

DECEMBER

1941

WORLD OUTLOOK



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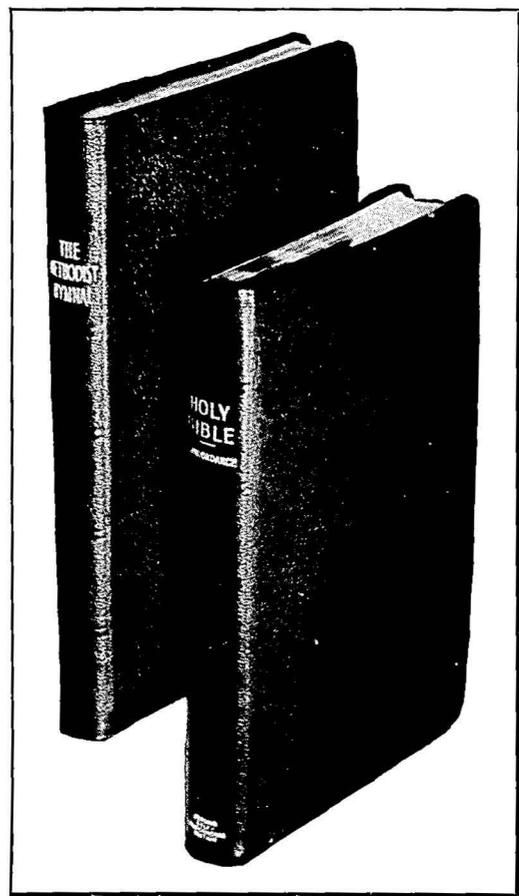
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DECEMBER, 1941



In the Chinese manner, by a Chinese artist, Lu Hung-Nien, the story of the adoration of the Christ-child is told. Outside the cave two tiny shepherds stand in the snow. Inside, the flowers bloom and Christmas radiance lights the scene. This Chinese painting for the Christmas season is reproduced here through the generosity of the Church Committee for China Relief.

China, Too, Honors Christ's Birth

Letters

• We, the editors of WORLD OUTLOOK, always hope that we will have dozens of letters each month telling us how WORLD OUTLOOK has been of use in church programs or club meetings or in classrooms. We know the paper is used in such gatherings but we go long months before we have such a trio of letters as these.

A reader from Indiana writes:

I have been saving all of the articles in WORLD OUTLOOK which have to do with the projects which will be supported by the Week of Prayer offering. Perhaps the one that appealed most to my sympathy was the one on the makeshifts used by doctors and nurses in foreign fields. I read it aloud to my family after dinner one night while we still sat at our dining-room table. What a wide-eyed group of listeners I had!

The next month I read the story on the deaconesses. We all thought that the title "Born of a Restlessness" was an inspiration. I think I never really appreciated the deaconess movement before. But the last article on Christian literature seems to me the finest of all.

It happened the day that my OUTLOOK came a friend called up and told me that it was her turn for her paper at our club the next day but she could not be present because of sickness in the home. She also said that she did not have time to finish her paper. We take great pride in our papers at the club, often working on them for many days. She was not willing to let her paper be read in its unfinished state.

I said for her not to worry. I would read a paper. I did. I read Margaret Wrong's article in WORLD OUTLOOK. What a discussion we had! Somehow we had never thought of the need for Christian literature before. We are not a church club but many of our members are also members of our Methodist Church. I explained that there would be a further program in our Week of Prayer observation on Christian literature, and you should have seen the way the women who are not members of our church took down the date of our meeting.

Now I am hoping that someone else will ask me to "fill in" for them so I can read some other article in WORLD OUTLOOK.

Another reader writes:

I have enjoyed WORLD OUTLOOK all summer, ever since a friend took it for me as a birthday present. At first I just read it for myself, but as the months have gone on I have found it increasingly helpful in getting up discussions for a group of young business women I meet at the Y.W.C.A. once a week.

This week we discussed the article on mission leadership by Miss Margaret E. Forsyth. Some of our girls were interested in the foreign field service and it was really a vocational discussion as well. They were all interested in the problem of the pay of the national worker.

It is discussions that arise from articles like these that make our business girls feel the world is after all faced with the same

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Contents for December, 1941

China, Too; Honors Christ's Birth	3
Letters	4
Methodism in Mexico City	ALVADEE HUTTON 6
Primitive Life in South Africa	CLARENCE CLIFFORD NORTON 8
So You Want to Help Migrants	GEORGE AVERY BURCHAM 11
Methodist Youth and Missions	HARRY C. SPENCER 13
Rural and Urban Church Work Are Different	A. J. WALTON 15
A Kingdom House in the Heart of a City	BESSIE ANNE WILLIAMS 18
The Christmas High Road	FRANCES KIRKLAND 21
Mwelwa's Christmas	ESMA RIDEOUT BOOTH 22
Out of the Catacombs, Out of the Caves	WALTER BROOKS FOLEY 24
Mexico at Christmas Time	LILLIE F. FOX 27
Christmas in South India	MARGARET CARVER ERNSBERGER 28
Christmas Camp Meeting	MARY BETH LITTLEJOHN 29
The Light of the World	MARTHA BAYLEY SHANNON 30
Children at Worship Around the World (Pictorial)	31
Paths to Faith	WINIFRED KIRKLAND 39
Pacifist and Non-Pacifist Christians	JOHN C. BENNETT 41
Great Missionary Council	43
World Federation of Methodist Women	EVELYN RILEY NICHOLSON 44
An Ever Present Help—The World Outlook	OSIE SANDERS 48
Four and a Half Months to Chungking	PENELOPE K. PIERCY 49
Books	JUANITA BROWN 53
The Moving Finger Writes	55

Cover, "Poinsettia," by A. Gastieger

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problems that they face. So few magazines have articles that business girls can use for discussion material. Give us more of them!

One more—this time a school teacher tells us:

The first day of school is always a nervous time for a teacher—just as much for her as for the children. This time I took my *WORLD OUTLOOK* to school and I showed them the pictures of "Child Neighbors." The children enjoyed it and the ice has been broken. Now we are planning to send away and get the series to be mounted for our schoolroom.

Defense Again

● Hardly a day goes by but some minister or church woman stops to ask us what the Church is doing for the men and women serving the defense program of our country. "Workers on the Move" in the September issue of *WORLD OUTLOOK* has brought many questions and some reports on what churches are actually doing. One friend says:

I was glad to read the article called "Workers on the Move." Here in my town, however, they are only moving one way and that is in. Our schools are overcrowded with the children that belong to these workers' families and the Parent-Teacher Association is considering what we can do about them.

While they are considering I decided that we as a church had a part to play for these children. Two of us, both with children in school, decided to get acquainted with these little strangers. We asked our pastor if we could use the basement of the church for a playroom on Friday afternoons and we invited the "new" children in for play. Although it is just starting, I think we are going to have a very successful time with them. They are such interesting little tykes once they begin to talk and they "eat up" stories. We have hopes that we can start a real workday school with them and that later on we can get their mothers to join in the work of our church.

I agree with your writer that these families should feel the interest of the Church in them in these days of change.

Articles Should Be Reread

● Many letters have come in praising the article by C. Burnell Olds called "Set Christ Free" in the September issue. Mrs. Goff of Rockford, Alabama, would have the readers of *WORLD OUTLOOK* reread it. She says:

I was very much impressed by the editorial in August *WORLD OUTLOOK*, namely, "Are We Too Methodist-minded?" I agree with the writer that only through co-operation as a body of Christians in a community can any progressive moves be made today.

Along this line, let me say, there is much food for thought in Dr. Olds' article, "Set Christ Free," which appeared in the September issue. For a long time I have felt that too much emphasis has been placed on the form of religion rather than the fruits of religious life. After much meditation I

still wonder just what must happen to make all mankind realize it is Christ and not the Church that is really important.

I hope others who may have casually glanced at that article will hunt it up and reread it.

My Own, My Native Land

● We are still hearing from Miss Mildred Drescher's article on keeping our land beautiful by keeping it clean. Most of our correspondents have been women. This letter is from a man.

Please let me heartily endorse the article which *WORLD OUTLOOK* published recently by Mildred G. Drescher called "My Own, My Native Land." I feel the careless way we treat our city streets is shocking. I read in a missionary paper once that in certain sections in China you could tell where the Christian gospel had been preached by the better sanitation in the village and the cleanliness of the streets. No wonder the foreign Christians are amazed when they visit America to see the streets littered with paper and wrappings. I have opened my *OUTLOOK* to that article and pinned it on the bulletin board of our church school. I am the superintendent of the church school and I think it is good for the boys and girls to feel they have a part to play in the missionary movement by *keeping the streets clean*.

Keep the Migrants Before Us

● The interest in migrants is still keen but some of our readers feel that (1) there is too much space given to migrants in *WORLD OUTLOOK*, and (2) that there is not enough space given to migrant material. One reader says:

Don't you think you are overplaying the migrant cause? In a recent issue of *WORLD OUTLOOK* there were two articles and one story about migrants. The work has been important for migrants but there are so many jobs for migrants now that the problem will soon take care of itself. There must be other causes important enough to have been presented in the space given to at least one of those articles.

But a youth leader says:

Thank you for continuing to din away on the migrants. I have been afraid that with the defense program and all of the other causes stories from the migrants might be forgotten. I have a class of boys who are very much interested in the migrant work. *WORLD OUTLOOK* has been of great help in keeping up their interest.

Hwa Nan Seems Near Now

● China students have always been close to the hearts of Methodists. Many students from China have come to the schools of Methodism in the United States and have made lasting friendships. Many of the schools of the United States have raised money for schools in China and have had their knowledge of the world widened through their giving. But in spite of this closeness it is hard to picture China as it looks. Perhaps that is why we have had so many com-

ments on the Hwa Nan picture section in the October issue.

A girl in college writes:

I was interested in the pictures of Hwa Nan. I have gone over and over them trying to see what China is really like. It must be exciting to be able to really work with people the way the Hwa Nan girls are doing.

Another reader says:

The Hwa Nan College pictures are the best we have ever had. I feel China is near now. There is so much that is hard to visualize about foreign countries. I think I liked best the boat that was to carry the school up the river. I could see how they must have worked to get it packed and ready. In this war-blackened world I feel a thrill of hope when I see how China's students are meeting difficulties.

Pronouncing Dictionary for This Issue of World Outlook

Alejandro Ruiz: a-lā-hān'dro rōō-ēz
Atole: ā-tō'lē
Avenida: āv-ē-nē'dā
Aztecas: ās-tāk'ās
Balbuena: bāl-bwā'nā
Basutoland: bā-sōō'tō-lānd
Bechuanaland: bēch-ōō-ā'nō-lānd
Bidar: bē'dār
Cahokia: kā-hō'ki-ā
Chagoyan: chā'gō-yān
Champurado: shām-pu-rā'do
Calle: kā-yā
Ciskei: sis-kā'ē
Comanche: kō-mān-chē
Epigmenio Velasco: ē-pēg-mān'ē-o vē-lās'ko
Hammite: hām'mīte
Iglesia: ē-glā'se-ā
Ixtacalco: ēx-ta-kāl'ko
Kalahari: kā-lā-hā'rē
Kanarese: kā'nā-rē'sē
Kiowa: kī-o-wa
Lu Hung-Nien: lōō hung nē'ēn
Mbaka: 'm-bā'kā
Methodista: mā-tō-dēs'ta
Morelos: mo-rā'lōs
Mwalimo: 'm-wāl'i-mō
Mwelwa: 'm-wēl'wā
Nacimiento: nā-cē-mē-ēn'to
Namanquas: nā-mā'kwā
Natal: nā'tāl
Pedro Vasquez: pē'dro vās'quēz
Pinata: pi-nā'tā
Portales: pōr-tāl'ēz
Ramirez: rā-mē'rēz
Ricardo Zepada: re-cār'dó zē-pā'do
Sampu: sām-pōō
Swaziland: swā-zē-lānd
Tacubaya: tā-kōō-bā'yā
Talmud: tāl'mūd
Teotihuacan: tē'ō-tē'wā-kān'
Tortillas: tor-tē-yas
Torreon: tōr-rā-ōn'
Transkei: trāns-kī'
Vallo Modero: vā-yā mō-dā'ro
Velasco: vē-lās'ko
Villasana: vē-yā-sā-nā
Zocalo: zō-kā-lo
Zululand: zōō'lōō-land



Ricardo Zepeda. He had a wonderful sweetheart



Pedro Vasquez. His grandmother wanted him to be a servant of God



Alejandro Ruiz. He couldn't forget his pastor's dying words

Methodism in Mexico City

By Alvadee Hutton *

MEXICO CITY is a sprawling metropolis built on top of a lake more than seven thousand feet in the air. Long before Columbus sailed out to discover a new world for the white man, Mexico City was the capital of an advanced Indian civilization. Remnants of its greatness still remain, as anyone knows who has seen the Aztec calendar stone in the National Museum or the Pyramid to the Sun at Teotihuacan.

But in this story of Mexico we aren't going to write of the wonders of an ancient civilization. We are going to leave the ruined temples and long-forgotten shrines to Terry's guidebook, and tell you instead a more dynamic story of new and growing temples in Mexico, of building that has only begun, and with a long future ahead of it.

Let's take a streetcar marked "Villa Madero" at the Zocalo, pay our ten centavos, and ride down Avenida Argentina to Calle Costa Rica. We'll get off there, and walk for two blocks down the street. There are no American tourists in sight, for we are in the heart of nondescript native Mexico. Here is a tailor's shop, next a shoemaker's—where they really *make* shoes—and a little farther on is a carpenter. At the corner of the street women are selling tortillas, hot off the stove, and near by men are squatting over their spread of fruit for sale.

We aren't looking at the corner market, however. Our eyes are on the cement plaque above the door

of the building across the street. It reads, "Iglesia Metodista de Mexico, El Divino Redentor," and we know that here is our destination. Here is the Aztecas Street Methodist Church, and included in its building is the Union Evangelical Center, where each year twenty or more young Mexicans train for the ministry.

It is a union theological school, because four denominations share in its support—Methodists, Congregationalists, Disciples, and Friends. This year seventeen of the students are preparing for the Methodist ministry.

Just like many church edifices in the United States, recreational facilities are provided for the students. The classrooms open into a sunny patio that is large enough for a basketball court, and here the boys make the most of their between-class hours.

President of the Union Evangelical Center is Milton C. Davis, who has been carrying on his work in Mexico City for thirteen years. He is a graduate of Central College, Missouri, and of Vanderbilt University in Tennessee. Before coming to the capital, he served in Cuba and in Torreon, Mexico.

Including Mr. Davis there are two full-time and seven part-time members of the faculty. These workers have thoughtfully adapted their courses of study to both the Mexican national culture and to the universal Christian doctrine. At the same time, they endeavor to prepare the young men for a fast-changing world, and to be able to face new problems that will arise.

* Miss Hutton, one of the three 1941 Pulitzer fellows from Columbia University, is doing special correspondence this winter for WORLD OUTLOOK from Latin America.

Two groups of students are enrolled in the Center. First are those who have completed the secondary course (roughly corresponding to high school in the United States), who take the four-year course of theological work, and, second, those who have not completed the secondary course, who take only the two-year course.

It costs each boy for a year of school about 600 pesos, or \$125. This includes—inadequately, however—his tuition, room, meals, books, and the few incidental expenses he might incur. A scholarship fund provided by the various mission boards is doing a great work in giving the present student body its chance for Christian work. But there is a waiting list of eager young men anxious for entrance to the school, and only the lack of scholarship funds is keeping them out.

Would you like to meet a few of the students? Here is Alejandro Ruiz, whose father was an evangelical minister and whose mother was converted from Catholicism when she married him. Although Alejandro comes from a Christian home, he did not consider studying for the ministry until a year ago.

He says it was his former pastor, the Rev. Epigenio Velasco, who helped him make the decision. Alejandro could never forget his pastor's deathbed words to his wife, "May workers be raised up for the organizations of the Church."

And here is Ricardo Zepeda, a fine young fellow whose sweetheart (and now his wife) introduced him to the Methodist Church seven years ago. At first he attended just because of her, because he had grown up to hate Protestantism. Slowly he changed his ideas, however, when he realized the high ideals and the fine characters of the church members. Before long he was the Sunday school superintendent!

As the years passed, he became more and more interested in religious work, and finally, in 1940, he left a good position to enter the Union Evangelical Center and study for the ministry.

Pedro Vásquez is another student with an interesting background. He was born in Mexico, but was reared in the United States by his aunts. One day, while he was still a little boy, he asked his grandmother, "Grandmother, what do you want me to be when I grow up?"

She replied, "I want you to be a servant of God."

The place in the U.S.A. that holds the happiest memories for Pedro is the little town of Floresville, Texas, where he went to the altar and became a Christian. Later, while studying a business course at college, he decided that the ministry was the only life in which he could be happy.

"I asked that I might be able to go back to my native country, Mexico, to preach. And how I rejoiced to find out that a place had been provided for me in the Union Seminary in Mexico City!"

Young men like Pedro and Ricardo and Alejandro are the ones who will build the new temples of Mexico.

There are already ten Methodist churches in Mexico City, with a total membership of 2,403, with approximately an equal number of probationers. In accordance with Mexican law, all the ministers are native Mexicans.

Already you have been introduced to the Aztecas Street Church, which is now one of the largest in the city, and growing rapidly. Its enthusiastic pastor is the Rev. Jose Trinidad Ramirez, one of the first graduates of the Union Evangelical Center, and now a part-time instructor there.

The strongest citadel of Methodism in Mexico is the Gante Street Church, which has 1,157 members and is the largest Protestant church in the city. If you ever spend a Sunday in the Mexican capital, a visit to the Gante Church is a must for you. It is in the center of the city, a little more than a block from Sanborn's.

The Rev. Nelson Velasco followed in his father's footsteps to become the pastor of the Gante Church. He was educated at the Methodist Boys' School in Puebla, and was teaching at a school for children of Mexican soldiers when the elder Velasco died. Under his expert leadership, the Gante Church has gone forward rapidly.

The second largest Methodist church is on Balderas Street. It was founded in 1873 by the former Southern Methodists. Had you seen this church on Sunday morning, September 7, you would have thought it quite the prettiest church you had ever seen. There was to be a wedding there at one o'clock and the whole interior was smothered in flowers. The pastor there is the Rev. Ernesto Villasana.

Other Methodist churches in the city are the Santa Julia, the Morelos, the Balbuena, the Ixtacalco, the Portales, and the Tacubaya. They are small but growing organizations. Their greatest need is leadership which institutions like the Union Center can provide.

Speaking of training for leadership, we must not forget the Girls' Training School in Mexico City. Here, under the direction of Senorita Maria Luisa Chagoyan, and with the help of Miss Ruth Warner, young women are trained to be Methodist deaconesses. They live in a home run by the Woman's Division of Christian Service, and go every day to classes in a church building.

Capable young women are just as much needed to run churches in foreign lands as they are at home. The Mexican girls trained at this school take their places beside the young men as the builders of a better Mexico.

What is the outlook for Methodism in our neighboring country to the south? Mr. Davis sums it up in the following statement:

"Our Methodist work in Mexico City now has better organization and greater resources than at any other time in its history. It faces the future with splendid prospects for growth. The hope for the future lies in the young people."



Dr. Norton is carted through the streets of Durban, Natal, South Africa, in this ricksha behind a gaily ornamented Zulu boy

Primitive Life in South Africa

By Clarence Clifford Norton*

or the remains of carcasses picked over by the vultures. Their culture is the lowest among contemporary primitives. They build no houses, have no domesticated animal or plant life, and do not even have a form of tribal government.

The Bushman seems destined to extinction. No man seems to care for his soul. While a small amount of mission work has been attempted among some who dwell on the fringes of the desert, even Christian missions seem to consider him hopeless. Recently a hunter and adventurer of South Africa has appealed to the government of the Union of South Africa to take steps to insure the survival of the remnant of the Bushmen. The anthropologists of several South African universities have also manifested some interest in the destiny of these little people, but to date little has actually been done for the most primitive people known to the present-day world. A passing race offers a challenge to civilization and Christianity. There may yet be another David Livingstone who will dedicate his life to this people of Africa.

The Hottentots succeeded the Bushmen in the favored regions of South Africa. The two races are similar in physical appearance except the Hottentot is taller and altogether a better physical specimen. When the Dutch arrived in South Africa in the seventeenth century the Hottentots were a cattle-herding people living along the south and west coasts of the continent. They were warlike and gave the newcomers a great deal of trouble.

Contemporary Hottentots live in southwest Africa. There has been considerable mixing of their blood with the white races and the Bantu. The purest Hottentot blood is perhaps now found among the people called Namanquas. There are at least ten thousand of these people. Many of them have become servants of the white men of the territory and have taken on the elemental ways of civilization. Christian missions have had a much longer and more influential role in their lives than among other African primitives. The first missionary to South Africa was George Schmidt, a Moravian, who came to the Hottentots in 1737. He was a lone pioneer who came eight thousand miles to minister to the primitives, only to be driven from his work by his own countrymen. Today, however, Schmidt is immortalized in South African missions as the "Apostle to the Hottentots."

THE Kalahari Desert extends over a considerable portion of South Africa. Living in the interior and along the fringes of this desert are found the original inhabitants of South Africa. They are the Bushmen who once roamed over the vast territory now included in Cape Province of the Union of South Africa. They are almost a pygmy people, averaging about four feet eight inches in height and weighing less than one hundred pounds. They are not a black people, but have a yellow, leather-like complexion. Otherwise, however, they have the negroid features of curly hair, thick lips, and a flat nose.

Today scarcely three thousand Bushmen survive, and the number is gradually diminishing. When the Hottentots and later the Bantu and Dutch overran South Africa the little Bushman was unable to cope with the newcomers. They were isolationist and refused to be absorbed or enslaved. So those who took their land determined to exterminate them. After a period of great slaughter, the remnant were driven into a desert where no human would voluntarily live. Here they dwell today, living a most miserable existence as nomadic hunters, wandering about the desert in search for food. They eat whatever they can find: scorpions, insects,

* Dr. Norton, professor of sociology at Wofford College, Spartanburg, South Carolina, has traveled in South Africa recently and writes from firsthand experience.

