

AUGUST

1941

# WORLD OUTLOOK



WORLD OUTLOOK Natural Color Photograph

# Devotional Books

For personal quiet hours or group worship. They show the way step by step to victorious living.

## WOMEN OF THE BIBLE

H. V. MORTON

All the famous women of the Old and New Testaments, whose lives, good and bad, form a feminine picture gallery, unmatched in the whole of literature. Their histories and diverse fates continue to exert a widespread influence on our world. From Eve to Mary Magdalene, the author devotes a chapter to each character, and with startling realness and modern appraisal standards gives us vivid impressions of twenty-three of these best known of all women. \$2

## THE EVENING ALTAR

CARL W. PETTY

Succinct, charming, inspiring are the sixteen reflective chapters of this volume. On such subjects as: Hope, Fear, Dreamers, Insight, Happiness. Its fine spiritual insights will be practical aids to minister and teacher and refreshing to everybody. \$1

## VICTORIOUS LIVING

E. STANLEY JONES

... is Christlike living, and Dr. Jones makes them both definitely clear and attainable. An answer to pleas for help in daily cultivation of religious living. The book is arranged for three purposes: daily devotionals, study by young people's groups, and to be read. \$2

## DOORWAYS TO DEVOTION

GLADYS C. MURRELL

An aid in planning devotional services for women's groups. Seventy programs, brief and around themes of special interest to women of today. The book deals with qualities of the Christian life, our relations to God and his world. Also special occasion programs. \$1

## SPRINGS IN THE VALLEY

MRS. CHARLES E. COWMAN

Latest book by Mrs. Cowman. Companion volume to *Streams in the Desert*. Selected Bible verses with appropriate messages and poems for each day. These devotional aids can be used advantageously for church programs as well as in the home. \$1.50

## LIFT UP YOUR HEARTS

WALTER RUSSELL BOWIE

Dr. Bowie says the purpose of this little volume of prayers is "to make the way of approach to God a little clearer and more winsome . . . for young souls as well as older ones." Prayers are included for groups and personal worship and for special days. \$1.25

The Methodist Publishing House

PLEASE ORDER FROM THE HOUSE SERVING YOUR TERRITORY

NASHVILLE  
PITTSBURGH

CHICAGO  
BOSTON

CINCINNATI  
DETROIT

NEW YORK  
KANSAS CITY

DALLAS  
PORTLAND

RICHMOND

BALTIMORE  
SAN FRANCISCO

# WORLD OUTLOOK

AUGUST, 1941

## The All-conquering Book

By A. M. Chirgwin

*"Buy me; please buy me."*

FOR generations Mandritsara in North Madagascar had been an important slave market, almost rivaling Zanzibar and Mozambique, and the slaves who were put up for sale came not only from the mainland but from Southern Asia, from Polynesia, and from various parts of the great island itself.

One day the word went round that a fresh convoy of slaves had arrived at Mandritsara, and amongst the buyers who went down to the slave mart were a well-known Malagasy slave dealer and his daughter, a young married woman with her first baby.

As she wandered through the market examining the slaves and making purchases, she came upon a little Betsileo girl from the south of the island, who immediately besought her, "Buy me; please buy me."

The slave mistress sent her newly purchased slaves to work in her rice fields and to tend to her cattle; but she kept the little Betsileo girl in her own house as one of her personal servants.

A stranger in a strange land, the slave girl comforted her loneliness by reading a book she had brought with her in the folds of her lamba, and as the custom was, she read it aloud. One morning her mistress came upon her as she was reading, and asked in surprise, "Can you read?"

"Yes," replied the girl, "can't you?"

"No," answered the mistress. "Can you teach me?" And without more ado she sat down by her slave and received her first lesson, the reading book being the Malagasy New Testament. In

due time the message of the Book made its impression both upon her and upon the others who joined the reading class.

A little group of Christian seekers came into being, and one day the mistress, no longer a slave owner, set off on the three weeks' journey to Tananarive. Arriving at the capital, she sought out the missionaries there, told them her story, besought them to send someone who would teach the people in the way of Christ, and returned to her distant home.

In 1931 the writer paid a visit to Mandritsara, and while there ordained to the Christian ministry three young men who had been born and brought up till adolescence in completely pagan surroundings. Through the help of various people they were sent to school and went on afterwards to an institution where they were trained for the ministry.

While the writer was giving the ordination charge a little old wizened woman sat near the front and now and then furtively wiped a tear from her eye. It was the ex-slave mistress.

She had long since set her little slave girl free. The latter had married and moved away with her husband to another part of the island.

Though no one knew what became of her, everyone realized that those three young men who were that day ordained to the Christian ministry were in reality her spiritual children, and the churches that had grown up at Mandritsara and in the country round about owed their origin to the Malagasy New Testament which she brought with her when she was snatched away as a slave from her Betsileo home.

# Letters

• No matter where you go in these days when the discussion turns on democracy, sooner or later the question of the Negro arises. During one hot night in a little town on the western coast of Mexico this summer one of the editors of WORLD OUTLOOK was held to account for the whole race question. And in Mexico City when the party returned there, a letter was waiting from one of the Mexican Protestants which said:

How I want to see you to talk some things over. However, that is impossible as I must leave town before you return. I am putting my thoughts, then, on paper. It is about the Negro question. When I was in the United States I met some Negro groups—among them some fine young people. I told them about the work camps that have been carried on by the Friends in the villages of Mexico, and I have never seen such interest as they showed in the conditions and in the people of my country. I suggested that they should come, perhaps to our summer school, perhaps to one of our seminars, perhaps to one of our work camps. I felt that it would make for friendliness between the two countries. They write me, though, that transportation is still too difficult for the Negro in the United States to attempt it. I did not understand, but another letter cleared it up for me. The long trip by train was too difficult when Negroes must travel in day coaches with no place to eat on the train.

I do not attempt to tell the great democracy of the United States how they should treat their people. In so many ways we are the humble followers of you. But is there not some way that Christian people all over the world can stand together and ask of the railroads or of the states or of whomever we must ask that Negroes can ride comfortably on trains?

It is spoken of over and over again in this country. It is the one thing I cannot explain when I speak of my love for your country. Please do not think I am bold. I know you must feel it too. I am only again laying it upon your heart.

## What's This—Unite?

• We have a friend who comes often to WORLD OUTLOOK office who insists that editorials are not read. We have insisted that they are. But we really did not have proof. Now we have proof. June WORLD OUTLOOK has been in the hands of its readers less than a week. We are not in our New York offices. But already there has been a rain of letters on the call to Methodists to unite, in that issue. We use only two letters because of lack of space. They give the general idea.

I always enjoy WORLD OUTLOOK because in every issue I always find something so delightfully irrelevant that I must call up my neighbors and have a chat over it. Now take the editorial in the last issue—

Elmer T. Clark, Editor  
Richard T. Baker, Assistant Editor

Dorothy McConnell, Editor  
Juanita Brown, Assistant Editor

PUBLISHED MONTHLY BY  
JOINT DIVISION OF EDUCATION AND CULTIVATION, BOARD OF MISSIONS AND  
CHURCH EXTENSION, THE METHODIST CHURCH  
150 FIFTH AVENUE, NEW YORK

## Contents for August, 1941

The All-conquering Book . . . . .	A. M. CHIRGWIN	3
Letters . . . . .		4
Chinese Make Good Americans . . . . .	EUNICE JONES STICKLAND	6
The Peaceful Army That Fights for All Men . . . . .	ALVADEE HUTTON	10
Methodists in the Philippines . . . . .	MRS. EDWIN F. LEE	13
Student Work in Rural Tennessee . . . . .	JEAN ROWLAND	16
A Good Neighbor—Mexico ( <i>Pictorial</i> ) . . . . .		19
Editorial Correspondence . . . . .		27
Making Use of Makeshifts in India . . . . .		28
Paths to Faith . . . . .	WINIFRED KIRKLAND	30
Mrs. Komuro Says Good-bye . . . . .	EMILY TOWE	32
Carlos Pereira de Campos . . . . .	WALTER G. BORCHERS	35
Books . . . . .	JUANITA BROWN	37
The Moving Finger Writes . . . . .		38

Cover, "Cherokee Archer, Qualla Reservation,  
near Lake Junaluska, N. C."

(WORLD OUTLOOK Natural Color Photograph)

REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure also to send us the old one, enclosing if possible your address label from a recent copy. The Post Office will not forward copies to your new address unless extra postage is provided by you. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in North-

ern Africa, and Andorra), Spanish Guinea, Uruguay: One year \$1.00; single copies 10 cents. Canada, Newfoundland, and Labrador: One year \$1.25. All other foreign countries: One year \$1.75. No reduction for longer periods.

Remit only by postal money order, express money order, bank draft, check, or registered mail. Remittances from outside United States by Postal or Express Money Order or by Bank Draft, payable in United States Funds.

Correspondence regarding subscriptions should be addressed to WORLD OUTLOOK, 150 Fifth Avenue, New York, N. Y.

Manuscripts not returned unless postage is included. All manuscripts sent at owner's risk.

NO ONE IS AUTHORIZED TO SELL WORLD OUTLOOK AT LESS THAN THESE PRICES AND ALL SUBSCRIPTIONS MUST BE PAID FOR IN ADVANCE.

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, Tenn. Editorial and circulation offices at 150 Fifth Avenue, New York, N. Y. The price of subscription is one dollar net a year. Printed in U.S.A.

the editorial on unification with the mother church and with the mother church the ruler, mind you. Now isn't that something? Here we are with all our present headaches and we must start in uniting with English Methodism. It's as if when I had grown and had married a wife and we had our little family around us—all at once one night I should say: "No, no, this isn't right. I should go right home and live with mother."

We have come of age. We stand on our own feet. We can help Wesleyan Methodism—they can help us. But for heaven's sake let's not go building one of these tight world churches. We've seen how that works with the Catholics. No, no, let's go on for a while as we are and see if we can make that work.

And another writes:

I have been reading *WORLD OUTLOOK*, and I am therefore sending you this letter. I am rather disturbed over the editorial on the unification of The Methodist Church with English Methodism. Of course, we are all interested these days in England and her plight, and we are thinking of help in every way. But that does not mean we should rush into close denominational ties. There is much we can do apart. Certainly we can help toward Britain's mission field. We can help in all sorts of ways for her work at home. But, please, let's not start any propaganda for unification until we have the present unification worked out. And also if we do unite—let it be on an equal basis with each Methodist church throughout the world having its say. And when it comes to that, why not consider having all Protestantism unite? You see where you get?

One more thing—I do not underestimate what Methodism can do in the final peace when peace comes. But I think it is somewhat arrogant for us to assume that we can lead the way for that peace in Europe. I have not heard one constructive peace proposal in our own American Methodist circles in the last six months. I have not heard of any . . . by the Wesleyan Methodists. We are a strong church but let us not grow heady.

### A Christian Memorial

● The editorial "Missionaries Withdrawn from Japan, Korea, and Occupied China" called forth a practical Christian response:

DEAR *OUTLOOK*:

The article on the recall of our missionaries, appearing in the April issue, prompts me to send a small check for help toward defraying expenses of their removal. This is a gift I am making instead of placing flowers on my mother's grave on Mother's Day—the first one I have been without her.

Rather than seeing the missionary task as diminishing, the informed and devoted missionary enthusiast cannot but see the present plight of the world as an unparalleled, ever expanding challenge to increased missionary endeavor.

### The Authorship of "My Son"

● In reply to the following letter, *WORLD OUTLOOK* gives the information that Dr. Costen J. Harrell, pastor of West End Methodist Church, Nashville, Tennessee, wrote the poem. At the time of its publication, Dr. Harrell requested that its authorship be withheld, but since that time he has consented for his name to be given.

If permissible, I will greatly appreciate your advising me of the author of the poem appearing in your April, 1941, issue, entitled "My Son," by His Father. It was written, unquestionably, by someone who had an experience of a very, very great sorrow. This is my reason for asking for the name above referred to.

### Information About Our Writers

● Perhaps the writer of the following letter has noticed that now we are giving in editorial notes along with each article a brief statement about the authors:

I have taken the *WORLD OUTLOOK*, *Missionary Voice*, etc., through the years. You used to do a thing I miss so much. Please give a short history of the writer of each article; this makes the piece more interesting to the reader.

MRS. A. L. RUST

Milan, Tennessee

A number of comments on "The Deaconess as a Professional Worker," by Mary F. Floyd, have been received in the *WORLD OUTLOOK* office:

A deaconess from Pennsylvania writes:

I was interested in your very splendid article in the May *WORLD OUTLOOK*. . . . I agree that for a long time the church did not know very much about us as a group. Am looking forward to greater things for our workers.

From Illinois another deaconess states:

In my opinion your article placed the emphasis where it belongs, and the information given concerning deaconesses is the kind the church needs to know.

From Alabama came the following statement from an officer in a local Society of Christian Service—not a deaconess:

It is well written and clear—I think, also informative. I was in the position of most folk I know—I had never really given deaconesses as a recognized part of the church organization much thought.

As a number of questions and suggestions have come to us regarding the placing of the *WORLD OUTLOOK* in army camps, we print the following letter:

DEAR EDITOR:

It is the pleasure of the Woman's Society of Christian Service of the Tennessee Conference to place for one year 25 copies

of the *WORLD OUTLOOK* in the Recreation Room at Camp Forrest, Tullahoma, Tennessee. . . . Enclosed is check for \$25.00.

Another Conference has ordered 35 subscriptions to be sent to army camps. Several camps have asked if there is any provision for furnishing them with subscriptions to *WORLD OUTLOOK*. There is none except as they are paid for by interested individuals and groups.

### A Pronouncing Dictionary?

● Here is a constructive suggestion:

With your permission I would like to make a suggestion. I think it would be a tremendous help if you could arrange to give a "Pronouncing Dictionary" at the end of each article. The average Society is not able to make use of these splendid articles because of the many difficult names of both people and places. It is impossible to pronounce these words without help. I think it is one reason why the average member shies away from missionary articles. They feel so inadequate when attempting to read or tell the story, no matter how inspiring it is.

MRS. E. N. HAMMACK

Sunny Bank, Virginia

### Are We Too Methodist-Minded?

● During the past few months *WORLD OUTLOOK* has had very few articles on the co-operative work it is doing with other churches. One reason for that has been thoughtlessness perhaps, but the main reason is that *WORLD OUTLOOK* has such a tremendous field to cover and such a pressure to tell of the work of the fields that it has not had enough space to tell of many of the co-operative pieces of work that it does. The complaint made by our reader, however, has a point that can be well taken.

I have been interested in interdenominational work for many years working through the Federation of Churches and the Christian Associations in my own town. In our town we feel that many very progressive steps would never have been taken if we had not worked as a body of Christians—rather than as Methodists, Baptists, or Presbyterians. In the foreign field this method of work is even more pronounced, I believe. Sects are dropping out of the thinking of the foreign Christian and mission fields are being more and more "assigned" to denominations so that we will conserve energy, not overlap, and not confuse the foreign Christian.

This is a long preamble, but I am getting to this: Why doesn't *WORLD OUTLOOK* tell of more interdenominational work and co-operative effort? Methodist—Methodist, —Methodist, the word appears over and over again in *WORLD OUTLOOK* articles. There are many missionary events in the world which we, as students of missions, need to know which have no direct connection with Methodism. I can go a step further and say there are many articles which have a direct place in a missionary paper which have no direct connection with missions.



The Conservatory Building, College of the Pacific, Stockton, California

# Chinese Make Good Americans

By Eunice Jones Stickland\*

**T**HERE must be a lot of Chinese here who never saw China and are just as much American citizens as you or I. I'd like to know what they think and what they do."

That sentence in the "letter column" of the *WORLD OUTLOOK* sent me on a quest. In Stockton, California, there are about 1,000 Chinese. Out of this group are coming some of the finest young American citizens that I have ever met. Young people of broad world-vision, charming personality, and strong Christian character.

The common interests which have contributed to the development of these young people have been the Chinese Christian Center, a Methodist-sponsored interdenominational mission; the public schools; and the College of the Pacific, a Methodist institution located in Stockton. Dr. George H. Collier, head of the Department of Religious Education at the College of the Pacific, is the superintendent of the Center.

\* Mrs. Howard Stickland lives in Stockton, California. She is a member of the National Writers Club and a contributor to various religious publications.

Let us talk with a few of these Chinese Americans and hear them tell "what they think and what they do." The first is Dora Ames Lee, B.A., M.D., a young woman, practicing physician and psychiatrist. An authority on mental hygiene, Dr. Lee is in demand as a speaker for P.-T.A., churches, women's clubs, and other forward-looking organizations. Science, like the arts, knows no race distinction, so Dr. Lee as a specialist in this new field of medicine has the confidence of all who know her.

Meet Dr. Dora Ames Lee:

"My father's father came to America from China. My mother was born in Hong Kong. Her father was a doctor of the old Chinese school. When he was converted to Christianity he volunteered as a missionary doctor, one of the first to do mission work in Hong Kong.

"My father grew up in San Francisco where he attended a Baptist mission. When he was ready to get married, the mission workers gave him a letter of introduction, which he took to a girls' school in China. There he met the girl who became his wife and returned with him to America.



Photo by Robert Bastion

Chinese-American students at the College of the Pacific, Stockton, California

"I was born in Tucson, Arizona, where my father was serving in the immigration office. Later we moved to Oakland, and I attended grammar and high school. I took my premedical work at the University of California, graduating from the University Medical School. I spent two years on the staff of the Stockton State Hospital for the Insane and one year in Boston at the Harvard Medical School, Department of Psychiatry.

"My association with American doctors is very pleasant. Many doctors refer to me the cases which require a specialist in my line.

"I became acquainted with the Chinese Center soon after Dr. Colliver was appointed as superintendent. He has put into effect a program which has made the Center a real door of opportunity and broadening for the young Chinese. The program consists not only of Sunday school classes and worship service, but weekday recreation and club activities. Some of the clubs are sponsored by older Chinese and some by white Americans. These activities bring the young people in contact with many outside influences and the other churches in town.

