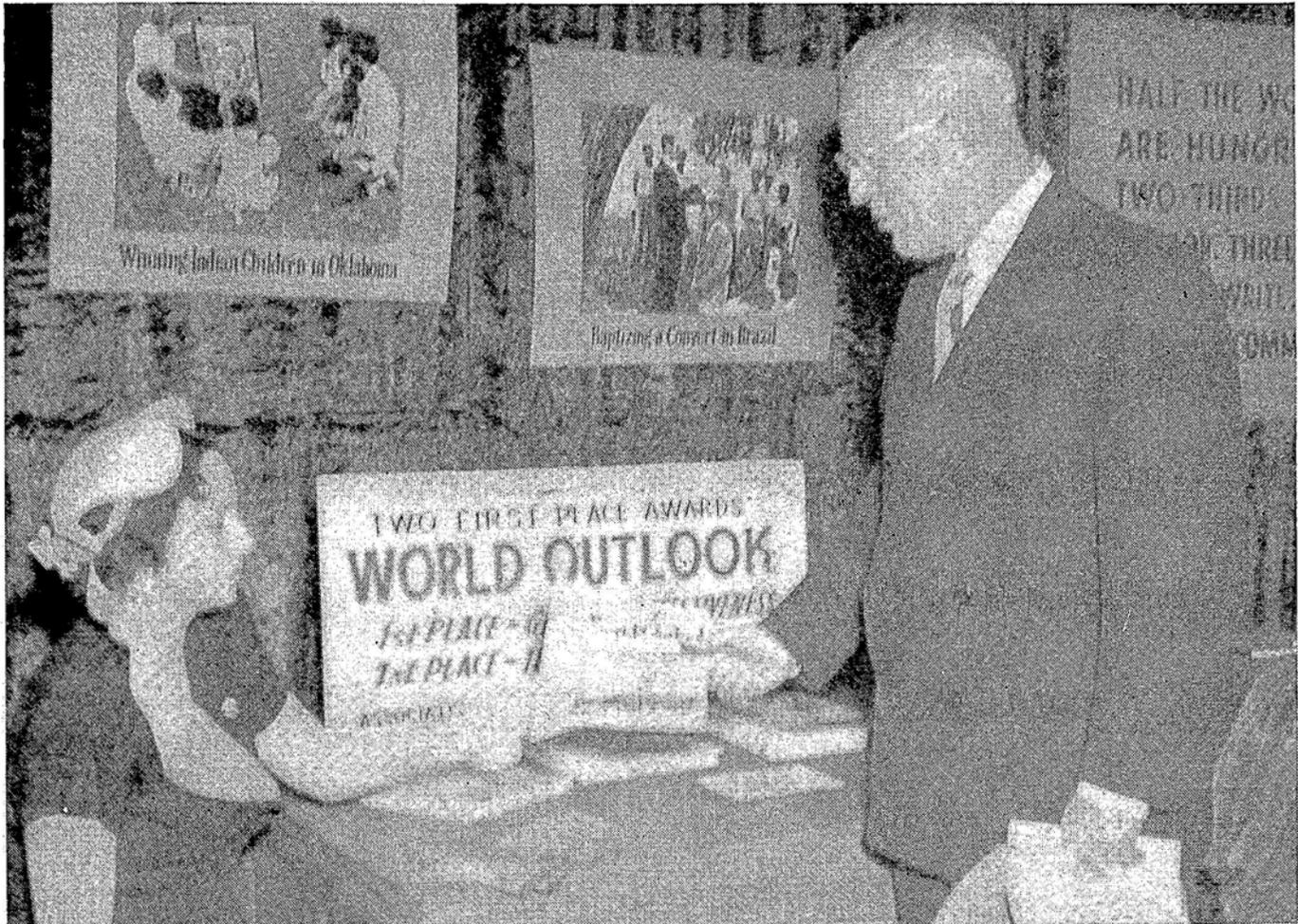
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● Aroma of coffee brewing in the bishops' lounge off stage, brings a broad smile to the face of the President of the Council of Bishops, Fred P. Corson, of Philadelphia, who presided at the opening session.

● Bishop J. Waskom Pickett (extreme right) of Delhi, India, is anxious for his coffee. Other bishops around the urn are (left to right) Isaias F. Sucasis of Brazil; John A. Subhan of Bombay, India; Newell S. Booth of Africa; Clement D. Rockey of Lucknow, India; Theodor Arvidson of Stockholm, Sweden; Santi Uber-to Barbieri of Buenos Aires, Argentina.

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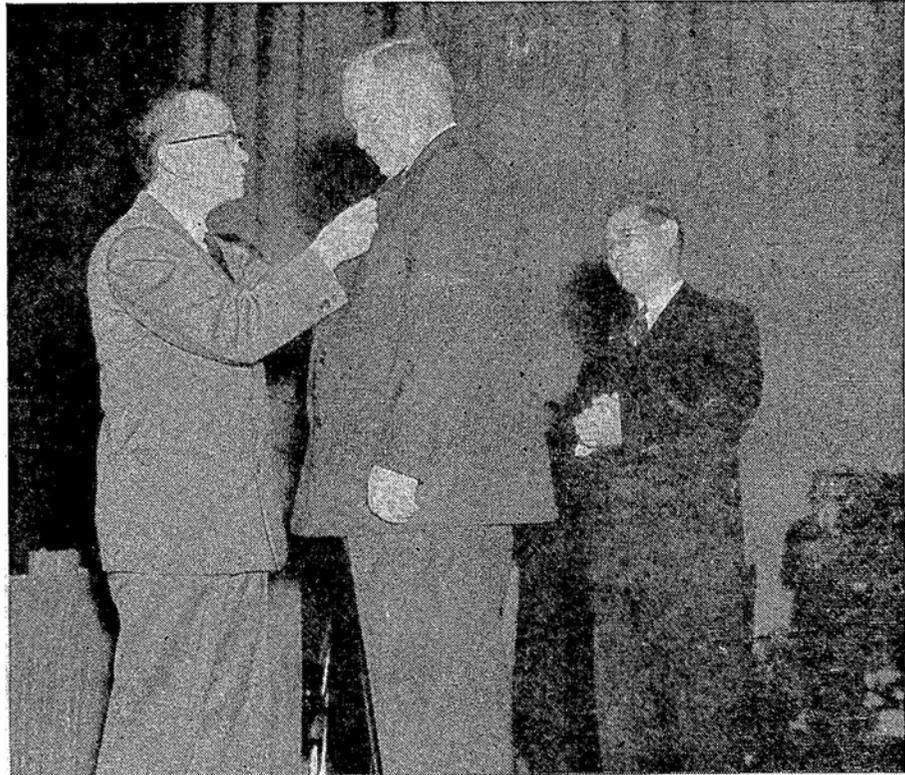


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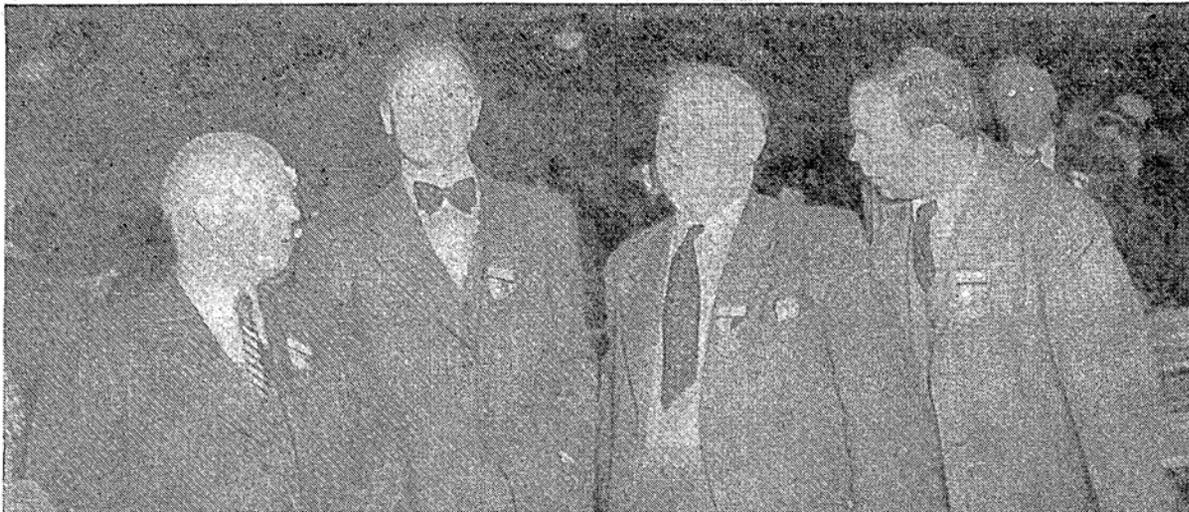
● Governor Earl Warren, who welcomed the conference to California, accepts a copy of **WORLD OUTLOOK** from Circulation Manager Mrs. Donald Banker of New York City.

● The National Medal of Korea is presented to Bishop Arthur J. Moore of Atlanta, president of the Board of Missions, by the Hon. Young Han Choo, consul general of the Republic of Korea in San Francisco. Bishop Hyunki J. Lew of Korea is in background at right.

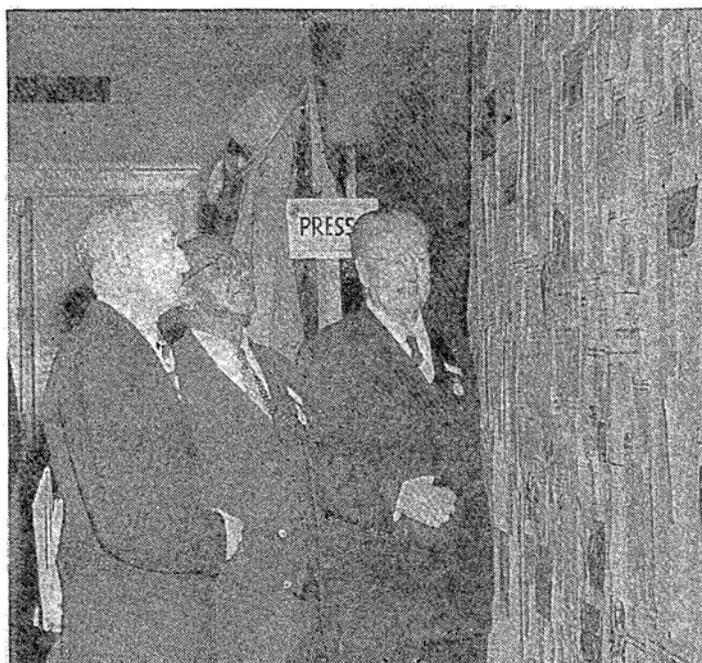
Bishop Moore, who lived in the Orient from 1934 to 1940, helped resuscitate the Methodist Church in Korea following the Japanese occupancy. In 1950 he was named by the Council of Bishops as liaison bishop between the Church here and the independent Korean Methodist Church. Last year he presided at the Korean General Conference in Pusan.



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● Rising from their seats on the conference floor are the delegates from Sweden. (Left to right) the Rev. Mauritz V. Goranson of Malmo; Dr. Harald Lindstrom, lay delegate, who teaches theology at Boras College, Boras; the Rev. A. Henry Atterling of Gothenburg; Dr. Bengt Melin, layman, who teaches Latin at the University of Uppsala.

● Looking over newspaper clippings of conference news are (left to right): Bishop Ralph A. Ward of Shanghai, China; Bishop Willis J. King of Monrovia, Liberia; and Bishop Enrique C. Balloch of Santiago, Chile.

● (Left to right) the Rev. John Wesley Shungu of Wembo Nyama, Central Congo; the Rev. Sebastiao de Sousa e Santos of Malange, Angola; Miss Alpha Miller, missionary, who is principal of the Quessua Girls' School in Angola; and Antonio F. Nascimento, layman, from Malange, who is assistant director of religious education in Angola.

Miss Miller interprets for the Angola delegates, whose native tongue is Portuguese. Although they understand conversational English, they find it hard to follow the rapid-fire English in which the conference is conducted.



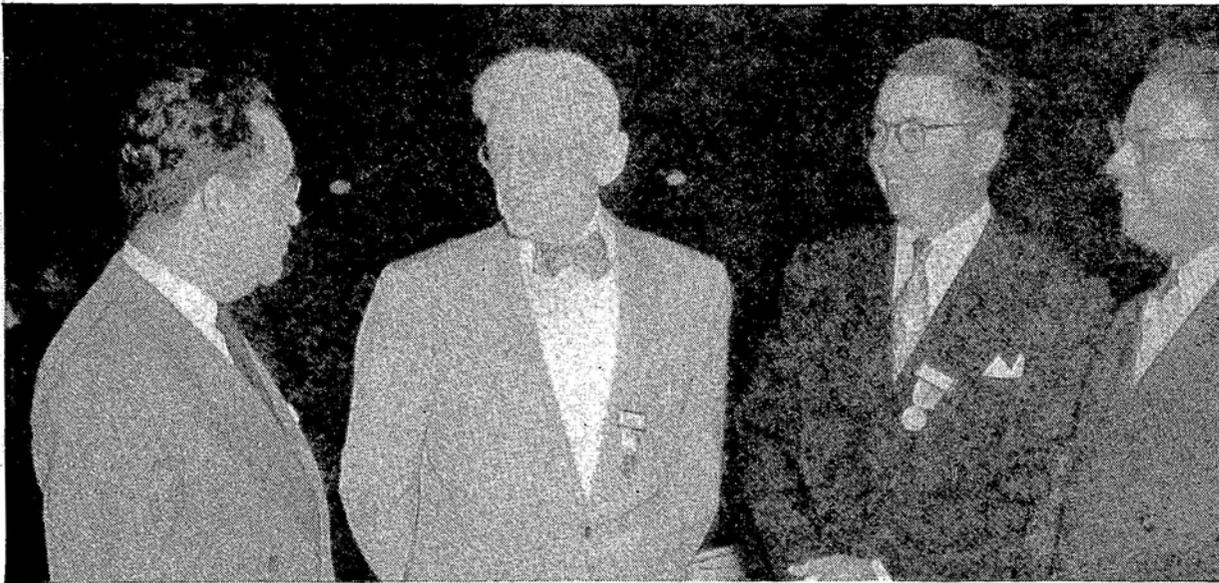
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● Working on stories in the press room are F. D. Wiseman of London (left), editor of *The Methodist Recorder*, and (at right) the Rev. Hobart B. Amstutz of Singapore, editor of *The Malaya Messenger*. Watching is Joshua Baruch of Malacca, layman. Baruch is an art teacher.



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● One of the oldest delegates, Charles W. Evans, 84 (second from left), an insurance company president, from Fairmont, West Virginia, visits with Rio Grande Conference representatives. (Left to right) the Rev. Dr. Alfredo Nanez of San Antonio, Texas, executive secretary of the Rio Grande Conference Board of Education; Mr. Evans; Juan de la Vina, Jr., layman, who is a public school teacher and mayor pro-tem of Edinburg, Texas; and the Rev. Simon Nieto of Edinburg (reserve delegate).