The third primitive race coming out of the north and overrunning South Africa was the Bantu. As the Dutch were pushing north from the Cape they met the Bantu who had already taken over the east coast of South Africa. The Bantu are now the most numerous people of Africa, constituting the major population south of the equator. In all they probably number close to ninety millions. They are divided into a maze of culture groups; there are about two hundred seventy-five language divisions. Ethnically they differ from the Negro chiefly in complexion. The Negro is black while the Bantu is a dark chocolate brown. Anthropologists estimate that the Bantu as a race is about two thousand years old and is a mixture of Negro, Bushman, Hammite, and Arab. The Negro characteristics predominate, however.

In the Union of South Africa the Bantu ranges in culture from the crudest primitive to an educated, civilized man. While Bantu are found everywhere in the Union, most of them live in native reservations, which are conducted in a manner similar to the Indian reservations in the United States. The three most extensive reservations are Zululand in Natal, the Transkei in the eastern part of the Cape Province, and the Ciskei in the southern part of the Cape Province. Basutoland, Swaziland, and Bechuanaland are native reservations still under the direct control of Great Britain, though within the area of the Union. Some of the more important Bantu nations found within the geographic limits of the Union are the Zulus, the Swazis, the Basutos, the Pondos, the Xosas, the Fingos, and the Bechuanas.

The Bantu generally live in circular mud huts with conically shaped thatched roofs. A family dwelling consists of a number of huts, usually forming a circle about a cattle enclosure. Such a group of huts is known as a *kraal* (pronounced crawl).

In Zululand a man's wealth is determined by the number of cattle and wives he possesses. Women are highly valued for they do practically all the manual labor. Once the men were occupied with war. Now as the white man no longer tolerates native wars, the man is left to play at war with sham battles, participate in tribal ceremonies, and attempt to manage his wives. A wife may be bought for twelve cows. Instead of being jealous the spouses encourage their husbands to get more wives in order that their labors may be lessened. The work of the *kraal* includes tending the cattle and the crops of grain, yams, pumpkins, and tobacco. The principal crop is maize which is called mealies throughout South Africa.

The primitive Bantu is very superstitious. Their belief in witchcraft, animism, and demonism fills their lives with unnecessary fears and circumscribes what otherwise might be a carefree existence. There is a general fear of the dead and much of their



This warrior holds aloft his staff for the nation of Zulu, one of the largest groups in the primitive Bantu race. These photographs were taken by the author himself

ritualism centers about the idea of appeasing the spirits of the deceased. Sickness and misfortune are explained as due to the disfavor of an evil spirit. Because the witch doctor may perform ceremonies that control the spirits, he is usually a person of great influence in the tribe.

An important ceremony among the Bantu is the ritual by which a youth is inducted into manhood and the full privileges of the tribe. The ceremony takes place when the boy reaches the age of seventeen or eighteen. His body is anointed with white clay and he is clad in a white robe with a large hood. The first ceremony is circumcision, an operation done with such crudeness that it often imperils the boy's life. He must live apart from the village for a period of several months. He receives instruction in tribal lore and other matters pertaining to personal and tribal affairs. During the period of initiation the boy is subjected to many hardships on the theory that his manhood must be tested. Much that he is taught has to do with superstitions and is of little practical value to him. In recent years missionaries have encouraged Bantu leaders to use the initiation as a period of instruction in health, family obligations, and matters pertaining to tribal welfare.

The church and the state in the Union of South



When the Bantu tribesmen move into the cities they are plagued by the worst of the white men's physical, mental, and moral diseases. This is a city slum where dwell the urbanized Bantu

Africa have for a long time been engaged in the task of civilizing the Bantu. The work of the state is under the Department of Native Affairs. The most extensive undertaking of this department is the effort to improve the economic life of the natives.

There are more than a hundred white and a thousand native agricultural teachers and demonstrators who teach modern agricultural methods. There are also several agricultural schools to which young Bantu go to learn "the white man's way" in agriculture. The Union government has one standard liberal arts college which trains Bantu leaders in various fields calculated to lift the life of natives to a higher standard of civilization.

The work of the church includes making converts, teaching the essentials of the Christian religion, conducting schools, and rendering health service. Converting the Bantu to Christianity has been a slow process. Today, out of eight million in the Union, about one-third are classed as Christian. Many of these, however, have blended many of their old superstitions with the concepts of Christianity.

The education of the native children is entirely in the hands of the various missions. The government subsidizes these schools and they are subject to close government inspection. In addition to the

state college for natives, there are several missionary institutions for the higher education of the Bantu. Two of the most notable of these are Lovedale Institute in the lower part of Cape Province and Adams College in Natal. Education reaches only a small percentage of the Bantu in South Africa in spite of a fairly well organized mission school system in some regions. Over 80 per cent of the children between the ages of six and sixteen receive no education.

As the Bantu has gone to the cities of South Africa he has often been greatly demoralized by the evils of civilization without receiving its good. Living in most squalid conditions and subjected to all the vices of urban life, he has lost his native innocence without gaining any stabilizing influence with which to meet the dangers of his new life. To meet this problem missionary work in the cities is providing churches, schools, and community centers. The work of the American Methodists in Johannesburg has tackled this problem. The most difficult problem faced by South Africa at present is in relation to the marginal man—the Bantu who is no longer a savage and yet is not a civilized man. Every city in South Africa offers a great opportunity for a larger missionary effort in this field.

So You Want to Help Migrants

By George Avery Burcham *

YOU'RE doing well if they speak to you out here." The remark came from a good-looking high-school girl. A dozen migrant young folks were meeting in a Federal migrant camp for discussion and later games. Our conversation had led us to a description of the early pioneer settlers of the Ohio Valley and how they had co-operated with each other for their mutual benefit. I had told them how my father used to attend barn raisings and corn shuckings in Illinois.

"Do people still do that in the Middle West?" I asked.

The answer was "Yes." So I pressed the question further. "And do you find people in California do that?" There was a verse choir of "No."

Then came the remark: "You're doing well if they speak to you out here."

That bit of conversation, said vehemently, indicates a number of things. The ranches on which migratory folks find work are not the friendly farms where everyone knows one another and has a genuine concern for the welfare of other folks, but rather large farms of one thousand acres and more which are run like factories. Human beings in this large-scale production are considered as so many "man hours" of labor, be they migrants, sharecroppers, or factory hands.

Then, too, back home Alta Mae had been the belle of the school. In California she is an outcast. That hurts her. Boys and girls and young people have difficulty in understanding why they should be treated with indifference and sometimes scorn. Ruth, Alta Mae, Dave, and Bill do not try to fathom the depths of economic maladjustments which have caused millions of folks to take to the road. They only know the results.

People are always asking me, "What can I do to help?"

These very people give of their money and their possessions, but still feel that something is lacking in their gifts. And so, although the former are greatly needed to carry out any missionary enterprise, my stock answer is, "Give friendship." There is many a soul-hungry, friend-hungry young person in migrant camps or in our city slums, or village and small town fringes. They need to be made to feel



Rev. George A. Burcham on his rounds to the migrant camps in California

important to society. A most painful experience for any person is to feel that the group to which he should belong does not want him.

So when the church-minded John Doe really wants to know what he can do, I tell him, "Go search out a camp of folks, and just go calling." Most migrants are friendly folks and will invite you in, whether you have a special reason for calling or not. You begin the conversation, for they are timid. Don't go dressed like Solomon on Easter Sunday, nor yet dress like a migrant. Be yourself. Don't make just one call. Pick out a few folks to call on again and

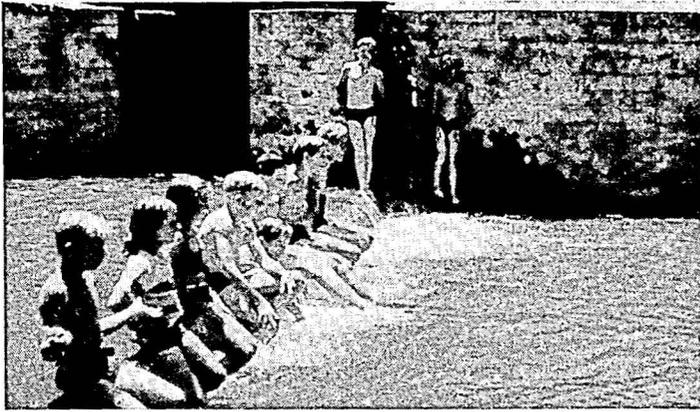
again until you know them and they know you and will trust you.

I know that sounds simple, doesn't it, but what will you have done? You will soon know what other needs your friends have. You can then help them intelligently as a friend to friend, and it will not smack of charity. You will have shown them that all of the community is not hostile to them, that there are some Christians who read the story of the Good Samaritan and believe it is good enough common sense to try it. And in this way you begin to break down the barriers between the two sides of the track, barriers which now keep the children of God separated. No one else is going to perform this function if you Christian John Does do not, for few others believe wholeheartedly in the brotherhood of man, and fewer still are willing to practice it with no political strings dangling to it.

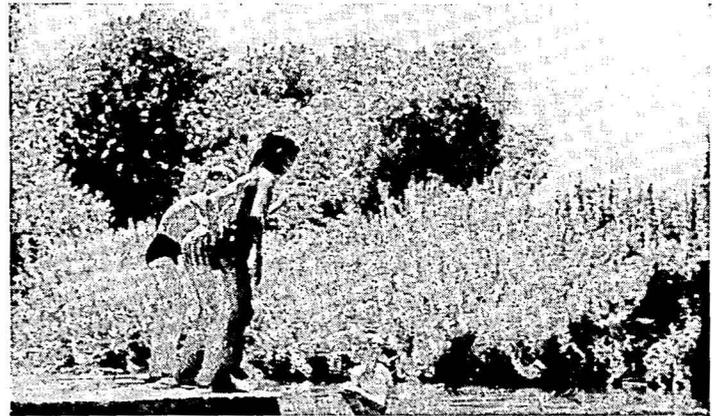
You will be aiding in the process of helping transient folks settle down, become stable, find regular jobs in the community. The things we now dislike in them will gradually disappear. Their lack of community responsibility is perhaps their worst sin, yet we perpetuate this by closing all community life to them.

If you have enjoyed your new friends, as you are sure to do, it won't be long before you will begin asking some of them to your home, perhaps having joint parties together in your church building or in their own neighborhood. If the latter, you will have to plan games for all ages, as the kids will be there in droves, and the adults will come, with babies in arms, and Pa will sit quietly and smoke. Maybe you can get him into a simple kind of activity and maybe not. You will want to work out some drama, of course, and the young people will

* The Rev. George A. Burcham is appointed by the California Conference its "Minister to Migrants." His parish is Tulare County.



A little dam in the irrigation ditch widens out and deepens a place to swim and escape the 112-degree heat. A migrant children's day camp



Near Visalia, California, Mr. Burcham operates a day camp for the children of migrant workers. This is their swimming hole

be in on the planning and the acting. It may be that eventually you can get a discussion group going in which you help these young people to understand some of their problems. This might lead to the formation of a co-operative effort—a credit union, a small buying club, a study group. The co-operative idea is a wonderful antidote for the rugged individualism of these folks and for the extreme distrust they have of other people.

Perhaps you would rather work with boys and girls. If you need a reward for your work, here is where you will get it. We have just completed three summer projects in which we had in attendance about one hundred boys and girls of migrant families for four weeks. We ran a full day's program of projects, crafts, worship, and play. The results cannot be calculated in terms of quantity, but to have rather tough boys vie to be on the committee to plan the worship service, to have kids who have never been allowed to plan much for themselves learn how to plan for the whole group, to have others begin to feel that maybe after all they were of some value, that they could make something beautiful and useful, is to see tangible results in terms of character and good citizenship. And the counselors, college folks who volunteered five weeks of service, agreed that they had gotten a whole course in sociology in this summer laboratory.

Anyone, or any group, can do the same. Every community has its boys and girls who do not get into regular youth organizations. And real Christians who become concerned for these folks can start boys and girls clubs for the school year and during the summer get up a summer camp-at-home.

I have been talking about migrants. Some folks think that all the migrants are in California. That is not true. There is hardly a section of our beautiful country that does not have migrants. Look in your own back yard. And if you don't find any there, you will surely find a part of town in which there are boys and girls, and young people, who are going to waste simply because no one is interested in saving them. You might give them an opportunity to grow into the kind of persons God intended that

they should be. One parting suggestion. Last year I went to call on Mrs. L. in November. I asked her what her little community of migrants did for Christmas.

"Well, last year dad and I made Joe a little wagon out of a five-gallon oilcan and some wheels we found on the city dump, and a fine baby buggy for Mary out of the same kind of material. We couldn't afford a tree so we got an old cotton stalk and fixed it up with some homemade decorations. We had a fine time and the kids were glad to get something. But the rest of the community got presents of food and toys from the service clubs. They tell me the service clubs are not going outside the city limits this year. That will leave all of us out."

"Would you think that some folks would be interested if we could get a little Christmas gift club going? I would supply tools of all kinds, and materials, for which the folks could pay just a little, and then have the workshop open after school for the younger children to make gifts for their sisters and brothers and open in the evening for pa and ma to come in and make gifts for the children."

"That would be swell!"

"Would you be interested in helping set this up? You will have to do a lot of the promoting as these folks know you and trust you and I am not too well acquainted yet."

"I shore would be interested."

The idea is apparent. Too often we have "sent" gifts to the poor of our communities, never realizing what it has done to them as persons. Sending parcels is the easiest thing for a missionary-minded group to do, but I am not sure that it is the best. It would seem to me that the above suggestion opens the way for some creative activity on the part of the giver and the recipient. Any group can start such a Christmas club anywhere in America, and the outcome in terms of value to people will be incalculable.

Jesus made us realize that all men are priceless, of supreme worth, of infinite value. We have often treated the migrant as if he was of less value, less price, less worth.



These are the officers of the new National Conference of the Methodist Youth Fellowship. In the familiar order of left to right: *back row*, J. Warne Sanders, Port Townsend, Wash.; Kathryn Madison, Sioux City, Iowa; William Toothaker, Oakland, Calif.; Byron Cravens, Walnut Ridge, Ark.; Wallace Dodd, Ashland, Va.; *middle row*, Maceo D. Pembroke, Austin, Tex.; William M. Greenwaldt, De Leon, Tex.; Tom Mitchell, Homeland, Fla.; Janet Metzger, Newport, Minn.; Harriet Strong, Little Rock, Ark.; Helen Wolfe, Charleston, W. Va.; *front row*, Margarita Irlé, Tacoma, Wash.; Kempton Jones, Durham, N. C.; Phil Steer, Chittenango, N. Y.

Methodist Youth and Missions

By Harry C. Spencer*

THE emergence of the National Conference of the Methodist Youth Fellowship marks the beginning of a new and significant chapter in the missionary achievements of The Methodist Church. No one can say at this time what profound effects may come from the simple, five-day meeting on the campus of historic Baker University last fall.

The organizational meeting of the National Conference in Baldwin, Kansas, from August 29 to September 2, does not stand alone. Behind it lie a number of discussions which have been conducted during nearly three years to define a youth program which would at one and the same time be democratically controlled by the young people and guided in the traditions of Methodism.

When the three churches united at Kansas City in 1939, there existed in the former Methodist Episcopal Church, as a part of its working machinery, the National Council of Methodist Youth. At the Uniting Conference and again at the General Conference a year later the question inevitably arose as to what should be done with this youth organization. There seemed to be a direct contradiction between the legislation of the Uniting Conference which put the control and supervision of the youth work of the Church in the hands of the Board of

Education and the desire on the part of some young people and adults for a youth movement which had autonomy in its own democratically elected youth representatives.

The General Conference of 1940 was not able to carry the study involved in this and similar questions through to a satisfactory conclusion. It, therefore, instructed the Board of Education to set up a commission "to conduct an immediate study of the program and organization of Methodist Youth." At least half of this commission was to be youth, including the youth members of the Board of Education and the Board of Missions. The Board of Missions was also to be represented on the commission by four staff officers. Dr. W. G. Cram, Mrs. Helen Bourne, Dr. R. E. Diffendorfer, and the writer were elected as these four representatives.

The first meeting of the Youth Commission met at Nashville, December 10, 1940. The two-day session was devoted largely to an outline of the duties of the commission and appointment of continuing committees to report at the next meeting, which was also held in Nashville, May 2, 1941.

At the second meeting of the commission the major issues developed into sharp outline. Thorough and prolonged discussion for three days resulted in the drafting of a report which was presented at the annual meeting of the Board of Education. The Board of Education adopted these recommendations with only minor changes.

* In addition to his duties as assistant executive secretary of the Joint Division of Education and Cultivation, Board of Missions and Church Extension, Mr. Spencer served last year as a member of the General Conference Commission studying the program for Methodist youth.

The guiding principles established in this report of the Youth Commission were as follows:

First, that a democratically controlled youth organization should be created at a delegated youth conference to be called for the fall of 1941.

Second, the organization should have a paid, full-time secretary, nominated by the youth and appointed on this nomination by the executive secretaries of the Board of Education. The secretary of the National Conference was to be responsible to the youth, but have staff relationships with the Board of Education.

Third, the program of the organization was to be carried out by the secretary thus appointed and by the staff secretaries of the various boards involved. This provision clearly shows that it was expected the youth organization would have some projects of its own, adopted and carried on by its own efforts, and that it would also co-operate in the programs of the Board of Education and the Board of Missions and Church Extension.

Fourth, all boards and agencies of the Church interested in the youth program would have a relationship to it by (1) the youth members of the boards who would be members of the organization and (2) the staff members involved who would be also members of the organization. It was recognized that no one board had exclusive relationship to the youth of the Church.

Though each of these four propositions represented a genuine compromise on the part of some members of the Youth Commission, the discussions were carried through in the utmost of good spirit and the final report was the result of the thinking of the entire commission.

This, then, was a part of the history which lay behind the meeting of the National Conference of the Methodist Youth Fellowship in Baldwin last August.

When the eighty-nine voting youth delegates were seated in the conference, the issues could be briefly put as follows: (1) Is the plan proposed by the Youth Commission practical? (2) Does a democratically elected group of Methodist young people, representing the two million youth of Methodism, find this plan satisfactory for their developing organization? (3) Will youth welcome the opportunity for creative work in co-operation with the boards through the relationships which have been thus provided? (4) Can the youth of today find for themselves a mission, all-consuming and purposive, which will give motivation to their organization, its structure and machinery?

The answer to all these questions was, yes.

(1) The plan of organization for the National Conference was accepted almost exactly as presented by the Youth Commission.

(2) The youth felt at every point that the proposed plan gave them full scope for their energy and initiative. At a testimonial worship service, the

statement was frequently made that the church had offered the youth of the conference an opportunity and a partnership greater than they were able to fulfil.

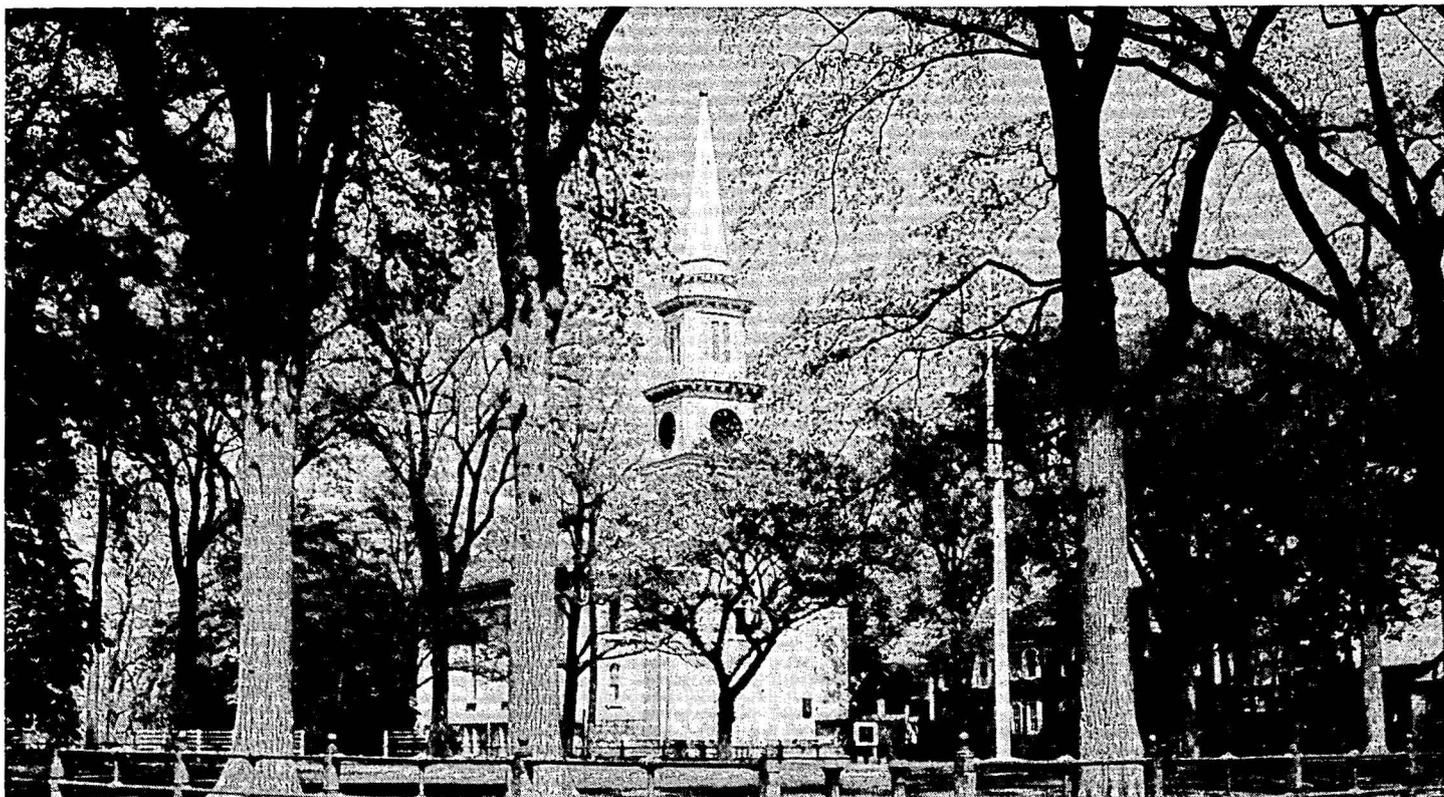
(3) All through the conference the relationship between the youth and the adult members was most cordial. There was warm recognition of the fact that much of the work even of the conference itself would need to be carried on by the established boards, which have the office and personnel facilities for these matters. Miss Kathryn Madison, a youth member of the Board of Missions and Church Extension, was elected chairman of the Commission on World Friendship.