"The younger people in American Chinese homes are breaking away from the old customs and traditions which many of the older people still hold sacred. The Center is doing much to help bridge this gap.

"We young people who are second- and third-generation Americans feel very keenly the discriminations against us simply because of our color. The fact that the laws of the United States do not allow a quota of Orientals to enter this country seems unfair to us.

"We also feel that we are not given the right to use our talents to our fullest possibility. I have many

young Chinese American friends who have educated themselves for certain positions and then have been unable to secure such positions because of their color. When a Chinese American and a white American, both equally prepared, apply for the same job, the white person is invariably given the position. That is what hurts!"

It was at a Woman's Missionary Conference that I first met Mildred Jann and Beulah Ong, students at the College of the Pacific. These young girls captivated the conference with their intelligent talks, their charm and poise of manner.

Meet Mildred Jann:

"My parents were both born in America. I have been attending the Chinese Christian Center since I was seven years old. As my parents are not Christians, at first I knew nothing of what Christianity was about. But through the Center I became a Christian. At the age of 16 I took charge of the primary department. For three years now I have been leading a club of intermediate girls. I love working with them. We are constantly interesting new girls in the Christian Center.

"I attended the College of the Pacific for one year. It is a wonderful place, especially the Student Christian Association. They never single anyone out and make him feel different. Everybody is included. I am now working, but I would not have missed my year in college for anything. It has so much to offer a person. We learn to live with others, which, after all, is our main object in life.

"Along with the Christian Center, one of the great things in my life has been the summer Chinese Christian Conferences at Lake Tahoe. There we meet people from all over. Many of them are not Christians when they go, but each year some others



Photo by Robert Bastion

The Tau Lambda Chinese Girls' Club in the home of their sponsor, Mrs. T. P. Jenkins (seated in the center). Mildred Jann, second from the right. Beulah Ong, seated on the arm of Mrs. Jenkins' chair. Dr. Dora Ames Lee, sitting in the chair at the extreme right

learn what it means to be a Christian. . . . Oh, the beauty up there! God is just before you! You can't help but feel closer to him!"

Her enthusiasm was beautiful. Her lovely voice, her expressive, tiny hands, her spirit—conveyed much more than words can express!

"Our clubs at the Center mean so much to us. Dr. Lee started the Tau Lambda Club, to which I belong, when she was on the staff of the State Hospital. When she left for Boston, Mrs. T. P. Jenkins, a white woman, took over the work. She carries it on in the same fine spirit. Having a family, a daughter about our age, she understands what girls need, and she shares her life and wide interests with us."

Meet Beulah Ong. Her charming smile and friendly eyes "draw a circle that takes you in." In high school Beulah was secretary of one of her classes; at one time she was news editor on the school weekly paper. She graduated as the second highest honor student and gave one of the talks at the graduation exercise. At the College of the Pacific Beulah is chairman of the committee for planning the chapel services every two weeks. I attended the first service which her committee arranged. Beauty of decoration, choice of poems, music, hymns, and prayers stamped it as the product of a mind of culture and spiritual insight.

"I was born in Stockton," says Beulah, "my parents were both born in China. They are not Christians. My mother does not speak English. But my parents did not object to my attending the Center. I have gone since I was a small child. My interest increased through the Blue Birds, the Camp Fire Girls, and later Tau Lambda. The Christian Con-

ferences at Lake Tahoe mean much to me.

"My school work has been one of the richest parts of my life. I did not find much race prejudice in high school. If one takes part in extra-curricular activities, there is always an opening. A member of the minority group has to go more than halfway. One reason why people of different races feel left out is because they stick so closely in little clans that other people cannot get acquainted with them. Much that we call prejudice is due to the person's own lack of initiative. Of course, not every person is of the aggressive type who can push right out and make friends. There are many knocks which one must take, for not all of our 'going more than halfway' is accepted. But," here her bright smile flashed a bit of the philosophy she has built up to meet things that hurt, "if we are determined, and keep trying to see the other person's side, many of the barriers will dissolve.

"At college I find even less discrimination. Naturally college-age folk are more broad-minded. I have many very dear friends among the white girls. Our chapel committee is made up of white people and myself. The spirit of friendly co-operation in this committee is lovely. We are thrilled over the new chapel soon to be built!

"Orientals are not accepted into the social fraternities and sororities on the campus. Of course, if we make the grade in our studies, we belong to the honor organizations. Educationally we can go as far as our ability permits. But socially we are seldom given a chance; that is why we are so thankful for the Center, where our social life is rich and varied.

"I am majoring in English because I have always been interested in all kinds of literature. I want to



Photo by Robert Bastion

The Chi-Knights basketball team, one of many clubs sponsored by the Chinese Christian Center

teach English, but I am not at all sure that I will ever get the opportunity to teach it in America. My second major interest is in social service work. I would love some day to go to China. I long to do something to help rebuild China. There is so much to be done there!"

Meet Wilbur Choy, a young married man, a member of the Board of Trustees of the Chinese Christian Center. He is an intelligent, clean-cut-looking young man, speaks perfect English, has pleasing social ease, modest and poised.

"My father was born in America, my mother in China. I first attended Sunday school at the Center when I was very young, but soon dropped out. My parents were not interested.

"Lim P. Lee, a former scoutmaster in San Francisco, came to Stockton to attend the College of the Pacific. He started boys' clubs at the Center. I joined the first club he organized. Mr. Lee worked with the Y.M.C.A. here, and he brought into the Chinese Christian Center the complete program of clubs which the 'Y' sponsors.

"For a little over a year I attended the College of the Pacific; then I had to go to work. After working for a while in a grocery store, a white man, one of the milk wagon drivers, recommended me to his company, and I have been working in the office of that dairy ever since. I am treated just like any other employee. Oh, there may be slight discriminations; but if I do my work the best I know, these don't hurt.

"Since Dr. Colliver came to the Center our program has been very helpful. He is just one of us. We hear so much about democracy. Well, I think why our church is so fine is that Dr. Colliver runs it like a democracy. He doesn't act as though he knew it all and we had nothing to offer. He treats us all as

equals and pushes us into responsibilities as soon as possible. One of the fine things he has done is to start the recreational program. The Chinese Association, which is not a religious organization, allows us to use the rooms in their building for our church work. The older Chinese are much against anything like play. They want their young people to study and work all the time. But they have such confidence in Dr. Colliver that when he went to them to ask if we could fix over the basement for recreation, they agreed. Every club set to work to earn money, and we renovated the old water-filled basement and re-decorated our sanctuary. Each Friday night, for two or three hours, a well-planned recreation program is carried on.

"I am leading one of the boys' clubs now. The club leaders meet regularly at the 'Y' for conference and instruction. These contacts have broadened my viewpoint. I have learned better how to meet people of other races. The leading of these younger boys has done for me what no school or person could have done.

"I have found that many of the things which I thought were 'doors' closed to me are not 'doors' at all but mirages. In other words, a member of a minority group always carries a chip on his shoulder. We act as though we say, 'Here I am; show me whether or not you like me!' After all, it is mostly the set of our own minds. If we have ability and cooperate, we get on. It is more in ourselves than with others when we are discriminated against."

These are the thoughts of a few of this fine group of Chinese Americans. Their lives prove anew that the churches and schools in America hold out equal opportunities to all. But only those who enter willing to give of themselves and take liberally of what is so freely offered become true Americans.



Getting a five-cent meal at the Salvation Army's cafeteria

Wide World

# The Peaceful Army That Fights for All Men

By Alvadee Hutton \*

IN the middle of New York City's bustling Fourteenth Street shopping district stands a tall building, curiously different from the surrounding overburdened shops that cater to Gotham's lower income families. The western half of the structure is clearly a modern office building that rises eleven stories into Manhattan's crowded sky. The eastern half is different. It has a wide, friendly arch for an opening; and if one should mount the steps through the archway, he would soon find himself in a spacious auditorium, dignified and peaceful with its indirect lighting and modern decor. This is the Salvation Army Temple.

The entire building belongs to the Salvation Army. The office section is the headquarters for the Eastern United States Division of the huge organization, and the Temple part is, like any other church, the meeting place for local worshipers. Both sections of the building are very busy places. Every day in the week a huge office force gathers in one half to administer the spiritual, social, and charitable work throughout eleven states, and in the other half the local congregation gathers to praise God in prayer and song.

On Sundays the office building is closed, but in the smaller rooms of the Temple, surrounding the

large auditorium, a Sunday devotional service is held in the morning, Sunday school Bible study classes in the afternoon, a Young People's Legion meeting in the early part of the evening, and an evangelistic service later. This is the typical Sunday for the Salvationists, just as for any other Protestant church organization. The huge charitable enterprises of the Salvation Army are so well known that the public may forget the Army is primarily a denominational order, just as are the Methodists. The activities of the Temple on Fourteenth Street prove that worship and saving men's souls are very vital parts of the Army's great work.

The founder of the Salvation Army was an ordained Methodist minister named William Booth. One day, in the year 1865, he was wandering around the slums of London's East End, and suddenly an idea struck him. He would bring the gospel to these forsaken dregs of society that he saw about him.

There was only one way to do it—preach to them on the streets. Soon he was daily mounting a soap box at Mile End Waste, to plead with all who listened to seek peace and happiness in God. He found that these poor outcasts would listen to him, but they would not venture into a church building—that was an alien world to them. So Booth opened his own place of worship. First it was called East End London Mission, and then Christian Mission, and eventually was given the title Salvation Army.

Another truth soon dawned on the fiery evan-

\* Miss Alvadee Hutton, who was graduated in June from the Columbia University Graduate School of Journalism, received the Pulitzer traveling scholarship from that school on the basis of her outstanding ability. She left in July for Mexico and South America, where she will travel during the next nine months.

gelist. The best way to bring the gospel to hungry men was to feed them first. With a growing list of followers, he began to raise funds and establish soup kitchens in the London slums. From such humble beginnings began the great social work that has carried the Army's fame around the world. With its international headquarters in London, the Red Shield now carries on its evangelistic and social work in ninety-seven countries and colonies.

Wherever there is war and pestilence—there you will find Army workers. The present world conflict has greatly intensified the organization's activities. According to a report from the International Secretary in London, the Salvation Army War Services are now operating from Iceland to Singapore. They are serving two million sailors, soldiers, and airmen weekly in more than five hundred centers. Nearly two hundred mobile canteens are visiting isolated areas or serving the civil population in bombed districts. Two hundred Army canteens serve 75,000 nightly in air-raid shelters. Hundreds of blankets and 40,000 garments have been supplied without charge to the air-raid homeless. Meetings and evening prayers are conducted regularly in hundreds of air-raid shelters.

While the work of administering to victims of war continues across the ocean, the Army in the United States is now taking part in a program to help the enlisted men here. Together with committees of the Young Men's Christian Association, the Young Women's Christian Association, the National Catholic Community Service, and the Jewish Welfare Board, the Salvation Army on February 4 incorporated the United Service Organization for National Defense, Inc. As the name implies, it is a joint agency for providing religious, recreational, and welfare service to soldiers, sailors, and young employees in defense industries.

The primary purpose of the U.S.O.N.D. is to provide recreational and worship centers in the communities adjacent to army camps and navy stations and in industrial areas where these centers are needed. The Federal Government is co-operating with the organization, and may even ask it to provide its services right in the army camps. The government realizes the vital need for young men to receive spiritual guidance and to seek recreation in wholesome centers instead of the dens of vice which spring up around the camps.

While the emergency war work continues, the Army does not forget its normal peacetime activities. The social work carried on from the Fourteenth Street headquarters in New York City is typical of the Army's work throughout the United States.

One of the latest projects undertaken was the opening last June of a low-cost cafeteria at 535 West Forty-eighth Street. It is called the Wilhelm Loewenstein Memorial Cafeteria, after a New York leather merchant who established a fund through which the Salvation Army opened the eating place.



Paul Parker

"Let's play Indian" is taken very seriously by these young fellows enjoying their summer away from a big city's heat—thanks to the Salvation Army

The cafeteria serves meals for five cents to anyone who enters, regardless of race, creed, or color. It is open daily from 7 A.M. to midnight. From June 20 to January 31, it had already served 221,165 meals, of which 215,391 were to men, 5,690 to women, and 84 to children. Of these, 20,666 had been given free, and five cents had been paid for each of the rest. The Army reports that the average total of meals served each day has increased from 983 over the first six months' period to 1,225 now.

Not only does the Army feed the poor and hungry, but it also shelters them. In New York City alone, 728,453 lodgings were provided last year. More than seven thousand jobs were found for the unemployed. Home relief was given to 15,085 families and 26,811 unattached individuals. At two day nurseries—one at 94 Cherry Street, Manhattan, and the other at 227 Knickerbocker Avenue in Brooklyn—105 children were cared for every day, at a cost of ten cents—if the mothers were able to pay. From the Brooklyn Nursery and Infants' Hospital go little waifs into happy foster homes after the Army has taken them in and nursed them back to health again.

For tired mothers there are summer vacations at North Long Branch Camp in New Jersey. A girls' camp is located near by, and at Star Lake, near Butler, New Jersey, boys from New York City are sent



Paul Parker

Jackie Holmes, all set for a morning's fishing at Star Lake, the Salvation Army's camp for boys in New Jersey

to camp every summer. A total of 1,787 mothers and children were sent to these open-air vacation lands last summer.

Little Jackie Holmes is typical of the happy boys at Star Lake. He had his first camping experience two summers ago. The Army sent him to Star Lake for the season after his mother had fainted at a Salvation Army meeting and had to be sent to a hospital for mental treatment. His father was a victim of alcohol and took no interest in the boy. Days of fishing and swimming and eating wholesome meals kept Jackie in a seventh heaven of delight the whole summer, and made him one of Star Lake's most lovable youngsters. He liked it so well that his mother, much improved and able to care for him again, asked to let Jackie go back again last year. This was granted, and he had another happy summer away from the heat of New York City's sidewalks.

One of the greatest of all social services rendered by the Salvation Army in New York City is at the Booth Memorial Home for Unmarried Mothers. In this modern and well-equipped hospital the Army cares for women throughout their pregnancy, supplies medical attention at the time of birth, and cares for both mother and child until work or other means

of support is found for the mothers. Many of the young women are driven from their homes by heartless parents. Others become frightened when they find themselves in trouble and run away. Somehow the Salvationists find them. Last year 112 girls and 79 babies were taken care of at the Booth Memorial Home.

A more happy side of young womanhood is in evidence at The Evangeline, a residence for young business women at 123 West Thirteenth Street. The hotel, owned and operated by the Salvation Army, was made possible by a gift from Mr. John Markle and is open to all girls. It is a modern eighteen-story building, the last floor being an inviting and secluded roof garden. More than 300 young women make their New York home here. Most of the rooms are single, with separate dressing rooms, hot and cold running water, a telephone, and maid service.

There are reception rooms for receiving guests, a modern library with a librarian in charge, and a dining room where the girls eat their breakfasts and dinners. A laundry is complete with a score of ironing boards and washtubs. There is even a sewing room, complete with electric sewing machines, a cutting table, a large three-way mirror, and even a pinking machine! Best of all, there is a quaint little kitchen and dinette, where girls and their guests can prepare their own midnight snacks. All these conveniences add up to an average of ten dollars per week.

For a slight additional fee, the girls have access to a beautiful indoor swimming pool, glistening with green and orange and white tiles. If milady is having difficulties with her figure, there is even a room equipped with electric bicycles and rowing machines. When the Salvation Army goes modern, it goes modern the whole way!

For the benefit of young women who come to New York just to see the sights, it may be said here that there are usually a few vacant rooms at The Evangeline, which can be had for the night or the week at very modest rates. It is a most friendly place to stay while taking in the high spots of the big city.

Thus the Salvation Army continues on its diverse and worth-while activities, always ready to provide a service wherever mankind may need it. Its work has reached such proportions that one small article such as this cannot begin to explain all its good deeds. For the poor and needy it provides food, clothing, and shelter. For the unemployed and destitute it gives jobs and a new chance in life. To prisoners it gives wise counseling and spiritual advice. To the sick it gives hospital and medical care. For youth it provides religious education and wholesome recreation. For the churchless masses it provides new hope in God and a way to a Better Life.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."



Perhaps the children felt that this picture of the Woman's Society of Christian Service would be incomplete without them. Ilagan, Isabela Province, Philippine Islands

# Methodists in the Philippines

By Mrs. Edwin F. Lee \*

THE Philippine nation has been called a Christian nation ever since the sixteenth century when Spanish friars, driven frantically out from China and Japan with their strange new doctrine, concentrated in large numbers on these sparsely populated shores. The Philippines, with its 17,000,000 inhabitants, is more truly Christian today than ever before. And the one man who feels most heavily the burden of keeping the country true to its reputation of being "the only Christian democracy in the Orient" is President Quezon.

Some time ago the President quite unexpectedly invited a dozen Methodists to the palace "in honor of their Bishop." It developed that this was not a mere social event, but an expression of sober need. The President had begun to be frankly concerned about the character of the Filipino people. "I have invited you here," he said, "because I believe your church can render a distinct service to the Commonwealth. What we need most at the present time is to strengthen the character of our people." Many Filipino leaders were waking up to the fact that although forty years' contact with America had brought vast material and political achievements, they had overlooked a vital weakness in the very foundation of their state. To remedy this in part, they had already planned to introduce "Character

Education" as a course in the public schools.

That the schools had failed them was somewhat the fault of our own government. Although the government did display a rare idealism in 1902 when it sent out a thousand carefully selected American teachers who built up through a widespread system of schools a discipline and culture of incalculable value in the molding of Filipino personality, it erred in compelling these teachers to take an over-cautious attitude toward religion.