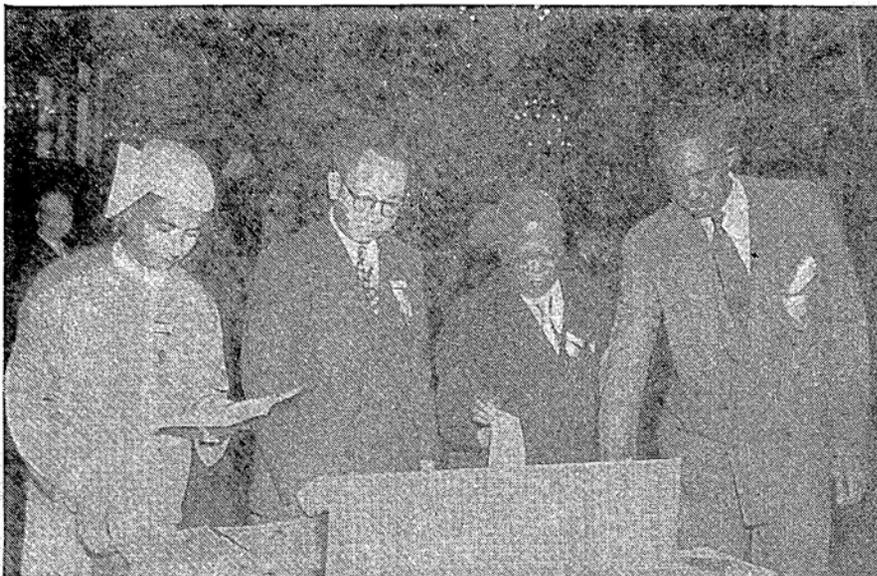


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● At sightseeing desk in the lobby Edward R. Tuomi (right), member of Temple Methodist Church, San Francisco, explains tours to Cuba delegates, the Rev. Angel Fuster of Santa Clara (left) and Jose Blanco, Jr., lay delegate from Camagüey. Blanco teaches business administration at Pinson, a Methodist school in Camagüey.





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● Looking over Board of Missions literature are (left to right): Dr. U. Nyunt Thwin, layman, who is on the staff of the Medical College of the University of Rangoon, Burma; Geh Hun Kheng, layman, who is principal of the Anglo-Chinese School in Penang, and who heads home missions work in his conference. Next is the Rev. Dr. William N. Ross of Gbarnga, Liberia. He's a Methodist district superintendent and Commissioner of Maritime Affairs of the Republic of Liberia. At right is James B. Dennis, lay delegate from Monrovia, Liberia. Mr. Dennis is Assistant Secretary of the Treasury of Liberia.

● Filipino delegates at book exhibit are (left to right): Pleguente Balan, layman, who runs a bookstore at Alaminos, Pangasinan; the Rev. Melanio M. Loresco, Dagupan City, Pangasinan; the Rev. R. V. Candelaria of Manila; Juan Nabong, an attorney from Manila, who is executive secretary of the Philippine Federation of Christian Churches; the Rev. Ciriaco Inis of Santiago, Isabela; Jose T. Simangan, a U.S. State Department employee from Tuguegarao, Cagayan.



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● North Africa and Belgium delegates exchange views. (Left to right) the Rev. Elmer H. Douglas of Tunis, Tunisia; Christian V. Garcia, an accountant from El-Biar, Algeria; Miss A. Van Groningen of Brussels; and the Rev. Dr. William G. Thonger of Brussels.

● Helping Bishop Raymond L. Archer of Singapore, Malaya, with his coat is Bishop Jose L. Valencia of Manila, P. I. At left is Bishop Shot K. Mondol of Hyderabad, Deccan, India.



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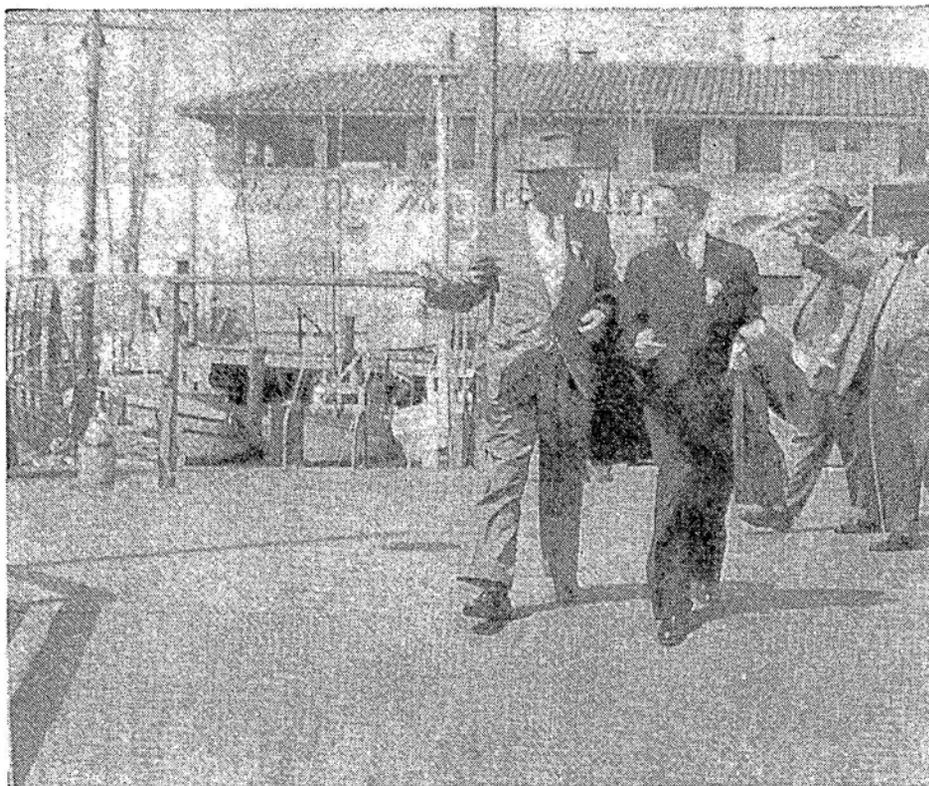
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⊙ At free check room staffed by members of the Wesleyan Service Guild, Miss Alice Koenig of Temple Methodist Church, San Francisco, takes hat check from Monrad Teigland, postmaster from Bergen, Norway. Next in line is the Rev. Johannes Kofod of Aarhus, Denmark. At right is Erik Sondergaard, a bookkeeper from Vejle, Denmark. At left is the Rev. Dr. Alf Lier of Oslo, Norway.

● Across the street from conference headquarters, outpost missions representatives are ready to cab to a luncheon. (Left to right) Dr. P. Gordon Gould of Alaska; Mrs. Jacinto R. Runes; her husband, who is pastor of the Kehaka Methodist Church, Kauai, Hawaiian Islands; the Rev. Harry S. Komuro, pastor of Harris Memorial, Honolulu, Hawaii; and Tomas Rico Soltero, Methodist superintendent in Puerto Rico and editor of *La Voz Metodista*.



World Outlook Photo



World Outlook Photo

● Delegates go sightseeing at Fisherman's Wharf.

● They stop to examine shellfish at a sidewalk stand where crabs and lobsters are cooked in steaming cauldrons. Delegates are (left to right) Lay Delegate John A. K. Hand, an importer from Buenos Aires, Argentina; the Rev. Carlos T. Gattinoni, of Montevideo, Uruguay (son of Bishop John Gattinoni); the Rev. Dr. Ferdinand Sigg, Methodist publisher from Zurich, Switzerland; and Lay Delegate Hector G. Masih, a civil service worker from Lahore, Pakistan.

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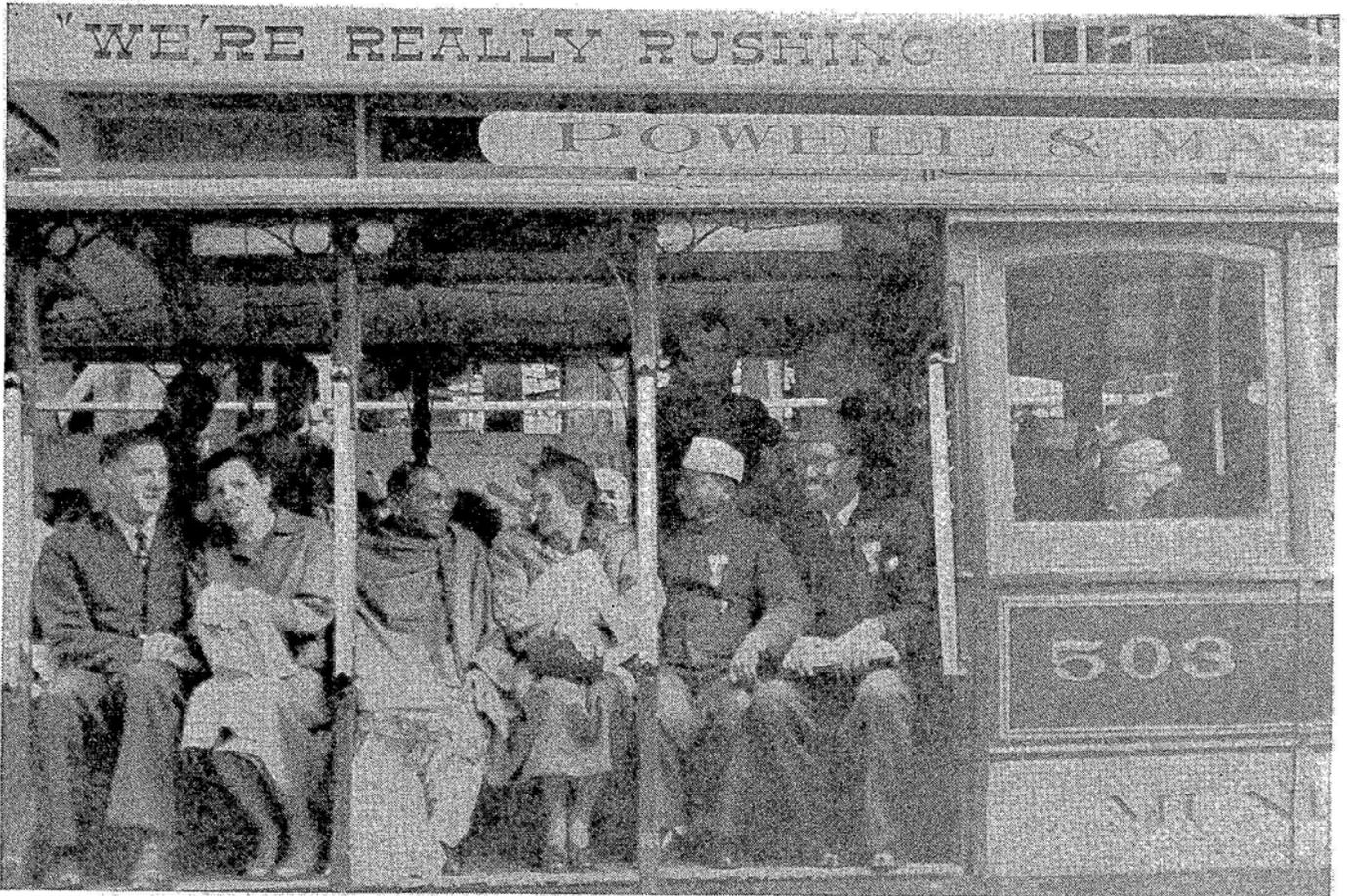


● Chile delegates buy souvenirs from an oriental bazaar in San Francisco's fabulous Chinatown. They are Lay Delegate Arturo Venegas (extreme right), an accountant, and the Rev. Pedro Zottele (center), district superintendent and editor of *El Cristiano*. Both are from Santiago.



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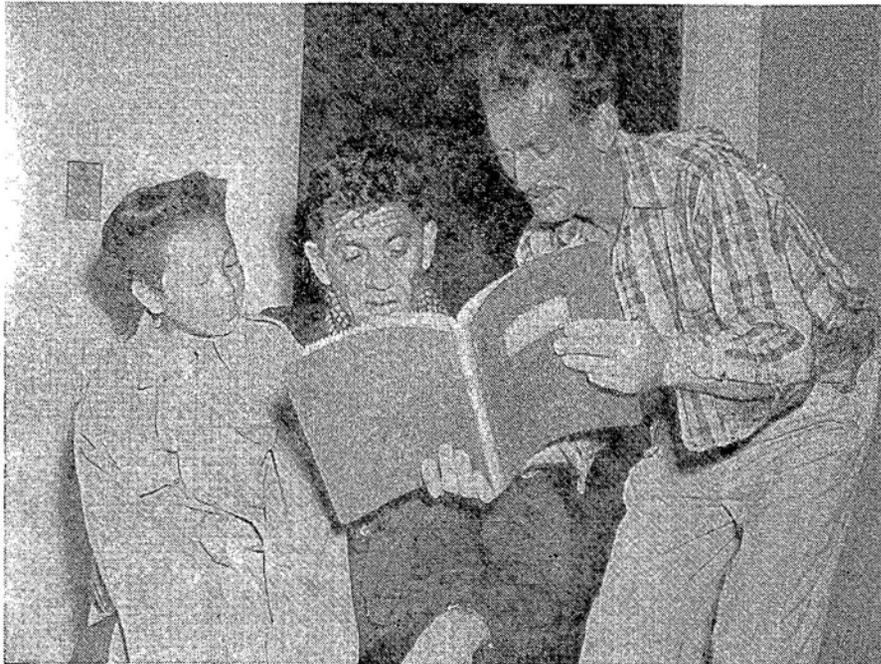


● One of the *musts* in San Francisco is a cable car ride. Enjoying this experience are (right to left): The Rev. Eric N. Daniels, minister of Central Methodist Church, Karachi, Pakistan; Lay Delegate A. B. Singh, principal of Collins Institute in Calcutta, India; Miss Alex Szilasi of the Board of Missions Speakers' Bureau in New York; and the Rev. P. N. Das, minister of Central Methodist Church, Calcutta.



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● At the German consulate Gerhard R. G. Stahlberg (extreme left), German Consul General, shakes hands with Bishop J. W. E. Sommer of Germany. Others in the German delegation are (front row, left to right): Heinrich Stehl, layman from Kassel-Wilth; Willy Kabelitz, layman from Berlin; the Rev. Ernest Scholz of Berlin and Mrs. Scholz. (Back row, left to right): the Rev. Dr. Frederick Wunderlich, president of Frankfurt Theological Seminary; Paul Bauer, layman from Stuttgart; the Rev. Karl Dahn of Nurnberg; the Rev. Gustav Knauss of Heidelberg.