(4) The enthusiastic nomination as secretary of the National Conference of Dr. Harvey Seifert, who is admirably trained by both education and experience for this position, indicated the earnestness of the young people and their desire to have the new organization more than a paper program. The subscription of most of the \$5,400 annual budget at the conference itself showed that the young people believe enough in this movement to sacrifice and pay for it. The quiet service of commitment closing the conference, in which each member, whether an officer or not, seemed to dedicate himself personally and without reservation to the Christ and the mission he has given—all this was final proof of the earnestness and the sense of great significance with which the National Conference was established.

The Board of Missions and Church Extension has a deep and abiding interest in the youth of the church. Young people today face alternatives which other generations have frequently been able to avoid. Life is confused and apparently entirely irrational. For the young man or woman who finds decisions difficult, the Board has the greatest sympathy.

But youth today also have been given visions sometimes withheld from other generations. They can see the possibility of a world Christian community, for which leaders of other times have frequently sought in vain. The Board rejoices that in some measure it has a part in bringing this vision to the youth of the Church today and in helping to realize this ideal throughout the world.

Deeper, therefore, than the forms of organization or the provisions of a constitution go the bonds of association between the Board of Missions and Church Extension and the youth of the National Conference. The ties which unite the young people and adults are a common faith and a common loyalty to the Christian mission—a personal devotion to the task of building the Kingdom of God. It is because the young people at the Baldwin meeting in the first session of the National Conference of the Methodist Youth Fellowship showed in word and deed their absolute allegiance to this common task, that a new chapter in the history of Methodist missions is now being written.



Churches in cities and churches on the countryside are different and demand different kinds of ministry, according to Dr. Walton in the accompanying article. For example, persons who attend this village church in New England have different needs from those of their urban neighbors

Rural and Urban Church Work Are Different

By A. J. Walton *

THERE is no difference in church work in the city and country. You are working with people, and they are the same wherever you find them." This was a district superintendent's expressed reason for not giving attention to some special rural problems in his district.

There would be small gain for any churchman or church worker to set the urban against rural society.

The church must serve each, and must know the strength and weakness in each way of life. It must be able to see clearly what each way does to persons, wherein they are helped or hindered by rural or urban environment and conditions, and what the church can do to encourage and stabilize a more abundant life for both groups of people.

Urban life does definite things to people. On the good side are the greater opportunities to protect health, better schools, more systematic income, more human contacts which could lead to greater

tolerance and more intimate friendship, and there is abler leadership in almost every area of social endeavor.

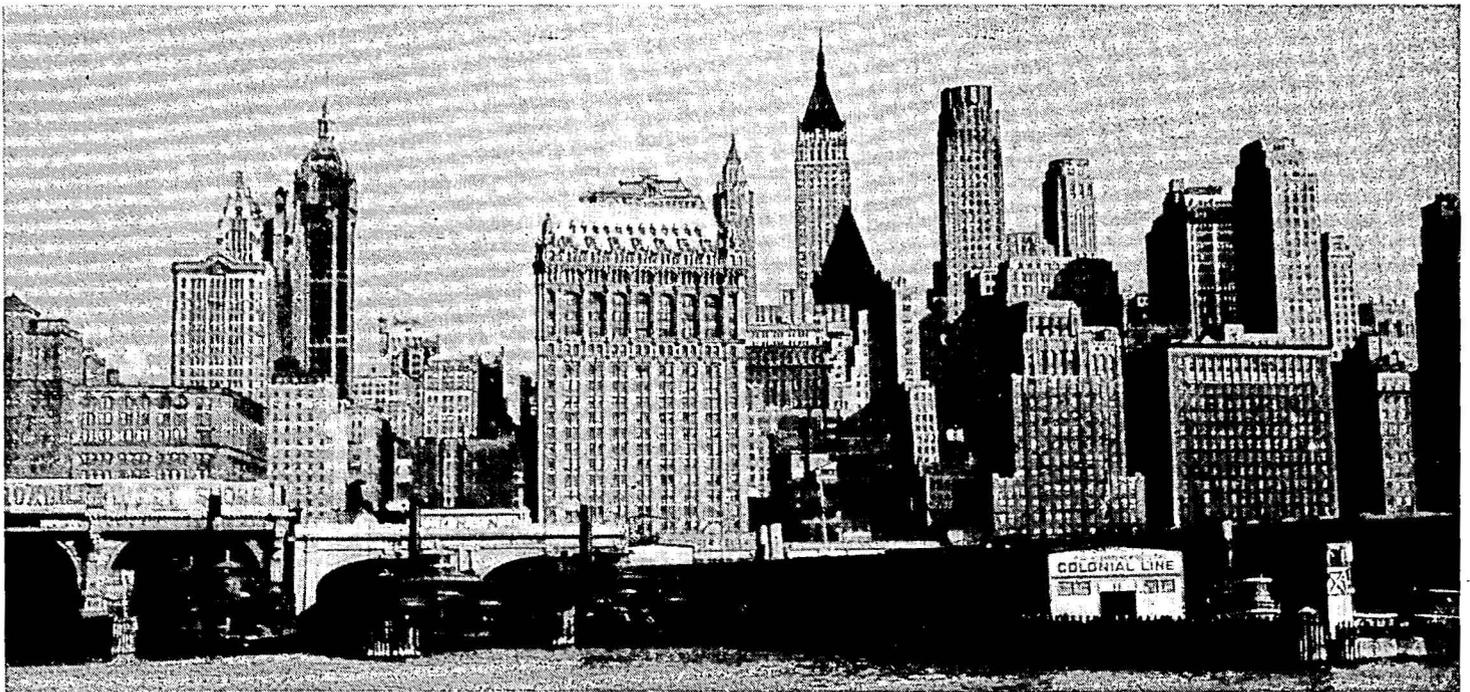
Most of these things have to do with happiness, convenience, comfort, and the living standards of a people. They may or may not influence for good the growth of character and noble living. They are ornaments of life but not the essentials.

On the debit side we need to consider that urban life may be human suicide. That is a basic life question. Matters of health, protection, convenience, comfort, and living standards are of small moment if there are to be no people produced to enjoy them.

Urban life distorts the person's sense of values. Man is separated from so many fundamental life functions; he works in activities which discard his thinking responsibility, adaptability, diverse skills, and human morale.

The city tends to destroy democracy by destroying the quality in men which appreciates and supports a democracy. Man becomes more and more impersonal, and loses the intimate sense of fellowship and

* Mr. Walton is superintendent of the Department of Town and Country Work of the Section of Home Missions in the Board of Missions and Church Extension.



What does the city, with its piles of stone and steel, do to cramp the human being who must live beneath the weight of it? In the accompanying article the urban church is discussed

brotherhood which makes democracy possible. Fear is bred in the city. When national crises come, whether it be epidemic, natural disaster, war, or depression, the urban person is forced to face panic of thought, dread of the effect of others on his life, and economic insecurity born of a lost income and the lack of a direct approach to the raw materials needed for life.

In urban life man is largely controlled by a sterile, mechanical, and impersonal way of life. So long as he is dominant enough to fit masterfully into the mechanical pattern and the social fabric is strong enough to support the produce of the man-machine combination, the urbanite does not face real life issues and bases. He is so geared into the mechanical process that he thinks little of real life or future possibilities. He lives for the day and often mistakes many diversions and activities for abundant life. If the man or the social-supporting fabric breaks and can no longer absorb the man-machine produce then stark fear reveals man thus trained as helpless and useless in support of democracy, social agencies, or himself and loved ones. His way of life has made him less a man and less capable of performing the life of a man in a world of which he is supposed to be the master. The man-machine combination of urban life betrays him into a state of indifference to the basic processes and fundamentals of life. All the processes and forces he knows intimately are man controlled. He comes to respect man's power and skill and to depend upon mechanization as the source of human welfare. For such a one it is but a short step to economic determinism and a complete mechanistic philosophy of life.

At least half our American citizenship lives under urban influence, and the serious part of it is the fact that these are the people who do most of our

writing, radio broadcasting, and teaching. They are the most potent force in making our state of mind, and they are increasingly inclined to the mechanistic philosophy of life.

The church to serve these people must help them to achieve a Christian understanding of their environment and their relation to it. They need guidance in living the Christian way under whatever pressures life may exert. The church worker finds every skill and capacity taxed to the uttermost as he faces such problems. How can he serve effectively in the face of race suicide, distorted sense of the value of men and things, impersonal human relations, removal from basic life functions, diminished sense of fellowship and brotherhood, lost appreciation of basic democracy, growing fear and mechanistic philosophy? How is the Christian ethic and moral principle to become the mastering element of life and overcome these urban difficulties? There are usually more funds, more leaders, better prepared workers, and easier means of communication and travel for the city church, but there are also many more interesting bids for the time and service of its people.

Now let us view the life of town and country folk, for urban and rural life combine to make our national pattern. Whether they shall find a common ground of co-operation for man's good, or shall oppose each other and lead to national disintegration is one of our great unsolved problems. We must become more aware that urban and rural living and thinking make up our way of life. They are essential and fixed units. Whether they share in working out a better basis of national life, or go their separate ways and speed our national downfall is up to urban and rural leadership.

The emphasis urban people give their way of life

and the assumptions affected serve to give rural folk an inferiority feeling, and breed a lack of respect for rural life and surroundings. This inferiority feeling is often shown in excessive defense of rural ways, in refusal to use modern conveniences, and by dubbing such things as "citified."

For the good of American life, and as a balance against the city's stronger publicity, it is essential that we realize the values which inhere in rural life. In doing so it is not necessary to create antagonisms between urban and rural ways. The basic differences must be viewed and ways of improving both urban and rural living must be sought by facing facts.

Urban life is human suicide. Rural life increases the human family. This has been the trend. There are more people, but serious problems arise out of the rural population concentration. One result is that people of the smallest income have the most people to feed, clothe, educate; and care for medically, socially, and otherwise.

This limits the use that can be made of labor-saving and human comfort devices which make urban life appear so much more attractive and comfortable. It leads to poorer clothing, schools, and social agencies. There is smaller pay for labor and professional services. The countryman will usually receive less effective medical service, teaching, preaching, and other skilled services. Where he receives equally good services along these lines the professional workman receives less pay for services rendered. These factors create special problems for the church and create a situation demanding skill and keen understanding to do the right thing. To wrestle with these difficulties with a serious intent to meet the needs of rural people soon convinces one that there are many differences between city and country church work.

How is the country church worker to do effective work with a limited income, poorer medical care, less educational opportunity for his children, fewer trained leaders, smaller congregations, and difficult travel conditions? Add to these the types of program and work to which the rural community has become habituated under the direction of pastors who move on an average of every two years. Keep in mind that these men have rarely chosen to face

the real problems and difficulties which must be met if an enriched rural church program is developed. It has appeared easier to move and escape the situation than to give the time for needed study and work.

In this situation one must not overlook the fact that a very high percentage of untrained men have been furnished as pastors for the country church. Many of them have been ineffective to the extent that charges always decline under their ministry. Yet these pastors have been kept in the ranks and shifted year after year to the continuous hurt of the Church and the men.

Along with these difficulties we should remember that the men at these trying posts of service have received little actual supervision and guidance to insure their growth and effectiveness. They are largely left to their own devices in learning more about their profession and increasing their skill.

This brief resume of the urban and rural situation seeks to set forth some of the causes for a difference in program and point of emphasis in each type of church. While men everywhere hold many motives, urges, and activities in common, they are of necessity greatly modified because of different environments.

Successful ministry and church work results in a growing capacity to achieve Christian attitudes and relations toward the problems indicated and in all other areas of life. Since the problems are quite different and exist in differing environments it is essential that the church develop a work procedure and program that will adequately meet human needs and encourage the abundant life according to the demands of each situation. The happy hour when this can be done awaits the more dynamic concern of our church leadership. There must be a more vigorous effort to know the facts, plan a more effective work procedure, provide more practical guidance and supervision, and see goals more clearly.

The challenge is squarely up to the administrative boards of the Church, the bishops, district superintendents, and pastors. The future of Methodism depends upon whether these work co-operatively, definitely, and persistently to develop a creative approach to the task in hand.

The Methodist Circuit Rider—pioneer of civilization in the West—was one of the most colorful, heroic, and important characters of our history. His story is the great American epic. Read the announcement of the Mary Glide Goethe Essay Contest on page 67.



A. J. Nolte

Kingdom House, St. Louis, Missouri. The first glimpse of Kingdom House reminds one of the past when the solid and substantial citizens of St. Louis lived in solid and substantial houses like this. But in those days the grounds were not as personally cared for as today

A Kingdom House in the Heart of a City

By Bessie Anne Williams*

○N densely crowded streets of St. Louis where children romp and play, where men go forth to a humdrum day at the factory, where mothers leave the home to seek employment, where restless youth looks uncertainly toward the future, where homeless aged creep through their days insecurely;

Not far from the Mississippi where men load mysterious cargoes and sing their songs of hope and fear and shed their tears in the current;

In a busy teeming section where many tongues are spoken, where Greek, Italian, Syrian mingle and work together, where cross-tipped church spires reach into the heavens and deep-toned matin bells toll a Catholic hymn;

Near the great Cahokia power plant whose tall, belching chimneys like a mighty statue lie carved against the sky;

Nestled near the homes and crowded lives of people stands the neighborly settlement known as Kingdom House.

* Kingdom House is in St. Louis. Last month a story of social service was told of a settlement in Buenos Aires. It is interesting to see how alike the church's program is at home to its social service abroad. Miss Williams, a deaconess under the Woman's Division of Christian Service, has given excellent service as children's worker in Kingdom House and other Methodist settlements.

Starting as a small mission in the congested Mill Creek section, changing locations many times that the needs of people might be met, and ever reaching out for new fields of service, Kingdom House has seen a long and colorful history. For over forty years its friendly doors have opened to men, women, and children of every race and creed. The community people are largely laborers in industry, some are on W.P.A., and many are unemployed.

Seventy-five per cent of those attending the center are on direct or work relief. Standing as the Center does in a section where there is congestion, inadequate housing, ill health, broken homes, maladjustment, insecurity, and equipped as it is with a far-visioned, well-trained resident and volunteer staff, Kingdom House has a unique opportunity to mold, direct, and influence the entire life of its community.

Kingdom House is not a pretentious building—only two large brick houses once used as dwellings. One might overlook it, did he not catch a glimpse of boys and girls bulging from every door and window. Only a glance at the peopled halls gives one a realization of the heartfelt needs and longings of mankind and helps one to see just how efficiently Kingdom House is able to meet these needs.



Waiting for the Baby Clinic to open. Inside Kingdom House the past is forgotten as the staff helps to build healthy and happy lives for the citizens of the future

The old man near the door whose hands are chilled with palsy has hobbled up the steps from a great distance. His old-age-assistance check is long past due, but he knows that the understanding staff worker will call Public Assistance and give him the assurance that it will soon be in the mails. He revels in the fact that he has found a friend who is particularly interested in him as an individual, and before he knows it he is off on some long-forgotten story of his boyhood days. As he stands, reluctant to take his leave, it seems that his shoulders are not quite so stooped and his eyes not so dim as when he entered. He trembles off again with renewed hope and courage—a gallant old soldier of a bygone day.

A manly fair-haired boy is waiting for a conference. For years he has dreamed of his future and has equipped himself well to take his place in the world, but try as he may, he has not been able to find work. With resources at hand the worker is able, through the volunteer helpers who are vitally interested in people and have outside community contacts, to place this ambitious young fellow in a chemical plant where he can follow his chosen profession.

Other young people, listless and despondent, throng the halls, but with a sensitiveness to human needs the Kingdom House worker laughs and jokes, teases or scolds in a friendly, jolly way. Always she is peculiarly awake to little leads which will give her a clue to the unfolding of a reticent life. Only a touch to a carelessly worn tie, or a pat on the shoulder is enough to give a young man courage to look up. Sometimes just a handclasp or a word timely spoken will open a new world to a bright-eyed girl.

A mother with three little children patiently waits for advice. Her husband has deserted her and she must find employment. The day nursery stands ready to meet the needs of this mother. It provides



Ruth Cunliffe Russell

Christmas at Kingdom House is an overwhelming experience for some of the small guests. But during the coming year these self-same guests will be looking forward to the coming of Christmas

care and instruction for the children during the hours of the mother's employment; it stresses their physical, mental, social, and spiritual growth. Every day in the nursery problems present themselves because of broken homes, financial stress, or unadjustment. Intelligent and understanding guidance helps these struggling parents, strengthens family ties, and promotes family security.

A tense, swarthy-faced man in excited, broken English asks for help in getting citizenship papers. He is securely placed in an English and Citizenship class sponsored by the International Institute and instructed by a W.P.A. teacher.

On the steps sits a woman with a shopping basket. Because her husband has been paralyzed for four years she has been forced to accept direct relief, but political upheavals have delayed assistance checks for weeks, and now she must have food for the children. Kingdom House stands ready to meet this emergency. Hundreds of such baskets are filled from the pantry every year and many families are tided over a difficult, strenuous period.

Over by the window is a group of high-school boys and girls. They want to complete their education, but cannot do so without some assistance. Kingdom House uses every available resource to help these fine young people get through school. Often it means securing housekeeping service in order that they may be released from home. Sometimes it means placing them in jobs at the settlement so that needed clothing and lunch money can be earned.

The eighteen-year-old girl standing in the entrance is a case which the clinic has been working on for many weeks. She became interested in the settlement program by attending a pageant depicting Kingdom House activities. "All my life," she said, "I have wanted to be in something." She joined a dramatic group where she was given individual attention. Because she was underweight



Howard Earl Day

Choral group at Kingdom House. It looks as if harmony were being developed judging by the faces of the young men at the piano



Art at Kingdom House. This picture was cut off, but we cannot resist it because of the face of the child at the left and the absorbing interest in her work of the child next her

and showed antisocial tendencies she was sent to the clinic for a thorough examination. Clinical tests revealed that she did not have a serious disease but was suffering from emotional conflicts requiring the scientific help of a psychiatrist. By working closely with the medical social workers of a Child Guidance Clinic an analysis of her case was made. Not only has the girl been freed from childhood inhibitions and fears, but also she has been placed in a school which is particularly equipped to meet the needs of a retarded individual.

With the aims to conserve life and promote health in the community, to eliminate unfavorable environmental conditions, to help control community infections, and to help the individual adjust himself to the ever-changing social and economic order, the resident nurse and volunteer doctors set themselves to the task of serving their fellowman.

Entering the door is a social case worker from the Juvenile Court. She is concerned about the behavior of two little boys who get into trouble because they have nothing to occupy their time.

It is problems such as these that can best be solved through the group-work program which is sufficiently organized, but elastic enough to meet the interests and needs of every age. The lives of men and women, the lives of boys and girls unfold as they make wholesome contacts, as they develop new skills and interests, and acquire a new sense of values, a respect for others, and a reverence for God.

Dramatics, puppetry, arts and crafts, rhythm band, social music, piano, violin, voice, orchestra, homemaking, sewing, athletics, weight-lifting, photography, and numerous hobby clubs give a wide range of opportunity for self-expression to all ages.

One gifted young man, now employed by a popular orchestra, first became interested in music through the settlement house program.

A girl of nineteen showed so much ability that

she was encouraged to enroll at the Occupational School where she has just completed a course in commercial art.

The pianist who plays for the Sunday school received all her musical training at the settlement.

It is impossible to give the entire scope of the group-work program, but everywhere one may see for himself, there are busy, interested people learning how to think and work and live together.

Here is a club of boys cleverly assorting stamps collected from countries far and near.

Another group is skillfully constructing "giraffes" and "elephants" for the annual circus to be presented in the fall.

In this small room you find our future young inventors tinkering with radios to discover their secrets.

Young Youth Hostellers with their homemade knapsacks are taking their leave of the city for a hike down country lanes.

Adults also are busy. A fine group of women, the Friendly Folk Club, are becoming capable and efficient by learning to preside at their own meetings, tackling problems of community living and better health standards, devising ways and means of making money for the settlement, serving as volunteers and teaching in the church school.

Members of the men's club, "Jolly Fellows," are giving their time and energy to building fences around the playground, installing lights, or making needed repairs.

Permeating all the work is the well-organized church and church school program which strengthens and reinforces all other channels of service.

So in the heart of a great, bustling city where cross the hurried, crowded ways of men, Kingdom House, a project of The Methodist Church, United Charities, and Social Planning Council, stands as a neighbor and friend.

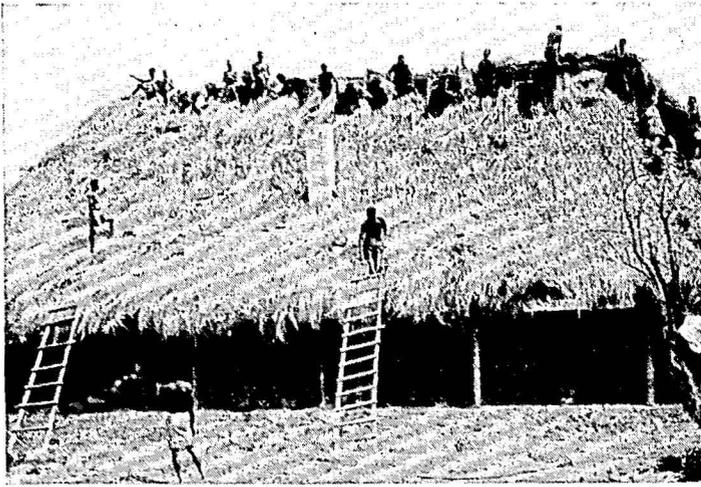


Phillip Gondreau

The Christmas High Road

By Frances Kirkland

We all may turn toward Christmas
And travel to a star,
And we may walk with shepherds
And go where Wise Men are;
The Christmas road lies open
To beast and babe and king—
To all who walk upon it
Eager and listening.
No gate shall bar the highway
Where Christmas travelers go
With gifts of love and gladness
For Him who came below
To tell the sorrowing earth folk
What Christmas angels know.