Today Filipino leaders are turning to the evangelical churches to supply that spiritual dynamic without which this Commonwealth cannot maintain its democracy. It is significant in this connection that Dr. Bocobo, then president of the University of the Philippines, and one of the Methodist guests that day at the President's table, has since been made a member of the President's Cabinet in the important post of Secretary of Public Instruction.

"In what way do you consider that The Methodist Church, with its 100,000 members, makes a contribution to the community and national life of the Philippines?" was a question put to a layman who has every opportunity to know the public mind.

His reply was immediate. "We serve as an example," he said. "We are well known for our uncompromising stand on personal and social evils. We have convictions on moral and ethical questions. Our steadfastness has caught the attention of many people. I am sure we now reach a constituency of 500,000. We may never become a large church in

\* Mrs. Lee is the wife of Bishop Edwin F. Lee of Manila, the Philippine Islands. She is the author of the thoughtful article which appeared some months ago in *WORLD OUTLOOK*, called "Rubber Life Line." *WORLD OUTLOOK* is pleased to welcome Mrs. Lee to its pages again in this article, peculiarly significant at this time, on "Methodists in the Philippines."



Miguela, the ambitious young nurse, who sold a little pig to obtain bus fare to Manila where she was to enter training



Time for refreshments at Harris Training School Kindergarten



Mary Johnston Hospital serves a rural community through a Child Welfare Clinic



Several church groups and many nationalities are represented in this presentation of "The Messiah" at the Methodist Central Student Church, Manila

numbers, but we can continue to hold before this country an exemplary way of life."

Our pioneer missionaries deserve much credit for this reputation. They used discriminating care in accepting the early converts. When one of them—a rich cockpit owner—asked for baptism, the missionary required that he destroy his cockpits. This business was the sole source of his wealth. He hesitated. Might he not sell them, or give them away? But after a night of prayer he went out edified, and uplifted, and burned them to the ground. This made an undying impression on the community and brought to many their first consciousness of gambling as a debasing business. Just recently, when one of the thousands of sweepstakes ticket vendors in Manila accosted a busy American Methodist minister and was effectively spurned, he said, "Oh, you must be a Protestant."

We serve as an example because of our emphasis on an intelligent interpretation of the Christian faith. Only the older men of our 250 active pastors have not finished high school. Many are graduates of our Union Theological Seminary, of colleges, and several of them hold degrees from American universities. Every ministerial Conference member has, for several years, been given the *Christian Advocate*, by which he is kept in close touch with activities and development of the Church throughout the world. It is well to remember that Filipinos are at home in the English language and through it have been made world-citizens.

A thousand young women have, through the years, been graduated from deaconess and Bible training schools and from kindergarten and nurses' training schools. A hundred and fifty are appointed this year. No other force in our Church has touched so many homes, and through the training of thousands of children each year, has carried ideas of the moral life into the heart of medieval ignorance and superstition. Consecration and ambition are in evidence. One of these women stopped our car as we were hurrying through a town where we had not yet successfully established a congregation. She pointed to a framework. "Our church," she said. We inquired as to the pastor. "I am the pastor," she replied. Thus another real opportunity was saved. We have not nearly as many pastors as we need. Half of those in service are "supply pastors," because the congregations cannot give them adequate support.

We are setting an example in the instruction and inspiration of our laity. The Roman Church assumes that no layman will preach the Christian message, but the Methodist laymen are preaching and speaking effectively in public meetings. They appreciate the added responsibility placed upon them as members of the annual conferences and are grappling with the serious problem of support. Each year shows steady gain. The average per capita giving for full members last year was \$1.71 (U.S.),

which represents five times that amount in the United States. The Woman's Society of Christian Service has been enthusiastically inaugurated. Fifty *Guides*, ordered early in the year, are not nearly sufficient. Abridged copies have been prepared in English and translated into dialects for the older women. The *Missions Domestica* expects to take on new life from the Woman's Society program of missionary education.

The quality of our Mary Johnston Hospital and Nurses' School is well known. Out of 700 maternity cases covering a part of this year, there were only two fatalities. The Extension Hospital has passed the experimental stage and is such a boon to the North Conference that pastors and people are begging for others. In a land where tuberculosis casts a shadow over 40 per cent of the people and parasitic diseases keep almost the whole population under par, medical service is of vital importance among our church groups. That our nurses' training ranks with the best may be inferred from the fact that during President Quezon's recent illness two Methodist sisters, daughters of a humble circuit rider, were called to attend him.

We serve as an example, too, in the field of social justice. In one of the provinces where the most calamitous clashes have taken place this year between tenants and great estate owners, the superintendent of the Methodist work says: "I intend to translate the Methodist 'Social Creed of the Churches' into the dialect because I have found the people listen eagerly to it when we preach it to them. . . . There are already a number of government officials who understand our motive of helping the poor people to improve their lot. One landlord who cherishes a liberal attitude because he is a Freemason said to one of our pastors, 'Why don't you preach to the tenants the gospel of love as taught by Jesus himself? I am sure they will listen to you.'"

In the *Christian Advocate* for November 21, 1899, there appeared a report of an interview which President McKinley had with a group of clergymen, in which he explained why he decided to take over the Philippines. In conclusion he stated that "there was nothing left for us to do but to take them all, and to educate the Filipinos, and uplift and civilize and Christianize them, and by God's grace, do the very best we could by them, as our fellowmen for whom Christ also died. . . ." For forty years The Methodist Church of America has had a share in this glorious experiment. It is not finished. The Filipino Methodists are welcoming with open arms those missionaries from China, Korea, and Japan who have recently been transferred to this field. It may well be that in this interim of the world's heaviness, God intends once again to mass his forces here in this strategic spot of East Asia, to strengthen the character, to give courage to the hearts, that the Filipinos may hold this part of the world for Christ and democracy.



Work and workers go right ahead in the unfinished chapel at Cabangan



A Methodist Vacation Church School absorbs the interest of a group of rural boys and girls



In planning outdoor sessions of a Vacation Church School at Zambales the leaders do not have to worry about rain, for the weather at this season is always perfect



The choir members at Ilagan Methodist Church take their hymns seriously



The Short Term Rural School students embark on a Travel Seminar at the close of the course. Here a group of these students are talking with a family of the Lord's Acre Farm in North Carolina.



It will soon be time for Sunday school at Greenbrier Church, Columbus District, Tennessee. Scarritt students work in this community in the rural training program.

# Student Work in Rural Tennessee

By Jean Rowland

**U**MPIRING baseball games, decorating Christmas trees, organizing treasure hunts, showing Girl Scouts how to tie unslipable knots, getting up 4-H Club community lists, teaching Sunday school lessons, outlining worship programs, and directing choir groups in rural churches—all these and other varied activities come within the scope of rural work done by Scarritt College students within a many-mile radius of Nashville, Tennessee.

In the fall of 1936 an experimental plan for having Scarritt students work through schools and churches in certain rural sections of Tennessee was begun by a group of co-operating agencies: Scarritt College for Christian Workers, the Tennessee Conference Board of Education and Missions, and the Board of Missions of the former Methodist Episcopal Church, South. This plan has now grown out of the experimental stage and into an extensive training program.

Scarritt students who are interested in becoming rural workers under the church do field work during their term at Scarritt College. For this work they receive academic credit, valuable experience, and the enrichment that naturally comes to those who give themselves wholeheartedly toward enriching the life of any community.

"Rural work" is a broad term, and a rural worker may begin in the church or in the public schools or on the playground or in mothers' study groups; but she keeps in mind that her program must be

gradually enlarged to include many phases of community life—social, recreational, religious.

What does a rural community receive from this student work? An improved and better-organized leadership among its young people is one benefit that comes to every community in which this work is carried on. In some communities students find it best to place their time and effort upon the strengthening of already existing agencies such as health organizations, Parent-Teacher Associations, Scout troops, mission study groups, churches, or church schools. In a community where there is no Sunday school a student may begin by organizing a community Sunday school, to which everybody is invited, regardless of denominational preferences. In one community where work was begun in this way,

the teacher co-operated with the worker by letting someone write an announcement on the school-room blackboard on Friday, if there were a preaching service planned for the following Sunday. Naturally the school children took this news into the homes of the community.

Before work is begun by any student in any community, the leaders sponsoring the rural program need the advice, assistance, and backing of community leaders. Parents, district superintendents, church lay leaders, teachers, church and school board members give invaluable co-operation and help. Very often new requests for workers come from rural communities unthought.

In one rural community the people felt that they could not im-



The Tennessee 4-H Club boys have rolled up the stones and grown to want to work on the land. Several rural workers are sometimes called on to lead in 4-H Clubs.



Forty-six home and foreign workers studied in the special Short Term School for Rural Workers held at Scarritt College, Nashville, Tennessee, in March, 1941. Mexico, India, Korea, the United States, China, Algeria, the Belgian Congo, South Africa, Japan, Syria, Bolivia, Malaya, and Burma were represented in this group



At noon everyone laid out the lunch she had brought and "dinner on the grounds" was served. It's an old Southern custom, and a delight to the children—"dinner on the grounds." Incidentally, there is no better time to arouse enthusiasm for the rural program

dertake an ambitious church-building program, but they could and would build a church on the installment or piecemeal plan. At present (spring, 1941) these church members are having church services in the basement. A neighboring church gave them an altar rail which they were so eager to use that they set it up on the cement floor. In this community a need for wholesome recreation has been discovered by some of the church leaders and the student workers.

Out of a discussion of a possible solution for this problem came the suggestion that there be a recreation center; a committee was asked to investigate the neighborhood vacant buildings. A one-time school building was found and the owner was asked for permission to use it. Although he had hoped to rent it, he did give this permission, and now the building has been turned over to the young people and they are busily planning how best the building may be converted into the needed community center.

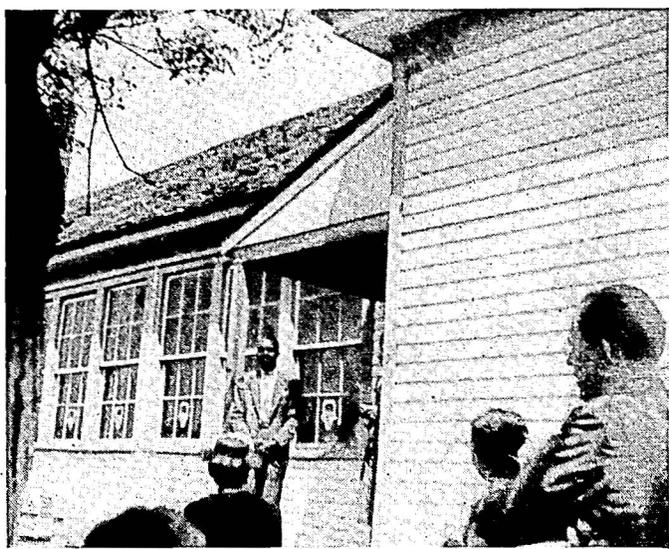
A "Community Day" in one rural community was sponsored by the Methodist Woman's Society of Christian Service, the public school, and a Scarritt student worker. The morning of Community Day, with the help of the county and home demonstration agents, was given to community planning for the future. The school children presented a program and described the 4-H Club work which they were doing under the guidance of the student worker. At noon everyone laid out the lunch which he had brought and "dinner on the grounds" was served. The afternoon was devoted to several talks boosting the community and urging co-operation in social and political moves. An interesting talk about community health was given by the county health supervisor. Helpful contacts and a keener community interest were results of this special program; and although there has been no student worker in that particular community for several months, the community meetings have been continued.

Students in rural field work are carefully supervised by Miss Sarah McCracken, who is a member of the Scarritt faculty and is the deaconess in charge

of rural work in the Tennessee Conference. Miss McCracken's crowded schedule of visits, speaking engagements, and meetings scattered over central Tennessee might have made our famous Methodist circuit riders a bit envious.

People in general and Methodists in particular are increasingly interested in special missions programs—mission study classes, mission institutes, and missions days. During one winter Miss McCracken had a part in forty missions programs. She is able to enrich such programs in a special way by bringing from Scarritt College various missionaries and deaconesses on study furlough and foreign students as speakers and teachers.

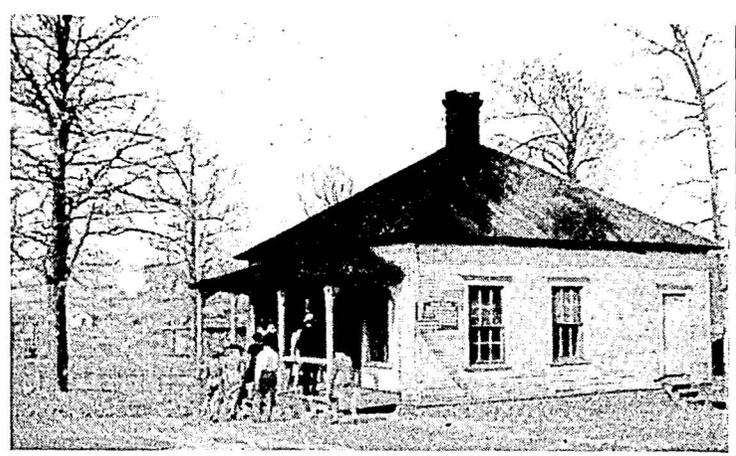
The Methodist agencies which provide financial and advisory backing for the rural program plan various training courses for rural workers. Every spring at Scarritt College there is a Vacation Church School Leadership Training School. For this school The Methodist Church General Board of Education, Children's Division, provides an excellent faculty. Various young people, and young people's and children's workers from the Tennessee Conference



The Travel Seminar rural students visited this Negro rural school in Tuskegee, Alabama. The school is named New Rising Star



A Scarritt rural worker leads young people in a worship service near Nashville, Tennessee



Customers entering the Co-operative Store of Ravenscroft, Tennessee. This is one of many interesting rural projects

attend this school to study vacation church school plans and materials. There is an average attendance of sixty at this school. When these leaders return home they are ready to hold local leadership training classes to help train those who could not attend the special school; and when summer comes, these delegates are ready to organize and carry on excellent vacation church school classes.

During the summer months Scarritt students may be given, under this joint program for rural work, appointments somewhat different from those of the regular school term. Summer appointments may include being counselor in intermediate camps, organizing and teaching in vacation church schools, being pastor's assistant in rural church circuits, helping with missions programs and meetings, or just visiting the homes of a community and perhaps making a community survey. Scarritt students supervise and work in an average of thirty vacation church schools each summer.

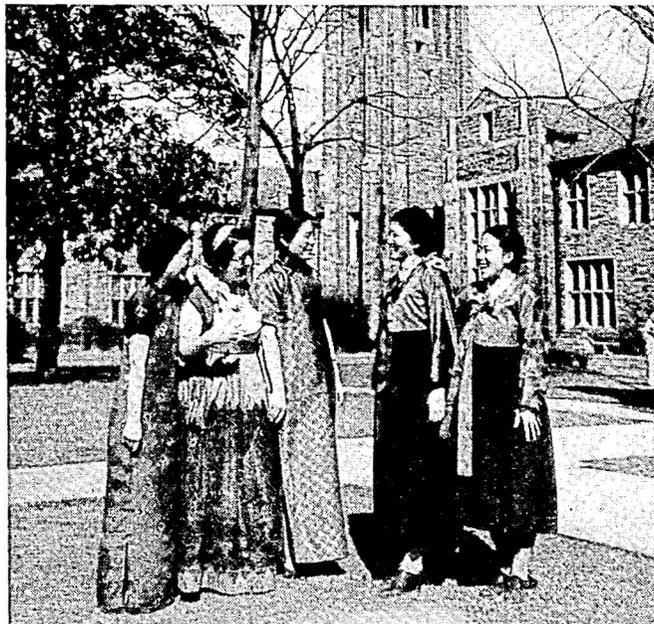
One of the most interesting of the rural vacation church schools was one in which Methodists and

Baptists co-operated. The Methodist church in this community was new and not quite finished; therefore the vacation church school was held in the Baptist church. Teachers in the school were divided almost evenly between Baptists and Methodists, and there were almost as many Church of Christ children in the school as Methodists and Baptists. In the evenings the young people of the community gathered for a study group and recreation period. The work illustrated real co-operation between community churches.