● Actors rehearse their lines for a musical drama, *A Faith Is Born*, presented at the Opera House by the Advance for Christ and His Church. Thomas Nakagawa (left) of San Francisco plays the part of a Korean refugee child. He wears a G.I. shirt that is much too large for him. He is seated on the lap of Ed Hallack of Dallas, Texas, who portrays a Korean pastor in charge of a relief center. Holding script is Karl Barron of Sausalito, California, who plays a Bolivian Methodist minister-to-be who works in a mission school. His grease paint bruises represent marks of a beating he'd received at the hands of anti-Protestant hoodlums.

● At one of the numerous flower stands that brighten San Francisco street corners Bishop Eleazar Guerra (left) of Mexico City places an Hawaiian lei on Miss Pauline Kim, teacher at Methodist Theological Seminary in Seoul, Korea. (The school is now temporarily in Pusan.) At right the Rev. Rolando Zapata of Pachuca, Hidalgo, Mexico, pins gardenias on Miss Enriquetta Lozano of Mexico City, a youth caravaner.

MARTHA DRUMMER

A Study in Achievement

A SPARE, BROWN-FACED DEACONESS, white ties prim and stiff, merry eyes twinkling as they roved across the rapt faces in the crowded Boston church where she was presenting her beloved Africa—that was Martha Drummer as I saw her in 1919. "What do I need for my children in Quessua?" she was asking. "I need *everything*, but most of all a barrel of salts and a cow! Any farmer folks here? Any cows to spare for Africa? Any money for salts and other medicines? Any money for a building? I have to have a building; my babies die like flies unless I can protect them from mosquitoes and snakes and such." Her vivid speech and clever twists of humor held the meeting spell-bound. There were farmer folks in the audience, and they promptly gave her a cow. There were many, too, who had never heard the African climate and its perils presented "in homespun" before, and they enthusiastically provided funds as she requested. Her appearance was a triumph of consecrated naturalness; of understanding of Negro Africa where she had, by that time, been a missionary for thirteen years; of wise judging of the nationwide group of Methodists who sat before her. She had not the slightest idea of her power; she just had a story to tell and she told it honestly, fervently, gaily, as was her nature.

Martha Drummer was born March 8, 1871, in a little hut in Barnesville, Georgia, third child of eight (seven girls and a boy). Her parents were God-fearing Methodists, the father a local preacher. As a little girl, Martha worked on the farm and went to district school. When she was fifteen, her father died of typhoid fever, leaving her indomitable mother as sole support of the large family. Determined that her children should have an education, Mrs. Drummer moved to Griffin, Georgia, where grade school was available for them. Martha finished sixth grade and then, under pressure of family need, reluctantly left school and hired out in domestic service with

~~~~~  
*by*  
**Florence Hooper**  
~~~~~