Mwelwa's school was built of sun-dried bricks and thatched grass. The walls went up only part-way so that the children could look out of doors



Mwelwa hears the Christmas story. It is the first time she has ever heard the Christmas story, and she listens eagerly

Mwelwa's Christmas

A Congo Story

By Esmā Rideout Booth *

MWELWA was sitting under the mango tree playing the game of stones with her friend Taka. The sun was hot, but the long leaves of the tree dipped almost to the ground, making a cool, shady room where the girls loved to play. Up and down went the stones, falling in the little holes that the children had dug in the ground. In the house there was a board with the holes carved exactly right, which their parents used, but holes in the ground served well enough. They were intent on the game, for it required much skill.

Mwelwa's mother came out of the hut. She had to stoop low, for baby brother was tied on her back. A wide piece of grass cloth held him firmly in place and only his little head rolled from one side to the other. He slept quietly while his mother sat on the mat and peeled the cassava roots. Then she cut them into little pieces. But little Toto did not like it when she put them into her mortar and began pounding. This woke him up and he did not want to wake up. He began fussing. Mother pounded harder and sang a gay song to keep time with the pestle going up and down. But Toto would not stop crying. He cried harder than ever.

"Mwelwa!" called mother.

Mwelwa threw down her stones angrily. "I knew mother would call just as the game was good. Baby brother always cries when I am having fun."

"Bring him here. Perhaps he will be happy," said Taka.

* WORLD OUTLOOK is always glad to welcome new writers. This month it is especially fortunate in welcoming Mrs. Booth, who is the wife of Dr. Newell S. Booth, superintendent of the Congo Mission, and who is herself a missionary under the Foreign Division.—EDITORS

Mwelwa put the baby on the ground beside her and began playing again. But Toto kept on crying, and she had to pick him up.

"You have spoiled the game," and she shook him crossly, which made him cry harder than ever.

By and by the drum sounded outside the little schoolhouse. Mwelwa jumped up gladly. Now mother would have to take baby brother. But mother shook her head. "No," she said. "You will have to take him to school with you today. I am very busy."

Mwelwa was sulky. "This is a special afternoon," she said. "Mwalimo is going to tell us more about this day called Christmas, and we are going to do things for it."

"This day called Christmas is about a baby," said mother. She tied Toto on Mwelwa's little back. "Baby brother will be good and not cry in school if you are gentle with him. Run along now or you will be late and miss hearing about Christmas."

Mwelwa walked very slowly down the path, for she wanted mother to think that baby brother was heavy. Ahead of her other little girls were running and playing. Sampu was carrying on her hip her little sister, who was much heavier than Toto. But the little sister could climb down and walk on her own unsteady legs sometimes, thought Mwelwa. She forgot how much more trouble the little sister made for Sampu in school, grabbing her slate pencil and chattering while Toto slept quietly.

Mother could not see her now, so she ran to catch up with the other children and began playing. At the door of the school she hesitated. Mwalimo did not like the babies to come to school, although he did not say much, for he knew that often the

little girls could not come at all if they did not carry the smaller brother or sister. Toto was very quiet now, and the teacher smiled at Mwelwa. "Come, hurry up," he said. "We want to talk about Christmas."

Mwelwa went into the schoolhouse. It was a little larger than the huts of the village, but it was built of the same sun-dried mud. The walls went up only part-way to the grass roof, and the children could look out of doors. All the small boys and girls sat on mats on the dirt floor, which had been pounded hard and smooth. Only the big boys who could read well had rolled a log in from the forest and sat upon it.

Mwelwa sat down on the mat with the other little girls. The teacher began to speak, and all the children listened well, for they were anxious to know about this new day called Christmas. They knew about the great rejoicing at the beginning of the rains, and they knew about the harvest feast, but they had never celebrated Christmas.

"We are happy at Christmas because it is the birthday of Jesus," explained Mwalimo. "At the school at the mission we always woke up very early in the morning and sang the Christmas songs. I will teach them to you so that we may sing them, but first Mbaka will read us the Christmas story and show us how happy everyone was."

The baby began crying, but Mwelwa whispered softly to him and cuddled him in her arms.

Mbaka stood up very straight. He was the best reader of all, and he was going soon to the mission to study at the big school to learn to be a teacher, too. He read out of his shiny new Testament the stories about the baby Jesus. When he had finished Mwalimo taught them a song about shepherds watching their sheep. He chose four of the boys to be the shepherds, and they played that they were sitting around a fire on the hillside. Over and over the children sang the song until they knew it.

"Now we must have some Wise Men to follow the star," said Mwalimo. He chose the three biggest boys of all. Mbaka was one of them, the leader of the Wise Men. He had visited the mission the previous Christmas, and therefore he knew a little of the



Mwelwa—her baby brother set aside for the moment—learns that only through him can she have her part in the Christmas play



Congo babies are held firmly in place by grass cloth which ties them to their mothers' backs or forms a little hammock to sit in in front

song that Mwalimo taught them next—a song about the Wise Men and of how they came bearing their gifts from afar.

"And most important of all we must choose someone to be Mary. Whom shall we choose?" Mwalimo asked the children.

The children looked around the room. "We need a baby Jesus," said one.

"Sampu has a baby sister," said another.

Mwalimo looked at Sampu. "Baby sister is too big," he said.

Sampu laughed. She did not want to be Mary, for she knew that baby sister would not be good. She would not stay quietly, but would try to run away.

"Mwelwa has baby brother." It was Taka who spoke, and all the rest cried, "Mwelwa and Toto."

"Yes, Toto is a good baby," agreed Mwalimo. "He will keep quiet and will not cry, and he is too little to run away. Mwelwa shall be Mary."

Mwelwa sat on the mat in the center of the mud floor.

"Sing a song to the baby," said Mwalimo; and Mwelwa sang the lullaby that the mothers of the village sing to their babies. The shepherds left their fire, and came to see the baby, while the children sang. The Wise Men brought their gifts and sang their song. Toto woke up but he did not cry. He only smiled at the shepherds and Wise Men kneeling about him.

"He is a good baby," thought Mwelwa, proudly. "I am glad that I brought him to school."

Mwalimo was happy. "You all did very well," he said, with a satisfied tone. "We will practice every day until it is the day called Christmas. On that day we will invite all the mothers and fathers and all the people of the village to come and see and hear us."

Mwelwa ran home as fast as she could with baby brother. She wanted to tell her mother all about the shepherds and the Wise Men and the baby Jesus.

"And Toto is a good baby," she said. She put him on the ground and began playing with him.

"Yes, Toto is a good baby," said her mother. "You must take good care of him until he is ready to go to school, and some day perhaps he will grow up to be a teacher and tell others about Jesus."

Out of the Catacombs Out of the Caves

A New Order of World Christians

By Walter Brooks Foley *



Pastor teaching farmers in West China. It is men like this man, Dr. Foley insists, that the forces of evil fear more than airplanes or battleships

PROBABLY never since the days of the early Christians of Rome has it been as obvious as it is today that Christian comrades are the dynamic agents of a world revolution. This is our revolution; peculiarly ours because the forces of evil recognize the full strength of peace and love and justice and altruism. These are prime qualities of the Christian faith. The forces of evil are not afraid of our guns and our battleships and our airplanes and our tanks. They are afraid of the way

* Dr. Walter Brooks Foley is pastor of the Union Church in the Philippines. He has had long experience in the Far East, having formerly been stationed in the Methodist Center in Calcutta, India. He writes in a letter to the editors: "I would like to cut out the dividing line that has seemed to separate missionaries from other Christian workers. That is why I have omitted the word 'missionary' completely." Dr. Foley feels that *all* Christian workers are builders of the new world order which is implied in the term "missionary."—EDITORS

of life that Jesus lived. So we can say in all truth, this is not *their* revolution. It is *ours*.

Pagan Rome fought the early Christians from the vantage point of the outer air in the imperial city. The Christians were a submerged minority in the underground catacombs. They had not a single sword or gun to protect them from the invading aggressors. Actually, however, the Christians in the catacombs were the invaders and aggressors—peaceful as they seemed. They were the minority leaders of the first world revolution. It was recognized even in Paul's time that they were turning the world upside down. Rome fell before the compelling force of Christian faith in a good God. A volcanic spiritual eruption took place. Christianity swept out of the catacombs and became an invading world faith.

Again men and women of the Christian way of life are the aggressors. They are forcing the majority to fight for its life. The Christian minority has been recognized in its role of moral and spiritual strength—and is being feared for its faith. Of course, not all men and women in the Christian churches, not even all representatives of the churches working in countries other than their own, are aware that they are comrades in the Christian world revolution. But there are enough who have this knowledge to go around in this twentieth century. They circle the globe.

Such Christian representatives often have caves in which to live these days—caves instead of catacombs. The cave may be the residence of an American Christian minister in Brooklyn fighting for tolerance in an atmosphere of racial intolerance. The cave may be the home of an American Christian in China struggling to assert the right of economic freedom through the industrial co-operative movement. The cave may be a farm building of a Christian agriculturist in Portuguese East Africa defying the right of any system of religious bigotry to prevent him from teaching the clean straight way of his Master. The cave may be the little parsonage of a modern circuit rider among the pioneer Cagayan Valley settlements in the Philippines as he brings joy and health and happiness through the words of eternal life. The cave may be the office of a Christian in the heart of Washington, facing the forces of subversion of the ideals of Jesus in a time of urgent world crisis. The cave may be in the mud-



Cave hospital in China. Many Christians in China have had to teach and preach and heal in caves but there are caves not visible to the eye in which the Christian is carrying on his work today

walled cottage of some village built for the boys and girls of India to help them struggle against bitter poverty, inexcusable exploitation, and avoidable fear. Yes, we have our caves today.

No such caves of Christians are bomb-proof shelters. They can be smashed to bits. Men and women and little children are emerging from them since they lack a former security. Christians today are evacuees. The old safety of home and farm and apartment are gone.

(Here I was interrupted by a phone call from a lady of this city inquiring for her husband. "You know," she said rather frantically, "cars are so dangerous, and my husband is so absent-minded.")

These are dangerous days, but the great danger does not lie in being struck by bombs or "blitz-buggies"—even though either or both may find a place in our streets. Actually those who are in most danger are these absent-minded ones who cannot or will not see the advance of the line of Christians against a foe no longer unconquerable. Christians are not on the defensive, even though they may be blasted out of their living quarters.

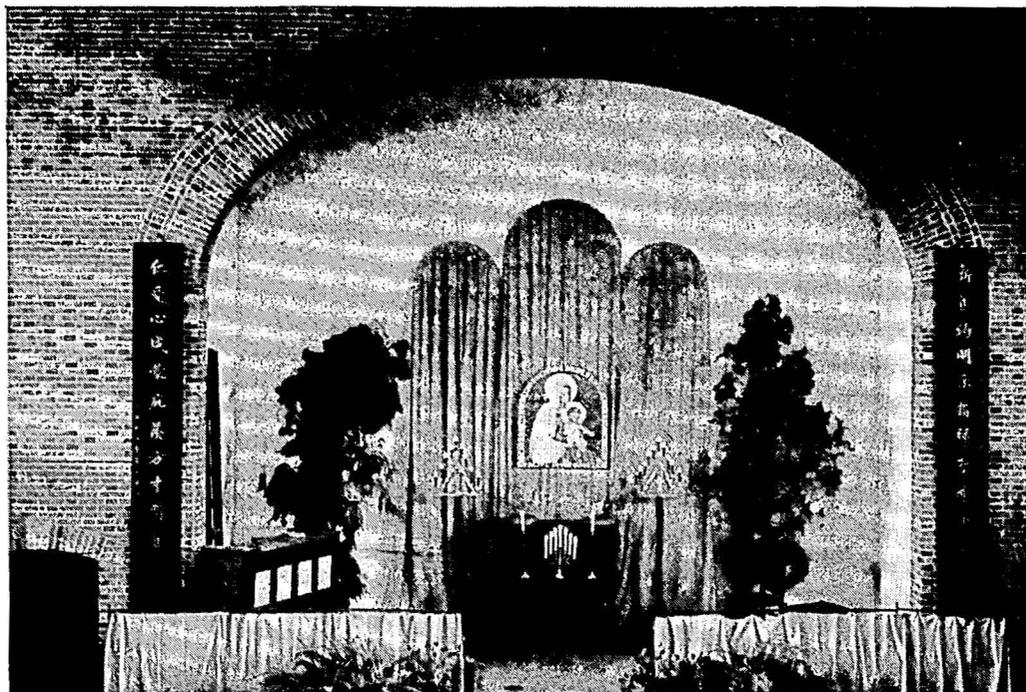
We have the chance of the ages! No longer can we as Christians hide behind any Maginot line of fancied security. The old lines of security are now occupied by the enemy. That security is presumed to be based on the implements of war, which have been the standard static method of providing defense in a world of warfare. But war is only a de-

fense mechanism of evil to try to delay the effect of the Christian world revolution. Those who can see with God know that a defensive program will fail as surely as the Maginot line did in France. Our chance is a choice and a challenge.

I write with conviction because I have seen the new and modern beginnings of the Christian world revolution in our day. They were in Asia. They came in Asia because God had been speaking in the words of Jesus to Asia through the lives of many Western Christians who were better, in many ways, than their words and dogmas and divisive creeds—who were better, basically, than their discounting of other ways and manners.

Ten years ago I heard a young graduate chemist in the Province of Bengal say, "I have been warned by the government to stay out of my home district because the officials say I have been stirring up violence there. I have been put in jail twice, really because I have advocated non-violence. I am going back to that district to preach peace and non-violence, even though it will undoubtedly mean a longer prison sentence for me. After all," he continued, turning directly to me, "that is Christian, isn't it?"

The chief educational officer of a great Indian city, who was participating in a peaceful parade, was beaten down by the clubs of policemen on a main street. He showed no resentment. He offered no retaliation—save only these words: "I am sorry



West China church decorated for Christmas. The church seems quiet and peaceful as it awaits the Christmas service but the meaning of that service can change the world

for the man who struck me. He has learned no better way. Do not be surprised. Is not this the Christian way of life?"

I have listened to Chinese who have been bombed out of their homes, who have lost all their possessions, who have trekked thousands of miles on foot to a far interior because of the horror of an inexcusable invasion. What did they say? "We do not believe this represents the best of Japan. The people are controlled by military masters. We do not want to bomb Japanese cities. We will resist by withdrawing. We want to be friends with the Japanese."

Sentimental? Maybe. And maybe not. I believe it is a Christian revolution. It began in Asia because the Christian faith is greater than we knew. The American Christians from Indo-China whom I heard discussing with approval the French "subduing the natives" have many good Christian qualities but the qualities survive only because they are greater than the men and women. Citizens of Asia have sufficient philosophical balance to accept Christian truth even though many have seen it practiced only in part.

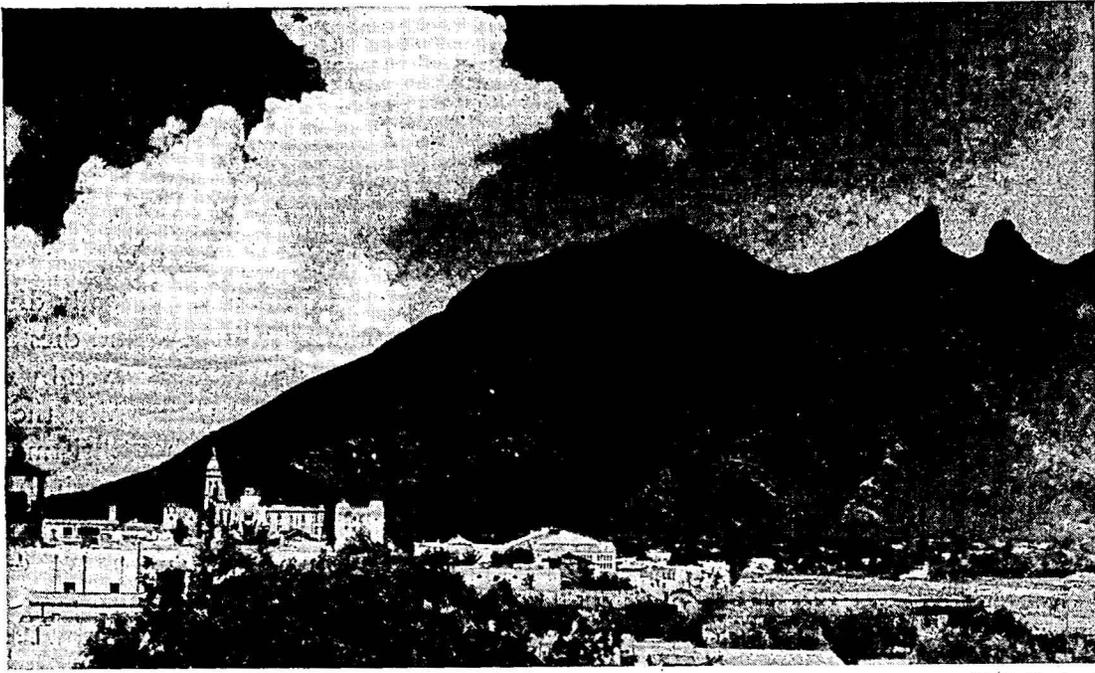
Christians carry with them many latent attributes of their faith. They are finding that such attributes can be used to cast more than shadows in a cave. Christianity is lighting up the world landscape in unexpected, almost incendiary ways.

The young Christian teacher who came out after two years spent between Hankow and the Northwest border region of China was enthusiastic over the way Chinese political and economic revolutionaries were adopting Christian principles for their program and practice. He saw Christianity work in village reconstruction. He saw the caves where

students and professors lived in their attempt to find a way to a world of freedom. In the caves he saw freedom become a living part of Chinese experience. In the caves he saw men and women learn to think and live together. In the caves he saw industrial co-operatives become a base for a new and Christian economic order. In the caves he saw people from many provinces trust each other. There was a new joy in work. There was a new faith in life. He saw Christ at home in Asia.

What's going on? A world revolution. Christianity is at the heart of this revolution. It starts where we are. It drives us out of our caves to master circumstances over which men and women have assumed little or no control in the past. There is no East or West or North or South any more. The lines of demarcation are gone. Either we are world Christians or we are against the program of God for our day. Either we will go with God into a world or we will destroy our desirable destiny.

Yesterday God moved Christians with courage out of the catacombs. Today God moves Christians with conviction out of their caves to new creative effort. The man or woman who condemns the working of God in groups other than his own is a Christian of the past. The man who recognizes God at work in all the tremendous affairs of this century is a Christian of today and tomorrow. Out of the borderline of yesterday's Asia came Jesus' words and ways. Out of the heart of today's world are coming the sketches for the Christian commonwealth that is to be. We are becoming a new revolutionary order of world Christians. We are ready to emerge into the life of the world and to take possession of all citadels in the name of a God who still insists on a Christ-like humanity.



Monterrey, Mexico, with the mountains to the east

Phillip Gendreau

Mexico at Christmas Time

By Lillie F. Fox*

TWO colorful Christmas celebrations in Mexico, "The Inns" and "The Shepherds," begin about ten days before Christmas. These are religious celebrations of the Roman Catholics, and consist of a sort of pageant in which groups of people of a community form a procession and go about from place to place in the church or in the homes, ever seeking a place of rest for Mary and Joseph. Images of Mary and Joseph are carried by the people in these processions.

The pageantry of the story of Bethlehem is carried out—there is no room in the inns, but at last a resting place is found in the *Nacimiento*. This is made like a small altar covered with moss or greenery of some kind or even with white paper. Arranged on this altar are many tiny toys, somewhat like those on a "what-not"—barnyard animals, and the manger scene. The images of Mary and Joseph are left here; and the next part of the celebration is secular, as the people dance or attend parties, where the *pinata* is a special way of serving refreshments.

"The Shepherds" pageant is on the same order as "The Inns" except that images of the shepherds instead of images of Mary and Joseph are carried about. On Christmas Eve these celebrations are held until late, and this time the image of the baby Jesus is introduced into the service. This celebration closes with the midnight mass.

The Protestants in Mexico celebrate very much as do the Protestants in the United States. However, they are beginning to have special religious services every evening about a week before Christmas; following the services there are social gatherings. On Christmas Eve there is always a beautiful Christmas program. Some of the Protestant churches give little gifts to the children, some give little treats to all who are present. Most of the larger churches usually celebrate a "White Christmas." Baskets are sent to needy homes. The Christmas church services are simple but beautiful and impressive.

The *pinata* belongs to everyone in Mexico. It is a Mexican custom, used to celebrate birthdays and other occasions sometimes, but used especially at Christmas time. A paper bag or a jar of clay or of some easily broken material is filled with candies and fruits, and sometimes with little toys. It is decorated with tissue paper of different colors made to represent animals or birds or flowers or stars. The bag or jar is then hung up in such a way that it can be raised or lowered at will. The players are then blindfolded one at a time, given a long stick, and told to try their luck at breaking the *pinata*. There is always much fun at this game. Finally the *pinata* is broken, and everybody is then free to scramble for the goodies as they fall upon the floor.

There is much delicious food and drink at Mexican homes for the Christmas time—tamales, bunue-las, coffee, Mexican chocolate, atole, and champur-rado—too good to try to describe.

* Miss Fox, a missionary to Mexico under the Woman's Division of Christian Service, has rendered excellent service in social work; she knows and loves the Mexican people of whom she writes.

Christmas in South India

By Margaret Carver Ernsberger

THE Venerable Bede, Father of English History, tells us how Pope Gregory the Great discovered among the slave boys in the Roman market a group of fair Angles, and some years later sent St. Augustine to England to convert the Angles into angels.

Tradition says that the Pope advised Augustine to preserve, as far as possible, the prevailing customs of the converts. Thus, when many thousands had been baptized, they were permitted to celebrate their first Christmas, in 597, on an ancient feast day known as "Mother's Night," which by a happy chance fell on December 25. This observance was carried out in the traditional manner of the Angles—"by the eating of a great number of oxen to the glory of God the Father."

The Kanarese Christians in the Bidar District of South India, though quite unaware of this famous prototype, have instituted the Christmas feast in their villages. These feasts promote good social relations, communal solidarity, and religious enthusiasm.

Convenience is consulted rather than a special date, though the feasts cluster around December 25. Each village plans its own feast, and pays for it, laying aside rice and money well in advance. One village invites others. This starts a lengthening chain, prolonging the festival season.

The city of Bidar, at the center of the District, celebrates Christmas in a variety of ways, for here are located the institutions, with many of the people second and third generation Christians.

As Christmas approaches, a festive atmosphere pervades the whole place.