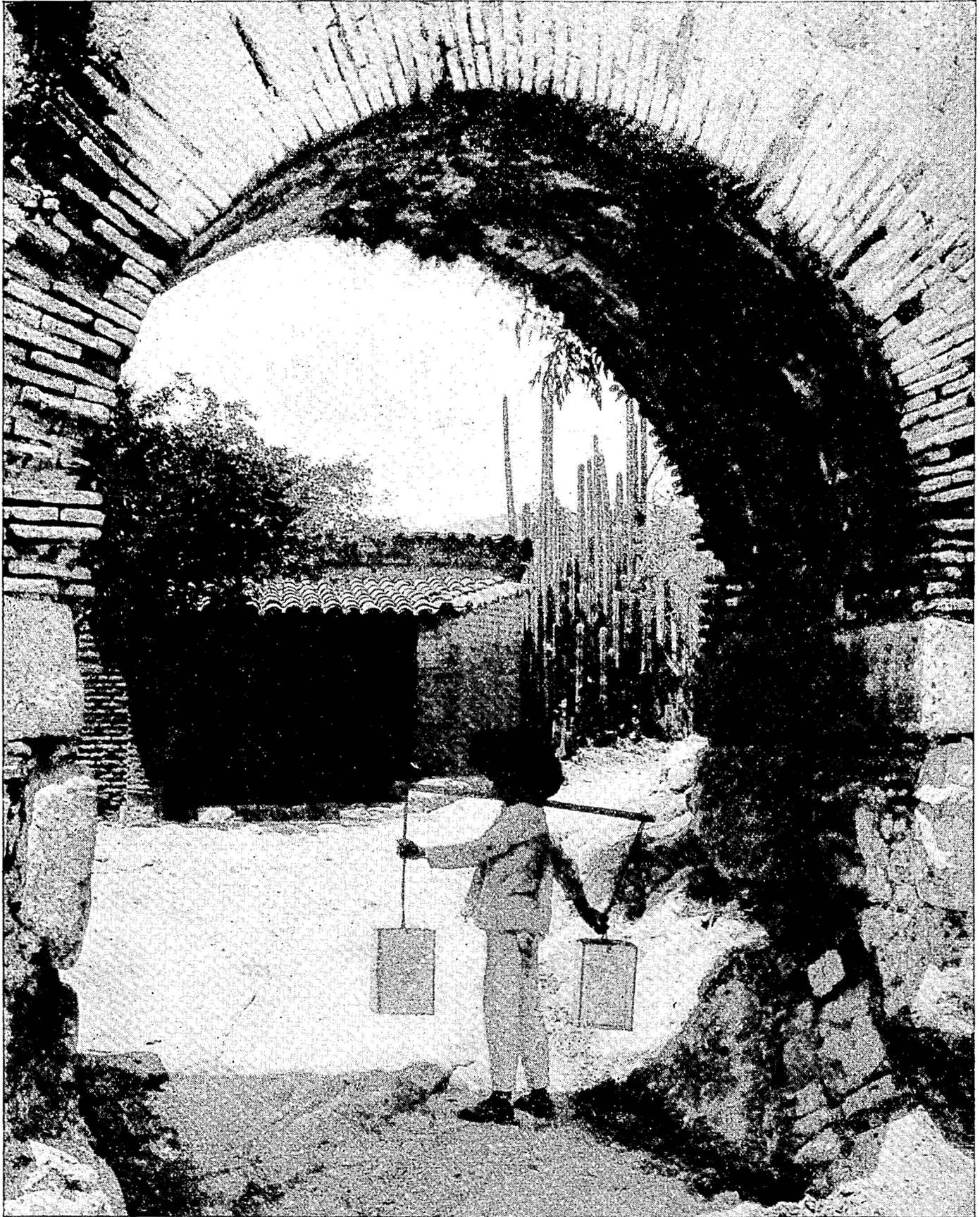
Several years ago in another community, which includes a settlement of white folk and one of Negroes, the women of the little white Methodist church asked for the return of the worker who had been helping with 4-H Club work in the Negro school during the winter. They wanted this worker to help them in the summer with their vacation church school, and then to help in the same kind of work in the Negro settlement. The plan worked nicely. The schools were successful; some of the white women taught in both schools. Since that time the Methodist Woman's Society of Christian Service has assisted in sending one of the Negro teachers to a leadership training school at Lane College in Jackson, Tennessee.

A popular springtime project of the rural program is a short-term course for those people who are interested in rural missions, home or foreign. "Agriculture," "The Christian Family," and "Experiments in Village and Rural Reconstruction" are among the titles of courses offered in this short-term school, which begins with regular classes at Scarritt College and ends with a ten-day travel seminar. This seminar embraces visits to various interesting projects in rural communities in Tennessee, North and South Carolina, and Alabama. Missionaries on furlough, looking forward to later appointments in rural work, find this travel seminar especially interesting and instructive.

The forces for good in several rural communities within a twenty-five-mile radius of Nashville are being constantly strengthened by the ninety hours of work per week undertaken by enthusiastic students from Scarritt College.



Foreign students at Scarritt College enrich the rural program in a special way



Brehme

The little Mexican boy pauses on his way from the well to look at American tourists. The chances are that he will say distinctly and with pride, "How do you do?" Since the inauguration of the Good Neighbor Policy by the United States, Mexico has responded by requiring the study of English in the schools

## **A Good Neighbor--Mexico**



Brehme

Brehme



Over well-paved roads the farmers are driving their laden burros to market. It was not long ago that visitors from the United States thought only of Mexico City when they thought of Mexico. But with the building of the fine new roads a country of old culture is opened to visitors

Left: Markets can be held along shady streets or in the open plaza. Wherever they are held, there are always burros and babies—both looking exceedingly omniscient



Brehme

Although the people of Mexico are a gay people and seem to have much more time for leisure than the people of the United States, they are really industrious. Perhaps they know how to manage their time better than we do. And then working together makes work pleasanter

Right: This Mexican young lady has the how-to-carry-packages problem well in hand. On her way home from market, she can use her hands for talking—and incidentally she is building up a good posture



Brehme



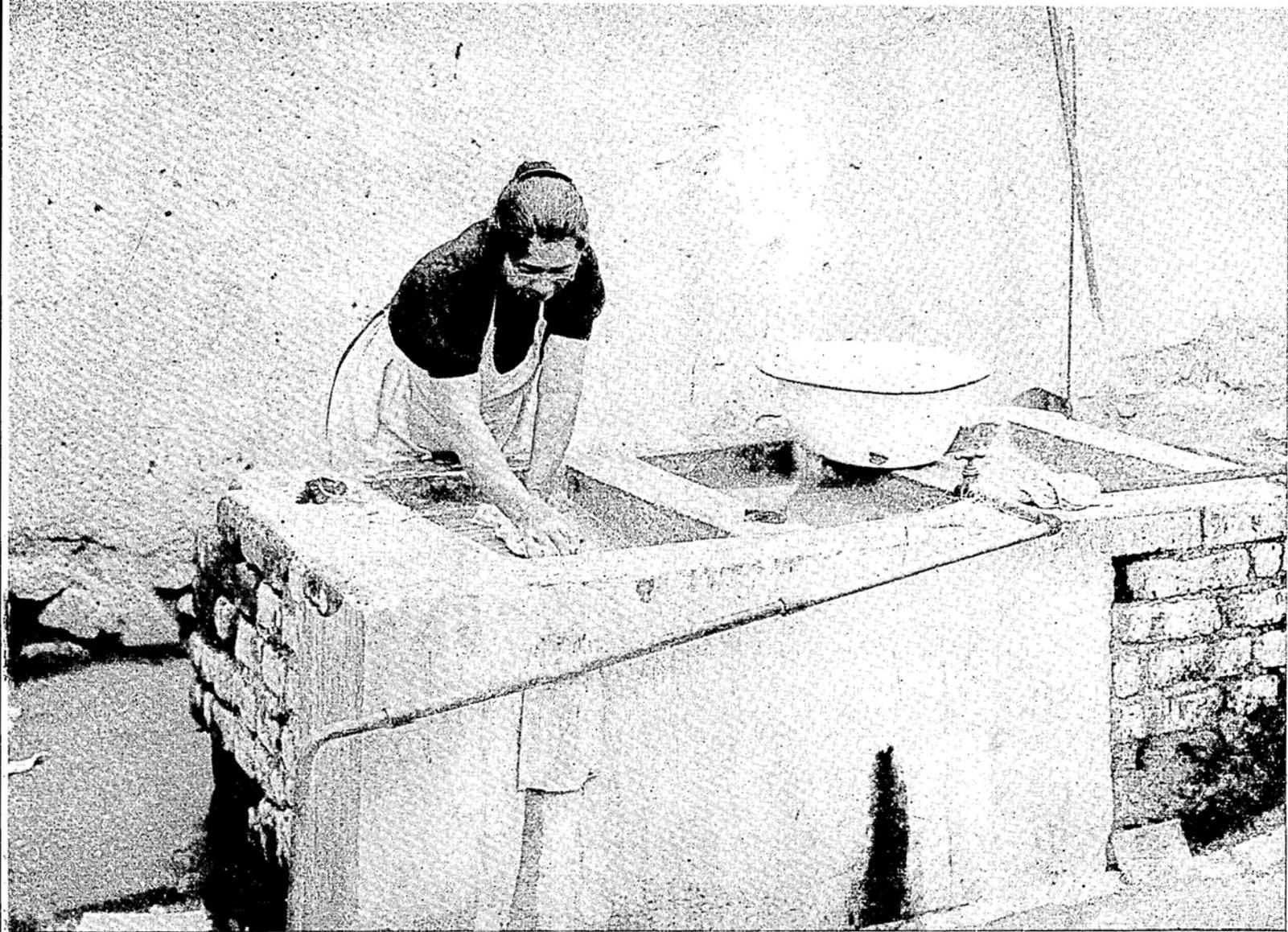
Brehme

Brehme



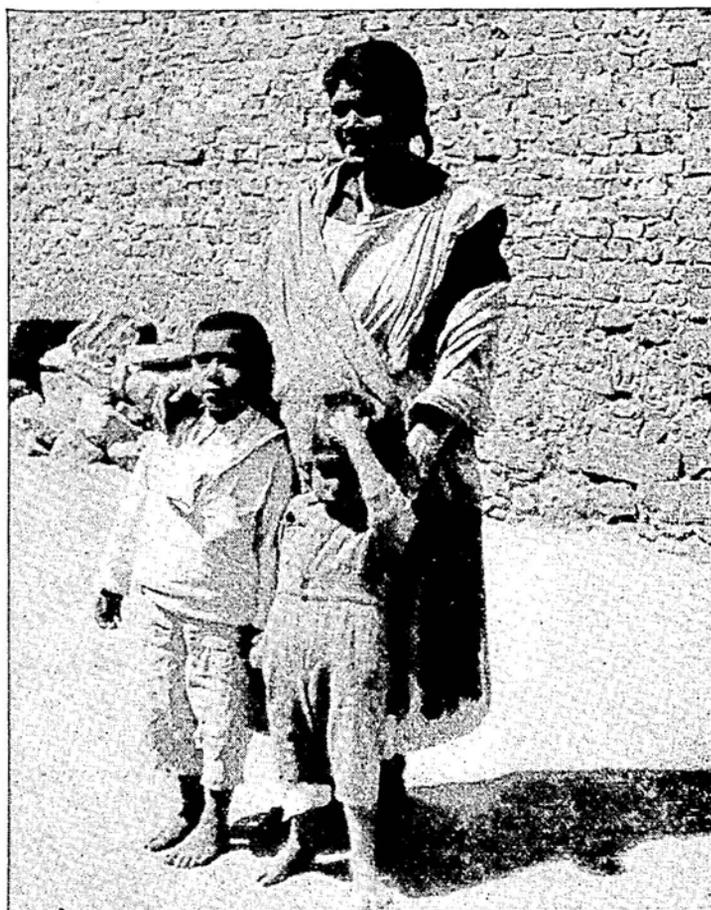
Sunshine and shadow—that is Mexico. Sunshine falls blindingly on white walls and red roofs. Shadow falls dark below garden walls. No family seems too poor to have flowers even if they are grown in old oil cans and live on window ledges

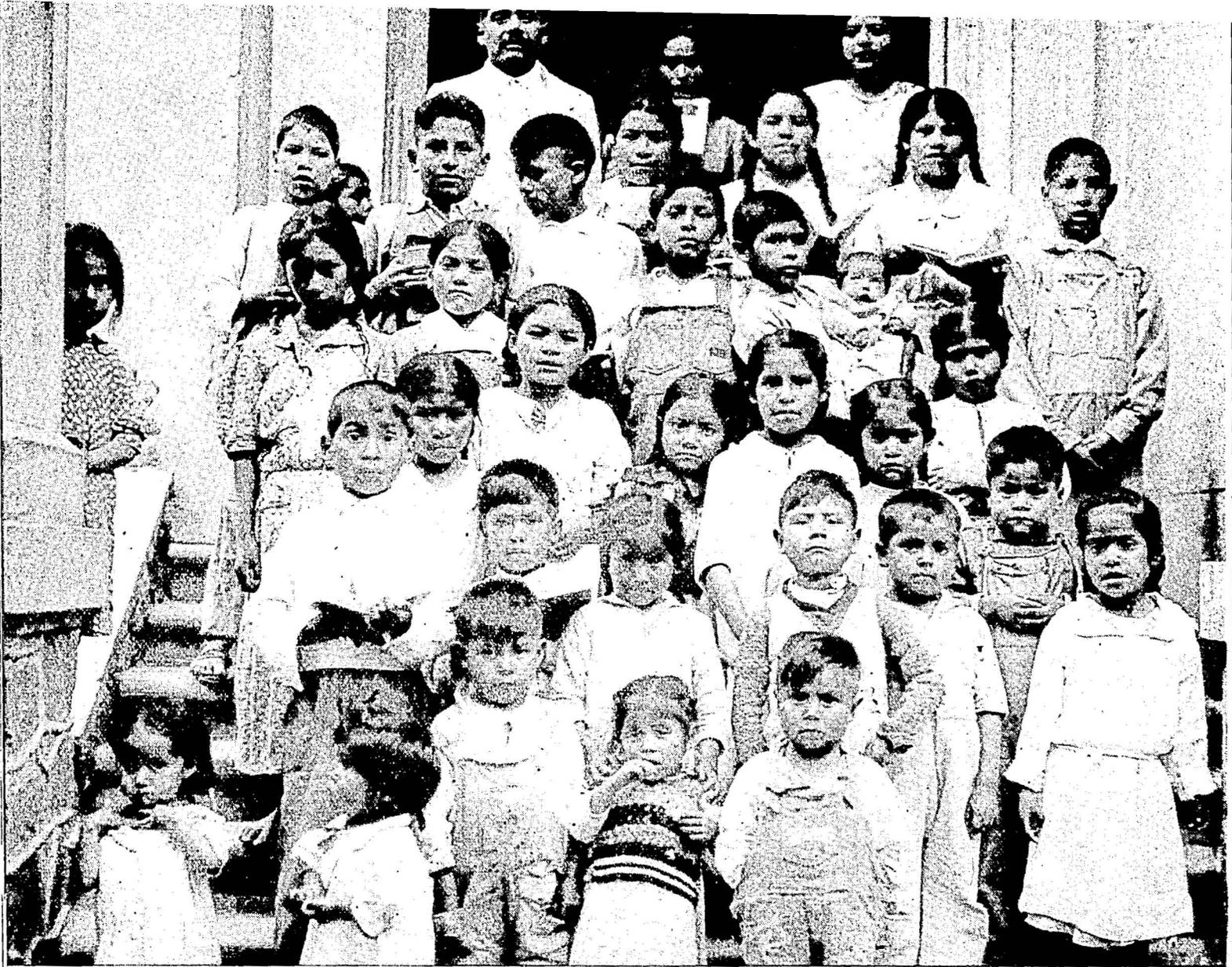
Left: There are those who lament the passing of the pottery jugs for water. Surely they made a splash of color—deep red against the stone wells. But it is far easier for this boy to handle water in his American-made pails than in the old water jugs



Kitchen equipment is simple in Mexico. In this Salvation Army kitchen many men are fed by meals prepared in this simple room. The Mexican Salvation Army is under the sole direction of Mexicans

Right: This mother, in the poorest part of Mexico City, is not a Protestant herself, but she has marched her two sons over to the Methodist Sunday school for instruction. The older boy seems to regard the whole undertaking with interest, but the younger son seems somewhat doubtful about embracing Methodism





Future Methodist leaders in Mexico. There are ten Methodist churches in Mexico City. Each has a flourishing congregation. There is, perhaps, more expression of democracy in the lives of the people in Mexico than there is even in the United States. All the members of the congregation participate in the work and plans of the church in a very real way



Left: Mexican church members portraying Henry van Dyke's story, "The Other Wise Man." The people of Mexico are gifted in dramatics. They are also gifted artistically. They not only produce their own plays, but they make all the scenery

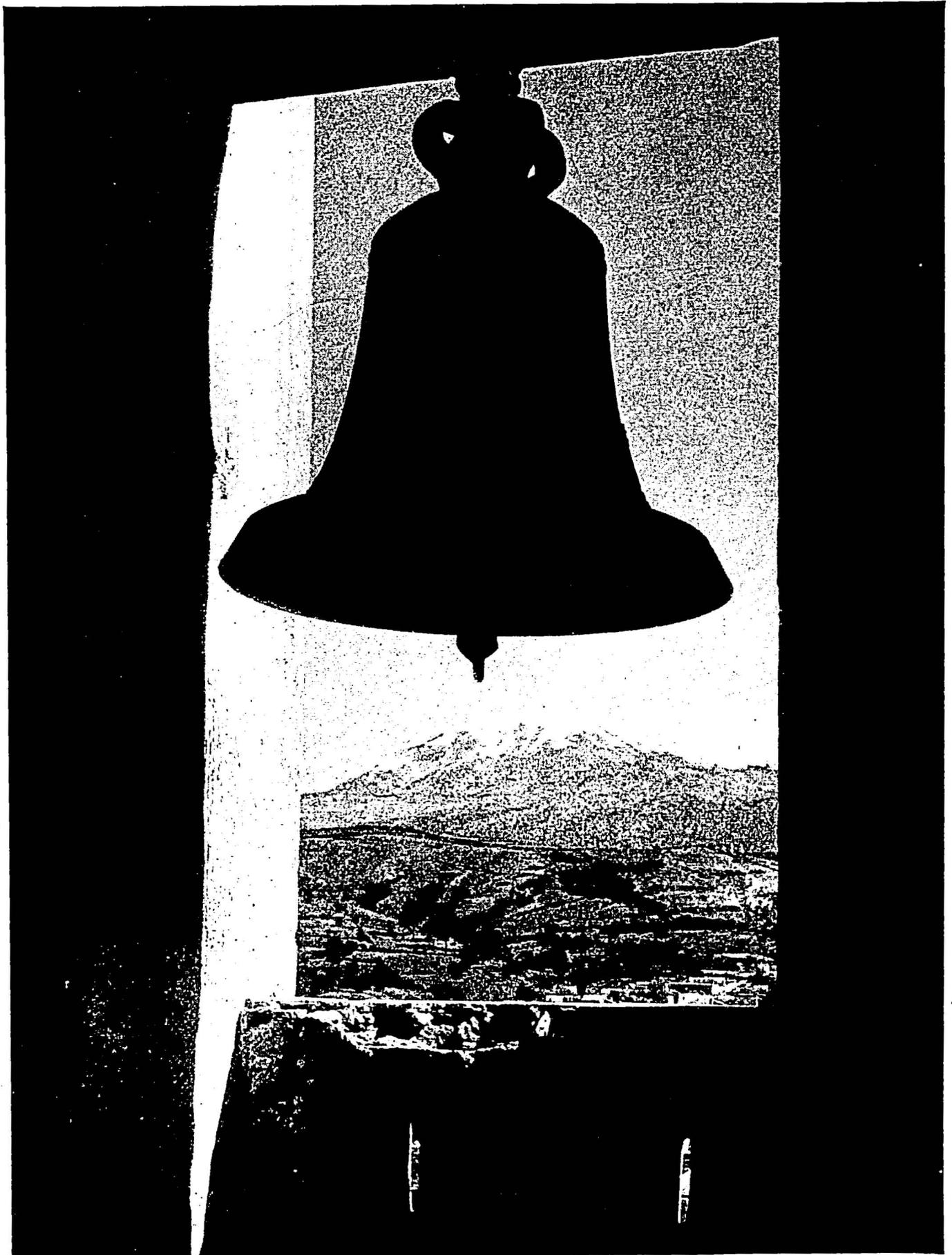
Farmers in town on market day. Perhaps the greatest work of The Methodist Church is with the farmer. The farmer in Mexico comes into town on market day and talks in the cobbled streets with other farmers. Then he returns to his isolated farm village—but he does not feel isolated. The Mexican farmer feels he is at the heart of Mexico. The church has had to go to him to reach Mexico's heart



Brehme



Left: Professor Antonio Carro, principal of the Boys' School in Pachuca, and the Reverend Mr. Olivira, pastor of the Pachuca Methodist Church, represent the types of men who, through their work, are reaching out into the rural villages of Mexico to bring Christianity to the people



Brehme

Throughout Mexico, from early morning to sundown, you hear the bells. At times in the past the bells have been symbolic of oppression and exploitation. In the days to come the Christian people in Mexico are determined that their sound shall be a sound of peace and of promise

# Editorial Correspondence

THE first week in June I came to stay in a little town in the mountains of Mexico. I was tired the day I arrived, and after the heavy midday meal I followed the custom of the country and took a siesta.