Martha Drummer, who loved Africa.

~~~~~  
a white family. Even then, however, hers was an outstanding personality. Her pastor recognized her unusual intelligence and could not rest until he had presented her case to Dr. Wilbur P. Thirfield, then president of Clark University in Atlanta. Dr. Thirfield arranged for a partial scholarship which permitted Martha to enter the university preparatory school in 1893. To eke out a slender income, Martha worked out, the first year. But her scholastic ability was so evident that her teachers arranged, in succeeding years, for her to live in the dormitory, and do outside work only on Saturdays.

In the entire course of her education, Martha contracted only one debt. It was a loan of twenty dollars from the Freedmen's Aid Society—promptly repaid, as she proudly reported in a letter written years later.

Summertime, Martha taught in rural schools, her much-needed compensation being derived from individual fees paid by parents—a certain amount for each young pupil. She liked to tell, with glee, of one mother who at the end of the term assured her she had no money and could pay the teacher nothing. Nothing daunted, Martha borrowed a wagon, a mule and a stout rope, and drove directly into the woman's door-yard. For that time and neighborhood, this mother was fairly well-to-do; she raised pigs in considerable numbers and had a small farm besides. Martha asked for her money, only to be told again that there was none. "Very well, then," replied the young schoolmarm, "I'll just take a pig or two for pay." Suiting action to word, she caught two pigs, tied them securely at her feet in the wagon and drove briskly off. Behind her, the woman ran, panting, in a wild effort to catch up. "Bring back my pig," she pleaded, "and I'll give you all I owe." From somewhere a coin-filled stocking appeared. The sum due was counted into Martha's waiting hand, the squirming animals were released to their mistress. Chuckling, Martha drove away.

At some time during the eight years of her attendance at Clark, preparatory and college departments, Miss Drummer decided to become a missionary to her own people in Africa. Graduated from the university, she was qualified as a deaconess at the Methodist Women's Training School for Deaconesses in Boston. Then because she felt sure that that was not enough for the exacting task before her, she spent three more years in a nurse-training course. In these years of schooling, both in the South and in the North, Martha developed poise; learned to meet emer-

gencies; to get along with people; to face problems with wisdom and a smile.

In 1906, she was sent by the Woman's Foreign Missionary Society of the Methodist Episcopal Church to Quessua in Angola (Portuguese West Africa). Quessua, thirty-five thousand feet above sea-level, two hundred and fifty miles inland, is approached from the port city of Luanda, now a charming Portuguese town, high on hills overlooking a beautiful bay. Doubtless, some forty-six years ago, it was a far more primitive place.

From Luanda, in the seventeenth century and after, the great slave ships had departed, carrying *perchance* (one wonders if it *might* have been), Martha Drummer's own ancestors, or others like them, into servitude in America. When I stood, as Martha must have done, in the ancient church on the seashore where the wretched Africans were blessed by the archbishop before being driven aboard the ships, I seemed to see the terrible picture of the slave trade unfolding.

What means of transportation took one from the coast to Quessua in 1906, I do not know; I am sure the journey was slow and very fatiguing. Today, a motorcar, traveling on railway tracks, starts very early in the morning and reaches Malange, six miles from Quessua, only at nightfall. For hours the rails pass through jungle from which the gentler wild beasts stroll casually across the line or dash madly, pursued by hereditary feral enemies. The trip is timed now so as to escape the daily onslaught of the deadly tsetse fly; I doubt if anyone knew how to do such timing in Martha's day, or realized what a frightful menace to Africa this insect was to become.

Miss Drummer arrived "in the beautiful Quionga valley to find there but one missionary of the Woman's Society, Miss Susan Collins, in charge of a school for girls housed in a poor tumbled-down building." Today Quessua "is the chief Methodist training center in Angola," with a self-supporting church, a very large church building (successor to the outgrown one which seated 1,200) under construction and paid for almost in full by its members. There is a hospital, with dispensary, that gives 35,000 treatments a year; an institute giving agri-

cultural, industrial, and teacher-training courses; a girls' boarding school, a missionary home and a new co-educational primary school. The Reverend A. H. Klebsattel, veteran missionary, reported last year: "Quessua with its hundredfold activities is enough to make one dizzy. . . . The new nurses' home and the nurses' home for African helpers, a new girls' scientific training center (domestic science), an addition to the hospital, all these spell wonderful progress." The Foreign Division and the Woman's Division work in close harmony, through a sizable staff of missionaries and nationals.

Yes, that is how it is today. But Martha Drummer came to a vastly different situation. Living conditions were very poor indeed; plant almost nil; the field just beginning to be developed. She and Miss Collins suffered physical hardship and privation but neither complained to the authorities at home. Only when outsiders visited the mission was the great need for even simple comforts made known to the Woman's Society. Eventually these needs were met.

The two Negro women worked well together. Miss Collins mothered many girls in the school and sent them forth to establish better homes back in their villages. Miss Drummer toured the kraals in the brief dry season, and in the rainy months, when district travel became impossible, she carried a heavy load of work in Quessua itself, helping to run an orphanage of forty girls, nursing, preaching, and giving health instruction. On tour, Martha's party consisted of herself and Dorcas, the Bible woman, with two Christian Africans who acted as jinrikisha carriers. Sometimes, Jeremiah, "the stubborn donkey without rubbers," went along, a fastidious creature who refused to cross any wet place.

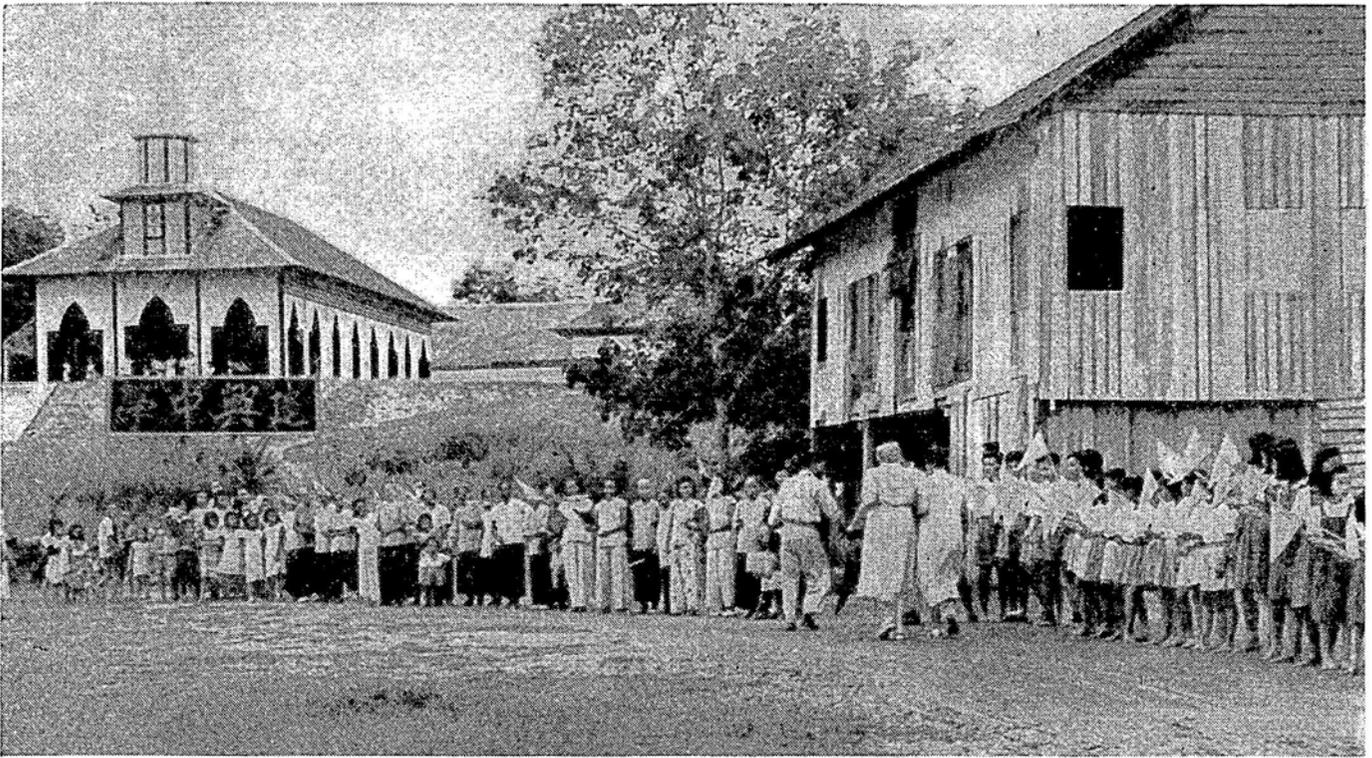
Nighttimes, one heard the screams and roars of hyenas and lions. I saw a hyena in broad African daylight, slinking across an open field, saw it from the safe shelter of a closed motorcar, and yet was terrified. But Martha lived, night after night, surrounded by wild beastdom; knew also what it meant to battle poisonous snakes and to fight insect pests. Yet she valiantly carried on; so, indeed, our missionaries all over the continent do, down to this very day. Martha's fame spread; her ar-

rival in a village was heralded by the beating drums, ordered by the chief, so that all his people might gather to hear her preach. Her nursing skill was in constant demand. One of her earliest tasks, on which much of her later reputation was built, was nursing back to health thirty-seven of the thirty-eight seriously ill fever patients who were placed in her care almost as soon as she set foot in the station. When the young wife of the Portuguese district officer fell ill, he brought her, as a matter of course, to Miss Drummer.

Meanwhile, busy as she was in Africa, Martha did not fail to write home about Africa's people, their needs, their spiritual victories. "Say Africa when you pray," she begged, "and then maybe you will think to pray for it oftener." "Everything human is human," she assured her correspondents, even as she described men's ignorance, sin and degradation. "I have had the joy of seeing the light of redeemed souls on many faces and have had many opportunities to minister to the oppressed and sin-sick. I am greatly encouraged with the outlook of village work at present. The thirst for education is sweeping over the province since the war (the first World War) and there seem to be questions on every lip. The people think books might answer. I have about 400 Scripture portions to distribute this season and wish I had more, as it is a means of seed-sowing which brings fruit. We have a prosperous native station begun by a man who, after receiving one of the Gospels, read it and then walked forty miles to inquire the way of salvation. We are so proud of him and feel he is a gift of God."

For twenty crowded years, broken by furloughs in 1913 and in 1919, Martha Drummer pursued her efficient way in and around Quessua. In 1926, health impaired, she retired, to spend her later years in Atlanta. From her sickbed, she used to write me quaint, fun-filled notes, sent in acknowledgment of the retirement allowance checks which it was my privilege to pay her from the Woman's Foreign Missionary Society. Irrepressible, her spirit was not damped, even by prolonged illness.

In 1937, she died, but still her message speaks: "Say Africa when you pray."



Helen Loomis

● *Chinese church and school at Sarawak, Borneo. Miss Robinson, author of this article, is being welcomed (back to camera).*

## *Challenge in Sumatra and Borneo*

*by Louise Robinson\**

THE FIRST METHODIST MISSIONARIES TO China landed in Foochow in 1847. More than half a century later, Chinese Christians from Foochow landed in Sarawak in northwest Borneo, and soon established a church in that country.

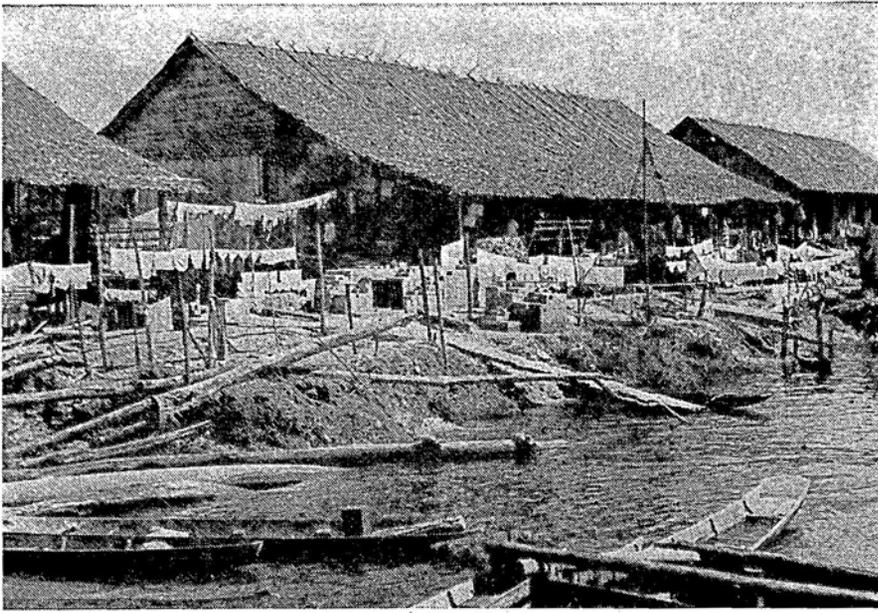
In 1900 Wong Nai Sing, a local preacher of Foochow, went to Sibu in Sarawak to look for a piece of land suitable for a Foochow settlement. He was successful. He then went to Kuching, the capital, where he signed a contract with the Sarawak government, giving permission to one thousand people from Foochow to cultivate the land. Upon his return to China,

\* Miss Robinson is executive secretary in the Woman's Division of Christian Service for China, Malaysia, and Burma.

Wong Nai Sing talked to the people of Foochow and nearby towns and, because he was greatly trusted, seventy-two people left their homes, arriving at Sibu in February, 1901. Among these early settlers was Andrew Chen, now at Trinity College in Singapore. During the year many more groups left for the new settlement. One group stopped at Singapore and persuaded Bishop Warne of the Methodist church to accompany them. It was he who held the first church service for the new settlers. Among the people were members of the annual conference, local preachers, scholars, craftsmen, doctors, traders and farmers. Sibu, the second city of Sarawak, became headquarters for the Methodist Church.

Pastor Wong's settlers, however, were not the first Chinese to go to Borneo. For several hundred years Chinese have been coming to this country, until now they number 147,000. Numerically, they are the second most important group of people in Sarawak, and economically they take first place. The trading community is almost entirely composed of Chinese who live in the city of Sibu, a natural river anchorage. To a large extent they own the rubber plantations. Rubber is the largest tree crop in the country. The Chinese people manage the saw mills, the match factories, the pottery and brick industries. They own the launches that ply the Rejang River. They own the shops.

Therefore the Foochow people set-



● *A village along the Rejang River in Borneo.*

ting in Sarawak in the early part of the twentieth century found many of their own kind and soon felt at home. By 1940 the Methodists had built forty churches up and down the Rejang River and in Sibü. Some churches can be seen from the river and others are back in clearings made in rubber plantations. The Chinese opened schools in the communities in which they lived—until in 1949 it was reported that the schools numbered sixty-two, with an enrollment of 7,315.

However, during World War II, the people of Sarawak suffered greatly at the hands of the enemy. Social services and communications were disrupted, education for a while was almost nonexistent, and sickness and malnutrition were widespread. Since the war the church has suffered from a lack of trained pastors because recruits cannot now, as heretofore, come from the mainland of China. Some schools in the difficult times after the war passed from the control of the church. The standard of education in Sarawak is lower than it was before the war. Illiteracy among adults is widespread enough to constitute a problem for the church. The church is also suffering from proselyting by small sects of a very emotional kind.

Nevertheless, there are courageous men and women in Sarawak who are working hard to strengthen the church. Among them are several elderly men who came with the first groups

—men educated at the Anglo-Chinese College in Foochow when Bishop Gowdy was president. The lay leader of the Methodist church in Sarawak is Ling Kai Cheng, who though not a wealthy man, has sufficient means to enable him to give the greater part of his time to the building up of the church. Whenever he buys new property he gives a percentage of it to the church.

Three fine Crusade scholars, Louise Hwang, Carol Hwang, and Ivy Chow, all graduates of Hwa Nan College, are recent additions to the leadership of the church. The first missionary to be appointed to Sibü was J. M. Hoover who arrived in 1902. Since that time several missionary families have served the church in Sarawak.

In 1939 the Methodist Church opened up work among the Sea Dyaks who constitute the largest and most homogeneous of the indigenous people of Sarawak. They number 190,326. Not many decades ago they were the famed head-hunters and wild men of Borneo. They live along the Rejang River up as far as Nanga Pila. They now have little to do with the sea but are a great canoe people. They are also fine jungle travelers. They speak a common language which shows strong Malay influence. They are of a more slender build than the other indigenous people of Borneo, yet they are muscular and firmly made, with high cheek bones. The young people are

beautiful but they age quickly under the pressure of arduous work. They are able and attractive, easily winning the love of those who come to know them.

Mr. and Mrs. Burr Baughman are missionaries in Kapit where there is a school for Sea Dyak girls and boys and also a church. Mr. and Mrs. Tom Harris are also in Kapit, but they are planning to move further up the river for agricultural work. Mr. and Mrs. Mamora from the Batak church in Sumatra, trained in jungle work, also minister to the Dyak people. The Methodist Youth Fellowship group in Malaya has sent its first missionary, a young Chinese man, to work in the school at Kapit.

In spite of war, loss of leadership, and all the many difficulties during the years between 1942 and 1946, the Methodist church in Sarawak celebrated its Jubilee in 1951. It reported fifty churches and twelve preaching places with a membership of 12,864; eight missionaries; an excellent high school in Sibü, and sixty affiliated schools. The Jubilee meetings were held in the Masland Memorial Church in Sibü. There were representatives from the neighboring countries of Malaya and Sumatra.

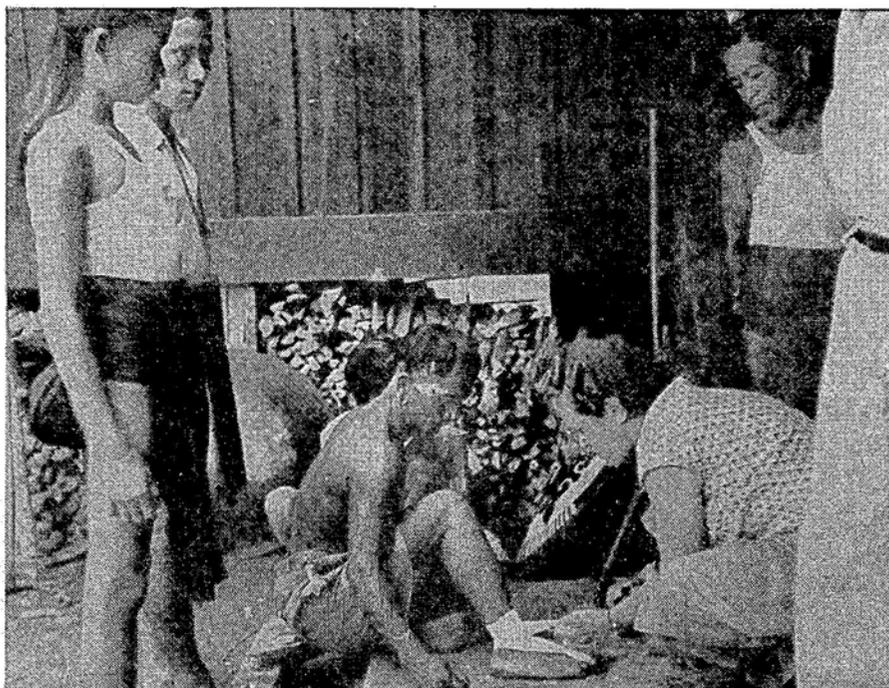
The church in Sarawak is not asking for much in the way of financial assistance, but it is pleading for missionaries, especially missionaries from China, to come and help train Bible women and pastors.

Only a few hours from Borneo by air is the large island of Sumatra—fifth in size of the islands of the world—Borneo being the third largest. The first Methodist missionary to Sumatra was appointed in 1912. Somewhat earlier, Malay preaching service had been temporarily maintained, and in 1910 an English School had been opened in Medan—that is, a school in which English is used as the medium of instruction. Work among the Batak people was not begun until 1921. In 1929 the missionary staff consisted of ten families and two appointees of the Woman's Division. In Palembang in the southern part of the island there is one Protestant family in a city of 400,000.

During and after World War II the people of Sumatra suffered greatly, especially the Chinese. Many Chinese people left the country and among