Hindu and Mohammedan friends among the Government officials exchange Christmas cards and calls. They enjoy attending our public functions. School programs bring the children to a high pitch of excitement. Long hours of practice are devoted to making the Christmas plays educational and artistic. Small gifts are greatly prized. A child is delighted with a bright colored parcel containing only a slate and pencil with a few sweets, while a bit of cloth, a gay ribbon, or a ball is grand good fortune.

Christmas Eve is devoted to caroling. About thirty young men accompanied by the pastor, visit all the Christian communities and as many separate homes as possible. All the old carols are sung, accompanied by the rhythmic clapping of hands,

clashing of cymbals, and beating of drums. Their closing technique consists in bringing the clapping to a swift crescendo, and gradually diminishing the volume and speed till the sound dies away.

Hot coffee and sweets are served by willing hands. Money is contributed with which the carolers generously buy prizes for the Christmas sports, and musical instruments for the church. After prayer by the pastor happy shouts of "Merry Christmas" are exchanged and the carolers move on to another waiting group, continuing thus, far into the night.

On Christmas morning the crowd of worshipers overflows the church and many must remain outside. All wear their gayest clothes, their brightest smiles.

Special music and a liberal collection mark the service. After service friends tarry to exchange greetings, then hurry home for the Christmas feast. Soon it is over, and all re-assemble in the church compound for the community sports.

Christmas is a general home-coming day for students, teachers, and nurses working in other places. They are loyal to Bidar and their home town is proud of them. Though just returned they quickly join the local group and help to organize committees, make up the program for races, games, and contests, arrange the children in age-groups, and lay out the prizes.

By three o'clock activities are in full swing, with the band playing and people still coming. The older people are seated comfortably where they can see the sports and youngsters are actively engaged in contests of wit and strength. Old friends shout out greetings, and fun and frolic have the right of way. All thrill to the surge of Christmas good will.

As evening gathers, some dignitary is asked to give away prizes to successful contestants. The crowd draws near to see the prizes and applaud the winners. Christmas day ends with three rousing cheers for the winners, for special guests, and the working committees.

Such a Christmas on the plains of India may seem strange to an American. No snow, no holly and mistletoe? No yule log, no fir tree, no sleigh bells? No chimney waiting for a friendly Santa Claus and no stockings for him to fill? No, but there are eager hearts, made joyful by songs and feasts, by the reverent worship of the Christ-child, and by the loving gifts of mysterious patrons in America, who, like Santa Claus, know how to give without being seen.



Campers in Western District of Oklahoma Camp come for miles to camp around this little Indian mission church for Christmas week



These children attend camp in an up-to-date car of 1941 make. But they live in tent-houses during Christmas week and enjoy it

Christmas Camp Meeting

As Told By
Mary Beth Littlejohn*

YEARS ago, so far back that this story is vague in the memories of the oldest Indians, there were times of the year set aside for the whole tribe to join in the worship of the Sun God. Then came the Christian missionaries—and the worship of the Indians took on new meaning. Now the story is vague and the rites of the sun worship have been forgotten, but the custom of these group meetings persists to this day in the Indian Christmas camp.

The Christmas Camp is a most enjoyable occasion in the Western District of the Oklahoma Indian Mission. It is carefully planned. For instance, there is the matter of food. There are no grocery stores near Christmas Camp, so each man must be his own grocer. But there is the important matter of beef. To an Indian of the plains no meal is a good meal without beef.

Each year at Christmas Camp campers are asked to promise beef for the next camp. The men arise and give their promises publicly. But when the distribution of the beef is made the process becomes more complicated. Each cut of beef is written on a piece of paper and a representative from each tent home draws for his cut. There are no arguments. Everyone is satisfied.

Oklahoma can be cold in winter time, but the camp is arranged so that the tent homes are quite warm. Old rugs are brought along for the floor coverings. Blankets are hung up inside the tent to make a double wall. The cooking stove is given a

* Miss Mary Beth Littlejohn is a deaconess in the Indian Mission of Oklahoma. *WORLD OUTLOOK* has been collecting data about different ways in which Methodists celebrate Christmas. We, in *WORLD OUTLOOK*, share with you Miss Littlejohn's contribution to that collection.

prominent place and all in all there is more danger of becoming too warm than of becoming too cold.

If there were nothing else of value from the camp than the coming together in co-operative Christian fellowship Christmas Camp would be worth while. But Christmas Camp has far more value than that. The program is even more carefully planned than the living arrangements—planned entirely by the Indian pastors and their co-workers. There is the tree for the little ones and songs and "speeches" by these children. The older children are the carol singers for Christmas Eve and morning. The young people present a Christmas pageant. Occasionally a white friend is asked to bring a message to the older campers. Afterward a collection is taken for some phase of Christian work—a collection which is becoming an inseparable part of the keeping of Christmas.

But the deeper meaning of Christmas Camp manifests itself at the morning and evening worship. At those times the campers go quickly into the church house to worship Him whose birthday is the occasion of their coming together.

Today, as this paper goes to press, six Kiowa and two Comanche congregations in the Western District of Oklahoma are preparing for camp. They will come on foot and by wagon and in cars. For a week everyday matters will be laid aside as the campers are enriched by the experience of meeting together.

By the time this issue of the paper is laid aside for the next, the campers will have gone home to enrich their everyday doings through their experience at camp—and to plan for Christmas Camp eleven months away.

The Light of the World

A Christmas Service *

Instrumental Prelude—Selection of old Christmas carols.

CALL TO WORSHIP

Leader: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Processional Hymn: "Lord of All Being, Throned Afar" (No. 62 in *The Methodist Hymnal*).

(This hymn may be sung as a processional by the members of the choir who carry lighted candles as they march to their places through the darkened auditorium. All the hymns in this service have been selected from *The Methodist Hymnal*.)

Low Voice: "For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee." (Isaiah 60: 2.)

High Voice: "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isaiah 60: 3.)

High and Low Voices: "And the light of Israel shall be for a fire, and his Holy One for a flame": (Isaiah 10: 17.)

Prayer Hymn: "Come, Thou Long-Expected Jesus," No. 84.

First Reader: Hear the words of Malachi, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple," (Malachi 3: 1.)

Second Reader: Hear the words of Isaiah, "The Lord shall be unto thee an everlasting light, and thy God, thy glory." (Isaiah 60: 19.)

Third Reader: Hear the words of Micah, "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." (Micah 5: 2.)

Antiphonal Hymn: "Watchman, Tell Us of the Night," No. 485.

(This hymn is most effective sung antiphonally as suggested. The choir sings the questions and a selected solo voice gives the answering sentences.)

First Reader: Luke 2: 1-8.

Hymn: "O Little Town of Bethlehem," No. 100.

(While the above hymn is being sung there may be a special feature. A manger tableau, arranged behind a large screen, may be disclosed. Two girls, dressed in white, may remove the screen. Mary, mother of Jesus, is seen seated beside a rude manger while Joseph may stand well in the background or Mary may be seen alone. The tableau may be held while Hymn No. 100 is sung; or a selected lullaby may be rendered. Pictures of the Nativity will be helpful in planning costumes and arranging tableau.)

Second Reader: Luke 2: 9-20.

High and Low Voices:

"We would see Jesus; lo,
His star is shining
Above the stable while the angels sing;
There in a manger, on the hay reclining;
Haste, let us lay our gifts before the King."

(*The Methodist Hymnal*, No. 113.)

Hymn: "As with Gladness Men of Old," No. 90 (three verses).

OFFERING

Offertory Response: "We Give Thee but Thine Own," No. 610.

First Reader: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." (John 1: 14.)

Second Reader: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.

He was not that Light but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." (John 1: 6-9.)

High Voice: Jesus said, "Ye are the light of the world." (Matthew 5: 14.)

Low Voice: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5: 16.)

Leader: Jesus calls youth to his service.

(A young woman takes position in the chancel)

Young Woman: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I John 1: 7.)

Leader: Jesus would have light in the home.

(A mother enters the chancel)

Mother: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children." (Isaiah 54: 13.)

Leader: Jesus would have his light in the world of business.

(A business woman enters the chancel)

Business Woman: "And as ye would that men should do to you, do ye also to them likewise." (Luke 6: 31.)

Leader: Jesus would have consecrated and diligent teachers to spread his light.

(A teacher takes position in the chancel)

Teacher: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Timothy 2: 15.)

Group in Chancel:

"Our gracious Lord, we own Thy right
To every service we can pay,
And call it our supreme delight
To hear Thy dictates, and obey." *

(The group remains in the chancel, joining with the choir and assembly in singing the next hymn.)

Hymn: "O Master, Let Me Walk with Thee," No. 259.

Leader:

"Walk in the light! so shalt thou know
That fellowship of love His spirit only can bestow,
Who reigns in heaven above."

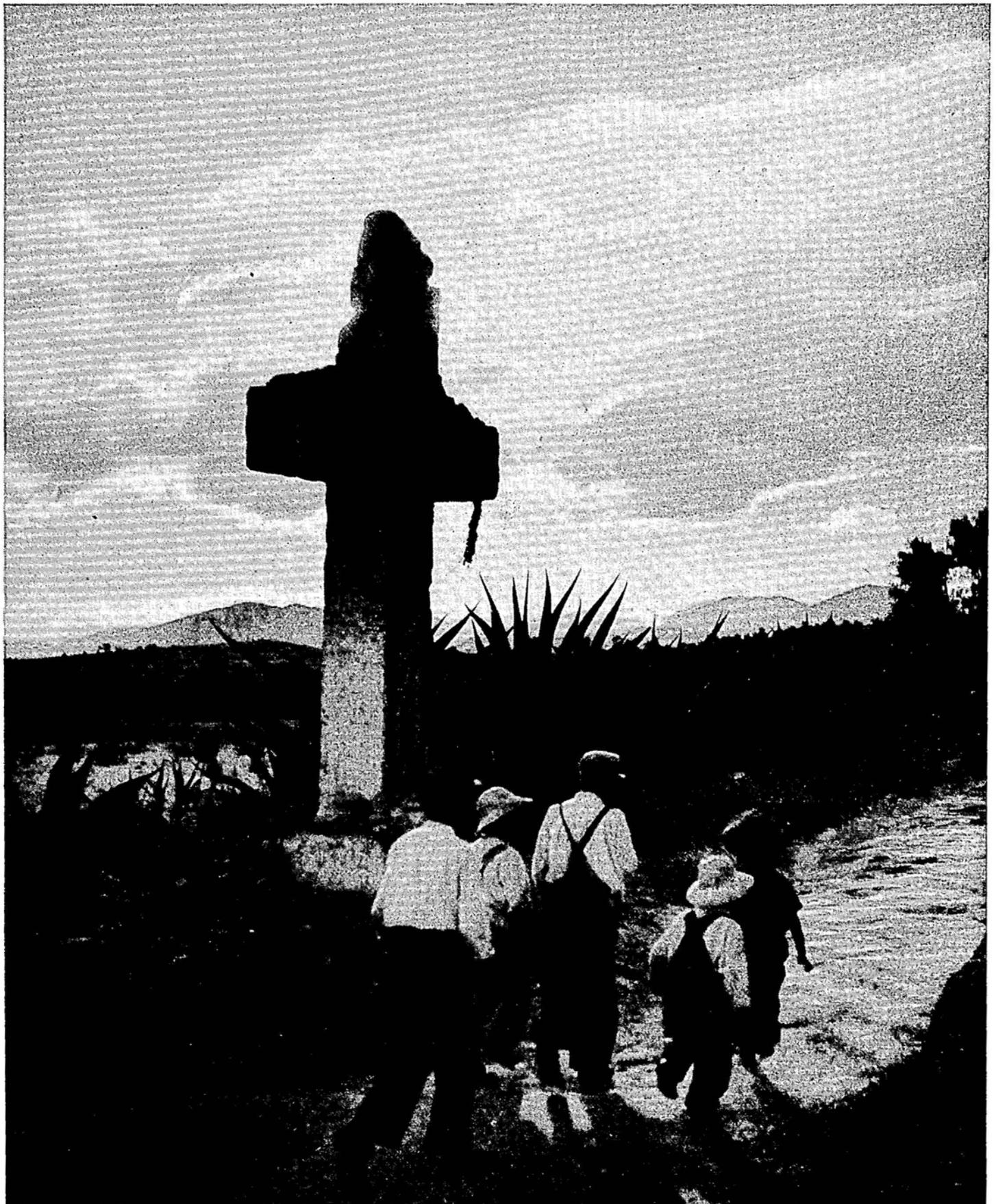
(No. 378.)

Recessional Hymn: (Choir and Characters), "Joy to the World," No. 89.

Benediction.

* Prepared by Martha Bayley Shannon of the Wesleyan Service Guild of the Woman's Division of Christian Service.

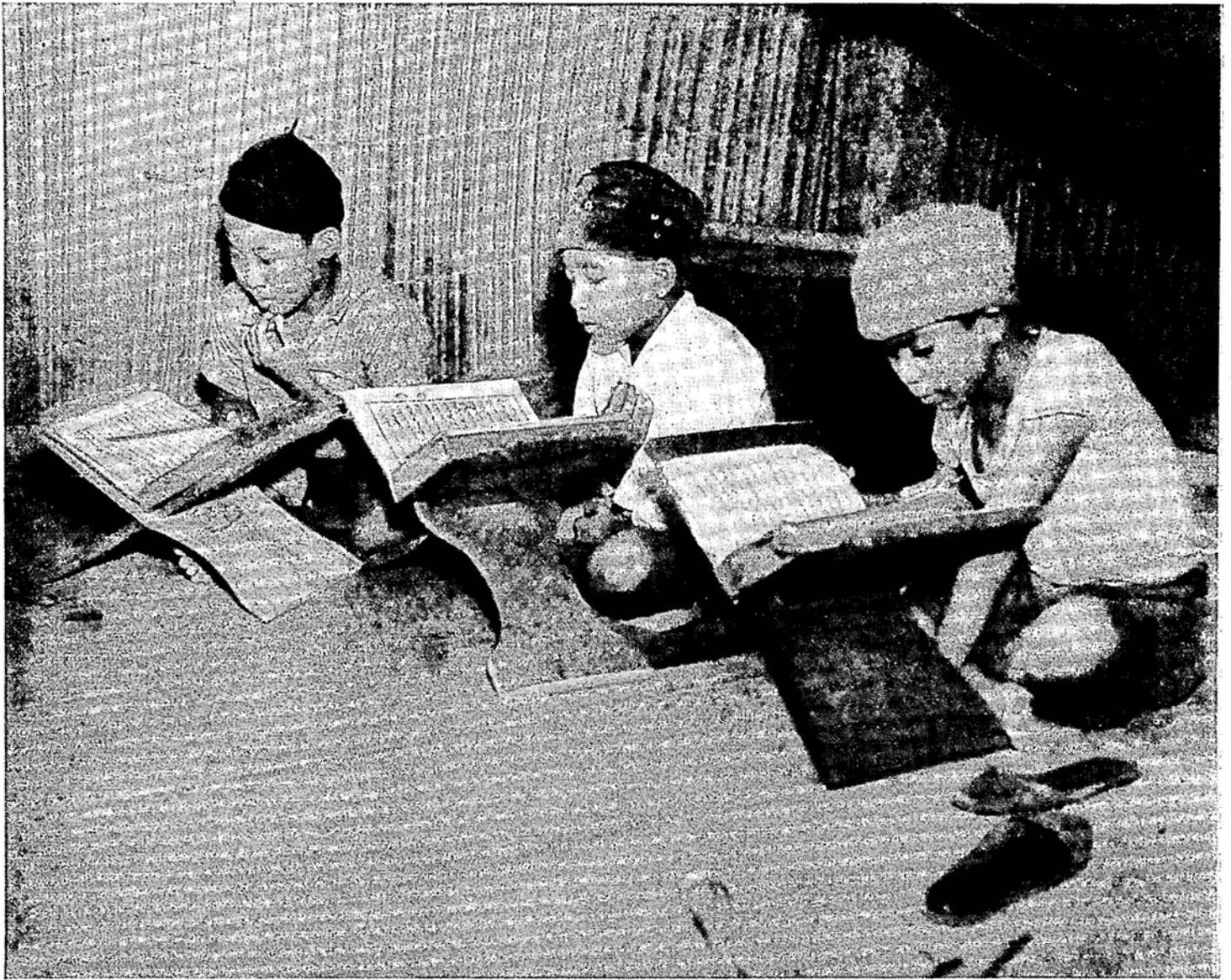
* Philip Doddridge. (The plural number is substituted for the singular in the use of the personal pronoun.)



H. Armstrong Roberts

This old cross standing by a Mexican road has served as a wayside shrine for many generations. Mexican children accept it as a natural part of the landscape—but as they pass it even the tiniest one will make a quick sign of the cross with his thumb and fist—Mexican style

Children at Worship Throughout the World



H. Armstrong Roberts

Mohammedan boys studying the Koran. With their thin pointers they follow the sacred teachings. They will continue to study the Koran all their lives just as they will bow to the east at their prayers



Suppenmoser from Monkemeyer

The children's summer festival in Czecho-Slovakia. The statue of the Virgin Mary is carried to the fields to bless the summer crops while little girls dressed in white follow after. This particular statue portrays Mary as a mother that any one of the little girls might find in her own home



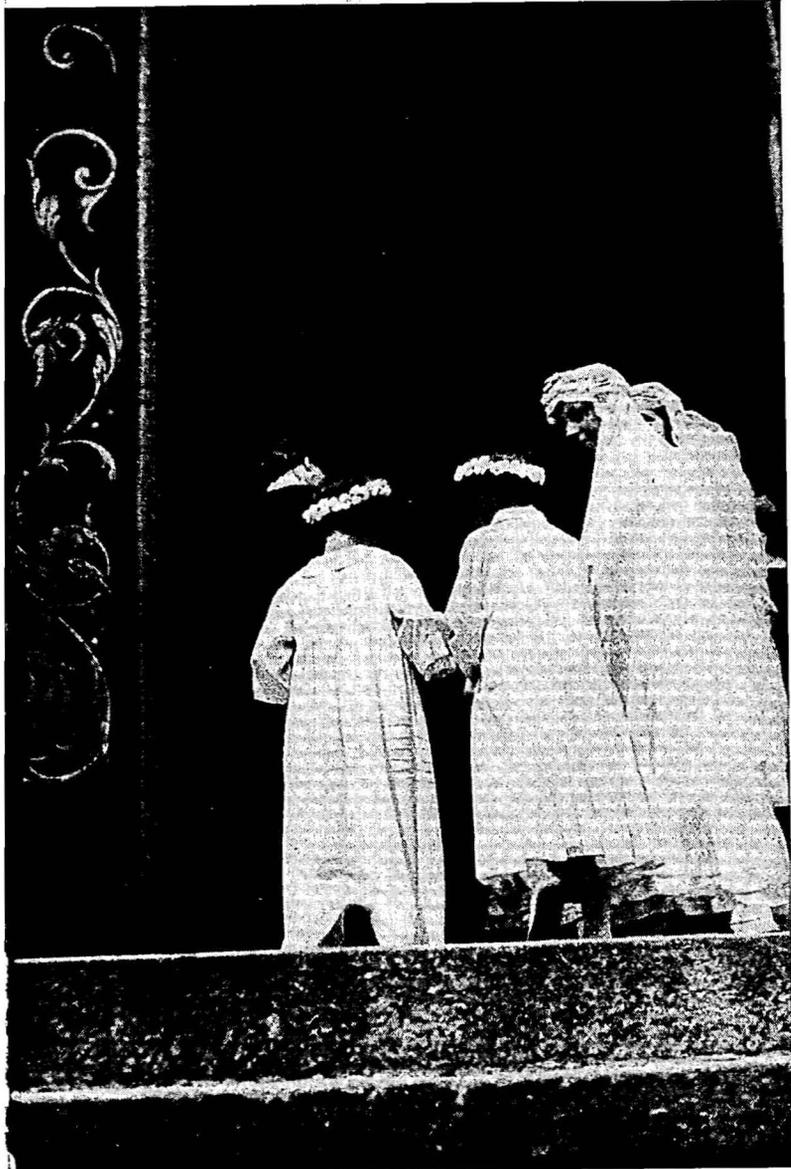
Schwarz from Monkemeyer

This little Jewish boy in Poland studies his Talmud as earnestly as the Mohammedan boys study their Koran. Already he has started growing his prayer locks which, if he is an orthodox Polish Jew, he will wear the rest of his life. Later on he will wear a skull cap when he is studying his holy book, but, while he is still a little boy, his old cap will have to do