It seemed to me that I had hardly fallen asleep when I heard the sound of children's feet. I lay half awake for a moment wondering why one can always differentiate between children's footsteps and the footsteps of grown-ups when suddenly it was borne in upon me that here was something queer. The queerness came not from the sound of the footsteps but from the fact that there was no other sound. Children coming home from school chatter. Children going out to play call to one another. I went out on my balcony to see why there was no sound.

My balcony overhung the steep cobbled street leading up to the plaza of the town. The children were headed toward the plaza. Most of them were little girls dressed in white, some with their first communion veils. On trays, or in baskets, or thrown over their heads, they carried great brilliant garlands of flowers. Back of the children came the mothers and grandmothers. All were hurrying, but it was not the hurry born of the need to be at some place at a certain time. It was the hurry caused by the importance of the thing that was to be done. The little girls had shining, solemn, excited faces. I realized they were too full of the importance of the moment to talk. That was the cause of the silence.

Of course, there was nothing for me to do but follow. I climbed after them up the precipitous stone street until I came to the plaza. Here, as in most Mexican towns, the cathedral sprawled at the side of the plaza like some large, dirty but motherly market woman. The children crossed the threshold of the cathedral familiarly but with a certain dignity. They seemed to know what they were about, and their mothers and their grandmothers knew they knew and let them step ahead.

In the dim, vast church, together with the smell of dust and the presence of peeling, gilded statues of the saints, there was the fragrance of flowers and the sight of children's faces as they took their part in the worship. They moved easily and surely through the children's mass, respond-

ing, genuflecting, and at the proper time lifting their garlands to be carried forward to decorate the altar. In the midst of an ancient ritual they were at home.

After the mass was over the children came back to their mothers and all went out into the late afternoon sunshine. The children gave you the feeling that they had got through with some responsible task and now could relax. The mothers gave you the feeling that they were giving to their children that respect and complete understanding which responsible persons give to their equals at the end of a task successfully performed. It was several minutes before the spell of the children's mass wore off and the mothers were again in the ascendancy.

I do not hold much with children's masses, but I fell to thinking on the way back to my room that I had just watched a very successful demonstration of the part children can play in the church. Now I doubt very much if the Roman Catholic Church of Mexico gives much of its time and thought to child psychology. But it is an eminently practical church. It recognizes the practical importance of children as *citizens* of the cathedral if the Catholic Church is to exist at all in the hostile atmosphere about it. Because it is dependent for its very life on its children, it has no condescension toward them. And the children, swift to sense attitudes, take over their religious duties with a sense of grave importance.

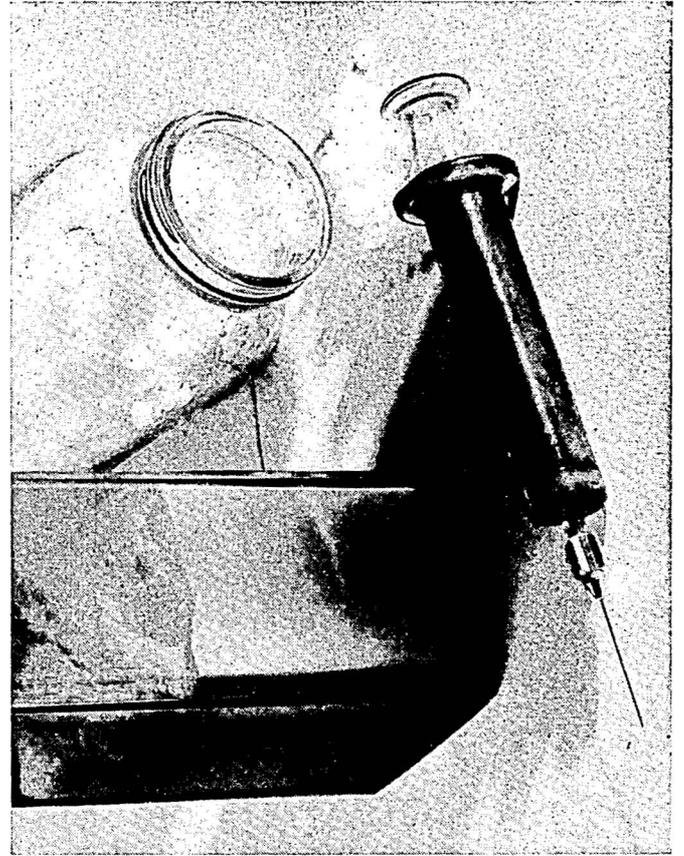
I feel, of course, that my church has more to offer its children than the churches of other faiths. The thing that bothers me is that I can scarcely ever remember a child being as completely at home in the church as the children of Mexico were in their gloomy ancient building.

In days like these it is often wise to look at the ancient institutions which have survived the storms of the past. The Catholic Church is an old church and it has managed to live a long time. Its widest known saying is—"Give me the child before it is seven. . . ." It takes wisdom to live long. And it takes wisdom to let children take their place in the church.

I am hoping that The Methodist Church has a long life before it. Those of its workers who are responsible for its children can contribute to its long life.



• Patients at Dr. Canaran's clinic in Kondurg, a village near Vickarabad, India. The mission clinics bring relief and healing into rural areas which may be beyond the reach of the mission hospitals



Phillip Gendreau

Clinic patients in India are requested to save medicine bottles and return them to the clinic for use. New supplies of medicine and medical and surgical equipment are constantly needed in mission hospitals and clinics

## Making Use of Makeshifts in India

From India Missionaries' Reports \*

WITH a little delving into history we should probably find that Florence Nightingale heated water over a charcoal stove for dressings, for bathing patients, and for treatments of various kinds. The art of nursing has gone a long way since Florence Nightingale's day, but the charcoal burner must still be used in India where there is no central steam power plant or other type of hot water heater.

The majority of nurses in America might not know where to begin without hot water from a faucet right at hand. India nurses must be good fire-builders, for work in the mornings usually begins with fire building. In some places in India there are electric sterilizers, but they are expensive to operate.

Gauze dressings and bandages which are so

prodigally used in this country are treated with a great deal of respect in mission hospitals in India. Gauze sponges used in operating are carefully washed, resterilized, and refolded for the next operation. In this country, when a wound needs redressing, bandages are frequently cut off and thrown away—but not so in India. There bandages are carefully removed, washed, sterilized, and used again. Broad green leaves are sometimes used as substitutes for oiled silk in wet dressings—an adaptation from a native custom.

The "cotton man" is an important person in the personnel of an Indian mission hospital. His job is to fluff up the hospital's supply of cotton. He does this by using a long string stretched like a bow-string, and a wooden block that knocks out seed and particles of dirt. When the cotton is nice and fluffy it can be made into small round balls for sponges. It is not very absorbent, however, and cannot be

\* Compiled by Elizabeth Watson, of the WORLD OUTLOOK staff.

used in all cases, particularly certain types of eye dressings, but hospitals have to make their "foreign cotton" go as far as possible. If the cotton is not too dirty, it can be washed, reesterilized, and used again.

Old sheets and pillow cases, old linen, worn white uniforms, even underwear, are turned over to the nurses in charge of treatment rooms at mission hospitals. These pieces of cloth are torn into suitable sizes, sterilized, and used for dressings. There is always need for additional pieces to renew these supplies.

For sterilizing, one mission hospital used a pressure sterilizer or autoclave, operated not by electricity but by a primus stove which was thus described by one mission doctor: "A dreadful contraption which burns kerosene with air pumped in—always getting out of order in emergencies or flaring up and singeing the eyebrows off the nurse" (in charge of it).

For years one hospital solved the problem of a running-water system in this way: two sturdy boys carried over their shoulders goatskin bags filled with water from an old windlass well in the center of the hospital compound; the boys transported them from room to room.

A makeshift ambulance in this same hospital is fashioned with a stretcher placed across the doors between the front and rear seats of an old Ford touring car. The head and the feet of the patient thus transported may be a bit exposed to the elements but otherwise this ambulance is satisfactory.

The little pulpit table made for rural churches is sometimes used in an impromptu clinic to hold articles or perhaps to rest a broken arm on while splints are being placed upon it.

In one Indian mountain village a woman came to a visiting nurse and said that she had a two-year-old toothache. The nurse used the blades of a pair of dressing-case scissors to pull out what was left of a troublesome tooth.

When spotlights were more common on automobiles than they now are, a spotlight was sent to the hospital in Brindaban for use in the operating room. As at that time there was no electricity in the city, this spotlight was suspended in the operating room, the wires were run through a hole in the window frame and connected with the battery in the automobile which was parked near the window. This type of light is not shadowless and has to be supplemented by a long flashlight which carries five or six batteries. This kind of flashlight is still

used to supplement the ordinary type of electric light.

Every mission hospital must make substitutions in dietetic treatment in order to make use of available foods and to conform to the habits of the people. Buffalo milk, for example, nearly always takes the place of cow's milk, which, being more expensive, is provided only for the small babies who cannot tolerate the high fat content of the buffalo milk. Curdled milk is a favorite food in India and can often be used where buttermilk or lactic acid milk are prescribed. Cod liver oil is comparatively cheap and may be used to provide certain vitamins.

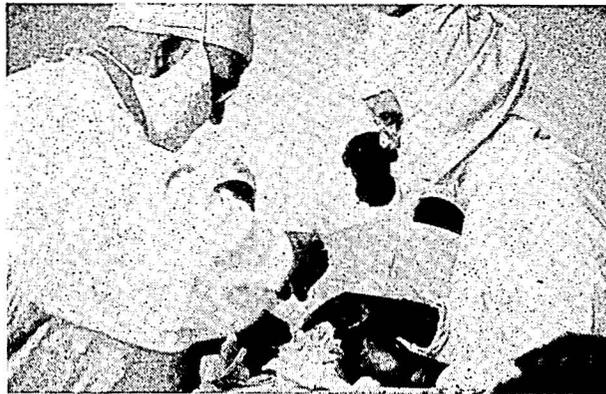
If you should visit a dispensary in India one morning you might see a number of people coming in bearing large brown, blue, or green bottles. No, they are not "pop" bottles containing refreshment for the day. They are medicine bottles. Bottles are scarce; and when a patient finishes his allotment of castor oil, he does not heave a sigh of relief and toss the bottle away. He carefully washes the bottle and returns it to the dispensary. Sometimes the few drams or ounces of medicine to a patient almost get lost in a big bottle. When dry medicine is used, it is usually compounded as a powder and wrapped in small papers cut from magazines or other comparatively clean sources. Members of mission hospital staffs save the envelopes which come to them to use in handing out powdered medicine.

Where makeshifts and substitutes can be used mission hospitals gladly use them; but there are some things which just cannot be substituted for—and cheap medicines, antiseptics, instruments, and supplies used in operations and for intravenous injections are never a matter of economy. When lives are at stake, the best is none too good.

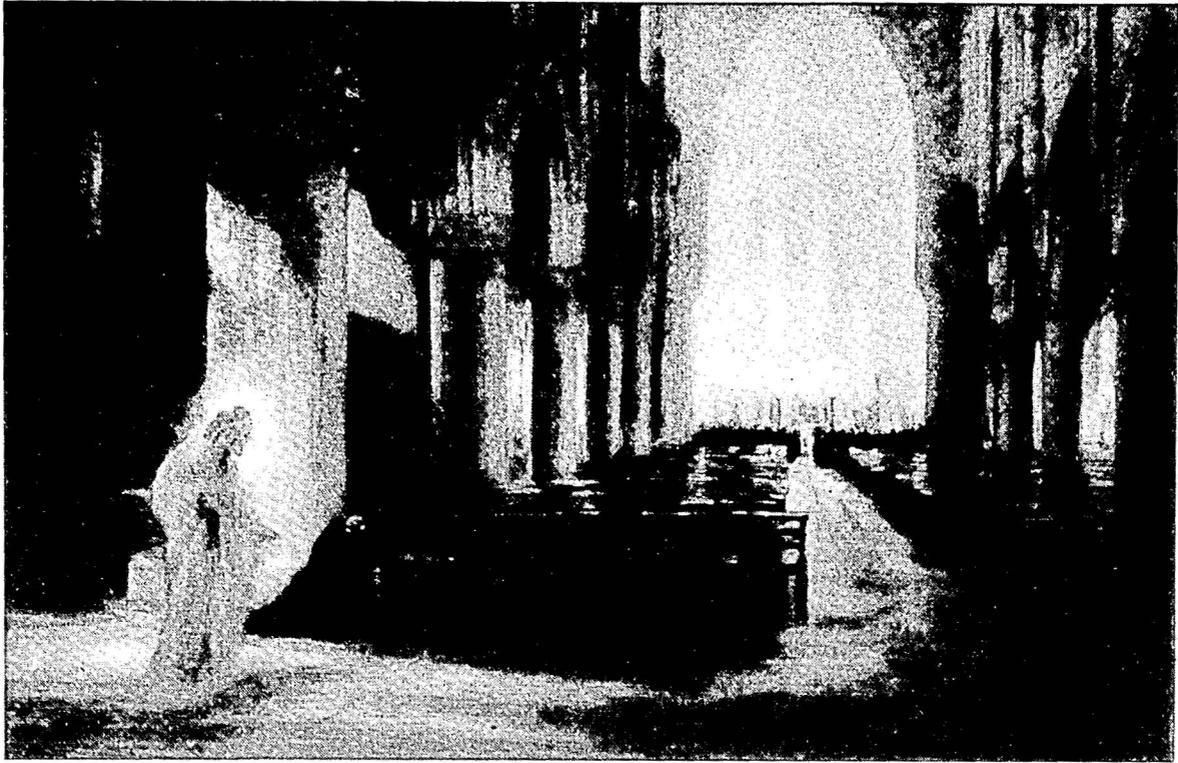
The Christian Medical Association for India, Burma, and Ceylon maintains a hospital-supply agency where medicines and supplies can be obtained as inexpensively as anywhere, and the mission hospitals have the advantage of getting supplies from the Association.

It is because mission hospitals have to spend so much for expensive essentials that they try to be as economical as possible in the places where substitutes may safely be used.

However, it takes time to find and adapt safe substitutes. There is no doctor in India who does not begrudge that time which he might be using for actual care of the sick. He longs for that day when makeshifts are no longer necessary.



Dr. Corpron and Dr. Shoemaker at work in the operating room of the E.T.C.M. Hospital, Kolar, South India. Gauze dressings, bandages, and sponges, by being washed and reesterilized, are used more than once in India hospitals because they are not as plentiful as in this country



The Presence

## **Paths to Faith**

### **The Faith of a Doubter**

**By Winifred Kirkland**

**D**OWN through the ages the Apostle Thomas has been pictured to our imaginations in ink-black shadows. Perhaps these shadows are unwarranted, undeserved. Who are we, really, to attach blame to the fact of doubt as if such doubt as Thomas exhibits be really blameworthy at all? A "doubting Thomas" is a phrase that has long been current in the vocabulary of Christendom. For too long has it been a phrase unexamined, and therefore without illumination for our present-day experience.

Most of us modern Christians are more dogged by doubt than we acknowledge to ourselves. And yet all this modern questioning of the actuality of Jesus' resurrection is very different from the cry of the man who, tortured by bereavement, exclaimed, "Not unless I myself see the nail-holes in his hands, and put my own finger into them, not unless I myself plunge my own hand into the wound in his side can I believe!"

Of all the witnesses to the resurrection, no one has been so long or so completely obscured, yet of the records of Jesus' return not one is so reassuring as that of Thomas. A genuine renewing of our Easter faith will mean that it is not alone the Mas-

ter whom we shall see alive and still walking the dusty road at our side, but also, one by one, those lesser men and women to whom his reappearance was actually vouchsafed. Verse by verse, let us now try to set Thomas before our eyes as a living, breathing, suffering man—real as ourselves.