them were some Methodist church leaders. During the war, and until 1950, however, increasing peace and order have prevailed. Holland acknowledged the independence of the Republic of Indonesia in December, 1949. The Constitution of the Republic recognizes the freedom of religion. This was done in spite of the opposition of the Muslim party. Since 1950, four new churches have been erected—paid for almost entirely by funds raised locally.

As in Sarawak, the Methodist Church in Sumatra works largely among Chinese people. However, it also carries responsibility for the Batak people on the east coast of Sumatra, while the National Protestant Batak Church cares for the larger area throughout central and west Sumatra. In Medan and in Palembang—at opposite ends of the island—high schools are conducted in the English language. The church also maintains a number of schools conducted in the Indonesian language, located in villages. The schools are rather poorly housed, and are lacking in equipment.



Helen Loomis

● Miss Emma Palm, missionary nurse, renders first aid to a Sea Dyak man.

The church reports 3,539 full members, and 519 preparatory members. The total school enrollment is 7,500. More missionaries are needed to train

pastors and Bible Women and to train teachers for work in schools.

Sumatra is young in the sense that it is only in the last seventy-five years that it has begun to play a part in the affairs of the modern world. It is situated on the Straits of Malacca at the crossroads between two continents. It is rich in resources—coal deposits, oil, huge time works, and bauxite—to mention only a few of the resources which make Sumatra the strongest pillar which Indonesia possesses. Agricultural products also are important—palm oil, rubber, tobacco, tea, coffee, pepper.

As Sumatra grows in importance economically and politically, the church has an opportunity to help the people grow spiritually in their new world.

Sarawak and Sumatra are but two units of the general region now known as Southeast Asia—sometimes called the forgotten zone of the continent. It consists of Burma, French Indo-China, Thailand or Siam, Malaya, Indonesia and the Philippines. The Methodist Church works not only in Sarawak and in Sumatra but also in Burma, in Malaya, and in the Philippines. The entire area is growing more and more important to the world, not only politically and economically, but also spiritually. There is a great challenge, as well as immediate urgency, in Borneo and Sumatra.



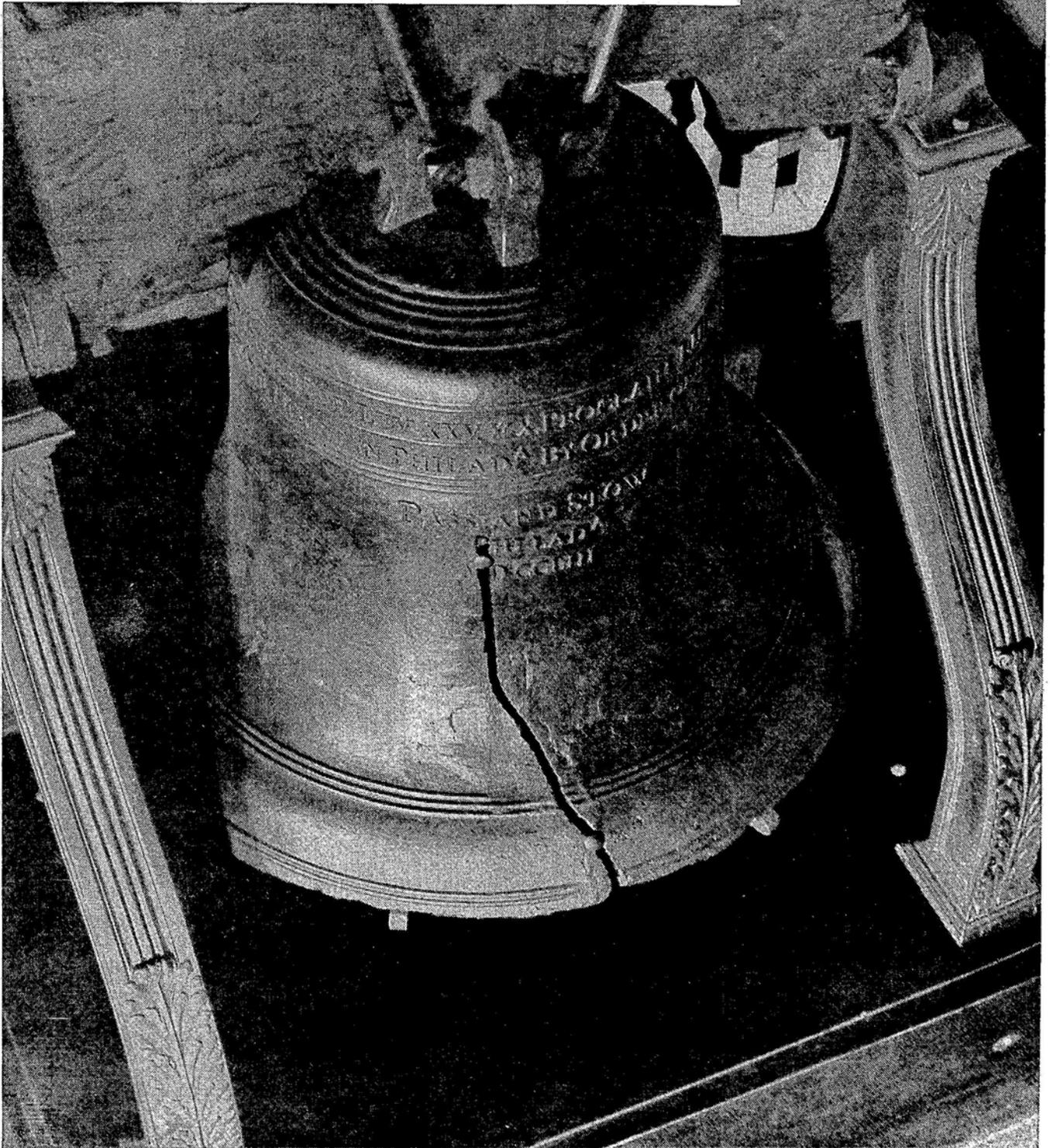
Helen Loomis

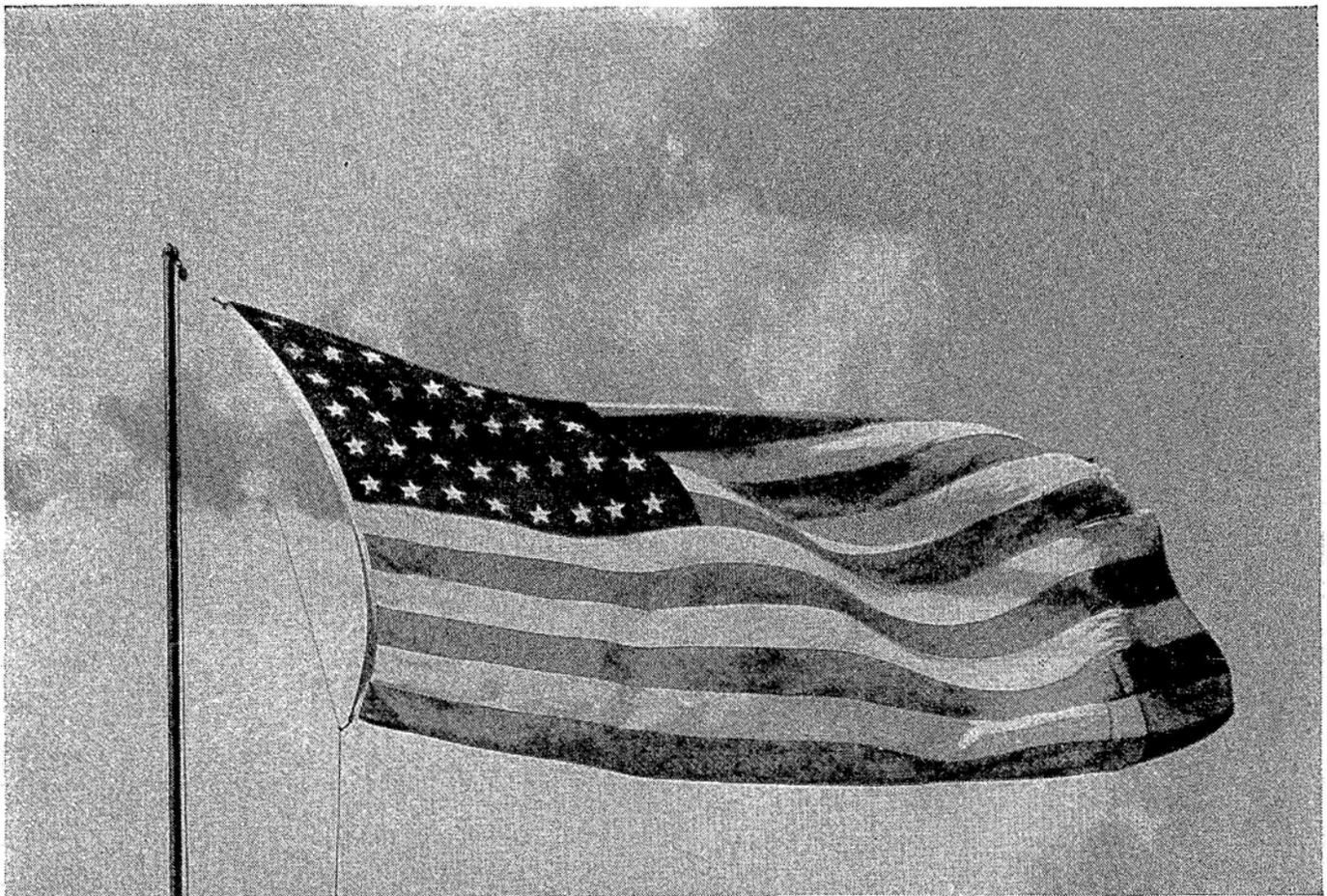
● Miss Louise Hwang (right), formerly a Crusade scholar who attended Scarritt College, is now in charge of evangelistic work in Sibiu; the next person is the president of the Woman's Society of Christian Service. The third person is Elder Lim, one of the first Methodist leaders in Sibiu.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

—from the *Declaration of Independence* adopted by the Continental Congress in Philadelphia, July 4, 1776.

Phillip Gendreau, N. Y.





## ***Lincoln's Gettysburg Address***

*November 19, 1863*

Fourscore and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation or any nation so conceived and so dedicated can long endure. We are met on a great battlefield of that war. We have come to dedicate a portion of that field, as a final resting-place of those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.

Phillip Gendreau, N. Y.

# The Van Dykes

## Bring the World to Their Door\*

by Clarence Woodbury

\* Reprinted by permission of the editors from the March, 1952, issue of *THE AMERICAN MAGAZINE*. (Adapted.) Photographers Bob Natkin and D. B. Sudnik.

This Kalamazoo, Michigan, family believes in international brotherhood. In their own home they operate a miniature U.N. They've adopted 3 children of foreign extraction, and to hundreds of young people from Europe, Asia, and Africa they offer year-round American hospitality and friendship.

IF YOU EVER DESPAIR OF THE HUMAN race or feel there is nothing that the individual family can do to promote international brotherhood in this selfish world, you should make a trip to Kalamazoo, Mich., and meet the Van Dyke family.

Mr. Van Dyke is a hard-working construction superintendent who is often begrimed by physical toil when he comes home at night. Mrs. Van Dyke is an attractive woman, but she can't afford to spend a lot on smart clothes or beauty parlors. She and her husband have four children, three of them adopted, to feed and clothe and educate. They live in an unpretentious neighborhood, in a small house which needs a coat of paint.

But the Van Dykes, whom *The American Magazine* presents as this month's Family of the Month, are making an important and inspiring contribution to international peace and friendship. For more than five years now, in their own home, they have been operating a kind of miniature United Nations through which they have demonstrated the American way of life and disseminated American good will to hundreds of foreign young people from all over the world.



ALL OVER THE GLOBE the Van Dykes have friends. Left to right: Lorraine, 8; Mom Van Dyke; Suzanne, 5; Roger, 14; Pop Van Dyke; John W., 12.

The Van Dykes do this in an amazingly simple way. They have always been internationally-minded (their three adopted children are of three different racial strains) and they have opened their hearts and their family circle to all the foreign students who attend Kalamazoo's three colleges. They don't try to entertain the students in formal style or make high-brow conversation with them. They can't afford to serve them fancy meals. But any kid from Burma or Palestine or Thailand, or anywhere else on earth, who knocks at the Van Dykes' door is always welcome to walk right in and become in effect a member of the family.

If the foreign boy (or girl) is hungry, he can help himself to anything the Van Dykes have to eat, or go into the kitchen and prepare food to his own taste. If he needs a place to sleep,

he can use the Van Dykes' davenport. If he needs transportation, Mr. Van Dyke will drive him where he wants to go. If a student's clothes require mending or washing or ironing, Mrs. Van Dyke helps him out. If he needs advice, medical care, a small loan, or merely human sympathy to help him over a bad attack of homesickness, this warmhearted family sees that he gets it. In other words, Mr. and Mrs. Van Dyke serve the foreign students as an American "Pop" and "Mom," and the Van Dyke children regard them as their own brothers and sisters.

The results of the Van Dykes' hospitality to all nations have been spectacular and far-reaching. Deeply appreciative of their unselfish goodness, students from 22 foreign countries and American possessions overseas have flocked to their home. This year,



**POP AND MOM WELCOME** foreign students to their house for Sunday afternoon doughnuts. In the group with Lorraine are girls from Sweden, Trinidad, Japan, Norway, and China; boys from Burma and Finland.



**RETURNING THE VAN DYKES' HOSPITALITY**, students give family dinner at Western Michigan College. Left to right: Lasse Aaltonen of Finland, Lorraine, John, Lothar Schact of Germany, Roger, Rudolph Schmudt of Austria, Suzanne, John Bilson of Liberia, Mom and Pop.

every one of the 70 foreign youths and girls who are studying in Kalamazoo will be guests in the Van Dyke home at least once, and most of them many times. Hundreds of others who have completed their schooling have carried affectionate memories of the family back to their own lands. Through the most elementary kind of generosity of spirit, coupled with world-mindedness, the Van Dykes have made friends all over the globe not only for themselves, but also for the United States.

When I visited the Van Dykes recently they told me that when they first started inviting foreign students to their home they had no idea what would grow out of it. In the beginning, it was just one of those things which they did naturally, and it snowballed of its own volition. But they are delighted that it did. Welcoming the world to their fireside has proved a joyous and exciting venture for every member of the family, they told me, and they feel it has enriched them mentally and spiritually and has been worth far more than the substantial material sacrifices it has entailed.

I felt this spirit of fun and excitement one Sunday when I attended one of the Van Dykes' international gatherings. They brought eight foreign students home with them from church—there were 15 of us at the table—and scads of others kept coming and going all afternoon and evening as Pop Van Dyke shuttled them back and forth from their dormitories in

the family's beat-up but faithful car.

It all started in the late autumn of 1946, when Mrs. Van Dyke heard a Puerto Rican student speak at a meeting of her missionary society. She and her husband had always been free of racial and religious prejudices. Being devout Methodists, they believed in "the brotherhood of man under the fatherhood of God." But prior to that time they had never been really active in promoting international amity. Since they had been able to have only one child of their own, they had adopted others, but it was by no design of theirs that the infants they procured one at a time over the years from the Kalamazoo juvenile court were of different racial stocks. They simply took those who were available. In their opinion, one baby was just as nice as another.

Then, at that missionary society meeting, Mrs. Van Dyke heard the Puerto Rican student speak. She was a pretty, dark-eyed girl who was attending Western Michigan College, where Mrs. Van Dyke had once been a student herself. "Sometimes it is hard," the girl said wistfully, "to be so far away from home."

Her words touched Mrs. Van Dyke deeply. She remembered how lonely she had sometimes felt, herself, when she first went to college. How much lonelier it must be for foreign students, she thought, who were thousands of miles away from home. After the meeting she invited the girl to Sunday din-

ner, and told her to bring along any of her campus friends who would like to come.

Five Puerto Rican girls showed up, and the Van Dykes liked them so much that they invited them to come again on Christmas Eve and stay overnight. When the girls entered the living room and saw the Christmas tree, it made them so homesick they all cried. They quickly recovered their cheerfulness, however, and had a wonderful time helping the excited Van Dyke children trim the tree and hang up their stockings for Santa Claus.

That was the start of the Van Dykes' little U.N. If those Puerto Rican girls were so appreciative of a bit of ordinary American hospitality, they thought, perhaps other girls and boys from distant lands would appreciate some, too. As a result, they started inviting foreign students to their home. Word of their friendliness to aliens soon spread over Western's big campus and found its way to the city's two smaller colleges—Kalamazoo College, which is a Baptist co-educational institution; and Nazareth College, a Catholic school for girls. Almost before they realized it, the Van Dykes were entertaining groups of lonely youngsters every Sunday, and individual foreign students were dropping in on them every day of the week.

Extending wide-open hospitality to the young people was not easy for them from a financial point of view. Ever since their marriage the Van

Dykes had been trying to save enough money to buy or build a home of their own. They had been unable to do so because they had so many little mouths to feed and because Mrs. Van Dyke had had to undergo 8 expensive surgical operations in a period of 10 years. Now they realized that providing even the simplest kind of entertainment for a lot of foreign students might necessitate deferring their dream still further, but they decided to do so anyway. In their opinion, there were a lot of things in this life, including hospitality, which were more important than worldly possessions.

In welcoming youngsters of all nations into their family, the Van Dykes were also influenced by other considerations. For one thing, they felt it would be highly educational for their own children to grow up with "brothers and sisters" from foreign nations. They would not develop race hatreds or prejudices.

For another thing, the Van Dykes were patriotic. Foreign students in this country, they realized, were a very superior group of youth—the cream of the crop in their own countries. Many of them would eventually hold positions of importance or influence in their native lands. If kindly treated while here and taught the American way through contact with an American family, they would remember it. They would become agents of good will for the American people.

It worked out that way right from the beginning. In the warm and informal atmosphere of the Van Dyke home, many bright students who formerly entertained chilly or indifferent feelings about America have acquired an entirely new viewpoint.

That was one of the first things I discovered when I visited the Van Dykes to find out about their altruistic family enterprise. Mrs. Van Dyke, a radiant woman of 41 with friendly blue eyes back of glasses, met me on my arrival. She was terribly stage-frightened, she said, at the prospect of being written up in a big magazine, but, if so, she quickly got over it.

"You're going to have the liveliest time in Kalamazoo you ever had in your life," she told me, with a contagious laugh, "but you're going to love it. Just wait and see!" I liked her at once, as everybody does, and under-

stood right away how students find it easy to call her Mom.

Mrs. Van Dyke drove me first of all to a construction project of the Miller-Davis Co., where her husband was working, and introduced me to him. A handsome, dark-haired man of 43, rather quiet of manner, Mr. Van Dyke greeted me cordially but said he couldn't leave the job right then. He had to supervise the pouring of some concrete foundations. He suggested that we go along to the house and he'd join us later at suppertime. Mrs. Van Dyke then drove me directly to their home and I got my first glimpse of the little U.N. in action.

Inside and out, the Van Dykes' frame house is very much like at least a million other American homes. The front door opens on a neat but small living room, 13 by 14 feet in size, back of which is the dining room, 13 by 12. There is a small downstairs bedroom opening off the living room, and the kitchen adjoins the dining room. Upstairs, there are three bedrooms, and a bathroom containing an old-fashioned tub which doesn't disdain to show its legs.

It was a weekly afternoon when Mrs. Van Dyke first led me into the house and everything was quiet as a tomb compared to some days I was to spend there. Yet the place was not entirely devoid of human life. A fine-looking jet-black student from Liberia, John Bilson, was hammering the piano. A blond Finnish student, Lasse Aaltonen, who was currently living with the family, was lounging on the davenport studying, and the four Van Dyke children were scattered over the premises engaged in various activities.

Roger Charles Van Dyke, 14, who is an athletic 6-footer of German parentage, was taking a flashlight apart on the dining room table. The Van Dykes' own son, John William, 12, a stocky, bright-faced lad of Dutch and English ancestry, was listening to a radio program. Lorraine Estelle, 8, an extremely pretty child of French-Canadian stock, was playing with a bald-headed doll; and Suzanne Marie, 5, a roguish, black-eyed little girl whose ancestors came from Italy, was lying on the floor with a picture book.

After introducing me to this international circle, Mrs. Van Dyke put on an apron and bustled into the kitchen

to prepare supper. I was thus left to my own devices, but nobody ever has any trouble getting acquainted in the Van Dyke household. Lorraine promptly climbed into my lap, Suzanne made a big joke out of threatening to untie my shoelaces, and the two foreign students asked me about my trip from New York to Kalamazoo.

Lasse, the boy from Finland, told me he had not liked the United States at first. When he arrived in New York last fall after working his way across the Atlantic on a freighter, he had gotten lost in the dreary reaches of a place in New York called Queens and had thought all of America was like that—a vast wilderness of apartment houses. He seriously considered giving up the scholarship he had won to Western Michigan College and returning to Finland at once.