Alfa from Monkemeyer

Luedecke from Monkemeyer



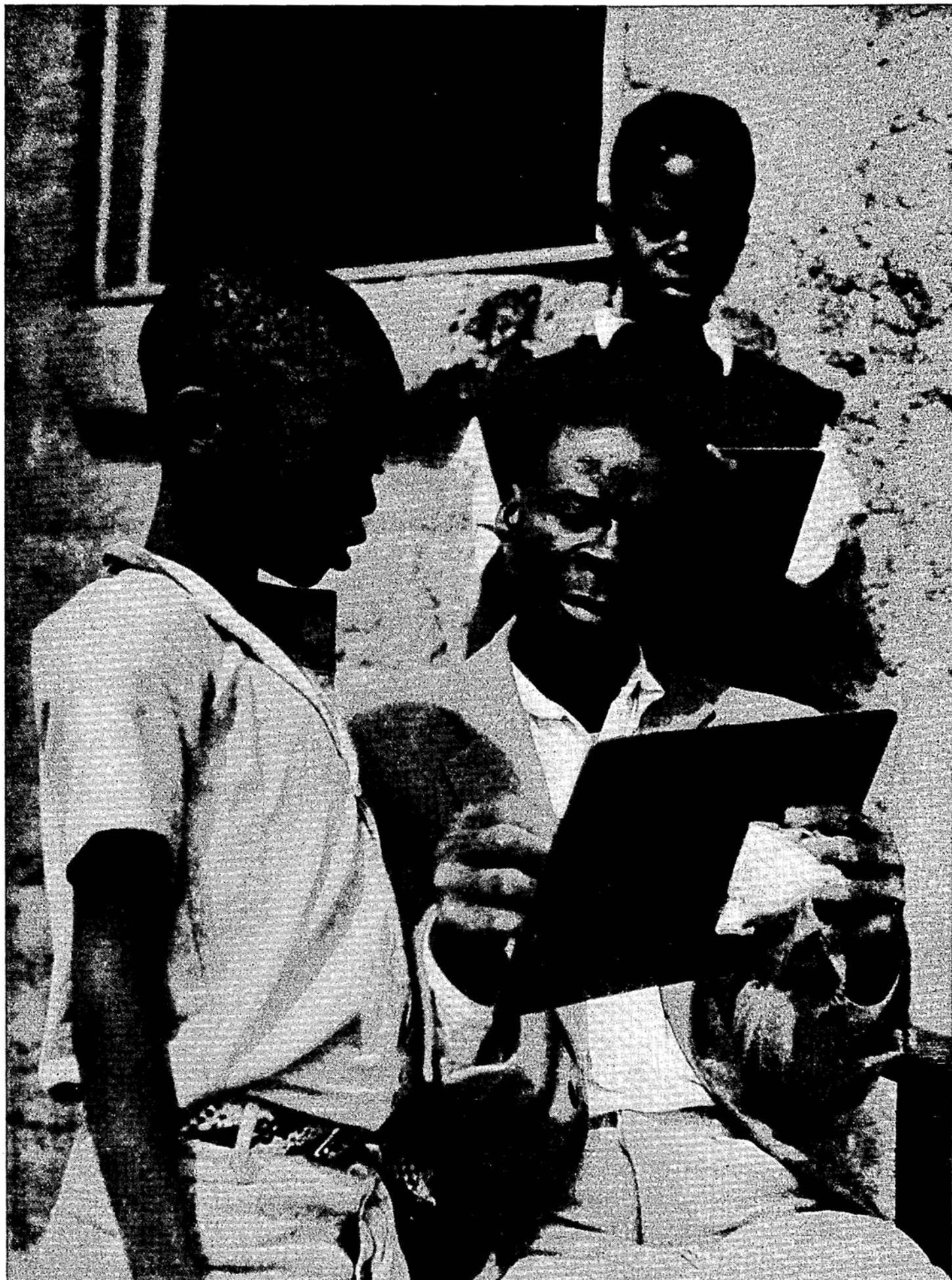
In Latin America the altar boy plays a great part in the church processions but the little girls have their dramatic moments too when in their white confirmation dresses with wreaths about their heads they go to the great cathedral to take their first communion



Phillip Gendreau



Boys, on the way home from market in China, stop to burn incense to the earth god. The little ones, on the city street, tiny as they are, also have had their part in the worship of their ancestors

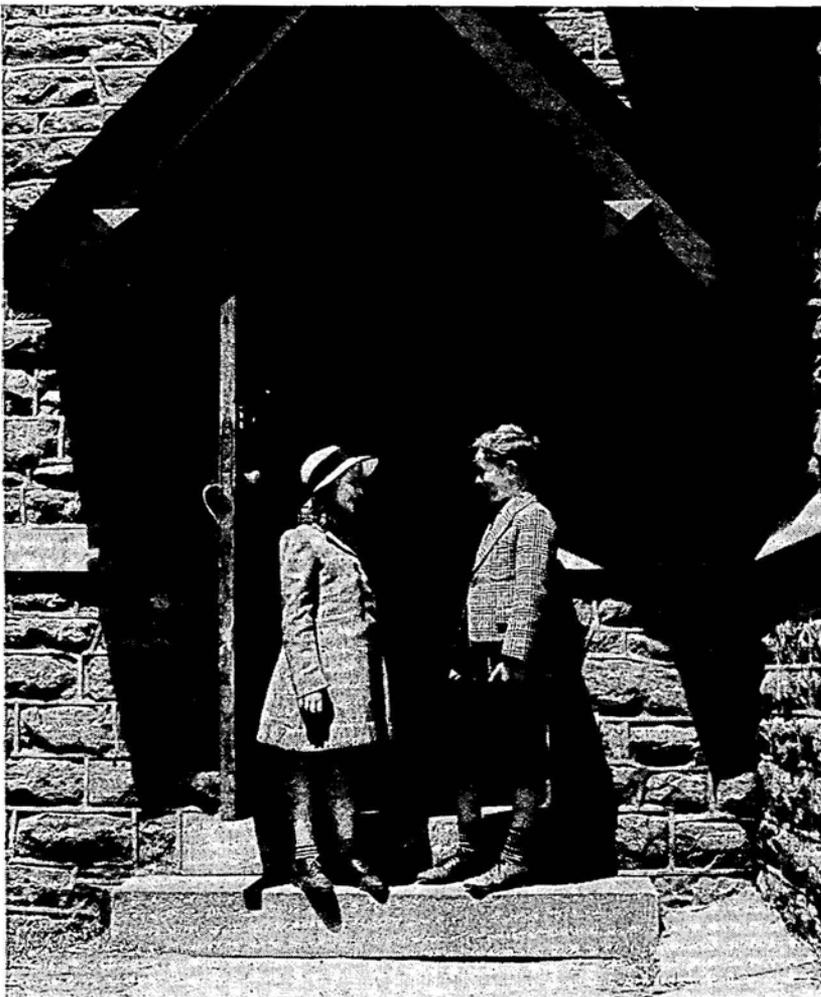


In Africa this little Christian boy puzzles over the Sunday school lesson but his teacher understands the value of patience in Christian teaching



Hugh Stern from Monkemeyer

H. Armstrong Roberts



Refugee children, far from their homes, join in singing Christmas carols to their brother's accompaniment on his guitar. The American boy and girl stop to speak on their way to church school. In his hand the boy carries his Bible

Paths to Faith

Easter and Christmas

By Winifred Kirkland

EASTER came before Christmas. That is a great fact that we forget. Yet it is a vital and significant fact for all of us to remember as we struggle to rise to the stature of our friendship with God. In the mysterious history of our faith, Easter came before Christmas. A man's return from death was the first event of the Christian Church ever preached.

Peter's bold announcement in the hostile streets of Jerusalem is the first sermon of the new religion. Peter had experienced the friendship of Jesus, and then had denied this association, mad with fear that the same death that menaced his master would also reach himself. Then Peter has seen that master shining with new life after his crucifixion. Peter knew himself reinstated. Peter became the first missionary.

The glad, mad news that a man could return from the grave spread like wildfire over an ancient world that was sick unto death. Men saw Peter who had seen Jesus, and from Peter caught some imprint of the indelible face ever before him. "He is alive, our Master! He is with us. Follow!" The news ran from fishing boat to fishing boat, from alley to alley, then up and up. It reached a Paul. It reached a Luke. It reached imperial Rome.

But it was many a year before men had so grown into the stature exacted by their Easter faith that they had become beautiful enough to approach the beauty of the Christmas baby. The earliest church had no Christmas. People knew the man Christ before they knew the Christ-child. People had to practice and grow strong in their conviction of immortality before they could perceive the immortal beauty of a baby in a manger. The early faith needed to grow, it needed to remake and re-create men before it could travel on from a return from death into the revelation of the beauty of an entrance into life.

Countless martyrs had seen their Master's face through the flaming faggots before the story of Christmas came to in-

fluence the world. In spite of all his loveliness that little Christmas baby could never have sent men and women to the fire and to the wild beasts of the arena. Only a man could do that, a man who had been tortured to death on a cross, and afterward came back. The strength of the Easter faith then and now is that the most difficult article of its creed must be the first one accepted by every convert. You and I can never know the power of Christmas, until we shall first have experienced the power of Easter.

There is no surer way to spiritual growth than to try humbly and patiently to repeat in our individual lives the larger history of the Christian Church. Easter came before Christmas. Let us then try to make Easter the foundation of our individual faith as Easter was the actual foundation fact of the developing knowledge of Jesus Christ, that developing knowledge of the friendship of God which Jesus of Nazareth came into the world and returned into the world to reveal.

Friendship with God, let us choose out from our rushing little lives some few still moments in which to contemplate the wonder of those three words, friendship with God. Jesus came into the world most humbly, among the beasts in a wayside stable, then for thirty years he remained in the world obscure, too humble in his offering of God's friend-

ship for anyone to notice him, then at last he went forth calling comrades to him with his "Follow me!" For a little while he lived with these comrades in such clear revelation that at last one of them could say, "Thou art the Christ."

Then the evil in man hounded him to the cross, killed him, and hurried him to a tomb, sealed by government decree. On a sunny morning two days later, he came forth, shining, himself. Since then Jesus has never left us. It is in the high conviction of this Easter faith that you and I may now approach the little baby in the manger.

With "Easter and Christmas" Miss Kirkland ends her series called Paths to Faith. Miss Kirkland began her series in the Easter number of WORLD OUTLOOK with the Easter message. Through the months since then she has, each month, presented the Easter message as it was revealed to individual disciples. There has been a freshness and a sturdiness to Miss Kirkland's Easter faith which has given her readers a strength for these days. The readers of WORLD OUTLOOK have asked the editors to express their appreciation to Miss Kirkland for her insistence on the year-long affirmation of Easter.

—EDITORS

There have been others there before us, there have been others before us who bowed their proud intellects before that holy child. Tall regal strangers long ago came to offer allegiance to a new-born baby. They rode their camels out of that mysterious East where the dawn is born. They were three magi, men engrossed in the study of the stars. They had seen a new star swim into being. Out from their palaces they had followed that star, journeying far into the unknown West, looking for the little new-come king of the ancient Hebrews, that nation chosen of God to carry forward a deathless dream. The wise men knelt before the little baby, offering him out of their wisdom, the child gifts of awe and adventure.

Many years later that baby grown to manhood was himself walking into the black mysterious adventure. That adventure, as he knew, was leading him, still young and vigorous, into the yawning blackness of death. And when he was dead, what would happen to his dream, his dream that his Father's kindness might some day overspread his Father's world? The broad afternoon highway stretched hot and dusty before him, the road he had chosen, climbing inexorably to Jerusalem where God's prophets are crucified.

We need to picture to ourselves the sacredness of that moment when Jesus spoke the great law governing all entrance into the new order he was marching to his death to give to men. We need to keep looking at Jesus when he perceives and speaks a new and living truth. He is a man still young and strong as he goes steadfastly plodding that relentless white road toward Jerusalem.

We are told that there was something in his bearing at this time that abashed his chosen comrades, so that they did not press too close, but never was there anything about Jesus that repelled children. In the black moment of ascent, the little ones came crowding, toddlers, babies in their mothers' arms. They want the Prophet's blessing as he passes. But his disciples, seeing merely babies impeding a man's progress, roughly forbid their coming near.

Then in one of his sudden white heats of anger Jesus turns on his near-by friends, crying, "Forbid them not!" He pauses on his black path upward to lift the babies in his arms. He lets the blossoming hope in their faces kindle once again his faith in all toiling humanity. His eyes are lit as with the sunshine edging a storm cloud. His voice rings down the centuries as he speaks the ageless fresh truth, "Forbid them not, for it is to such as these that the kingdom of my Father belongs. In very truth I announce that only those who look on the new order as little children look on miracle, shall be enabled to build it on earth."

The wise men of old looked with child-eyes on

the miraculous star that led them. When that star paused above a humble dwelling they gazed down at a tiny new-born king with awe and with a quickening of adventure to follow him forever. Perhaps those ancient strangers from the East, made wise by constant watching of the stars, could see beyond that baby king far into his future. Perhaps they could discern the far-off cross of his kingship looming on a lonely hill. Perhaps they could even see that black cross blazoned against the radiant dawn on that Easter morning when he returned from the grave to men. Perhaps the wise men of old, made learned by long watching of the stars as these walk the skies, could dimly perceive the future life in this our world of that baby grown to manhood and returned from death, as he walks with us now immortal.

Easter is the date that reveals to us his glory, and also our growing strength as we walk with him. Christmas is the date that reveals the glory of each little finite day, as his presence spreads its beauty before our child-eyes wide open to the incessant daily loveliness all about us. We talk dully and learnedly about the mystery of the Incarnation. We need to be humbler in our approach to that word we shall never understand. We need to look on the Incarnation seeing it as little children, and men wise as children, looked on a baby God.

Can we ever bow our proud brains to be simple little children? We can become humble as children only if we have first learned the beauty of the daily life vouchsafed us, by walking with a man who saw each mortal minute of his life with the glory of human immortality shining on it. Once long ago a divine man stepped aside from his divinity long enough to share with us the tent of our flesh as if we were all part of an onmarching host. He came to show us how to follow the laws of divinity. He came to reveal to us the pattern of the divine will that he wishes us to imprint on this bewildered world as we pass through it, following him.

He announced to us that in order to perceive that pattern clearly enough to embody it we must possess the child heart which our Christmas celebrates. We must bring to our building those true qualities that the child heart has, awe and that response to adventure which is reverence in action.

We do not proceed to building God's kingdom alone. We have an immortal Comrade, leading us. In the strangeness of today, we are summoned to our building by that old immortal call, "Follow me!" the same call heard by the first apostles on the lake shore of Galilee. They did not stop to examine their worthiness. Nor shall we. We know only that it is our generation of Christians that is selected to restore to men the glory of the continuing Easter. We are the people chosen, and the time is now.

Watch for the January Stewardship Service prepared by Mrs. Margueritte Harmon Bro in the next issue of WORLD OUTLOOK

Pacifist and Non-Pacifist Christians

By John C. Bennett *

I AM writing as one who believes that it is necessary to use military force to prevent the consolidation of the power of the Axis nations in the world, but I write also as one who believes that it is of the utmost importance to prevent differences of opinion on this issue from splitting the Church and from undermining the fellowship of Christians. There are few experiences that are more bitter in these days than to find oneself on the opposite side on this momentous issue from those with whom one has always felt most kinship in the past.

Many Christians are now having just that experience. But it is far more than a personal matter.

The very nature of our common faith is involved. The future unity and peace of the Church are involved together with its effectiveness in meeting the problems of the post-war world. In this article I shall attempt to state some of the conditions which those on both sides of this controversy must fulfil if the fellowship of Christians is not to be broken.

First, I shall speak of the conditions which the non-pacifists whom I represent must fulfil.

At all times they should recognize the degree of the evil in their choice; not only the cruelty and suffering, not only the hate and lies which accompany actual warfare, but also the train of evils that can be expected to follow this war even at best. I have no hesitation in saying that holy things are at stake in this war, but it is emphatically not a holy war. The possibility of human freedom for countless millions, the possibility of the public proclamation of a relevant Christian gospel, the possibility of open ecumenical fellowship of Christians, the possibility of training the next generation in the Christian life—these are some of the holy things that are at stake for large areas of the world. But the nations which are now committed to the anti-Nazi cause, including our own, are only in part committed to these things that are at stake. Even if they win they may lack either the will or the wisdom to take the steps necessary for a tolerable world order. The most that I can claim is that if Germany is de-



Dr. John C. Bennett

feated humanity will have one more chance; the situation will be open. What is done will be done with several national wills checking each other and with public opinion able to criticize all of them. Moreover, with this open situation there would exist a very determined and influential group in many of our nations which has learned from past failures and is spiritually ready for the responsibilities that will come with the peace.

Non-pacifists should also recognize that their own nations bear a large part of the responsibility for the situation out of which this war grew. I believe that we should be quite clear in separating two

things: the extent to which the causes of this war can be traced to the sins and follies of both sides and the extent to which it makes a difference for human welfare which side now wins. The nations which had power in the decade and a half following the last war brought forth a monster in Hitlerism. Yes, they share the responsibility for its existence. But that does not alter the fact that the monster has gained momentum of its own and must be curbed if there is to be a chance to begin again a plan for a better social and international order.

It always seems to me that pacifists constantly confuse these two issues. They are right in calling attention to the point where we went wrong in the past as a warning for the future, but they are wrong in placing such emphasis upon past error that they blur the situation in which action is now necessary.

Non-pacifists should also recognize the contribution of pacifists to the life of the church and of the nation. I confess that there is a type of pacifist propaganda which makes it almost impossible for me to write these words. But I am convinced that pacifists who concentrate upon the side of the truth which I am most tempted to neglect can give me needed correction. I am convinced that pacifists, such as the Quakers, who concentrate upon the task of healing the wounds of war or upon the task of preparing the channels of reconciliation when the war is over, have an indispensable contribution to make now. The kind of pacifism which distinguishes between the religious vocation of an individual or of a minor-

* Dr. Bennett is professor of theology at the Pacific School of Religion, Berkeley, California.

ity group on the one hand and the choices of a nation when the possibilities among which the nation must choose are tragically limited, can make a clearer contribution than the pacifism that identifies itself for the moment with the policies of political isolationism.

Let me now suggest the conditions which, in my judgment, pacifists should fulfil.

Since it is harder for pacifists to regard their opponents as Christians than it is for non-pacifists, I suggest that pacifists should make it clear that Christianity as a faith and as an ethic does not necessarily imply the pacifist vocation for all Christians or the absolute avoidance of participation in armed conflict by the nation. Christian love is not a law that can be applied to all situations mechanically. There is no ground for believing as an article of faith that there is always a non-violent policy open to a nation which is actually the best implementation of Christian love. Here there enter many problems concerning which equally devoted Christians may sincerely differ.

Take, for example, the agitation in Christian circles for a negotiated peace in the European war. It can be argued that the total results of a long and terrible war would be worse than even the worst peace that could be agreed to at the present time. But this is not a Christian judgment. It is a precarious political judgment based upon the reading of recent history. It can be argued on the other side that for the Anglo-Saxon nations to make peace now would be to do so at the expense of the whole European continent. They might save their skins, even their empires, but every conquered nation would be sacrificed and Russia, with American and British supplies withheld, would be added to the sphere of Nazi tyranny.

A negotiated peace might in some situations be a betrayal of the nations already conquered for the benefit of those not yet conquered. I can imagine that pacifists would reply that they do not advocate that kind of negotiated peace. Perhaps they don't, though on this matter they have been very vague.

The kind of negotiated peace depends upon the amount of bargaining power that each side has. The agitation of political pacifists in America is all on the side of weakening the basis of the bargaining power of the anti-Axis nations. In their tendency to oppose aid to England and Russia, in their discouraging of American military production and rearmament, the policies which are in their minds dictated by love have as a matter of fact the political result of sacrificing the weak, of selling out the war's earlier victims.

Take another illustration. As I write, the most delicate negotiations are being carried on between Japan and the United States. It appears that in this case the dream of a negotiated peace may be real-

ized. But there is one point which most sensitive Americans are watching closely. Will this peace be made at the expense of China? Is that not a vital moral issue? Is that not an issue which should deeply concern all who are controlled by Christian love? But can the pacifist deny that if there is a peace and if this peace is not to be at the expense of China two factors of greatest importance will have been America's military and naval power in combination with the power of the other anti-Axis nations and the capacity for resistance shown by China herself? Do not these illustrations suggest that when it comes to the determination of national policies there are no simple absolutes which can be applied? To threaten or to use force against the German or Japanese people is a terrible evil. The non-pacifists must admit that. To betray China or to expose the conquered people of Europe to decades of the terror of the Gestapo is a terrible evil. The pacifist must admit that. Cannot the pacifist also admit that he has no absolute answer which all Christians must accept to the question as to which of these is the greater evil?

I realize that pacifists cannot be expected to admit all that I have said in illustration of my basic point. But can they admit that at least it is possible for Christians to differ in their decisions concerning these issues? Can they admit that their own decisions may have dread results affecting the welfare of countless human beings and that, however much they may speak of the Cross, the suffering that they can divert to themselves does not cancel those results? There can be no doubt about the evil consequences of the decisions of the non-pacifists. But it is their judgment—a judgment that may be mistaken—that the defeat of the Axis will mean that these evil consequences will be accompanied by hopeful factors that will be gone for many decades in a world dominated by the Axis. They would add that if in December, 1941, the danger of world domination by the Axis is more remote than it was a year ago, the reason is not far to seek; it is the successful resistance of the Chinese, British, and Russian people.

If Christian pacifists will admit that the course which they recommend to the nation may itself be an evil course, though it may be, as they think, the lesser evil, they will be doing the most important thing that they can do to preserve the unity of the Christian Church. If they admit that, they will make clear that the difference between Christian pacifists and Christian non-pacifists is not a difference on the deepest level of faith and commitment but a difference on a level where every judgment is caught in the complex relativities of history and where absolute claims can be made for no judgment, unless it be a judgment in regard to the vocation of an individual.

GREAT MISSIONARY COUNCIL

*Joint Meeting of the Board of Missions and Church Extension
and the Woman's Society of Christian Service
of the Southeastern Jurisdiction*

NASHVILLE, TENNESSEE
January, 27-30, 1942



Functioning in the manner of a missionary council or assembly, this joint meeting will bring together many hundred missionary-minded men and women of the Southeastern states. For the transaction of business; discussion of the missionary situation; consideration of the program and policy of missions in the Jurisdiction; inspirational addresses by nationally known speakers.



Among the speakers will be

Dr. E. Stanley Jones
Dr. John R. Mott
Bishop Francis J. McConnell
Dr. Merton S. Rice
Dr. A. L. Warnshuis
Bishop A. W. Leonard
Bishop Paul B. Kern
Bishop Raymond J. Wade
Bishop Charles C. Selecman
Bishop A. Frank Smith

Bishop W. C. Martin
Bishop J. L. Decell
Bishop W. W. Peele
Bishop Clare Purcell
Dr. Y. C. Yang
Mrs. J. D. Bragg
Mrs. J. W. Mills
Mrs. V. F. DeVinny
Dr. Ralph E. Diffendorfer
Dr. E. D. Kohlstedt

—and many others

Mornings and afternoons: Meetings of the Jurisdictional Board and Woman's Society (separate)

Noon: Joint Inspirational Meetings

Evenings: Joint Missionary Mass Meetings



You are invited and urged to attend. Watch for the complete program—ready in December

Committee:

H. P. MYERS, *President of the Jurisdictional Board*

MRS. E. L. HILLMAN, *President of the Jurisdictional Woman's Society*

ELMER T. CLARK, *Representing the Joint Division of Education and Cultivation, General Section*

MRS. V. F. DEVINNY, *Representing the Joint Division of Education and Cultivation, Woman's Section*

World Federation of Methodist Women

By Evelyn Riley Nicholson



Mrs. J. W. Mills who was chosen at the General Conference of united Methodism to be chairman of the Standing Committee of the World Federation of Methodist women

I MUST talk about God or I cannot keep him. I must give him away in order to have him." So says Dr. Laubach, modern mystic and practical missionary.