To cast aside the gravestones of oblivion that hide from us Mary of Magdala or Cleopas or Thomas or Peter, to set each one of them free of the tomb to become once more a living witness to the Easter creed may be the surest way to reinforce for ourselves in an agnostic modern world the burning faith that set Jesus' earliest followers shouting for joy. It is most strange that we should so lightly blame Thomas for doubt, seeing that we ourselves all along our daily path are incessantly crippled by the eternal human sadness of separation.

Shall you or I blame Thomas because he loved a friend so utterly that it was impossible for him to believe that friend restored to him from the black abyss of death? Shall you or I condemn Thomas as we recall our own heartbreak when the splendid father of our boyhood was snatched from us in our early teens? Shall you or I condemn Thomas for despair as we remember our own bitterness when

we lost the tiny lovely girl never permitted to blossom to her womanhood? It is for those broken-hearted by bereavement that Thomas the doubter has his own glorious Easter message.

In every step we take toward seeing Thomas as he really was, and so letting him brighten for us the long bewildering journey toward God, we must remember that the clue to the character of Thomas is not his doubt, but his love. Thomas is a man who has loved a friend to the very depths of his soul. His has been no superficial affection, but the devotion of a mature man who at last has met the hero of his life. His has been no lightly given loyalty, but the profound response of a moody, pessimistic nature to the high and holy good cheer which glowed from this leader from Nazareth.

No, Thomas does not yet understand Jesus, but he loves him, and at least he understands him better than the rest. He knows what Jesus will do when a certain message comes from Bethany on the outskirts of that Jerusalem where only a little while ago Jesus had barely escaped a hail of stones. There men turned wolves are still waiting to rend him—and his followers. He has for a priceless interval of teaching eluded his persecutors, safe for a brief time in Perea. It is just then that the cry for his help comes from the hostile territory, from little Bethany, a cry of utter confidence, "Thy friend Lazarus is sick." Even though the doomed hours lengthen as they wait in suspense there in Perea, from the first moment Thomas knows what Jesus will do.

Peter, we remember, once expostulated with Jesus when he seemed to be rushing toward needless suffering. But Thomas knew Jesus. He knew Jesus would return to Bethany. In the crisis it is Thomas who rallies the rest, Thomas who reveals that he possesses that greatest love of which it is said that no man hath greater, for he is ready to lay down his life for his friend. Perhaps some of the rest would have stayed on safely in Perea. Thomas' voice rings down the ages, "Let us go with him that we may also die with him!"

Such love as Thomas' is pitifully plain to us who have ever lost a dear one. Would we not, you or I, have flung our own life away to prolong the lifetime of that father, that little daughter, of whom we were so cruelly bereft? If someone in those sad first weeks of loss had come to us, saying, "But, he is alive, your father, and more gloriously alive than ever before or she is alive, your little girl, and still lovelier than ever on earth!" how would we have answered, you or I? Who are we then to scorn Thomas as a doubter because his answer was, "Except I touch and see I cannot believe!"

There are certain words familiar to our faith and constantly repeated in our worship and in our personal prayers that we utter all too thoughtlessly. Often and often we use the expression love for God, but look well within, does our love for God really equal in intensity our love for child, wife, friend?

Has our personal affection for that divine being we call God anything like the urge and immediacy of our affection for some strong and lovely person we actually know, someone we touch or speak to?

Yet the actual Jesus, two thousand long years buried in the past, appeared on earth to reveal that it is possible to approach God with all the warmth and actuality of our human love for a human friend. Our Christ did not first come to us on an altar, apart and far above us. He was first known to men as a carpenter, so humble and approachable and kindly that for many and many a year of obscurity no one dreamed he was divine. After his years of humble human friendliness in an actual carpenter shop in Nazareth, he afterward strode across the hills to the thriving little lakeside city of Capernaum. There, as if it had become impossible for him to keep still any longer, he began to preach a strange new teaching, so beautiful that it seemed to the common people who heard him gladly as if a new mystery of sheer kindness were proceeding from his lips.

Almost at once he was gathering to him a small inner band of men he judged ready to receive and then to transmit his message. At first it was a most joyous group, mostly of well-to-do fisher folk. Yet even at the beginning there is a note of coming doom when Jesus, referring to himself as the bridegroom, central source of joy at the wedding feast, says he will some day be taken away. To this premonition of distant tragedy, Thomas was deeply sensitive, because he loved so utterly this strange joyous man who unceasingly went about doing good.

Incessantly Thomas watched him, always hoping, always fearing for him, exactly as we watch, hope, fear for some beautiful person God is always sending into his world. Thomas did not realize that it was more than a man he was learning to love. And he lost him, just as we human beings are constantly losing those we love. Yet each of these beautiful people that are taken from us is sent to show us something—the Jesus whom Thomas loved showed to him, long ago at dusk of a far-off Sunday.

Still at this very moment there is a Christ returning to us, as to Thomas. Still a Christ is saying, "Love me as a friend, and one day taught by the practice of human love, and the experience of human loss, you will see that I am God." Still a God who shared humanity with us is coming back to lighten our dusk with his presence. Still he is saying to us of the Easter faith, "See my hands, my side. I am the same. I come to assure you in your bereavement that even so shall you see your loved ones the same."

It was because of his surpassing tenderness that Thomas recognized his friend as his God. Thomas did not touch the offered hands, or wounded side. He looked only into the eyes wide with deathless love, and cried in recognition, "My Master and my God!"



Mrs. Kane Komuro, Japanese Bible woman in New York, says good-bye to the only Japanese Methodist church east of the Rocky Mountains. She will live with her son, a Methodist minister, in Honolulu.

**F**OR more than a decade a little Bible woman has been working steadily among the Japanese people in New York.

A year ago her husband died after serving ten years in the only Japanese Methodist church east of the Rockies. The widow has carried on, helping the alert young pastor who succeeded her husband at the brownstone mission church, 323 West 108th Street.

Now advanced in years, she has left the New York church in the hands of the new minister, Rev. Alfred Saburo Akamatsu, to go to her son, a Methodist minister, in Honolulu.

Her name is Mrs. Kane Komuro. She is well known among those interested in Japanese missions because of her own work and that of her late husband, the Rev. Tokuji Komuro.

Sorrowfully, Mrs. Komuro said good-bye to the people of her Japanese church when she left July 15. That combination church, dormitory for Japanese boys and parsonage, had meant much in her life as she worked to lead people of her race to Christ.

\* Miss Emily Towe is a special writer on the staff of **WORLD OUTLOOK**. She is a graduate of the School of Journalism at Columbia University and experienced as reporter on Nashville and New York dailies.

# Mrs. Komuro Says Good-bye

By Emily Towe \*

A slender woman with oriental features, smiling frequently as she goes about her work, Mrs. Komuro has been a guiding force in all activities of the church.

The people there will remember the gracious Bible woman as she moved among them, smiling at little children and meeting them on their own level of interests; talking helpfully with women of the church and joining in their plans for an energetic program; helping around the house in receiving guests; deftly handling the teapot on many occasions; reading from the Bible at religious services; and visiting in the homes of Japanese with her story of Christ.

"Of course, I hate to leave my friends here, but I feel better about the church in the hands of Mr. Akamatsu because he is a fine leader," said the Japanese Bible woman recently. "He has filled my husband's place well and is loved and respected by our people."

Her eyes bright with interest in the various phases of work carried on at the Japanese church, Mrs. Komuro described the vacation church school attended by attractive Oriental children in the summertime.

"The only difference between our vacation schools here and those in Methodist churches over the country is the class offered in the Japanese language for second-generation Japanese," said Mrs. Komuro.

Then she told of the Japanese-American Club at which women of Oriental and Caucasian races meet



Two Japanese women preside at a bazaar at the Japanese Methodist Church in New York. Although American in outlook, dress, and Methodism, they still cling to some of their oriental customs



In the heart of New York these Japanese children are lustily singing Sunday school songs. The Japanese Methodist Church is interested in reaching the second generation of these oriental Americans

to exchange religious and cultural ideas. "Our Ladies' Aid Society plans its own programs and considers such subjects as how to deal with the second-generation problem of Japanese children, the strange situation in which the children are American citizens but the parents are denied citizenship rights because of their nationality."

Mr. Akamatsu conducts services on Sunday nights in the Japanese language for those who are natives of Japan. Sunday school is held each Wednesday night and the Young People's Society meets regularly.

The pastor explained that the present membership is sixty-four in addition to the Young People's Society. "In our church we deal with two groups of people," said Mr. Akamatsu. "We have the first generation of Japanese, those born in the old country who are living in this country without citizenship. And then there are the second-generation Japanese, American citizens with the American outlook. These younger people, however, are handicapped because of segregation forced upon them in the United States."

Mrs. Komuro and her husband for many years concentrated their attention on the first-generation Japanese, a large part of whom are Buddhists.

"Of course, my husband was interested in the young people, but during the earlier years of his ministry in this country he tried to convert the older people," she said. Now Mr. Akamatsu is attempt-

ing to meet the needs of both groups. As time drew near for her to leave the country where she has given so much of her life, Mrs. Komuro reminisced over her experiences in Christian work.

"Thirty-five years ago I came to this country to marry Mr. Komuro, whom I had met when attending a Christian college in Japan," she recalled. "He held a number of pastorates on the West Coast before coming to New York to this church in 1930. It meant so much to him when we returned to Japan in 1937 to find many of the boys who had lived in our dormitories, operated in connection with our churches, now prominent in the business and religious life of Japan."

On that trip Mr. and Mrs. Komuro toured Japan in the party of Helen Keller. Miss Keller was speaking throughout the country in the interest of help for the blind.

"My husband wrote a book on Miss Keller's life," explained the Bible woman. "We have been her guests several times in this country."

Mrs. Komuro described the way in which Miss Keller converses with people. "As I spoke to her, Miss Keller's secretary communicated through the touch of the hand to the blind and deaf woman. Then Miss Keller spoke, but, because her voice was not easily understood, the secretary repeated the words."

The Bible woman said that Miss Keller was warmly welcomed in Japan and "she made the



The Rev. Alfred Akamatsu, pastor of the Japanese Methodist Church in New York, who succeeded the late Rev. Tokuji Komuro

Japanese more conscious of their responsibility for helping the blind."

Throughout her years of Christian service, Mrs. Komuro has been interested in dormitories for young Japanese men. These have been operated in connection with the churches where she has served. "We have fifteen boys with us now. This dormitory plan is a very good way to show young people the Christian way." The Japanese college students and workers in New York live on the top floor of the building occupied by the church. They are served meals regularly. While most of the boarders pay, the dormitory often serves as a haven for young men who may be out of work and in need of a home.

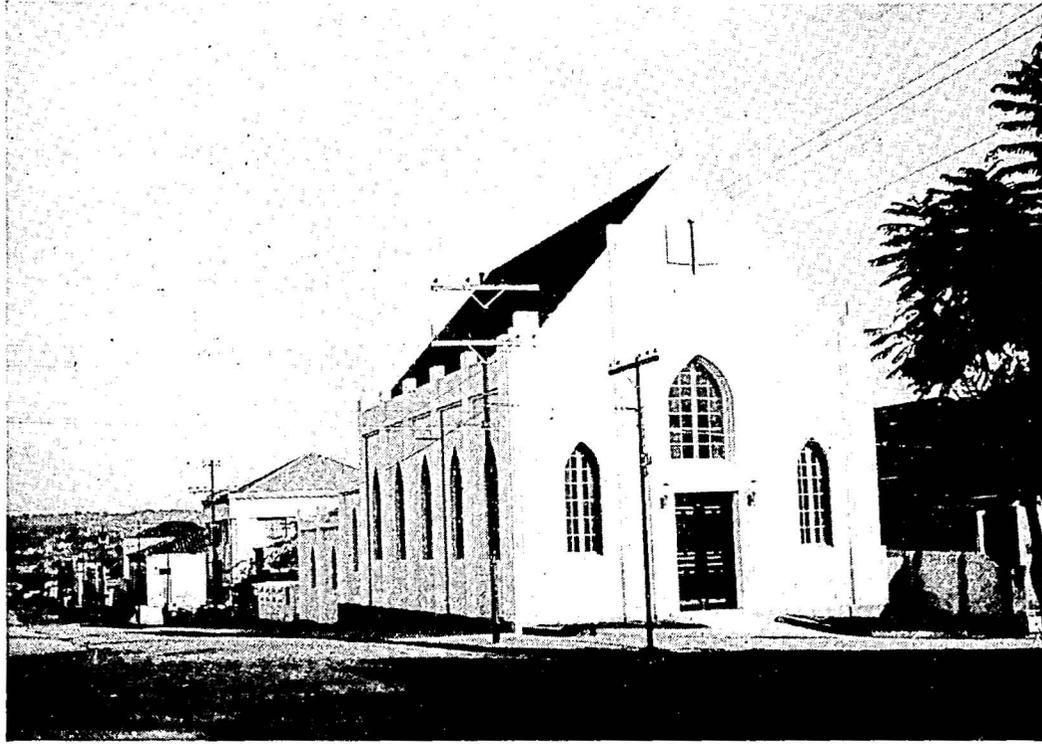
Organized in 1901, the Japanese Methodist Church has been in its present headquarters since 1920. On the first floor are the reception rooms. The second floor contains a small chapel and meeting rooms. The parsonage and dormitory are on the two upper floors.

Mr. Akamatsu, who came to this country when he was seventeen years of age, attended high school in California. Then he studied at Southern Methodist University in Texas and Candler School of Theology at Emory University. In 1936 he received a B.D. degree from Union Theological Seminary in New York and now he is studying toward a doctorate degree in the Graduate School of Columbia University.

"I hate to leave my old home, but I know that the church will be in good hands," said the Bible woman as she looked toward the new pastor.



Smiling faces, slanting eyes, and vivacious poses make this dance of children at the Japanese Methodist Church a charming performance. Religious and recreational activities are arranged to meet the interests of tiny tots and their elders



The Methodist Church at Bauru, Brazil

# Carlos Pereira de Campos

By Walter G. Borchers\*

CARLOS PEREIRA DE CAMPOS, a fine young man of nineteen, a stranger to me, came to our home in the city of Bauru, about seven-thirty one morning in quest of light.

A few questions revealed that he was a student taking a commercial course in the night classes of a local college, and that he came from his home in the town in Piratininga every evening by train, sleeping in the college at night, and returning to his home town to work in a tailor shop in the morning. I found, too, that his parents, brothers, and sisters were fanatical, superstitious Roman Catholics and that his father had an 80-acre farm just at the edge of town.

Carlos told me he had thought of studying to be a priest, but he had a young friend, a bookkeeper, whose life had been radically changed. His friend had been a Romanist just as he, and the witness of his pure life after the transformation impressed Carlos, who wanted to know



Carlos Pereira de Campos

how it happened. The young man explained that he had surrendered to Christ and that God had made a new creature of him. He said that he had never known before what real life was. He spoke of the liberty and joy of the surrendered life, and then invited Carlos to go with him to his room where he read to Carlos parts of his Bible which had become the guidebook of his life. Carlos had never seen the Bible before. It was so different from what the priests had told the people.

Carlos sat half paralyzed with astonishment. His mind was in a state of confusion. Questions galore tumbled over each other in his head. "And can this really be the Bible I have heard such awful things about? Can it be that this my best friend has

really become a Protestant? Are Protestants really like this? Can it be that my friend is insincere? Insincerity doesn't produce the quality of life he now has, though. How in the world did my informants get so incorrect a notion about the Bible and Protestants? What would the priest and my folks say if they saw me examining the Bible with a Protestant?

\* Dr. Walter G. Borchers is a missionary of The Methodist Church in Brazil engaged in evangelistic work in Sao Paulo. He has been in Brazil since 1907.

What am I going to do about this discovery? What may it cost me?"

Finally Carlos' thoughts were interrupted by his friend, who said: "Carlos, I think a lot of you. I want you to have the quality of life I have at last found, one that satisfies. Accept Jesus as your Savior."

It was not clear to Carlos just how to go about it, but he was so impressed that he accepted his friend's invitation to go with him to Sunday school. He also returned several times to his friend's room to read the Bible. His father learned of it and told him if he went once more to any meeting of Protestants he would be disinherited and put out of the house. He was convinced of the truth and was seeking salvation. At this point he was advised to come to me. After a talk together that morning, which lasted until noon, he surrendered.

The following Sunday he came and spent the day with us, attending services. He then packed up his grip, told his parents what he had done and why, and came to live in Bauru where he secured work in a tailor shop. His tuition was paid at the college until the end of the year, so he could continue to sleep there, and an aunt of his asked him to eat at her home without charge. There were less than two months until final examinations and the Christmas rush was on at the tailor shop. Carlos hardly had time to eat and sleep. Sunday found him dead tired. Exams and the rush over, he was in our home sometimes every day, and for a while stopped with us, feeding his soul, investigating, and thinking. He had said from the beginning that it seemed God was calling him to preach, but he had been home for a visit, and his father seemed half disposed to put him through college on condition that he study law afterwards.

It looked attractive—be a Christian lawyer—how much good he could do in that capacity! Otherwise, how would he get an education? He had a hard struggle that lasted for days. In the midst of the struggle he went to the altar along with some twenty others one Sunday night when I gave the call. People who heard his prayer that night will never forget

it. Among other things, he thanked the Lord several times for that hour in which he had resolved to make an unconditional surrender to God. However, the question as to which God wanted him to be, a minister or a lawyer, was not yet settled. I had asked him to please let me know when the matter was definitely cleared up.

One morning he came into my office with a refreshing look and a calm, happy smile that reminded me of the beauty and peace of the landscape when the storm has passed. With no ado he quietly but firmly told me how he had spent the previous day thinking and praying over his life mission and that it had become constantly clearer that it was to the ministry and not to the law that God was calling and that he had resolved to go to our Colegio Americano in Lins and then after graduation study theology at our seminary in Sao Paulo.