Since coming to Kalamazoo, however, and getting acquainted with the Van Dykes, Lasse has revamped his views. Staying with the family had taught him more about the United States, he said, than he had learned in college. He realized now that most Americans, even people who lived in Queens, were nice, friendly folk like the Finns.

The other student, John Bilson, told me that the Van Dykes had also been of great help to him in getting adjusted to America. Reared in Liberia, where the great majority of people had dark skins like his own, he had never in his life encountered anything resembling racial discrimination. After coming to Kalamazoo, he went into a white barbershop and the barber told him he could cut his hair only if he made an appointment in advance.

John was deeply hurt, because he knew the white students didn't have to make appointments to get their hair cut. With tears in his eyes he told the Van Dykes what had happened. They gently explained that not all Americans felt as that barber did; they found a man who would cut his hair, and Mrs. Van Dyke put her arm around John and told him she liked him just as much as any of her other students. As a result, his hurt has healed, he is doing fine work at college, and won't carry bitter ideas back to Liberia with him.

Lasse and John are only two of many students, I learned, whom the Van

Dykes have helped to overcome bewilderment or heartache in their strange environment. As I talked with the family over supper that night, and during ensuing days got better acquainted with them and many of the youngsters who frequent their home, I found they have changed the viewpoints of literally scores of foreign students simply by serving as kindly and sympathetic interpreters of the American way of life.

One of these was Emma, a sensitive girl from Haiti who was studying to be a teacher. She felt that Americans disliked her, and naturally she disliked them, in turn. That was because she had never really gotten acquainted with any Americans. On the night when she first visited the Van Dykes, upon the insistence of a girl-friend, she hugged the children delightedly, because they reminded her of her small sisters and brothers at home, but was shy and reserved.

To put her at ease, Mrs. Van Dyke took her down in the basement and showed her how the electric washing machine worked. Emma was fascinated. She had seen washing machines before but had never operated one. Mrs. Van Dyke gave her some laundry to experiment on and she washed all evening, just for the fun of it.

Mrs. Van Dyke told Emma she might come back and use the washer to launder her own things any time she wished to. The girl returned a few nights later with a small suitcase full of clothes. During that and ensuing visits she became a fast friend of the family, and for two years never a week passed that she didn't visit her "American parents and brothers and sisters" at least once. They all felt sad when she graduated and went back home.

Emma is a schoolteacher in Haiti now but she writes to the Van Dykes frequently. She says she is teaching her pupils what lovely people Americans are. Had it not been for the kindness one American family showed her she might be teaching them other ideas.

Another student whom the Van Dykes transformed from an anti- to a pro-American was Masúd, a boy from Iran. His English was imperfect when he first arrived in Kalamazoo and he disliked the United States heartily. That was mostly because he could not understand the good-natured kidding



**SONGFEST:** Latin-Americans join Mom around the piano: Cruz Mattei of Puerto Rico, Guillermo Hernandez of Honduras, Frederico Garcia of Bolivia, Alicia Gonzalez of Nicaragua.

and chaffing to which he was sometimes subjected in his dormitory. Far from finding it funny, he felt the other students were treating him with contempt.

In her motherly way, Mrs. Van Dyke soothed Masúd's ruffled feelings. She and Mr. Van Dyke explained American kidding to him. In their home, he saw how various members of the family joshed one another.

As time passed, Masúd gradually came to comprehend American humor and got along much better at his dorm. He is now quite fond of this country and has become a kidder himself.

On several occasions during the last five years, the Van Dykes have extended very material aid to foreign students in distress. When a Mohammedan girl from Trinidad found herself in financial straits due to curtailment of her allowance from home, they helped her obtain a part-time job by which she is now supporting herself nicely. They once kept in their home for three weeks a Puerto Rican girl who had been hurt in an auto accident.

They have given free board and shelter to dozens of other students who were temporarily broke or homeless. In addition, I learned, the amazing Van Dykes have lodged four different families of Displaced Persons in their small home. One Latvian family stayed with them seven months.

But it is through small acts of kindness and consideration, I found, acts such as any family could perform without inconvenience, that the Van Dykes are probably accomplishing most in

their unselfish one-family effort to promote Americanism and world peace.

For example, Mr. Van Dyke, who has been a Scout Master for years, frequently takes one or more foreign students to a meeting of his Cub Scout pack. He encourages the Cubs to talk with the students and ask them questions about their own countries. In that way, he feels, both the students and the small fry learn something.

In a similar spirit, Mrs. Van Dyke escorts newly arrived foreign girls to a super-market—where they are invariably thrilled by the great quantities of fine foods on display—and on nice Sundays the family frequently drives students to high-class residential neighborhoods where they can see beautiful gardens and fine views. The students are usually armed with cameras on these outings and take snapshots to send home. The Van Dykes help them find the kind of photographic subjects they want and, in every way, always try to comply with their guests' desires and tastes.

The longer I stayed with the Van Dykes the more deeply impressed I was by their goodness and preoccupation with befriending others, but it was not until I attended two parties they gave for students—one on a Friday night and the other on Sunday—that I fully appreciated the international scope of their selfless endeavors. Both were attended by boys and girls of more than a dozen nationalities and represented many of the aspects of trips around the world.

On Friday night the students started arriving at 7 o'clock, and 35 in all came. It was easy to see they were all at home. The boys who felt like it took off their coats, many of the girls sat on the floor, and other students gathered around the piano. Mr. and Mrs. Van Dyke were addressed as "Pop" and "Mom" by everybody. Roger and John Van Dyke were hailed by their first names, and little Lorraine and Suzanne were passed around from lap to lap like plates of confection. Soon everybody was talking and laughing at once.

I had a fine time, myself, moving from group to group listening to students express their opinions of America. A boy from the Netherlands told me that what impressed him most when he first arrived were the shoe-



**FUN IN THE SNOW:** Mom and the kids outside their house in Kalamazoo, Michigan. Left to right: John, Suzanne, Mom, Lorraine.



**THEY LOVE TO COOK** native dishes: John Bilson of Liberia, Monique Jako of France, Hanna Bremer of Germany, Horace Bowen of England, Jean Debroise of France, Gladys Tokushige of Hawaii.

shine parlors where ordinary customers sat on "thrones" like kings and had their shoes polished. A student from Burma couldn't get over the fact that there were so many trees and farmhouses in the United States. From movies he had seen, he had gotten the impression that all Americans lived in penthouses and spent most of their time in night clubs. A youth from the Gold Coast of Africa laughed about how bewildered he had been when he first experienced snow. He simply didn't know how to walk in it.

As the party wore on, the Van Dyke children passed around refreshments—coffee, soft drinks, and fruit cake, which Mrs. Van Dyke serves often. (Some foreign students don't like pie, she has found, because they are not accustomed to it, but cake is a universally popular dessert.)

After the refreshments, a pretty blue-eyed girl from Norway played the piano and everybody sang *Silent Night*. That is one song, the Van Dykes say, which people from all over the world seem to know and love to sing.

As the party broke up in a flurry of affectionate good-nights, the boy from the Gold Coast touched me on the arm. I noticed that his eyes were moist. "I just hope you'll write one thing," he said. "I hope you'll say in your article that if all the people in the world were like the Van Dykes we'd soon have peace."

I promised him I would write that.

How the Van Dykes are able to do all the many things they do for foreign students is a source of wonderment to everybody who knows them. But Mrs. Van Dyke, who, I neglected to report,

teaches music two mornings a week at a township school, in addition to all her other activities, told me it was easy. Having grown up in a large family, she loves to have a lot of people around, she said, and developed managerial ability at an early age. Entertaining extensively, she thinks, is just a matter of family organization.

She has her own family beautifully organized. Each child has assigned duties to perform. Suzanne is the duster. Lorraine is the bed-maker. John is the errand-runner and porch-washer. Roger is the short-order chef, and a good one. In addition, the Van Dykes usually have at least one foreign student living with them who operates the vacuum cleaner and scrubs the kitchen floor for his room and board.

Mrs. Van Dyke does all her entertaining on a \$35-a-week food budget which she rarely exceeds. This means she can't afford to give big parties more than half a dozen times a year, and she has to save up for them by economizing on food at other times. But all the Van Dykes always have enough to eat, and never a week passes that they don't have guests at their table.

I found that Mrs. Van Dyke accomplishes this miracle by avoiding expensive menus and sticking closely to simple yet tasty dishes. For example, she told me that the Sunday dinner for 15 which I attended cost less than \$8. The main dish consisted of 4 small chickens which she had bought at her super-market for \$1.29 each and cut up before cooking.

There were also heaping bowls of mashed potatoes, lots of gravy, string

beans, bread and butter, and a salad which she had prepared from a pound of cranberries, two cups of chopped apples, an orange ground, two cups of sugar, and two boxes of gelatin. For dessert, we had a white homemade cake which she says she can toss off in no time by putting all ingredients in the mixer bowl and beating in one operation.

The Van Dykes are trying to save every cent they can right now—and for a very good reason.

After 17 years of marriage, they are finally making their dream of building their own home come true, and they need all the money they can lay hands on to make mortgage payments and buy furnishings. It is a ranch-type house which Mr. Van Dyke is building largely with his own hands in his spare time, with help from his two brothers and close friends. The plans were prepared by one of the Latvians they befriended.

The house overlooks miles of pleasant valley and will have a big yard for the children to play in.

But what the Van Dykes think will be most wonderful about their new home is a 32-foot recreation room which it will contain. There, in front of a large fireplace, they can entertain even more foreign students than they do now. And they are determined to do so. Whether they can afford to furnish the house handsomely or not, they intend to keep it wide open for every foreign student who knocks at the door. Come what may, they told me, they will never break up the little U.N., which has brought them so much satisfaction and joy.



Methodist Prints

● A woman from *The Philippines* talks to the group about the rural church.

# Meeting of Minds

by *Dorothy McConnell*

DURING APRIL OF THIS YEAR, JUST BEFORE the General Conference in San Francisco, a strategy of missions conference was held in Colorado Springs, Colorado. It was called by the Interdivision Committee of the Foreign Work of the Board of Missions. To this conference came missionaries, overseas bishops, administrative secretaries, and members of the "younger" churches.

I have attended missionary meetings

where I have heard more advanced thinking, but I do not think I have ever been to a meeting on missions where I had more of a feeling of advance.

The reason for this—the main reason, that is—was the participation of the nationals from abroad. Africans, South Americans, Koreans, delegates from Southeast Asia, spoke freely and often painfully frankly. Whether one

always agrees or not with the members of the younger churches, they do have a freshness of approach that makes for very good listening. They were not looking to the American church to guide their thinking. They were setting forth their problems as they saw them. Then, having set their problems forth, they suggested how these problems might be solved.

It is always a shock, when one first

meets with Methodists from the mission countries, to find how cautiously they regard us here in the United States.

"It does no good to speak out," said one woman, soon after I arrived. "We think many things, but if we say what we think, the Americans misunderstand."

Two days later, this woman was expressing herself with a freedom that showed no overwhelming concern for American understanding. I mentioned this to her, a little later in the day.

"Oh," she said, "I was the one who misunderstood. I discovered that I can speak out here." She looked thoughtfully at me. "I think America has changed. I think America has grown up."

One had a feeling that there had been growth on both sides.

The more persistent theme running through the conference—more persistent than the strategy of witnessing in a world threatened by totalitarian philosophies—was the theme of right relations between the American church, its missionaries, and the nationals of the church abroad. One had the feeling that in some sections of the mission world, the nationals were not given enough responsibility to enable them to come into their heritage as Christians.

Little things came out—incidents so small that they seem hardly worth mentioning. But the fact that they loomed so large in the minds of those who brought them out gave them importance.

One man from Africa said: "We are given things to do. But always, we are being checked to see if we have done them."

A whole vast problem of how to delegate authority to a newly-converted people and still keep up standards opens up as one of the major tasks in mission strategy.

Countries differed in the amount of responsibility shared by the national church members. I got the impression that in some countries—Brazil perhaps—the problem had been nearly solved. But delegates from these countries understood in an alarmingly quick way what the delegates who felt shut out from responsibility were saying.

As the talks went on, caution on the part of nationals and defensiveness on the part of the Americans seemed to drop away. The very African who was irked by the "checking" said to me:

"This is a great conference. I have seen the way the church should be—talking problems out together. Here we have done that."

He then told me an African story. It seems that a man killed an ele-

phant and tried to drag it home to his village. He could not budge it.

"Share the elephant with us," said the villagers, "and we will help you take it to the village."

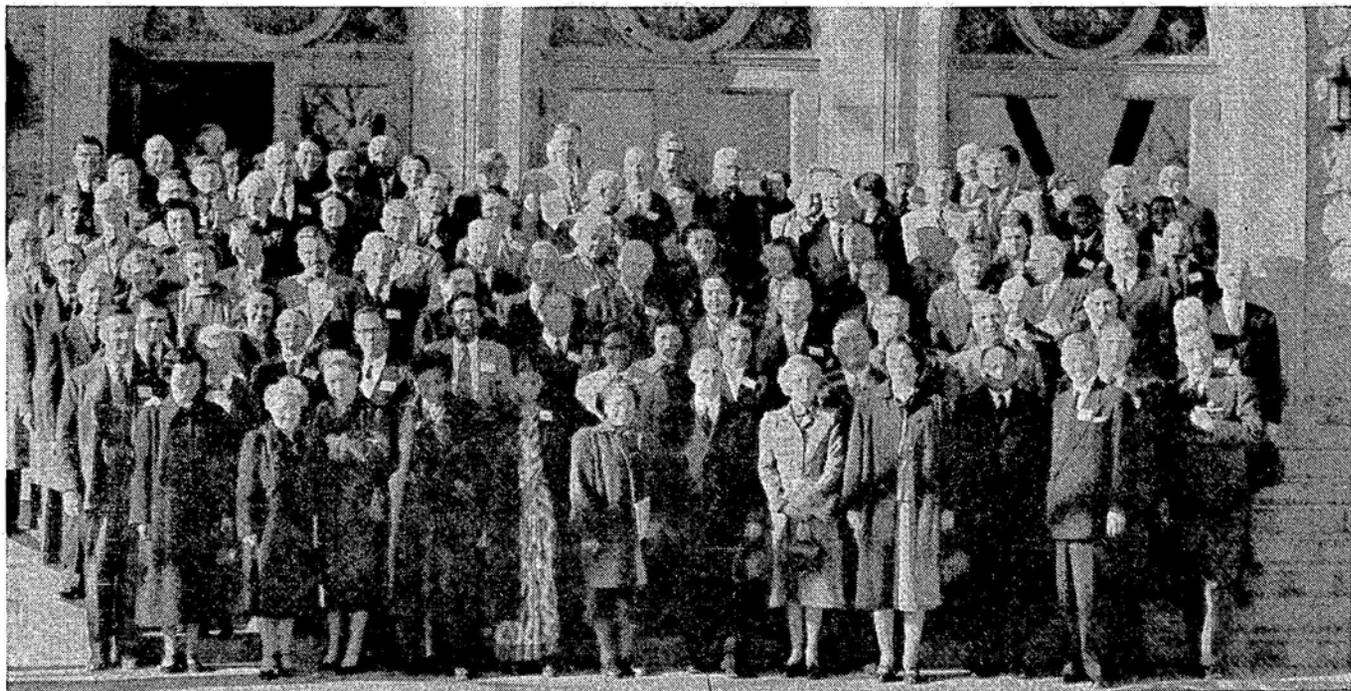
"This is my elephant," said the man. And he tugged and he hauled, and the night came—and nothing happened. Then he went to the villagers and said:

"I made a mistake. The elephant is not mine. It is too big to be one man's elephant. It is our elephant."

And the villagers brought the elephant home, crying, "See, this is our elephant!" "The church," he said, "is too big to be even one nation's church."