A similar conviction inheres in the basic purpose of the World Federation of Methodist Women—"To Know Christ and Make Him Known." To keep him is to lose him. To truly interpret his good news and partake of his spirit is to be his witness by word and life. Any Christian effort which culminates in development of Dead Sea personalities fails in a cardinal principle of world redemption.

If missionary work ends simply in improved economic or social status it propagates "something less than Christianity." Truly interpreted, the gospel is self propagating. The Church has no better evidence of the validity of its message and methods than to urge of the "younger churches" to share their bless-

ings from their Jerusalem to the uttermost parts.

When the International Missionary Council met in Oxford in 1923, one of the themes for consideration was the contribution of women in the "younger churches" to the ongoing Christian enterprise. A preliminary survey had revealed the widest divergence in their participation. It differed in the various countries, and in the same countries in accord with the usages of various denominations.

So complex was the situation that a two-year study by the participating National Councils was ordered. A questionnaire regarding the relation of women to the Church led to the conviction that there was a vast amount of unused power that should be harnessed to the church machinery.

Thousands of years of seclusion and subservience on the part of women created an adamant wall of opposition, in some cases, to any change in her station. Women themselves shrank from breaking traditions and customs that bound them. But the gospel could not be bound. When it truly penetrated a woman's heart and opened her mind she wanted to share her new release. So groups of women came together to pray and counsel and cheer each other. Bible women were real evangelists and the story of their toils and travels constitutes a great Christian epic.

It soon became clear that the Church must not only train women and imbue them with a desire to share and lift, but it must provide channels for their service. The great majority of church women in some of the mission lands were illiterate, circumscribed, and burdened by poverty and toil. Even they had a right to some participation in the "increase of His Kingdom," and the benefit that would come from a comprehension of its tasks.

So another questionnaire was sent to our women missionaries, asking them to what extent the girls in our own schools or the women in our Churches were being trained to understand and assume some share in the work of the Church. The replies led to exhortations to gather the girls and women into groups for study and prayer, and to tie these societies into fellowship with similar groups in district, conference, and national organizations.

In time such national groups were to be united in an international or world federation. Such was the plan. The basis of organization was the simplest possible, and was to be in accord with national genius and environmental conditions. One thing only was required of all participating members of this sisterhood, namely, that they should strive "To

Know Christ and Make Him Known." That connoted some form of missionary or evangelistic outreach whether home or foreign or both. For instance, church groups of women already existed in a certain European country. They were doing little outside of embroidering altar cloths.

When told that they must add some missionary endeavor to their program they asked for the privilege of supporting a Negro orphan in South Africa. "She must be very small, very black, and must have a pathetic past," wrote the pastor. The support of this child brought new vision and new life into these local groups until the war forbade further participation.

In many Methodist churches of South America there were groups of women promoting the interests of the local church, and in some cases engaging in civic and other reform movements. Under the leadership of Mrs. George Miller these organizations were encouraged to undertake also some missionary objective and to become a part of the Methodist "Sisterhood of Service."

In Korea, Japan, and China indigenous missionary societies had existed for some time. In Korea, especially, they had developed district, conference, and a national organization with home and foreign projects. In China, Conference organizations existed in Foochow and Kiangsi.

In 1929, a preliminary federation was formed in what was called the International Department. Fourteen national societies entered in that fellowship in which they became autonomous units. The Department assumed no control or direction of their activities but served simply as a promotional and connecting agency. From that time on development was rapid. A sense of sacred responsibility rested upon the member units, and they exerted themselves as they never had before to support the work which was now wholly theirs, and to train and maintain their own missionaries.

Their membership increased by leaps and bounds and their contributions were more than doubled. Germany, though in a pitiable plight economically, sent out a new missionary in addition to assuming the support of several already on the field. Their secretary wrote, "Some of the money comes from the poorest section, but our women say they would rather go hungry than not to help support our missionary."

In 1939, according to plans laid three years before, the World Federation of Methodist Women was formed with twenty-eight national units signing the constitution. It was a moving scene and the realization of many hopes and prayers. National costumes and faces of different races at this banquet of the nations made not only a colorful picture, but a truly world embracing company. Those who were "aforetime strangers and foreigners," were made one, Christ having broken down the "middle wall of partition between us."



Maria Aguirre, of Chile, executive secretary of woman's work for the Central Conferences of South America. The Federation is cooperating with Miss Aguirre in promoting a Continental Congress of Methodist women to be held in Buenos Aires in January

The promoters of the Federation did not foresee that its launching would coincide with the union of Methodism thus forming a world sisterhood not only of Methodist women of the Americas but of all the lands where our mission agencies had been at work. They could not foreknow that evil forces at work in the world today require a united front of Christian forces. But God has his own calendar.

The General Conference of United Methodism recognized the "World Federation of Methodist Women as an agency of the Church, organized to unite Methodist women in the purpose to know Christ and to assist in establishing His Kingdom among all peoples in all areas of life." The *Discipline* also provides in the constitution of the Woman's Division of Christian Service for a Standing Committee on the Federation. Mrs. J. W. Mills, vice-president of the Division, is the chairman of this Committee.

The duties of the Committee are "to make the contribution of the Division as significant as possible to the Federation and the other units composing it; to keep the Division informed as to the



Mrs. Chitambar, of India, is executive secretary of the Federation in India. The Indian women are supporting a Bible woman in Wuhu, China, supporting the Warne Baby Fold, contributing to a home missionary project at Bhabua, and to the support of two Indian missionaries in South Africa

work of Methodist women of other lands; to collect and compile historical data bearing on the contribution of Methodist women to the expansion of the Christian enterprise." The *Discipline* also provides, Articles 417 and 420, for the organization of woman's work abroad and for the election by a Central Conference unit of a representative on the World Federation Council.

And what can the Federation do in "facing this hour"? It adopted in 1939 a twelve-point program, suggested first by China. It is based on the Tree of Life (Rev. 22: 2) whose "leaves are for the healing of the nations." The fruits of this tree are listed under the following heads: evangelism, health, education, literature, childhood, youth, home and family life, rural projects, economic justice, international friendships, temperance, world peace.

In spite of world conditions these "fruits" are developing but they require cultivation! Splendid work is under way on "Christianizing the Home." Channels of communication are choked to be sure, but reports do get through. They tell stories of heroic sacrifice and dauntless faith. Our Chinese societies for the past eight years have had a national committee, but have not been able to complete their

national organization until the recent Central Conference.

In spite of the untold suffering and unheaval caused by war they have voted to expand their program, to keep up their missionary projects, and in addition to raise an over and above gift for war relief in Europe. Without exception the Conferences have accepted the new plans together with the name Woman's Society of Christian Service. Dr. Lucy Wang of Hwa Nan College was elected Federation representative.

India, at the late South East Central Conference, re-elected Mrs. Chitambar executive secretary. These women, too, have adopted the new name and are continuing their support of a Bible woman in Wuhu, China, the Warne Baby Fold, contributing to the home missionary project at Bhabua, and to the support of two Indian missionaries in South Africa.

Scandinavia united seven countries, all of which were participating in its enlarged missionary program when the war broke upon them. Their missionaries were at work in Korea, North Africa, South Africa, and India. Three countries united in support of Miss Gabrielson in India, a "missionary under five flags," as she had previously been sent out from America. Now it is impossible for them to reach their "orphaned missionaries" with their contributions. The outlook is depressing indeed, but these brave women have unbounded faith. They ask for our prayers and our material help.

When Russia despoiled Finland our Swedish women assumed the care of thirty-two Finnish orphans. Through personal contributions the Federation was able to assist them to the amount of some seven hundred dollars. They are in sore need of supplies and equipment, for these children are still in their care. They write that "now there are thirty thousand Finnish children without parents."

We feel deep solicitude for our women in Latvia, Lithuania, and Estonia. Our last communication from Latvia says, "Pray for us as we shall pray for



Miss Lucy Wang with her mother and her nephew and niece. Miss Wang, who is president of Hwa Nan College, China, has been chosen as the Federation representative in China

you," and the last from Estonia says "Your letter gave us new courage. I thank you heartily for it. I am so glad we get the whole salary for the Bible lady in Pakaur, India, and the evangelist in Africa. I distributed one hundred and fifty new mite boxes at Conference. Our soup kitchen and kindergarten proceeds very well. We have more children from the slum than we can feed." (This soup kitchen is maintained with money sent by Mrs. Gattinoni from South America.)

She adds that a petition signed by fifty parents asking for a playground, had been granted by the city and she was "so thankful" that it would be under the supervision of the church. She was planning a trip to the country for a group of slum children. But Estonia is back in Russian hands and in the law governing "Religious Associations" is the statement "It is forbidden to organize special meetings for children, youth, women, for prayer and other purposes . . . and also to organize excursions and children's playgrounds!" And so we wonder!

And our dear Balkan women! Bulgaria formerly had a "missionary" society in every Methodist church. Their activities covered the whole field of church work, however, and much social service. The help they rendered the little maidservants, who were practically sold or hired out in the public markets, makes an amazing story. Their work among the gypsies and the Turkish women was no less remarkable.

We hear that our Polish women have not lost heart and that their churches are resuming their activities. The Swiss societies are hard pressed for funds, but are playing the Good Samaritan to other afflicted members of this sisterhood. The war has dealt a severe but not a deadly blow to certain units of the Federation. Communications are absolutely cut off from some of them and international relations are under government prohibitions. But we know that loyalty to God transcends national boundaries. There is a fellowship of spirit which barbed wire and bristling embattlements cannot confine. A Japanese woman writes, "Even the upper air has become a danger zone, but above the drone of the airplanes we can hear the song of the angels, 'Peace on Earth.'"

Some doors seem closed at present but others stand wide open. Our thoughts turn now particularly to Latin America. Bishop Miller says, "South American missions have produced a harvest of good will out of all proportion to the investments we have made." Miss Maria Aguirre, who has spent two years in studying in this country, has been re-elected executive secretary of woman's work by the Central Conference of South America. There are four national organizations of Methodist women in South America and strong groups in other countries of the continent. Miss Aguirre is planning a Continental Congress of Methodist Women to be held in Buenos Aires next January. She has far-



Mrs. Gattinoni, wife of Bishop Gattinoni of Buenos Aires, Argentina, sends money for women's societies in South America to Estonia

reaching plans for uniting these women in a great advance movement covering the continent. The Federation has offered its help in the promotion of this congress, and bespeaks your prayers on behalf of Miss Aguirre and her co-workers.

We have most encouraging reports from Mexico. Seventy-two societies are working faithfully there. Some of them meet every week. They observe special days such as World Fellowship, World Federation, World Day of Prayer. They hold one-day institutes, publish a magazine, support home missions, and assist in the support of a woman preacher in Macedonia.

Daily thousands of hearts around the world have been united in Prayer sent out by the Division's Standing Committee on the Federation. It is a prayer for forgiveness, for enlightenment, for courage to share "Our Candle's Light," and for guidance to a righteous peace. In due season it will be answered "if we faint not." When avenues of communication are opened the Federation must be ready to act as a "repairer of the breach," a restorer of understanding and good will, confidence, and hope. It has come to the Kingdom for such a time as this. Never has organized Christian womanhood faced such an hour. Our Christ must be shared—or we lose him!

An Ever Present Help The World Outlook

By **Oscie Sanders***

THE month of December! Here it is with all its demands. Routine work must go on and yet we must find time and energy for the extras—extras in serving, giving, and loving.

Along with this new month comes the new issue of the **WORLD OUTLOOK**. Within these pages we find, not only an incentive to carry on our missionary program, but many practical helps for this month as well as materials for future use.

Pictures! Look at them first. (I suspect that's what we all do.) Children of different cultures caught at moments of meditation or worshipful activity. And there are local secretaries of children's work looking for ways to help make vivid to the children in the primary and junior departments their potential friends around the world. Use these pictures for posters which will help make other children real. Or here is a superintendent of, or teacher in, one of these departments wondering just where to start in leading her children into an understanding of the worship experience—mount the pictures and display them in the department or classroom. Out of the questions and comments of the children on the pictures lead them into a new understanding of the reality of the worship experience.

Stories! Someone is always calling for a new Christmas story. Maybe it is a member of the P.T.A., maybe it is a pastor, maybe the leader of the worship service on World Service Sunday, maybe it is your own child. You'll never find a better one than "Mwelwa's Christmas." The children will love it and call for it more than once before Christmas—maybe they'll want to act it out. Let them have a try at it.

The three short articles about Christmas celebrations in Mexico, South India, and the Indian reservation in Oklahoma will be of interest to the whole family.

Gifts! The right gift for the right person. A book, but which book? Check through the book section and let it help you solve your problem. Then put the list on church, school, and college

* Miss Oscie Sanders is field secretary in the Department of Missionary Education in the Joint Division of the Board of Missions and Church Extension.

bulletin boards to help solve the problems of others.

And how are you going to give to those less advantaged than you? Church school classes, youth groups, etc., can find one really constructive way of giving in such cases. The article on Migrants tells how one group helped the parents to make Christmas gifts for their children. It extends giving over a large period and helps develop mutual understanding.

Discussions! The young people are always looking for discussion topics. Sometimes the discussions are non-creative because of lack of information. Suppose you're interested in a discussion on the "Place of the Christian in the Present World Order." Make one of the two articles the basis for such a discussion:

"Out of the Catacombs—Out of the Caves."
"Pacifists and non-Pacifists."

Meditation! How can we live creatively unless we develop spiritually? Read "The Christmas High Road" to your child, talk about its meaning—maybe it has value as a theme for individual meditation during the Christmas season. "Easter and Christmas," all the members of the reading circles should have this article called to their attention and any of us can find in it lines that become the center of our meditative moments.

Worship! There is a complete service for the Wesleyan Service Guild. But it may be used in full by other groups—modified, or serve as an example of one way of developing a Christmas worship service.

File for Future Use!

World Outlook, December, 1941

For use in programs on:

HOME FIELD

City Work. "Kingdom House in the Heart of a City" (St. Louis, Mo.).

Rural and Urban. "Rural and Urban Church Work Are Different."

Article on Migrants.

FOREIGN FIELD

Malaya. "Dyaks of Borneo."

China. "Chinese Relief—Occupied China"; "Giving of Chinese."

Mexico. "Methodism in Mexico City."



E. M. Newman from Wide World

The interior of China had to depend largely on supplies brought overland by camel trains before the opening of the Burma Road

Four and a Half Months to Chungking

By Penelope K. Piercy *

RATHER more than a year ago when I was working for the Student Christian Movement in England, traveling round our wartime universities, I was invited by the student department of the Chinese Y.W.C.A. to come and join them in their work in China. It is not easy to get out of England just now and it was rather more than six months before I found myself on board a ship bound for the East. It turned out that the best way to the East was via the West.

We crossed the Atlantic, not without incident, touched at Halifax and New York, then through the Panama Canal and north again to Los Angeles and so across the Pacific Ocean, touching at Honolulu, Fiji, Australia, and the Dutch East Indies, finally to Rangoon—two-thirds of the way around the world.

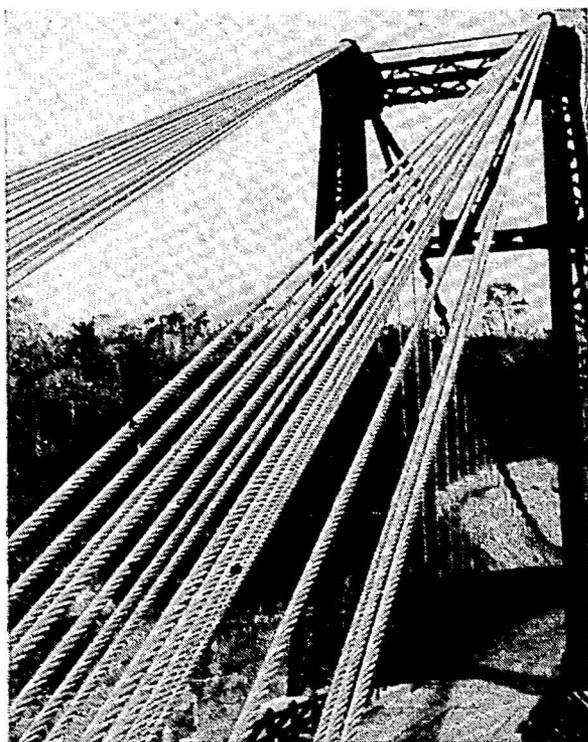
I was altogether thirteen weeks at sea, nearly as long as Sir Francis Drake would have taken. But the fact that such a journey was possible in wartime made me realize not only the strength of the democratic cause, amply illustrated by the kindness I re-

ceived at every port of call, especially the American, but I felt that I was sort of ambassador of the real sympathy, solidarity, and friendship which exists between the students of Great Britain, from whom I came, the students who helped me on my way and the students of China, by whom I was invited and with whom I am looking forward to working.

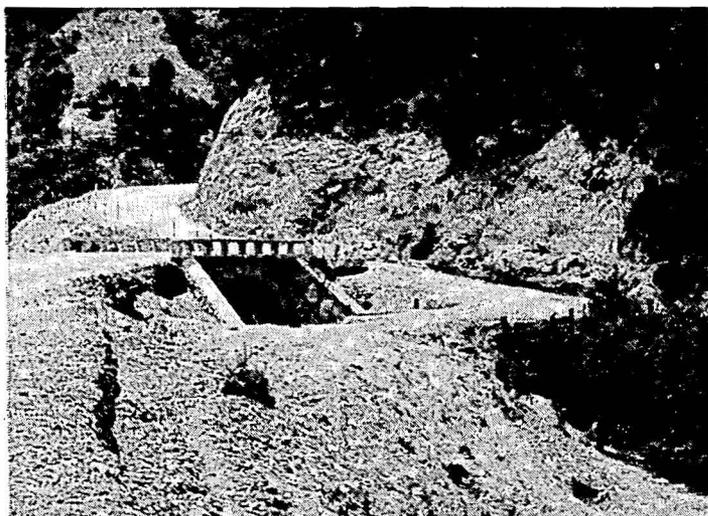
When I arrived in Rangoon I was told all about the difficulties of traveling on the Burma Road. However, I did not stay long enough to be discouraged, and in three days I was in the train for Lashio, the Burmese railhead. One day, perhaps in two years, it will be possible to get into the train at Rangoon and not get out until Kunming, capital of Yunnan Province. When that railway is finished China will have to her credit one of the greatest achievements of modern times and the work is already begun, as I saw in Yunnan. But then the journey will not be nearly as exciting, as romantic as it was when I came. Over four years ago when the road was still Dr. Sun Yat-sen's dream I registered a resolution to enter China via Burma and now I have done so.

At Lashio I was introduced to a Chinese business firm engaged in taking twelve trucks and one salon

* Miss Penelope K. Piercy is a representative of the British Student Christian Movement. Her story was given to WORLD OUTLOOK by the China News Service.



The new type of bridge. According to Miss Piercy, it sways and swings in a most terrifying fashion as the trucks roll over it



Most of the Burma Road has been carved out of the mountain side by the people of Yunnan with the most primitive of tools



As the trucks go by the road is still being built. Landslides often occur also so that the workmen are constantly present

car to Chungking. They invited me and three friends to join them and when the trucks were loaded we set out for Wanting, the Chinese frontier station about one hundred miles to the north.

A short time ago Wanting was like thousands of other Yunnan villages, a collection of mud and bamboo huts. Now it is one of the most important places in China and the beginning of the world's most famous road. It is China's main port and all the customs and other offices are there as they would be at a seaport. At Wanting I was asked to drive the car, and so, after acquiring a Chinese driving license, I found myself one of the many hundred Burma highway drivers and for nearly five weeks I shared their life.

At first they said it was quite impossible for an English girl to drive on the road and told me dreadful stories of the dangers until I was quite frightened, and for several days they used to ask anxiously how I had managed certain bits of the road. I always drove last, behind the trucks, so as to be ready to rush and stop the front one if one of the back ones broke down, as it frequently did. But soon I came to be regarded as a veteran driver, and they ceased to be surprised at my turning up safely at each stopping place. Nevertheless I caused much amusement.

The dangers of the road I found were much exaggerated. Apart from the beauty of the scenery my chief impression was one of admiration for the people who designed and built it. It is a marvelous achievement and one of the things that convinces the foreigner of China's ability to win through. It is almost a monument to the thousands of lives which were lost in building it. It runs through one of the worst malaria districts in the world, and disease still takes its toll of lives. That, as far as I know, is the chief danger of the road. The others are inexperienced driving.

The road is well laid and the hills are not too steep for a vehicle in good condition and the innumerable hairpin bends can be negotiated with care. But since nearly the whole length of the road has a cliff on one side and a precipice on the other, no one can afford to make a mistake. Of course a lot of improvements could be made and are being made. The surface is not always good and in the rainy season the mud makes passage very difficult for small cars such as the one I was driving. The rain also causes landslides which hold up traffic. One could wish for a mobile police force to deal with the jams which occur on such occasions and also to check rash driving. One would also like to see service stations all along the road, but these things are things of the future and for the present each driver carries his own gasoline and does his own repairs. I spent quite a lot of my time underneath trucks.

As I have said I made my life with the other drivers and thoroughly enjoyed it, and it was a very good introduction to Chinese wartime life. It was like

calling on one's friends at the back door. I walked straight into the family life instead of being delayed by the ceremonies of the front door. But there is no denying that the life is hard. I slept in village inns, and sometimes I spent the night on the road itself or in a truck. I also ate heartily of the food of the countryside. There was nothing to complain of there. And when one wishes for good hotels and other modern conveniences along the road one has to remember that the Burma highway lies wholly in Yunnan, one of the most backward provinces of China until two years ago. The road itself is bringing education and higher standards of health and hygiene as well as additional prosperity to this province and also to the next province of Kweichow which, until the war, was hardly known to the rest of the world.

It is amazing to see the great strides that have been made and one has to remember that it was the Yunnanese themselves who built the road without any machine tools. I tried to remember this when I was delayed for twelve days in Kunming. It takes more than two years to put a great trade route in running order even when the obstacles are not so great as they are in this part of the world.