He had come to this decision with the idea that he would be obliged to work his way through school. I told him that I had already had a talk with Rev. Clement E. Hubbard, the president of the college, about him, and that Brother Hubbard thought he could give him a job where he could pay a part of his expenses, but I did not tell him until three days later that Mrs. Borchers and I had resolved to stand by him, taking care of both board and tuition. A more grateful boy you never saw.

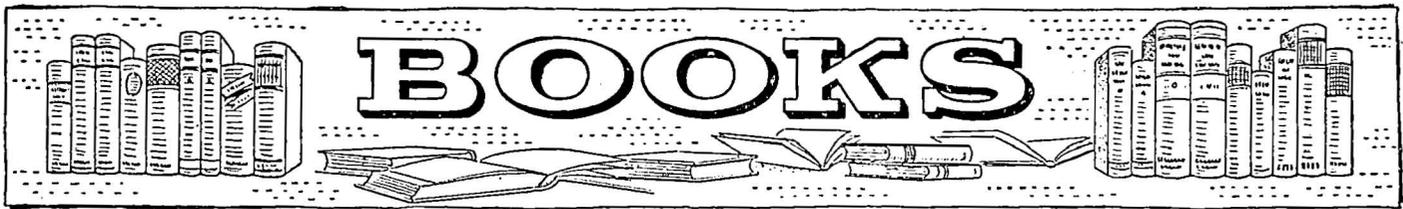
Carlos is now happily at work in college and has a job as monitor. We were glad to have President Hubbard with us a few days ago while here in Campinas on business for the college; and before we had time to ask about Carlos, he said, "Say, that is a mighty fine boy you sent us from Bauru. Students, teachers, and everybody like him. He is doing good work. He has some fine qualities that are sadly lacking in quite a number of our ministerial boys. He is a promising young fellow. I wish we had a lot more like him."

Carlos' folks now allow him to go home on visits, and he is seeking so to live that they may seek and find the Christ that has made life for him worth living—the Christ for whom he would rather suffer the loss of all things than not to have him.

---

## Missionary Literature

The first complete statement of all the missionary work of Methodism ever brought together—Home and Foreign, General and Woman's—is found in *The World Parish Series* and *The Homeland Series*. See the inside back cover page of this magazine. Some changes have been made since that advertisement was written. Send for samples. They are free. *The Missionary Yearbook* is not now available.



# BOOKS

If the reader of these reviews considers the possibility of a trip to the Hawaiian Islands as a temptation, he had better leave unread *Hawaii with Sydney A. Clark*. The enthusiasm of this author and world-traveler is contagious. In fact, his book about the Hawaiian Islands is so interesting that the would-be adventurer almost involuntarily begins figuring to see if by any possible means he can arrange a trip there. In this guidebook are all the needed details—advice about taking one's car; the cost and styles of Hawaiian hotel accommodations; information about passports, the weather, sports. One chapter is devoted to colors—of the different kinds of people, flowering trees, fish, rainbows. One section of the book is on the history of the Islands. What will the tourist want to see and do while on a brief trip or while making an extended stay? The answers are here. Publishers: Prentice-Hall, Inc. 1939. \$3.50.

*Haym Salomon, Son of Liberty*, is an excellent biography of an American businessman who was a great patriot during the American Revolution. He was a Polish Jew who believed in freedom for all to the extent that he shared all that he was and had in order that America might be truly a "land of the free." The author presents a graphic story of this kindly, mild-mannered Jew with high ideals, whose chief passion in life was to give his best for his country even though he was ridiculed and discriminated against because of his race. Leaders who plan to teach a unit on the Jewish-Christian attitude should read this book. The author is Howard Fast. Publishers: Julian Messner, Inc., New York. 1941. \$2.50. E. M. Y.

A helpful little pocket-size pamphlet that points out the evil effects of alcohol upon the human body is *Alcohol—Its Physiological and Psychological Effects and Their Social Consequences*, by Mary Lewis Reed, R.N. A scientific approach is made to the subject, and such topics as the following are discussed: "What Alcohol



Is," "What It Does," "What Determines Intoxication," "Opinions of Scientists," "Alcohol and the Auto Driver," "Not Scientifically Classed as Food." This little booklet should be of particular interest to leaders in temperance education—for study and for distribution. Order from Mary Lewis Reed, R.N., Room 902, 468 Fourth Avenue, New York. Sample copies, 15 cents each plus postage; 8 copies, \$1.00 plus postage. 1939.

*He Looked for a City* is the title of a new book by A. S. M. Hutchinson, author of *If Winter Comes*, which was one of the best sellers of the 1920's. This author's newest book is the story of a gentle English family over a period that includes the World War of 1914-



1918. The father, Gordon Breque, was an English clergyman who had the courage of his convictions but was unable to impart them without antagonizing his parishioners. Although the book is primarily a portrait of the patient and tolerant father, it presents also character studies of the four children, the wife and mother, and the German maid. Particularly pertinent to our present times are the ways in which the first World War affected the Breque family. The author deals with a number of problems, such as the conscientious objector to war, the presence of a German woman in a conservative English town during the war, and the effects of the aftermath of the war upon the family. Publishers, Duell, Sloan & Pearce, Inc., New York. 1940. \$2.50.

*The Seed and the Soil* is the statement of the life philosophy for himself and for the world of a modern Christian youth. "Gens" (short for "generation"—God's generation), who tells his own story, is symbolic of the young people who were born about twenty-five years ago, grew up in the period following the

first World War, a time of high idealism, and came of age in a distraught world. At first Gens is confused by the suffering of mankind. Eventually he is able to face his world and to diagnose some of its ailments—nationalism, economic injustice, and tyranny. The blueprints he draws for the building of a better world have as fundamental the principle of love, "the love which formed the very name of God." After appraising existing movements in accord with and promoting the love-principle, Gens concludes that the Church, or "the Christian community is the only practical answer to the division and injustice and tyranny of the world today." How would Gens fit into the work of creating a good world? He could assume a part in making his own local church a fellowship living and working for this ideal.

*The Seed and the Soil* is an approved textbook for mission study for young people. Its author, Richard Terrill Baker, is a member of the editorial staff of the Board of Missions and Church Extension of The Methodist Church. Publishers: Friendship Press, New York. 1941. Cloth, \$1.00; paper, 60 cents.

*Handbook: Material on Migrants* should be an invaluable source booklet for all persons interested in studying about migrants. Here the migrant fields are listed and their types of crops are described. Statistics are given as to the former occupations of migrants, what



proportion of children are gainfully employed in migrant crops, and facilities provided by the camps. There are presented some brief life stories and suggestions as to what local church women may do to assist. The work of the Council of Women for Home Missions is described, and even a worship service and points for a speech on migrant work are provided. Home Missions Council and Council of Women for Home Missions, 297 Fourth Avenue, New York City. 10 cents.

Any book reviewed on this page can be purchased from the nearest branch of the Methodist Publishing House

# The Moving Finger Writes:

Events of Religious and Moral Significance Drawn  
from the News of the World

## Pulitzer Winner Will Write for World Outlook



Miss Alvadee  
Hutton

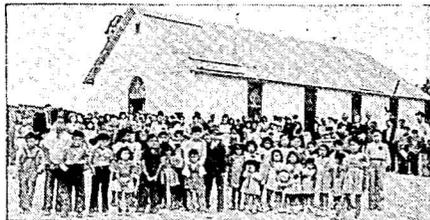
¶ When Miss Alvadee Hutton, winner of a 1941-42 Pulitzer traveling scholarship at Columbia University, tours South America during the coming nine months, she will act as special correspondent for WORLD OUTLOOK. She left in July for Mexico, where she will study this summer before sailing to South America.

A graduate of Temple University in 1940, Miss Hutton won a scholarship from Temple to the Graduate School of Journalism at Columbia University. She has worked her way through undergraduate and graduate schools by sailing as a waitress on Grace Line boats to South America.

The Pulitzer scholarship for traveling is awarded on the basis of outstanding ability in the school of journalism and on attitude toward the work and fellow-students.

## A Church That Faith and Works Built

¶ On Mother's Day the Church that Faith and Works Built was dedicated in Artesia, New Mexico. Three years earlier the cornerstone had been laid—on Mother's Day, 1938. Early in that year



Mexican Methodist Church, Artesia, New Mexico. Arrow points to Rev. C. Gonzalez, the pastor

the Rev. Constantino Gonzalez had started a little mission during his spare time from a busy pastorate at Carlsbad, thirty-six miles away.

Against the advice of those who "knew" the situation, Mr. Gonzalez started to dig a basement and trenches for the foundation of the church. The people were poor and many were with-

out sufficient means to support their families, yet the minister had faith that his needs would be supplied.

The building is made of adobe and measures 40 by 60 feet. It has an auditorium and two large rooms in the back with an unfinished basement. It is worth \$1,200, but cost the Board of Missions and Church Extension less than \$100.

## W. R. Johnson to Head China Red Cross Project



Rev. William R.  
Johnson

¶ The Rev. William R. Johnson, D.D., veteran missionary of The Methodist Church in Nanchang, Kiangsi Province, China, has been "loaned" to the American Red Cross for relief work in Southeastern China. Dr.

Johnson has had wide experience in China in the direction of famine relief work and is regarded as the best qualified missionary for this service now in Southeastern China.

## U. S. Erecting 555 Army-Navy Chapels

¶ Work has already begun on the first of 555 chapels which the United States Government is planning to erect at the nation's army camps. Congress has appropriated \$12,816,000 for these buildings, some of which will be in every state in the Union.

The chapels are designed to serve all faiths, each having altars, pulpits, and reading desks that will be movable. The army chaplains will be in charge, but clergymen of all faiths from surrounding communities will be invited to conduct services.

The main floor of each chapel will seat about 300 people, besides providing rooms for the chaplains. In a balcony there will be an electric organ and seats for a choir. Each chapel will be 95 feet long, and 37 feet wide, with a slanting roof and a spire 23 feet above the peak of the roof.

Plans provide that the chapels are to be built of wood, as they are not considered permanent structures to the army establishment, but for the emergency and training periods only.

## What Goodwill Does in Tacoma

¶ An average of seventy persons per day are employed at the Goodwill Industries workshop in Tacoma, Washington.

The superintendent, the Rev. H. W. Michenor, says: "It means that as some



Goodwill offers him a chance  
to be self-supporting

of these aged or handicapped persons found work elsewhere, others found work at the Goodwill, until a total of 835 were employed there during 1940. It means cash wages, paid weekly and amounting to \$32,783.

"Others, without work and money, were permitted to purchase necessities and pay for them with their labor to the further amount of \$1,606. Many Goodwill workers had families; thus at least 140 received their daily support through Goodwill . . . at least 420 meals per day, or 153,000 meals a year, for men, women, and children dependent on Goodwill. It means rent, clothing, insurance, furniture, and other daily necessities, also money for church and even an occasional movie for this group."

¶ Five hundred interpreters, speaking thirty languages, aided in the process of selective service registration Tuesday, July 1, at New York City. The registration was for men who had attained their twenty-first birthdays since the first registration in 1940 and for all male aliens between twenty-one and thirty-six years who arrived in this country since the initial registration.

Between 56,000 and 70,000 men were eligible for the second registration in New York, and throughout the nation there were 1,250,000 eligibles.

## Congo Bantus Join Methodist Church



Rev. Newell S. Booth

Superintendent Newell S. Booth, of Elizabethville.

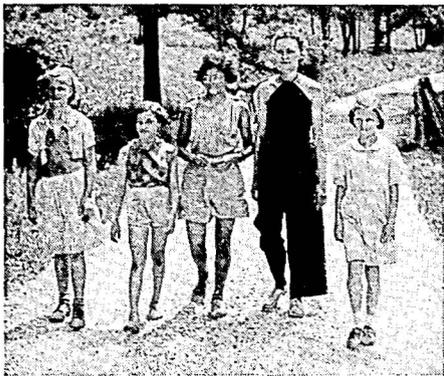
During the past three years more than 2,200 Bantu people of the Belgian Congo have been added to the membership of The Methodist Church, according to a report made to the Governor General of the Belgian Congo by Superintendent Newell S. Booth, of Elizabethville.

The increase has been especially notable near Sandoa, one of the outstations of the Congo Mission Conference, and near Kanene, the former center of the Central Training School where men are trained for the ministry and the teaching service of The Methodist Church.

"This result has been largely due to the evangelistic fervor of the national staff, which has grown to seventy in these years," says Dr. Booth. "Throughout the mission the workers have reached out to minister to one hundred new villages, anxious to bring their people to that reasoned faith in God which is the foundation of a stable civilization."

## A Thousand Weeks of Vacation!

At Bradley Beach and Palisades Park, N. J., at a number of camps sponsored by various New York agencies and in private homes, more than 1,000 worthy city children and adults will en-



Children from a large city enjoying a countryside stroll

joy about a week's vacation during the summer months through the Church of All Nations, of which the Rev. Charles L. Austin is minister and Miss Thelma Burdick is director of activities.

Italian, Chinese, and Russian family groups go to Cliff Villa, Bradley Beach, for two-week outings, which last year totaled 2,005 vacation days. A cabin at Lake Tiorati, in Palisades Park, made possible 698 vacation days for 194 persons, including club and family groups.

AUGUST 1941

One hundred children also were accommodated for two weeks in August under the supervision of the New York Deaconess Association. A number of youngsters will enjoy vacations in private homes.

The Church of All Nations also cooperates with a number of other agencies operating camps, among them *Life Magazine* and the *New York Herald Tribune*, and last year sent 245 youngsters to such camps.

## Missionary Coole Helps Malaya Defense



Rev. Douglas P. Coole

The Rev. Douglas P. Coole, Methodist missionary and head of the Anglo-Chinese School in Kampar, Malay Peninsula, has been named as chief warden of air-raid precautions and also director of passive defense for Kampar.

Practically all the members of the staff of this school are in A.R.P. work or have taken training for service in first aid. Kampar would probably be in the path of an attack that might be made upon Singapore and the Peninsula.

## Missionary Huckabee Heads Laymen's Movement

The Rev. Weyman C. Huckabee, who has recently returned with his family from Japan after seven years of service as principal of Fraser Institute in Hiroshima, has been called to the secretaryship of the Laymen's Missionary Movement for the eastern area of the United States, and will have his headquarters at 156 Fifth Avenue, New York City.

This office of the Laymen's Missionary Movement has just been organized by a group of influential businessmen from various denominations in New York and vicinity, and it will have the backing of a group of prominent men of the eastern section of the country.

Secretary Huckabee's work in Japan has been largely with young businessmen, most of whom have not been active church members. Before going to the mission field in 1933, he was for a number of years a traveling secretary and later a headquarters secretary of the Student Volunteer Movement, working largely among the colleges in the South and West.

Mr. Huckabee was born in McRae, Georgia, the son of a Methodist minister who gave forty-eight years of service to the itineracy. He is a graduate of Duke University, from which he holds the degrees of Bachelor of Arts, Master of Arts, and Bachelor of Divinity.

## Murray Titus Heads Lucknow Christian College



Dr. Murray T. Titus

The Rev. Murray Thurston Titus, Ph.D., D.D., one of the outstanding missionaries of The Methodist Church in India, has been elected principal of Lucknow Christian College, Methodism's largest and highest ranking educational institution in India.

Dr. Titus succeeds in the principalship, Dr. Ralph D. Wellons, who has temporarily retired from that position because of illness in his family.

Dr. Titus has been in India since 1910. When elected principal he was the district missionary in Budaun, North India, and manager of the Boys Middle School and Hostel in that city.

**EXTRA Christmas MONEY**

Sell America's finest 21-folder Scripture-text box with or without name imprinted. 15 other outstanding boxes. Gorgeous 50 and 25 for \$1.00 lines. "Sunshine" plaques, calendars, etc. Deal with big national company, for more profit and fast, dependable service. Experience unnecessary. Write today for box on approval and free selling plan.

**NATIONAL ART STUDIOS**  
Dept. C-102, Douglas Bldg.  
Third at Spring St. Los Angeles, Calif.

**Make EXTRA SPENDING MONEY**

21-Assorted Christmas Cards to friends. You make 60c. Many other easy-to-sell Christmas Assortments. Personal Christmas Cards at 50 for \$1 and big Deluxe Personal line. Also special money-raising plan for clubs, church groups, etc. Start earning at once. Get FREE Sample Outfit.

**WETMORE & SUGDEN, Inc., Dept. 688**  
749 Monroe Avenue, Rochester, N. Y.

**LEADING THE WAY TO EXTRA MONEY**

**SELL PERSONAL CHRISTMAS CARDS**

The line that offers value and quality. Show 98 Personally Imprinted Christmas Folders, 6 exclusive series, low as 60 for \$1, with name. Extra earnings with new big value WONDER BOX Assortment of 21 Christmas Folders \$1. Cost you 50c. Can be imprinted, 8 other assortments. Deluxe Personal Christmas Cards. Write which lines interest you. Samples on approval.

**JANES ART STUDIOS, Inc.**  
880 Anson Place Rochester, N. Y.

**Extra CHRISTMAS CASH**

Sell Christmas cards that express the true joy of Christmas. 21 exceptionally beautiful folders with scripture texts to sell for \$1—all triumphs of greeting card artistry. Furnished with or without name imprinted. Earn additional big profits with our sensational 50 for \$1 line. Everyday Boxes and Christmas Wrappings. 12 other fast money makers. Liberal Sample Offer. Experience unnecessary. Quick Service. Rush request for box on approval and Free Money-Making Plan.

**WESTERN ART STUDIOS, Dept. R-82**  
257 So. Spring St., Los Angeles, Cal.

**Earn EXTRA MONEY**

**Sell 50 Personal CHRISTMAS CARDS \$1**

Take orders for name-imprinted Christmas Cards, 50 for \$1. One design or assorted. Also 60 for \$1, and 30 for \$1, including Religious, Humorous, Business Christmas Cards, with sender's name. Liberal cash profit for you.