We talk a great deal today about the meeting of minds. That is what this conference was. Many of the minds had been sharpened by their experiences with the anti-Christian philosophies in much of the world. All had been influenced by the great upsurge for collective and individual freedom. There were compromises in the document which finally came out of the conference. But, in the long run, good that comes from most of these documents is the meeting of minds in the wording of them, and the understanding that leads to compromise.

I do not know how useful the document will be as a guide to new strategies. But I do know that the conference itself was strategy of a very high order.



● *Members of the Foreign Missions Strategy Conference.*

# WORLD OUTLOOK

## *This Month*

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JULY IS A SPECIAL TIME FOR REMINDING ourselves of the extraordinary freedom which we, as citizens of the United States, enjoy. Those daring young Continental Congressmen, in that eventful July of 1776, hand-picked every word that went into that bold, unprecedented Declaration of Independence. "Men . . . are endowed," they stated earnestly, "with certain unalienable Rights . . . Life, Liberty and the pursuit of Happiness."

Our July cover page will fit in well with whatever patriotic program your group may have in mind.

Miss Louise Robinson brings us a searching challenge from the "younger churches" of Borneo and Sumatra. The eyes of the world are turning with more and more attention to the countries of Southeast Asia. Trained Christian leaders in those countries will exert a deep influence upon the course which the governments take in the near future.

We hope you will bring this article to the attention of your young people who are considering decisions about their lifework.

It has been a long time since we have had a story about Madame Chiang Kai-shek. We welcome news of her. There are many readers of *WORLD OUTLOOK* who have been homesick for Chinese faces in the pages of the magazine. There are other persons who have been anxious about the fate and the faith of both the Generalissimo and Madame Chiang Kai-shek. Please see that the story of Madame Chiang reaches these persons.

"Pure Water for Ancoraimés" is a perfect story to be used in connection with the July program of the Woman's

Society of Christian Service. It is that rare thing, a missionary technical assistance article. Not that technical assistance is rare on the mission field—but just that the story very seldom gets told.

Were any of your church young people a part of the group that went to the Christian Citizenship Seminar for Methodist students? If so, you might like to display on your bulletin board the pictures and story of that Seminar, "Christian Students Investigate Government." If your church had no students in the group, you might like to display the story so that interest may be aroused for participation in another Seminar.

This year is Africa-study year. Many of our readers are already collecting African stories, and biographies of African missionaries. The biography of Martha Drummer will be most useful. She was one of the great missionaries of all time. Perhaps her request, "Say Africa when you pray," will become a slogan of your study class.

This July issue of *WORLD OUTLOOK* is a General Conference number. *WORLD OUTLOOK*'s staff photographer was in San Francisco, looking for pictures that would show the world vision of the Church. Never in Methodist history have so many of the Methodists of other lands taken part in the discussion of what affects the Church as a whole. In the picture section on the General Conference, we bring you the faces of these delegates from overseas. Perhaps you will have a special General Conference report in your group. Use the pictures for illustrations in that meeting. If one of your own members attended the Conference, perhaps he

will want to bring you mention of a personal recollection of the men and women on these pages.

General Conferences of the Church are points in history—milestones. The July copy of *WORLD OUTLOOK* can be filed away, to be brought out at some later time. You will be surprised at how often you will find occasions when you will want to refer to the meetings of the past. Pictures make such references that much more vivid.

It is election year. Some of the secretaries of Christian Social Relations are already making plans to bring the issues of the election before church members in the interest of Christian citizenship. What better background for the talk could you find than the capitol building of the United States—the cover picture? And as the plans progress for a Christian citizenship meeting, the Gettysburg Address and the excerpt from the Declaration of Independence may add just the guiding touch to set the pattern. All these you will find in *WORLD OUTLOOK*.

Do not overlook the entertaining story of the Louisville Methodists who visited Methodists in Cuba.

Just a final word about the summer. It is a good time to extend the subscription list of *WORLD OUTLOOK*. Great missionary gatherings are being held this summer. The results of the meetings will be published in the early fall. Here is a way to make your church more missionary-minded. Here is a way to keep your members up to date on the advanced missionary thinking. A subscription secured in July will make sure that no reports of these meetings will be missed.

# WORLD OUTLOOK BOOKS

*Books of unusual interest selected by WORLD OUTLOOK for commendation to its readers. Order any or all of them from the nearest branch of your Methodist Publishing House.*

**CONSIDER PAUL**, by Holmes Rolston. John Knox Press, Richmond, Va. 1951. 215 pages. \$3.00.

The author of *A Conservative Looks to Barth and Brunner*, editor of the educational publications of the Presbyterian Church in the United States, and Associate Editor of *Presbyterian Outlook*, looks to the letters of the Apostle Paul for revelation and inspiration. Dr. Rolston indicates that Paul can help contemporary Christians in the following areas: (1) the controversy within Protestantism between liberals and conservatives, (2) the problem of the relation between Christian and Jew, (3) the controversy between the Protestant and the Catholic meaning of Christianity, (4) the ecumenical movement in Protestantism today, (5) the conflict between literalistic and mechanical inspiration, (6) the synthesis of radical and conservative elements in Christianity.

All students of the Bible, especially laymen who have not hitherto been aware of the controversial issues which surround the Apostle Paul, will profit by the study of this volume. It is written in simple language and Dr. Rolston has the capacity for saying much in a few words.

**OUR GOD IS ABLE**, by John L. Ferguson. Men's Club, Belmont Methodist Church, Nashville, Tenn. 1951. 174 pages. \$2.50.

The late John L. Ferguson was pastor of the Belmont Methodist Church, Nashville, Tennessee, for eleven years before his death on March 31, 1950. This volume of selected sermons grew out of his ministry at Belmont, where his greatness as a preacher was generally recognized. Sermon topics in addition to that which gives the book its title include "Back to Bethel," "The Man Who Tried to Run Away," "Victims of Tomorrow," "Why I Am a Protestant," and "The Final Victory."

**PRINCIPALITIES AND POWERS**, by Gordon Rupp. Abingdon-Cokesbury Press, New York and Nashville. 143 pages. \$2.00.

Gordon Rupp is professor of church history at Richmond College, England, one of the theological seminaries of British Methodism. He is widely recognized as one of the finest of the younger scholars of our day in the theological field and has written several volumes of importance. He has spent a year in the United States as an exchange professor in the Candler School of Theology at Emory University, Atlanta.

The present book is based upon some addresses given on the program of the British Broadcasting Company. It carries as a sub-

title, "Christian Conflicts in History." It deals with certain subtle evils of the present day. It points out that among the qualities of the first Christians was their exultant confidence in the presence of evil, and declares that Christians of today need and have access to a similar assurance.

The chapter themes are: A Failure of Nerve; History and the Plan of Salvation; The Seed of Good and Evil; Christian and Secular Eschatology; An Optimism of Grace; and For Believers Fighting.

## SOME BOOKS FOR YOUNG PEOPLE ABOUT INDIANS

Reviewed by Te Ata, Chickasaw

**ESKIMO BOY**, by Pipaluk Freuchen. Lathrop, Lee & Shepard Co., Inc., N. Y., 1951, 96 pp., \$2.00.

Pipaluk Freuchen, the author, is a daughter of the famous explorer, Peter Freuchen. *Eskimo Boy* is a fascinating, moving, and beautifully written hero tale about a young Eskimo boy who suddenly, at a very young age, finds himself head of a family. He must keep alive five people, and this little book is an account of that terrific struggle. All ages will like this book and will remember it. The black and white drawings by Ingrid Vang Nyman add delight to the book.

**NAVAJO MEANS PEOPLE**, by Evon Z. Vogt and Clyde Kluckhohn. Photographs by Leonard McCombe. Harvard University Press, Cambridge, 1951, 159 pp., \$5.

The Navajo tribe of Indians have walked a long hard road, barely existing on their beautiful but arid lands. In recent years their condition has been brought to the attention of more fortunate Americans. This is a book of superb photographs showing conditions on and near the reservation. It is amazing that the Navajo would allow some of these pictures to be made, such as those in the Medicine lodge, and just as amazing that the authorities at Gallup would allow some of the others. For those who wish more knowledge concerning this great tribe of real Americans, this is a worth-while book with wonderful photographs showing birth and death customs, healing, school and medical problems. It has an excellent text by two of our leading authorities on these people, Clyde Kluckhohn and Evon Z. Vogt.

**THE STORY OF THE TOTEM POLE**, by Ruth Brindze. Illustrations by Yeffe Kimball. The Vanguard Press, N. Y., 64 pp., \$2.50.

This is a lovely gift book, for the illustrations are striking and dramatic, following the

primitive type of art. The text answers many questions about totem poles, such as how they are selected, carved and painted, and erected. It explains some of the designs commonly used and describes a potlach.

**NINE TALES OF RAVEN**, by Fran Martin. Pictures by Dorothy McEntee. Harper & Brothers, N. Y., 1951, 60 pp., \$2.

With renewed interest in folklore of all lands, we are having more of the folk tales from our original Americans made available to our young people. Fran Martin has retold some of these tales from the Northwest Coast Indians, the land of the totem poles and Raven. Back in the beginning of things, Raven lived and was always "setting things right" for the Indians. But he was sly and delightful, too, and many stories grew up about him. The children will like these stories and the colorful illustrations.

**THE SEA HUNTERS**, by Sonia Bleeker. Morrow Junior Books, Wm. Morrow & Co., N. Y., 1951, 159 pp., \$2.

Sonia Bleeker is writing a series of books on Indian tribes. She is an anthropologist and interested in giving facts, clearly and simply, in such a manner that the young people who read her books will get information and entertainment at the same time. She writes of games, salmon fishing, family life, and customs of the Northwest Coast Indians. This is a good book to add to the junior library.

**THE LEWIS & CLARK EXPEDITION**, by Richard L. Neuberger. Illustrations by Winold Reiss. Random House, N. Y., 1951, 180 pp.

The Lewis and Clark expedition has an indelible place in American history, and from time to time we have books on the subject. President Jefferson chose his secretary, Meriwether Lewis, to lead the expedition and Captain William Clark to share responsibilities. History was made when these men and thirty-three others set out from St. Louis to map the unknown country between that point and the western ocean. Everyone is familiar with the name Sacajawea, "the bird woman," who gave invaluable help on this trek of high adventure. Mr. Neuberger's book will appeal to young adventurers of today and teach them history at the same time.

**SAVAGE SON**, by Oren Arnold. The University of New Mexico Press, Albuquerque, 1951, 273 pp., \$4.50.

This is a biography of a remarkable American Indian, Dr. Carlos Montezuma, written by Oren Arnold, a well-known writer and newspaperman, with understanding and beauty. Born in the Apache country, captured at the age of six by raiding Pimas and sold to a kindly "white father," Dr. Montezuma's life was one adventure after another. His accomplishments were varied and many, and at the age of 31 he was one of Chicago's leading doctors. Then one day he said, "I am willing to sacrifice everything for my race," and when you read the book, you will know that he spoke the truth. Once you start the reading you will not wish to lay it aside until finished.

WORLD OUTLOOK

# The Moving Finger

## Writes . . .

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



### *Southern Illinois Gives A Jeep for India*

THE SOUTHERN ILLINOIS CONFERENCE has recently had the delightful experience of putting wheels under one of its own sons on his way to India. At a called session of the Annual Conference at Centralia recently an impressive presentation service was conducted for the Rev. William Moon of Greenville, Ill., who is finishing his studies at Hartford, Conn., preparatory to departure for his missionary assignment in the Hyderabad Conference of India. A thrilling talk by young Moon highlighted the occasion.

Funds for the Jeep station wagon were contributed by those churches of the conference which were fortunate enough to have the brilliant young missionary, David A. Seamands, in their pulpits between last November and March. Mr. Seamands devoted nearly two months of his furlough from India to help Rev. Moon secure this valuable piece of equipment at a cost of over \$3,000.

Personnel in front row of closeup, left to right: C. H. Todd, Superintendent of the Carbondale District; W. L. Hanbaum, Conference Missionary Secretary; Mrs. Rex Moon and her granddaughter; Rev. Mr. Moon; Rex Moon, layman evangelist and father of Rev. Moon; O. F. Whitlock, Superintendent of the Harrisburg District who made the presentation in the absence of Bishop Magee (illness); Edward Watson and William Sims, District Secretaries.

The Seamands family was scheduled to return to Hyderabad in June, while the Moons hope to be on their way by October.



### *Army Helps Build Church in Japan*

IVAN DORNAN, METHODIST MISSIONARY in Japan, assisted in the planning of a new church which was dedicated recently at Chitose on Hokkaido Island. A mission project of the Church of Christ in Japan, the new church is unusual in that it was built

before the existence of a church organization.

The 45th Division of the U.S. Army, which was stationed in Chitose, provided over half the funds for the building. It is built of volcanic-ash blocks beside the Chitose River. There are about twenty-five members, with the Rev. Teiji Kishimoto as pastor.



### *Dr. H. N. Brewster To Visit Africa*

DR. HAROLD N. BREWSTER, MEDICAL secretary of the Methodist Board of Missions and Church Extension, New York City, will leave this month for a three-month tour of medical missions in Africa. He will visit ten hospitals and ten dispensaries to survey needs of medical missionaries and Africans in the Congo, Southern Rhodesia, Portuguese East Africa, and Angola.

A missionary to China for seventeen years, Dr. Brewster was named to the staff of the United Nations World Health Organization in El Salvador, Central America, where he directed the WHO anti-tuberculosis campaign for nearly two years. He became the Board's medical secretary in September, 1951.

Dr. Brewster was born in Hinghwa, China, of missionary parents. He received his M.D. from Boston University, and did interne work at Queen's Hospital, Honolulu. He began missionary work in 1933 and served in Yenping, Kutien, and Foochow. During furlough years he has worked in the Harvard School of Public Health and the Massachusetts Department of Public Health.