**FREE Samples**

Show to friends and others. Earn money easily. No experience needed. Also Christmas Card Assortments to retail 50c and \$1. Get FREE Outfit.

**General Card Co., 400 S. Peoria St., Dept. A-72, Chicago, Ill.**

## Southern Rhodesia Secures Dr. A. G. Anderson, Korea



Rev. A. Garfield Anderson

¶ Dr. A. Garfield Anderson, medical missionary of The Methodist Church in Korea and for a number of years superintendent of the Union Christian Hospital in Pyengyang, Korea, has been appointed as a medical missionary to Nyadiri, Southern Rhodesia, Africa. He has already sailed for his new post, where he will establish a hospital and begin a medical service.

Through thirty years of medical work—with which he combined evangelistic ministry to many thousands—Dr. Anderson has made the Union Christian Hospital at Pyengyang one of the outstanding Christian institutions of the country. It has been noted especially for its surgical and X-ray work. In 1935, on the twenty-fifth anniversary of the annexation of Korea by Japan, the government gave Dr. Anderson a certificate of "Merit for Social Work" and three silver cups. Dr. Anderson left Korea early this year with other Methodist missionaries because of the war situation in the Far East.

## British Methodists Help Each Other

¶ According to word received in New York by the International Missionary Council, a plan has been organized among British Methodists whereby single churches, circuits or districts take on as part of their service to their communities the deficiency in incomes of churches and societies in evacuated and distressed areas. In cities which have been bombed and evacuated, Methodist populations have been dispersed and incomes have fallen.

The declining income from distressed cities of the British Isles threaten serious curtailment of all Methodist services. Then a number of parishes said they would help to shoulder the added burdens. Methodists of Sheffield were pioneers in the new movement. They took on the project of stabilizing the Methodist income of the Channel Islands. (What has happened to this project since the bombing of Sheffield is not known, according to the International Missionary Council.)

In a similar way, American Methodists have asked to be allowed to help stop the decline through their emergency gifts. The Methodist Committee for Overseas Relief has made a grant of some \$5,000 for the strained budget of the British followers of Wesley. Part of the aim of the current campaign for

a million dollars from American Methodists is the relief of the necessary church program of the harassed Methodists in England.

## Korea Missionary Goes to India Service

¶ The Rev. Arthur Lynn Becker, formerly missionary of The Methodist Church and professor of science at Chosen Christian College, Seoul, Korea, has been transferred to Lucknow Christian College, Lucknow, India, where he will become professor of physics. Dr. Becker recently returned to America from Korea following the temporary withdrawal of almost all Methodist missionaries from that field.

Mrs. Becker, who accompanies Dr. Becker to India, formerly taught music at Chosen Christian College. She is a native of Fergus, Ontario, and graduated from Albion College, majoring in music.

## New Central School for Belgian Congo



Bishop John M. Springer

¶ Deep in the heart of the Belgian Congo, in the rich agricultural valley of the Mulungwishi River, The Methodist Church is building a new "central training school," replacing the school at Kanene where pastors-teachers have been trained during the past sixteen years. The new school is to be known as the "Springer Institute" in honor of Bishop John M. Springer, Methodist pioneer in the Congo, the founder of the Kanene school, and the man chiefly instrumental in securing the Mulungwishi site.

Before the end of this year the Mulungwishi institution will house kindergartens, model village schools, primary schools, a Bible school, and a teacher-training school. Each pupil will share in the agricultural and crafts program. Each will be allotted a small farm upon which he will raise most of the food of his family—under trained direction.

Ultimately it is hoped that the Institute will have several departments, all of professional grade: theological school, normal school, agricultural school, commercial school, and industrial training school. The Rev. Leslie Sarah, Ph.D., who was principal at Kanene, will head the Springer Institute.



Rev. Leslie C. Sarah

## Indian Mother Honored on "Family Day"

¶ Mrs. Lena Murphy, a mother of three children and a faithful attendant at all Sunday church services, was selected to represent all Indian motherhood on Mother's Day by the Woman's Society



A modern Indian mother, Schurz, Nevada, where The Methodist Church maintains an Indian Mission

of Christian Service at the Paiute Indian Larger Parish, Schurz, Nevada. The pastor is the Rev. Floyd O. Burnett.

This is an annual custom at the Mission. On "Family Day," the entire family occupied seats of honor before the lighted altar of the Mission. The choir sang several special numbers and Mrs. Anna Burnett led the women in a recognition program.

## Religion in France Said to Be Reviving

¶ As one result of her bitter experiences of the past few months conquered France is turning back to an emphasis on religion and a more cordial attitude toward the Churches, according to reports reaching this country.

For many years there has been no relation between France and the Vatican at Rome, but official relationships have again been entered into, according to this report. France has been known as one of the most unreligious of the great nations of Europe, and it was said that nobody attended the churches except the women. Now this situation is changing.

Leaders in the government are said to be emphasizing religious devotion. A recent decree from Vichy restored religion to the public schools from which it had been excluded for a generation.

The Protestants of France, though not numerous, have always been the exponents of a vital evangelical faith. They

are now rebuilding their churches that have been destroyed and gathering their people from among the scattered refugees. In the occupied zone and elsewhere throughout the country most of the Protestant pastors are at their posts.

The missionaries of the Protestant churches are reported to be in a desperate situation, since no help can be sent to them by the home churches. These are among the "orphaned missions" for which the International Missionary Council is making an appeal to American Christians.

### Kagawa Stresses Prayer for Meetings



Dr. Toyohiko Kagawa

When Dr. Toyohiko Kagawa visited this country sixteen years ago, he founded a prayer group among members of the Japanese Methodist Church in Los Angeles. The group still meets regularly and when Dr. Kagawa was in Los

Angeles during the spring he met with first- and second-generation Japanese for prayer at 6 A.M., after which breakfast was served. At this time Dr. Kagawa stressed the need for prayer meetings preliminary to the special services scheduled to be held in the West during the summer.

Among activities sponsored in the church, where several prayer services are held each week, were the following, reported by the second-generation pastor, the Rev. Lester E. Suzuki: daily vacation church school, the Preaching Mission, Church Foundation Conference, Hawaii Day, Southern California Methodist District Conference, Methodist Youth Conference, National Christian Mission and follow-up visitation, evangelism, and Japanese Christian Deputation team meetings. Sunday worship services in English attract an average of 70 persons. The pastor has officiated at a number of baptisms, funerals, and weddings.

### 1,709 New Members Reported in Brazil

The Methodist Church of Brazil reports an increase of 1,709 members during the year 1940. During that same year, the members raised 12 per cent more for current expenses than they raised in 1939.

The increase in new members was equal to 10 per cent of the total membership, but losses brought the increase down to 7 per cent. Reports from Brazil also indicate general increases in the cost of living—food having increased in price from 30 per cent to 50 per cent on most articles in recent months, due

to the war situation. Meat, butter, rice, flour, clothes, shoes, and general school fees have all soared in price.

### Scandinavian Missionaries "Orphaned" in India

The smallest of the "orphaned" Scandinavian missions in India—cut off from their supporting home churches—is the Danish Pathan Mission working among the Muslim tribes on the Northwest frontier. Flint-hard Mohammedan raiders are their daily companions. They live in fear of their lives constantly. But their medical and evangelistic work is known and praised throughout all of India.

The largest Scandinavian mission in India is the Mission to the Santals, with 62 missionaries and about 25,000 Christians. Here new work was being planned. In addition to its old established leper colony of 400 lepers, a new colony was being started in the Province of Assam that would care for over 200 patients. Then came the 9th of April, 1940—and those scores of lepers will have to continue to walk as beggars along the jungle trails.

In the same mission a hospital took care of 32,420 outpatients last year and 1,250 inpatients. The one missionary doctor, assisted by a European nurse, two Indian doctors and a number of

male nurses cared for hundreds of patients every day. But he had to dismiss one doctor and several of the nurses. When asked, a short while ago, how they were carrying on, the doctor said, "Those of us who remain have to do double duty. The men have to take extra night shifts. They can stand it for a while, but they cannot carry on that way very long."

### Friend of Old and Young



Rev. Maurice E. Levit

Upwards of fifteen hundred individuals, young and old, living in Philadelphia's "band-box area" look upon Fifth Street Community Center and its pastor, the Rev. Maurice E. Levit, as their friend. Mr. Levit has served this church for twenty-three years.

During the summer months many of these youngsters, of many nationality backgrounds, get their only vacations away from the city through outings sponsored by the Center. One youngster, accompanying Mr. Levit along a country road, was heard to exclaim, "Doesn't the air taste good!"

THE LIGHT THAT HAS NEVER FAILED



### THE AMERICAN BIBLE SOCIETY Founded 125 Years Ago

... the only agency in the country solely devoted to making the Bible the least expensive and most widely distributed book in the world.



Thousands of men and women like these have helped to make this necessary Christian service possible and at the same time have helped themselves to enjoy a peaceful old age. Through gifts made to the American Bible Society on the Annuity basis, they know the contentment of financial security in their declining years, realizing that by these gifts their Christian influence will live on through the Society's ministry.

As a holder of such an Annuity, you too can face the future fearlessly, confident that in return for any gift you may make, you will receive a generous check at regular intervals as long as you live. In the almost one hundred years of the operation of this plan, such checks have never failed.

Let us send you a booklet entitled "A Gift That Lives." It tells you about the plan and how it works.

MAIL THE COUPON TODAY



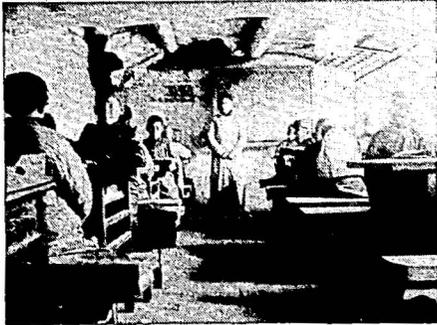
AMERICAN BIBLE SOCIETY  
Bible House, 57th St., New York, N. Y.

- I enclose \$5 for Annual Membership
- I enclose \$1 for subscription to The Record
- Please send me booklet WC-26 "A Gift That Lives"

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

## New Principal at Changli Academy

☐ L. Y. Lee, a leading Christian businessman of Changli, China, has resigned from a lucrative position in the government railways in order to accept the principalship of Hui Wen Academy—



Students in Changli Academy, China

the Methodist boys' school in Changli. For the past seven years he has been chairman of the Board of Directors of the School and has intimate knowledge of its problems.

Principal Lee was educated in the Methodist schools of the province and is a graduate of Peking University. He has also studied in America, and during the World War was in France as an educational director with the Chinese Labor Corps.

Hui Wen Academy is now celebrating its thirtieth anniversary. Despite the war conditions in this area of China, the school has been growing in numbers and influence each year, and now has an enrolment of more than 1,000 boys. To adequately care for them all, the school has had to take over some old Chinese buildings and some stores for dormitories; and has had to add kitchen quarters and use a classroom as a supplementary dining hall.

## They Cure Opium Addicts at Nanchang Hospital



Rev. Leland W. Holland

☐ Several men who have been users of opium for many years have recently undergone the "opium cure" at the Susan Toy Memorial Hospital, Nanchang, Kiangsi Province, China. The present high cost of the drug, due to the war, and their decreased earnings from the same cause, were the motives for seeking the cure.

"As the medical cure proceeds," says Missionary Leland W. Holland, superintendent of the hospital, "they are greatly helped by the spiritual instruction that they receive. One younger chap was thoroughly cured and greatly stirred in his heart. His old mother had

a huge tumor removed from her breast in this hospital more than twenty years ago. She has firmly believed in Christ ever since, and the son told us while he was in the hospital how, when it was hard to pass the night, he would pray and receive peace and calm so he could go to sleep.

"We don't consider our job with them done when they no longer crave the drug and leave the hospital. We know that their wills are weak and their bodies weakened from the use of the drug, so we keep in touch with them, call in their homes to see how they are getting along and get them and their friends and families to come to church. The first sunny Sunday after the young chap mentioned above was discharged, he appeared at church with his wife, his mother, and two young men friends. Christ is a living force and friend to those folks."

## Portuguese Church Approaches Anniversary

☐ Looking toward the twenty-fifth anniversary of its service to the underprivileged Portuguese people of Onset, Massachusetts, the Portuguese Methodist Church is making plans to review



Rev. F. R. Medina and family

its accomplishments next year and to work toward greater attainments during its second quarter-century of service. According to the pastor, the Rev. F. R. Medina, the building is badly in need of repair, since no improvements have been made since its erection in 1917.

Onset is a summer resort in the Cape Cod region, where the Portuguese constitute the underprivileged class. The people depend upon seasonal work in the cranberry bogs, strawberry picking, and restaurant work for a livelihood

during the summer months and fishing and W.P.A. work during the winter. The Methodist Church became interested in them in 1911, when they were discovered entirely without church connections.

A cottage Sunday school was started in the home of a Protestant Portuguese family. This resulted in the construction of the present church building, through the help of the Board of Home Missions and Church Extension. The Rev. Mr. Medina has served the church devotedly for nearly sixteen years.

Services are held in Portuguese for the first-generation Portuguese, who are natives of the Cape Verde Islands, a colony of Portugal, and who do not understand English. The majority of other services are conducted in English for the young people and children.

## CHRISTIAN GREETING CARDS

for re-sale or personal use. Christmas cards. Also cards for all occasions. Birthday. Congratulations, Good Cheer, Get Well, and Sympathy folders. True Christian sentiments. Each exquisite card has some distinctive touch which gives it instant appeal. There should be a BIG demand in your community for these cards. Rock-bottom prices insure our agents large all-year-round profits. Write TODAY for complete information.

SCRIPTURE GREETING CARD COMPANY

Dept. 32 Box 522 Philadelphia, Pa.

## Make MORE Money This Christmas

With our "Bible Text Special"—50 beautiful Christmas folders imprinted with name and choice of Bible verse. Sells for only \$1.20. Nothing else like it. Christians appreciate. Liberal commission. Also, our complete line, Greeting Cards, "Sunshine" plaques, Calendars, Bible Games, Novelties, etc., pays good profit to yourself or Church Society. Send for returnable samples, and free Display Packet on "Bible Verse Special." (Our large agent's Book and Bible catalog included free on request.) Satisfaction guaranteed. Write today.

C. W. BOYER

2101 Windsor Rd., Dept. U-8 Dayton, Ohio

## Your Church Can Easily RAISE MONEY

in Next Few Months

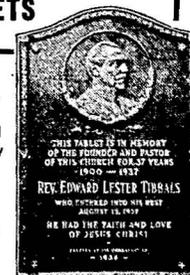
It's surprising how much money can be raised quickly and easily for earning funds with our Christmas Card Plan. Many Churches have earned several hundred dollars in a few months. Take orders among members and friends for appealing \$1 Box Assortment of 21 Christmas Cards—with 24 extra Metallic Gold Effect Seals free—can be used to "personalize" cards to Relatives and Friends. Make up to 100% profit and Extra Bonus! Also special Religious Assortment with Bible Text Cards. Personal Christmas Cards with sender's name at 50 for \$1 retail, also Personal Stationery. Write for details. Samples on approval.

FRIENDSHIP STUDIOS  
169 Adams Street Elmira, N. Y.

## BRONZE TABLETS

Distinguished, Individual designs in all sizes for every purpose.

Request our Illustrated Booklet.



Send us wording and specifications for FREE SKETCH and quotation—no obligation.

INTERNATIONAL BRONZE TABLETS  
36 East 22nd St., N. Y. C.

# Literature on Missions

The Editorial Department of the Board of Missions and Church Extension announces the virtual completion of the first phase of its comprehensive plan of literature production. Descriptive material on all the Home and Foreign Mission Fields of Methodism—General Work and Woman's Work—is being made available in a series of forty booklets. These contain descriptions of the fields, maps showing location of all work, history or statement of Methodist work, institutions, and missionaries.

## The World Parish Series

*Edited by* ELMER T. CLARK

Twenty booklets, six by nine inches in size, from 8 to 64 pages, on the various Foreign Fields. Now ready or being printed. Write for a complete list of individual booklets and sample copies.

## The Homeland Series

*Edited by* ELMER T. CLARK *and* DOROTHY McCONNELL

Sixteen booklets, similar to the World Parish Series, on the various Home Fields and phases of Home Mission Work, including Puerto Rico, Santo Domingo, Hawaii, and Alaska. Now ready or being printed. Write for a complete list of individual booklets and sample copies.

## The Missionary Yearbook

*Edited by* ELMER T. CLARK *and* DOROTHY McCONNELL

A Field Book of Methodist Missions, covering the total program of all Divisions of the Board of Missions and Church Extension. A book of approximately 600 pages. It includes, as chapters, all the booklets of the World Parish Series and the Homeland Series, with missionary directories, data on appropriations, and other materials. This book sells for 25 cents.

\* \* \* \*

The completion of the first part of a comprehensive plan of literature production provides millions of booklets and fairly complete information for the churches. The further plans of the Editorial Department include a series of small folders on all the fields, at home and abroad, for wider distribution among the people, and a series of more elaborate illustrated booklets for sale.

\* \* \* \*

*Address*

EDITORIAL DEPARTMENT

DR. ELMER T. CLARK

MISS DOROTHY McCONNELL

*Editorial Secretaries.*

JOINT DIVISION OF EDUCATION AND CULTIVATION

150 FIFTH AVENUE

NEW YORK



## Seeing Is Believing

To see Missions at first hand is to believe in them.

Today, through photography, even those who have not traveled can see the missionaries in action and meet the people among whom they work.

The Department of Visual Education has for your use: motion pictures—illustrated lectures—enlarged picture sets—story photo prints—illustrated missionary hymns—missionary phonograph records.

Write for a free catalog of all these materials.

Address

JAY S. STOWELL, *Secretary*  
DEPARTMENT OF VISUAL EDUCATION  
JOINT DIVISION OF EDUCATION AND CULTIVATION  
150 FIFTH AVENUE  
NEW YORK