### *Protestants in Japan Send Relief to Korea*

JAPANESE PROTESTANTS IN TOKYO, whose churches still are battered from World War II bombing, recently sent more than 600 boxes of relief goods to Korea. The gesture has touched off similar giving in churches affiliated

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with the Japan National Christian Council in other Japanese cities, according to the Rev. Akira Ebisawa, executive secretary of the N.C.C. It is expected to relieve some of the extreme bitterness left in Korea by nearly 40 years of Japanese occupation, and to relieve fears that Japan might become an enemy again.



**Japanese Christians Criticize War Toys**

MANUFACTURERS OF WAR TOYS IN Japan were criticized recently at a Christian peace meeting at Doshisha University as having a bad influence on the future generation of Japan. Delegates to the meeting are urging religious, educational, and civic organizations to seek enactment of legislation that would prohibit the manufacture of war toys.

They passed a resolution stating that Japanese people cherish a hope that war will never be repeated and that toys are important tools in the education of children.

Toys referred to in the resolution include wooden Samurai swords which bespeak Japan's thousand-year-old military tradition. They are on sale everywhere, from the plush shops in Tokyo to the smallest Japanese hamlet. More modern toys include MP jeeps with sirens and spark-shooting machine guns, warships and PT boats with multi-cell electrical power units to propel them through the water.



**Philadelphia Layman Wins Citation**

HARRY ELLWOOD PAISLEY, a layman of Philadelphia, received the Russell Colgate Distinguished Service Citation for 1952 as "Layman of the Year." The award is given for "outstanding contributions to the advancement of Christian education through personal leadership and influence." Mr. Paisley's record includes: 50 years as a Sunday school superintendent, 52 as teacher of a men's Bible class, and 65 years as a member of his church's official board. A member of Trinity Evangelical and Reformed Church in Philadelphia for 70 years, Mr. Paisley continues to teach the men's Bible class and to serve on the church's official board. Community enterprises with which he is connected include: the Philadelphia YMCA, the Salvation Army, the Goodwill Industries of Philadelphia, the Reformed Church Home for the Aged, and the Travelers' Aid.

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Alex Gray

● Miss Hazel McGeary, founder and principal of the Mathews School for the Blind at Sayo, Ethiopia, and Nelson Chappel, general secretary of the John Milton Society for the Blind, with copies of John Milton Magazine in braille and on talking book records.



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*The Churches Serve the Blind*

● MISS HELEN KELLER, THAT GALLANT leader of the blind who was permanently deprived of both sight and hearing at 18 months of age, was elected President of the John Milton Society for the Blind for the 21st consecutive year at the recently held annual meeting.

Miss Keller, who was probably the first person in the world to rise above a triple handicap to learn to articulate words, was one of those who challenged the Protestant churches in 1928 to provide religious literature in braille for their blind. She is now in her 72nd year.

A record year of service to the blind on behalf of the churches of the United States and Canada was reported. The John Milton Society which was launched in 1928 by a joint committee of the International Council of Religious Education and the Home Missions Council of North America, is now providing a wealth of the finest Christian literature for the blind in braille and talking book form.

Four million pages of braille literature in the form of magazines for children and adults, Sunday school quarterlies, religious calendars, hymnbooks, Bible stories for children, etc., had been published in nine different languages and distributed free to the blind of 66 countries.

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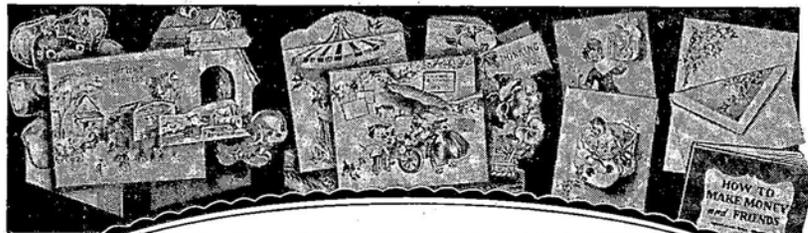
☞ SWEET MEMORIAL INSTITUTE, SANTIAGO, Chile, had its beginning in a gift of \$25,000 from the Sweet family of Topeka, Kansas, in 1924. Misses Annie, Mary, and Susan Sweet and their brother, Paul B. Sweet, gave this money in memory of their parents, who were active lay workers in The Methodist Church. During the years the family has continued its interest in the Institution which they helped to found and which bears their name. Recently when falling exchange threatened the completion of the new plant, the Sweet family contributed another gift of \$15,000. A later gift of \$500 was made as a memorial for Mr. Paul B. Sweet, who died last year. More recently a gift of \$4,000 has been made to help furnish two new buildings now under construction. These two buildings will serve as dormitories for the students and for the home of the director, as well as housing the training school for Christian workers, the educational plan of Second Methodist Church, and club work.

Demolition of the whole building has been completed and work is beginning on the last two units of the new



Methodist Prints by Rickarby

● Miss Isabel Kennedy, field representative of the Division of Home Missions and Church Extension, tells Miss Elaine Hessel, daughter of the Rev. and Mrs. W. R. Hessel, El Monte, California, what she can expect to find as religious education director at Harris Memorial Church, Honolulu. The post at the Hawaii church has been vacant since Miss Kennedy left to come to the Board of Missions in 1951. A graduate of U.C.L.A. and Boston University, Miss Hessel first became interested in work in the islands as a caravaner there in 1949. She left for Hawaii in June.



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Address.....  
City..... State.....

plan. The first new unit was opened in January. The Rev. James E. Major and his family are now on furlough, and during their absence Dr. Arthur F. Wesley has been appointed interim director of Sweet Memorial.



**Church Membership Grows,  
Bible Sales Increase**

☞ STATISTICAL EVIDENCE FROM THE National Council of Churches indicates religious revival in America. During the 24 years between 1926 and 1950 the population increased by 28.6 percent. At the same time church membership grew 59.8 percent. The sale of Bibles has risen sharply in the past few years. Twelve million Testaments will be sold in 1952, publishers estimate.



**Lithuanians Deported  
By Russian Rulers**

☞ RUSSIAN RULERS HAVE DEPORTED about 400,000 Lithuanians since the war, according to escapees from the Soviet republic. Extremely harsh conditions prevail in the satellite state, the refugees report. Workers are not permitted to quit their jobs. Low wages and high prices are the rule. Because all

farms have been collectivized, food is scarce in Memel, Kaunas, and other cities.



**Dulles Says Russians Should Be Warned**

IN AN ADDRESS TO THE FRENCH NATIONAL Political Science institute in Paris recently John Foster Dulles said that the Western Allies should warn Russian and Red China that armed aggression will be answered by retaliatory military action. "So long as we only rush ground troops to meet aggression at any time they select, at the place they select, and with the weapons they select, we are at a disadvantage which can be fatal," he declared.



**African Teacher Visits Paine College**

ENOCH CHIEZA OF SOUTHERN Rhodesia, Africa, recently visited Paine College, Augusta, Ga., where he met a Sunday school class and two classes in education on the campus, addressed the student body at chapel, had tea with the MYF Council at one of the faculty homes, and had dinner at the home of President E. C. Peters. Sunday morning he spoke at a Negro church, and that evening he spoke to the young people and participated in the regular evening service at St. John's, largest Methodist church in the city.

Mr. Chieza visited two of the new schools for Negroes in the city, was shown through a large Negro owned business plant, saw the Savannah River area with the hydrogen bomb plant, visited rural schools in a sixty-mile radius from Augusta, and observed the kindergarten and group work at Bethlehem Center.

Dr. Ruth L. Bartholomew, of the Paine College faculty, spent the year 1948-49 at Old Umtali teaching with Mr. Chieza in Hartzell Training School; and Paine students send money annually to Old Umtali for a scholarship fund.

**Missionaries Wed in Brazil**

THE MARRIAGE OF TWO SPECIAL-TERM missionaries of the Methodist Church in Latin America took place February 9 in Santa Maria, Brazil. Miss Mary Lillian Curtiss, of Penn Yan, N. Y., and Ralph Mervin Miller, of Battle Creek, Mich., were married first in a civil ceremony and then in a church wedding performed by the Rev. Jose Pinheiro.

The young couple have now been assigned to educational work at Nueva Imperial, Chile, as regular missionaries. Mr. Miller is a graduate of the University of Idaho, and Mrs. Miller is a graduate of Keuka College, N. Y. They went to Latin America in 1950 under the "L.A.-3" program for special terms of

three years, but these are extended to five years under the regular program.



**Missionary on Concert Tour**

A SPECIAL-TERM MISSIONARY OF THE Methodist Church in India, Miss Maxine Finley, of Millersburg, Ohio, is giving many students at Mathura, United Provinces, their first training in music. Miss Finley, a teacher in the Methodist Girls School, recently took a fifty-voice choir on a concert tour to Delhi. Most of the students come from small villages in northern India, and have learned both Western and Indian music. Miss Finley is a graduate of Asbury College, Wilmore, Ky., with a

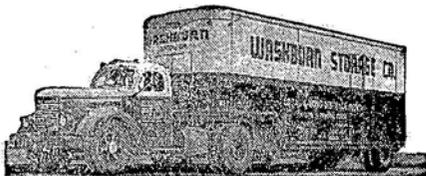
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master of religious education from Asbury Theological Seminary. She has long been active in glee clubs and choral groups.



**Reinoehl Heads a Really  
Interracial Church**

THE REV. WALDO S. REINOEHL, missionary of the Methodist Church in Singapore, says the people of Malaya are eager for guidance and instruction in Christian living. The Indiana-born minister, who has done a great deal of work with youth, says: "Our 20,000 church members and 35,000 children in Methodist schools in Malaya offer a challenging opportunity. Our task is to make the church of Malaya self-supporting and self-perpetuating as quickly as possible"

Mr. Reinoehl says the hardships of Japanese occupation made people appreciate their need of the Christian faith. Membership at Wesley Church in Singapore, with an interracial congregation, has doubled since the war. There are now about 450 members, made up largely of young people. There are seven weekday organizations for youth, young adults, and children.

In addition to his work as pastor of Wesley Church, Mr. Reinoehl is secretary of the Malayan Methodist Advance and secretary of evangelism in the Malaya Annual Conference.

Mr. Reinoehl was born in Corunna, Ind., but now lists Alhambra, Calif.,

as his American address. He received his B.A. and M.Th. degrees from the University of Southern California, and his M.A. from the University of Chicago. He and his family plan to return to Malaya this year.



**Tennessee Pastor  
Pioneers in Brazil**

A YOUNG MISSIONARY WHO HAS JUST begun his first assignment in Brazil after completing a year's language study there, observes: "I love the way the people here sing and laugh; when folks can do that, the Lord has a good chance with them."

The Rev. J. Parke Renshaw, from Memphis, Tenn., has been assigned to pioneer work at Maringa, a new city in the boom state of Parana. Some 25,000 people a year have been streaming into the state to make it one of the fastest growing sections of Brazil. The

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Mr. Renshaw's pastorate will include several towns along a sixty mile span, with headquarters in Maringa. Laymen have been conducting religious services until a minister could be appointed.



**Open Day School  
In Virgin Islands**

CHILDREN ON ST. CROIX, ONE OF THE Virgin Islands, will be able to attend Methodist day school this fall, according to the Rev. Kenneth Vincent, aviation-minded missionary on the nearby island of Vieques.

The new day school program on the island is among the more than a score of such outpost units operated by the Woman's Division of Christian Service in co-operation with Methodist churches in Puerto Rico. The elementary education extension is sponsored by the George O. Robinson School, project of the Woman's Division, in Puerto Rico.

Two young Puerto Rican women who are graduates of Robinson and have received special training at the University of Puerto Rico will teach the first and second grades in the Methodist educational venture.

Mr. Vincent, who is in the U.S.A. on furlough until September, says the school is badly needed because St. Croix has been flooded by Puerto Ricans unable to make a living on the mainland. Public education on the island has failed to keep pace with population increase. Protestant children are not welcomed in the growing rural school program of Catholics.



**Relief Welcomed in Korea**

"METHODIST LEADERS IN KOREA ARE rejoicing over the fact that relief packages have begun to arrive through the Korean post office. The need is very great and they are hoping that this flow of relief will continue," reports Methodist missionary Charles A. Sauer.

Packages may be addressed to:  
Methodist Mission, P.O. Box 112, Pusan, Korea; or Methodist Mission, 34 Chung Dong, Seoul, Korea

All kinds of clothing—men's suits, shoes, women's garments, children's clothing, clothing for babies—are needed, as well as blankets, quilts, comforters. The one thing not wanted is women's high heel shoes. It is not advisable to send food packages, as it is much cheaper to purchase local products. Vitamins or "multi-purpose food" are acceptable.

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**Japan Celebrates Freedom After Seven Years**

THE RECENT PROCLAMATION OF INDEPENDENCE in Japan after nearly seven years of Allied occupation came on the eve of Emperor Hirohito's 51st birthday. Throughout the islands the occasion was marked by revelry and parades.



**Kashmir Settlement Said to Be Near**

DR. FRANK GRAHAM, UN SPECIAL representative working for a solution of the dispute between India and Pakistan over Kashmir, recently reported that the two nations have progressed far enough toward settlement of the issue for them to consult with the director of the proposed plebiscite. He recommended that the two disputants reduce their military forces in Kashmir by July 15 and continue the cease-fire agreement and the negotiations.



**Church Helps Families To Buy Farms**

CALVARY CHURCH AT BIG LICK, Tenn., the Rev. Eugene Smathers, pastor, has helped twenty-seven families buy farms in that parish. Money is loaned these homesteaders at three per cent and amortized in thirty years. Eight of the twenty-seven families have already paid out. The Tennessee church also has the distinction of having a soil conservation plan in use on every farm in the parish. For this achievement it won third place in a state-wide contest in which eighty Tennessee communities were entered. This and fifteen other rural churches that help their young couples buy and improve farms are singled out for commendation by Dr. Ralph A. Felton, head of the rural department of Drew Seminary, Madison, N. J.



**Javier Heads Philippine Christian College**

ONE OF THE BEST-KNOWN EVANGELICAL Christian educators in the Philippine Islands, Dr. Emilio Javier, one-time dean of the Law School of Silliman University, has been elected to the presidency of the Philippine Christian College. This relatively new college has been organized by the several churches in America which have missions in the Islands and by the independent United Church of which the new president is a leading member. It

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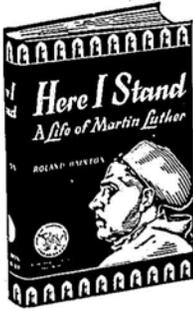
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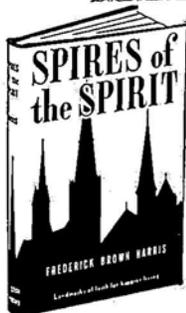
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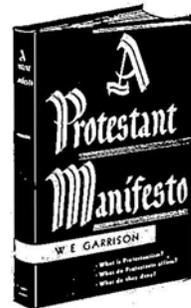
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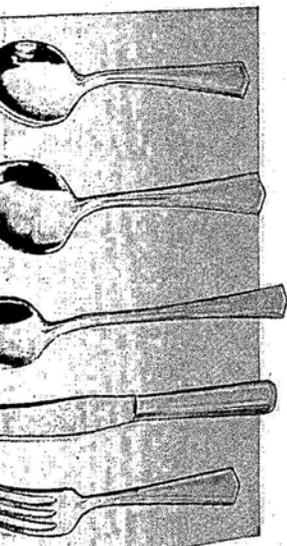
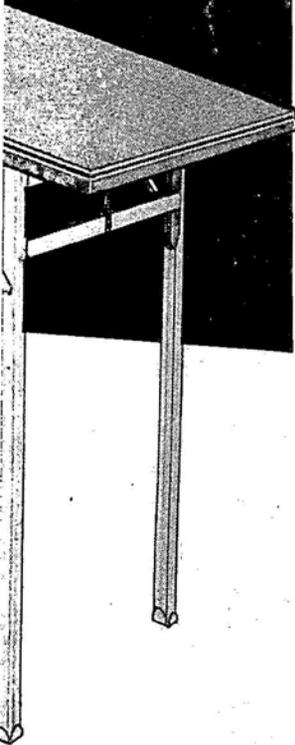
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