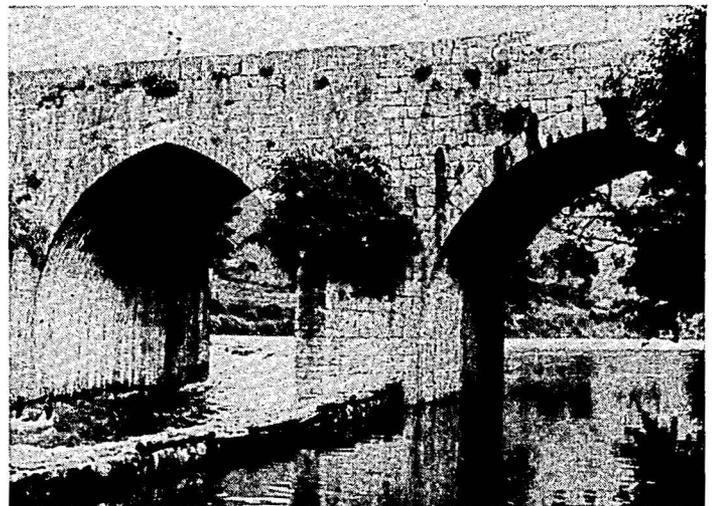
In one place on the road to Kweiyang the road climbs a completely perpendicular hill by means of twenty-four hairpin bends in quick succession. At another place there is a great gorge which was once spanned by an excellent bridge. The bridge was bombed by the Japanese some time ago. Since then it has been possible only to erect a chain bridge, that is to say, two chains with planks laid across. Driving across was terrifying, as the bridge swayed under pressure, but it was worse for the trucks as they had to unload and have their cargo carried across before they were allowed to cross themselves. But the speed and ingenuity with which the ravages of nature and the Japanese are repaired is just one of the examples of the spirit in which the Chinese carry on the war. I am very glad to be here and to be one of their fellow-workers.



All turn out to help drag the surface roller and smooth the road



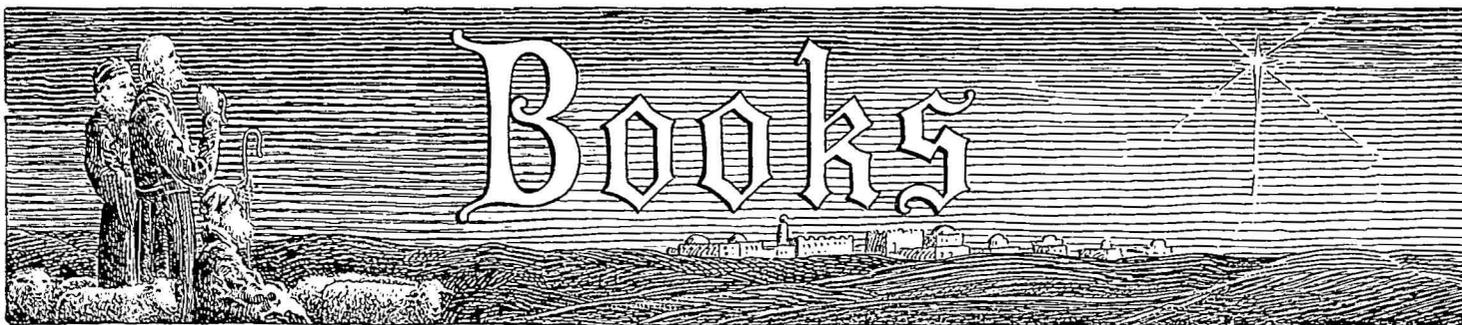
A tribes girl of Yunnan looks with amusement at a mirror a traveler on the Burma Road has given her. The road is doing more than bring munitions and war supplies to Chungking. It is opening up the world



A strong and sturdy bridge that has stood for a long time, but the floods can rise quickly in China. Old bridges, such as this one, need to be refashioned for traffic on the Burma Road



The truck is rolling—and certain truck and traffic experts in the United States are determined they shall keep rolling. Forty-seven American road experts have just set forth to help China keep the trucks rolling on the Burma Road



Christmas Books for the Christmas Season

SMALL BOOKS

The New Testament is the most truly Christmas book. In the King James and American Revised versions the New Testament may be purchased in attractive gift sizes. This Christmas the King James Version in a pocket edition in khaki-colored, imitation leather with a zipper fastener has been prepared especially for Army men (60 cents without the zipper, \$1.00 with it). Small editions of the Moffatt translation into modern speech may be had in paper binding for sixty cents and in cloth for a dollar.

In little gift books small and thin enough to be mailed in envelopes may be found Christmas stories, poems, and plays. Their festive covers are indicative of their Christmas messages. In *All Through the Night* (Rachel Field, The Macmillan Company, New York, N. Y., 50 cents, 1940), the Nativity story is told from the point of view of a "small sturdy watchdog," who was one of the animals in the Inner Yard of Bethlehem. Among the other first worshipers were oxen, sheep, a cock, and doves. The story is told with choice words, tenderness and restraint, and charming drawings by the author. Although children would enjoy the story, the delicate implications will be appreciated only by young people and adults. *Along the Bethlehem Way* (Katharine L. Aller, The Woman's Press, 50 cents, 1941) is a booklet of Christmas lines accompanied by attractive drawings. This little booklet of verses for adults has a bespangled crimson cover. *Such Loving Kindness!* (Annie B. Kerr, The Woman's Press, 25 cents, 1940) as is revealed in the booklet bearing this title should interest all persons working for friendship between various peoples of the world. Here is a practical suggestion for a Christian observance of Christmas, as well as an entertaining story. *The Man Who Gave Us Christmas* (Winfred Kirkland, The Woman's Press, 50 cents, 1939) was Luke, "the beloved physician." It is not thought that he invented the Christmas story, but the student of the New Testament knows that it was he who "searched out and found and preserved a birth story too humble for prouder historians to teach." This first approach to the Christmas story, which is suitable for adults, is "a reminder of the deathless hope that is the message of every Christmas."

Another small book, but not small enough to

mail in an envelope, is Henry Van Dyke's *The Story of the Other Wise Man*. Although this is not a new book, this year it appears in a new edition with a new binding and a new cover design. It is entirely reset in new type, with line decorations by the eminent Australian artist, J. R. Flanigan. In America alone approximately a million copies of this book have been sold. Harper & Brothers, New York, N. Y. 75 cents.



BOOKS FOR CHILDREN

Two small Rand McNally books, appropriate for Christmas presents for children of junior age, may be found at the ten-cent stores. They are Mary Alice Jones' *Stories of the Christ Child* (1940) and *The Bible Story of the Creation* (1941). These books cost ten cents each. Children nine years of age and older should enjoy reading them to younger children. Boys and girls of about twelve years of age should find pleasure in *Five Christmas Stories*. In this ten-cent booklet "Christmas experiences in various far-off places are recounted with sympathy and feeling. These stories are better for telling than reading. . . . Any of them would be a great addition to a Christmas story-telling program either at home or at the church." Friendship Press, New York, N. Y. 10 cents.



ANNUALS

Most of the large gift Christmas books are annuals. *Christmas: An American Annual of Christmas Literature and Art* (Vol. XI, 1941) contains stories, art reproductions—some of which are suitable for framing—poetry, photographs, carols, and legends. This 10½ x 14-inch book containing 72 pages, comes in an attractive gift box. (Ausborg Publishing House, Minneapolis, Minn. Gift edition of book with paper cover, \$1.00.) *The Margaret Tarrant Christmas Book* is another annual. It consists of twenty-four of Margaret Tarrant's Christmas pictures, as well as a number of Christmas poems, carols, and stories which should interest all members of a family. This book also is large and comes in a pictorial gift box. (Hale, Cushman and Flint, Boston, \$1.00.) *Yuletide in Many Lands* may be had for little more than

the cost of a greeting card (35 cents, or 3 or more for 25 cents each, in envelopes—Ausburg Publishing House, Minneapolis, Minn.). This large annual of thirty-two pages tells of Christmas observances in different countries.

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COLLECTIONS OF CHRISTMAS STORIES

A Book of Christmas Stories for Children makes an acceptable gift for a teacher or a leader of children from five to fifteen, or for any other person who enjoys Christmas stories by the dozen. The thirty-seven stories in this volume appear in a younger-to-older arrangement, the first few stories being very simple. Those person who from year to year are called upon to tell Christmas stories will find good resource material in this book. Maude Owens Walters, who edited this collection of stories, states in the preface: "The consideration that has guided the selection of stories has been the notion that Christmas should be a time of good cheer, kindly feeling, and benevolent disposition." The legend stories are preferable, the reviewer thinks, for getting across the authentic spirit of Christmas, and she especially enjoyed "Babousca" and "The Sabot of Little Wolff" and "Saint Christopher." Dodd, Mead and Co., New York City. 1930. \$2.50.—E.W.

From her many Christmas stories Elsie Singmaster has selected seventeen, which are now in one volume, entitled *Stories to Read at Christmas*. As they are planned for Christmas programs, they are arranged in order of length—from the eleven-minute one to the longest, that takes twenty-five minutes. These stories should stimulate absorbing interest, for they are unusually well told. They are for both adults and children. "A few of them have a Pennsylvania-Dutch flavor, but as a group they touch many different communities and social strata." They should encourage generosity, family love, community spirit, and Christmas happiness. The cover and jacket of the book recommend it as a Christmas gift. Houghton Mifflin Company, Boston. 1940. \$2.00.

Let's Celebrate Christmas in some unusual manner this year. The Christmas compendium bearing this title, by Horace J. Gardner, is a collection of legends, poems, stories, games, parties, songs, plays, and even suggestions for Christmas decorations and refreshments and holiday recipes. It is good resource material for leaders of young people, adults, and children, in planning Christmas programs and celebrations. There are lessons to be learned from the world-wide customs of giving special thoughtful attention at Christmas time to the sick and disabled, to the family, and even to domestic animals and to the birds in the yard. The story "Christmas at Thunder Gap" is especially recommended to those who will have occasion to read aloud or to tell a

Christmas story which emphasizes the kind of giving that requires thoughtful and loving care and planning, in simple homes where extra money is almost unknown. A. S. Barnes & Co., New York, N. Y. 1940. \$2.50.—E. W.

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POETRY

The poems for *The Oxford Book of Christian Verse* (Oxford University Press. 1940. \$3.50) were chosen and edited by Lord David Cecil. Beginning in the Middle Ages with carols and religious poems and concluding with selections from the religious poetry written in the last fifty years, the book runs the gamut of Christian verse. This is a rich collection and should provide its readers with "a generous banquet of poetry—a Christmas feast indeed."

A few years ago the noted anthology, *The World's Great Religious Poetry*, sold for \$5.00. Today it costs only \$1.69. From many centuries and many nations these seven hundred outstanding poems by famous writers have been selected. The collection ranges from the Psalms of David to recent verse. Arranged topically, the book has twelve divisions under such headings as "Inspiration," "The Search after God," "Worship," "God in Nature." (Compiler, Caroline M. Hill. The Macmillan Company, New York, N. Y.)

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OTHER BOOKS

The story of *The Good Shepherd* has as its theme "the good shepherd giveth his life for the sheep." The setting is in Iceland, and from the first of the story to the end, the reader is conscious of the icy wind, stormy wastes, and frozen snow of that northern clime. At the start he enters expectantly and reverently with the simple shepherd into his preparation of heart and hands for the approaching Christmas season. The story is delightfully written. Frequently the original charm of an artist's words are lost when they are subjected to translation. This is not true of this story, which originally was in Danish. The author is Gunnar Gunnarsson, who has been compared to Bjornsterne Bjornson. The Bobbs-Merrill Company, New York. 1940. \$1.50.

Christmas reading suggestions are not complete without at least one book on peace. *When Hostilities Cease* was not prepared to serve as a gift book, but nevertheless it would make an appropriate Christmas present for one's pastor or for another leader of church or church school groups. It contains the addresses and findings of the Exploratory Conference on the Bases of a Just and Enduring Peace, which was held in Chicago in May of 1941. Publishers: Commission on World Peace of The Methodist Church, 740 Rush Street, Chicago, Ill. 1941. 35 cents.

Any or all of the above books may be ordered from the Methodist Publishing House, 150 Fifth Avenue, New York City; 740 Rush Street, Chicago, Illinois; 420 Plum Street, Cincinnati, Ohio; 810 Broadway, Nashville, Tennessee.

AN OPEN LETTER TO OUR FRIENDS

ADVISORY COMMITTEE on the production of ONE FOOT IN HEAVEN

(Organized by Christian Herald)

BISHOP CHARLES WESLEY FLINT
Syracuse, New York

DR. EDGAR DEWITT JONES
Detroit, Michigan

DR. CHARLES W. KERR
Tulsa, Oklahoma

419 FOURTH AVENUE
New York City

BISHOP JAMES EDWARD FREEMAN
Washington, D. C.
Chairman

DR. FREDERICK H. KNUBEL
New York City

DR. NORMAN VINCENT PEALE
New York City
Technical Adviser

DR. DANIEL A. POLING
Philadelphia, Pennsylvania
Secretary

October 6, 1941

Dear Reader:

We have just seen the completed production of ONE FOOT IN HEAVEN. In our opinion it is a milestone in the history of the motion picture.

Frankly, when we agreed to act as an advisory committee, we considered it a hazardous undertaking for ourselves and a dubious experiment for Warner Bros. Studio. The final result, however, has justified all the risks.

As clergymen, we consider the picture a true presentation of the ministry and worthy of our church. As parents, we are happy that young people may see on the screen a story glorifying the virtues of a devoted family life.

We know it took courage and vision to put the story of ONE FOOT IN HEAVEN on the screen. We hope that this courage and vision will be justified by the public response, and that its success will be so outstanding that all the producers in Hollywood will regard it as a mandate from the American people to give us more pictures like ONE FOOT IN HEAVEN.

To make certain that the people of your community have the opportunity of seeing this highly entertaining and inspiring photoplay, we strongly suggest that you urge your theatre manager to book ONE FOOT IN HEAVEN as quickly as possible.

Sincerely,

Charles W. Kerr

F. H. Knubel

Norman Vincent Peale

Daniel A. Poling

James Edward Freeman

Charles Wesley Flint

Edgar DeWitt Jones



FREDRIC MARCH • MARTHA SCOTT
IN THE WARNER BROS. PRODUCTION
"One Foot In Heaven"

with BEULAH BONDI • GENE LOCKHART • ELISABETH FRASER • HARRY DAVENPORT
LAURA HOPE CREWS • GRANT MITCHELL • Directed by IRVING RAPPER
Screen Play by Casey Robinson • From the Book by Hartzell Spence • Music by Max Steiner

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MUSIC HALL, and Theatres Everywhere

The Moving Finger Writes

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

Memorial to W. A. C. Hughes Dedicated



The late Bishop W. A. C. Hughes

¶ A "Wayside Pulpit," dedicated to the memory of the late Bishop W. A. C. Hughes, was recently dedicated at the John Stewart Memorial Church, Bluefield, West Virginia, with Dr. Edgar A. Love in charge. Dr. Love succeeded Bishop Hughes as superintendent of the Department of Negro Work in the Board of Missions and Church Extension. The pulpit, on which a bronze tablet in memory of Bishop Hughes appears, was presented by his two daughters who are members of the church, Mrs. Ernest Martin and Mrs. Charles Higginbotham. Mrs. Higginbotham is director of the junior choir which participated in the service, together with the children's and adult choirs. Mrs. W. A. C. Hughes and her daughter, Miss Elaine Hughes, of Washington, D. C., were present at the service.

✧

Finds China Hospital Staffs Overworked

¶ "Three and a half years of war have left everyone on the hospital staff pretty well exhausted, physically, mentally, and I fear too often spiritually," writes Raymond E. Stannard, M.D., of Shaohing, Chekiang, China. "The strain of constant working at high speed and the need to meet almost daily emergencies have sapped our physical strength. The problems of administration, of living costs, of housing arrangements for patients, of the scarcity of food, of operating and medical supplies, together with the difficulties of transportation when purchasable—all these have taxed our mental powers to the limit.

"The daily contact with suffering, only a small part of which we can relieve, and the consequent necessity of turning people away who are sick and starving because there is no more room, or because we are too few, or because charity funds are too scarce, the sight of hundreds more in the city who are dead or dying on the streets—all this has drained us of our spiritual vitality.

"Thanks only to the power of God and his presence in our hearts and in the lives of our co-workers, have we been

able to carry on; but so great is his power and presence that in spite of all problems and unfavorable circumstances, and through the faithfulness of his servants on our hospital staff, the hospital came to the end of the year not only the only hospital in the district rendering service, but rendering service equal to, if not greater than any it has ever rendered before."

✧

Federal Council Condemns Anti-Jewish Prejudice

¶ "Recent evidences of anti-Jewish prejudice in our own country compel us to speak again a word of solemn warning to the nation," says a recent statement of the Federal Council of Churches of Christ in America.

"Divisiveness on religious or racial

grounds is a portentous menace to American democracy. If one group be made the target of attack today, the same spirit of intolerance may be visited on another group tomorrow and the rights and liberties of every group thus be put in jeopardy. We condemn anti-Semitism as un-American. . . . Even more strongly we condemn anti-Semitism as un-Christian. . . . In behalf of the Christian churches which comprise the Federal Council we voice our renewed determination to unite in combatting every tendency to anti-Semitism in our country. We recognize that a special responsibility rests upon us, who belong to the numerically strongest group, to be staunch advocates of the rights of minorities. We pledge our best efforts in their defense."



Six beauties, in dresses of 1840, 1850, 1860, 1870, 1880, and 1890 participated in the Third Annual Doll Show at the Denver Goodwill Industries. Miss Kelso, who arranged the display, and Miss Ellen Bogert are shown with the dolls

446 Dolls in Denver Goodwill Industries Show

¶ Ladies with "skins" of shell, dried fruit, kid, bread crumbs, yarn, bone, corn, and ivory combined their charms to participate in the Third Annual Doll Show held by the Denver Goodwill Industries, with the business manager, Miss Dorothy Kelso, in charge. In all, 446 dolls were on display. Some rare and valuable "individuals" were loaned to the exhibit by collectors and spent only the week at the Goodwill Industries. The majority, however, came via the Goodwill bag route, were rehabilitated by the Goodwill Industries workers, and will find their way into low-income homes to make youngsters there happy. Among the scores of dolls that came to the workshop in Goodwill bags, together with other cast-off material, are many unusual ones that have become a part of the permanent Doll Museum at the Goodwill Industries. Among them are those pictured above. One doll is 200 years old, another approximately 100 years of age.

"Voice of Supreme Courage" Guest Played for Paderewski



Mrs. Olive Dant

¶ Mrs. Olive Dant, who once played for the renowned pianist, Paderewski, is now employed in the sewing department of the Minneapolis Goodwill Industries and was interviewed recently on the "Voice of Supreme Courage" program, a regular broadcast over WTCN, Minneapolis, by the Goodwill Industries.

At an early age Mrs. Dant started her musical career and graduated in music at Iowa Falls, Iowa, after which she took a postgraduate course in music in Highland Park Academy of Music, Des Moines. Her instructor had Paderewski as a guest in his home and invited five of his pupils to play for him. Each chose his own selection and Mrs. Dant played Paderewski's *Minuet*. Although Paderewski was a man of few words, he told Mrs. Dant that she showed much talent and ability and urged her to continue her study.

Marriage interrupted Mrs. Dant's musical career and her family of five children demanded most of her time in years that followed. For some years Mrs. Dant was superintendent of Wesley Temple, of which Dr. George Mecklenburg is pastor. Some years ago Mrs. Dant's health failed and she came to work in the Goodwill Industries.

She says: "I am so thankful for my work in the sewing department. My machine and chair are beside one of the windows where there are always cheerful plants and flowers. I am so happy to be here after nine years spent in hospitals, where I had to have six serious operations. Due to a foot infection I had to lose one limb, but with the help of my sturdy crutches I manage to get to work on time to attend our splendid chapel service every morning. I've learned that cheerfulness, courage, and gratitude, together with faith in God, are what a handicapped person needs most of all. I am right in my glory at the Goodwill Industries because I do not have to accept charity or be a burden to my dear children."

Script for the "Voice of Supreme Courage" program, broadcast at 7:05 P.M. on Saturday evenings, is written by George T. Ringrose, the only survivor of an epidemic of infantile paralysis in his community years ago. Mr. Ringrose describes the aim of the program "to inspire new hope and new courage among all who face life in a spirit of cheerful fortitude; that they may advance and surmount every obstacle." Illustrations are taken from the lives of Minneapolis people.

Under the leadership of Executive

Secretary A. F. Carlyle, the Goodwill Industries also sponsors "The Golden Hour," now in its seventh year over WTCN on Sunday evening at 5 o'clock, on which Tod Williams, well known commentator, and Marjorie La Palme, soloist in one of the largest Minneapolis churches, are featured. Mr. Williams is beginning his fifth year as commentator, lending his services through the courtesy of his regular sponsors, the Atwood Coffee Company. Miss La Palme declares that she finds real pleasure in helping to further the work of the Goodwill Industries by appearing on the program.

Methodist Preacher in Pictures

¶ The story of an Iowa Methodist preacher, his family, and his flock is coming to life across America this winter since the premiere on October 2 of Warner Brothers' filming of Hartzell Spence's *One Foot in Heaven*. Fred-



© M. Marigold, Warner Bros.

Fredric March, as the Rev. William H. Spence, in *One Foot in Heaven*

ric March, one of Hollywood's most established actors, plays the role of the late Rev. Dr. William H. Spence, concerning whom the biography was written. Miss Martha Scott becomes Mrs. Spence for the duration of the picture.

Dr. Spence, whose life story is told in the best-selling biography written by his son, began his career as a Methodist clergyman in the little Iowa village of Lake Mills. He also served in the Northwest Iowa Conference at Clarion, Fort Dodge, and Grace Church, Sioux City. After two appointments outside Iowa, one at Hanscom Park Church, Omaha, Nebraska, and the other at the Park Hill Church, Denver, Colorado, Dr. Spence was appointed to First Church, Burlington. He was pastor at First Church, Mason City, Iowa, at the time of his death.

Mrs. Spence lives today in Ames, Iowa, where she is matron of one of the sorority houses on the campus of Iowa State College. Hartzell Spence, author

of *One Foot in Heaven*, is at present engaged in writing assignments in South America.

Lucknow Christian College Enters New Fields

¶ Three new fields of service have recently been established at Lucknow Christian College, India.

Under the leadership of Professor Robin Patterson, a graduate of the Westminster Choir College in Princeton, New Jersey, the College now has a Department of Music which specializes in the songs and music of the Christian Church. The College Choir and the College Orchestra, under Professor Patterson, recently made a successful concert tour through the United Provinces and the Punjab.

At the request of the government of India, the College of Physical Education is training teachers of physical education for government schools. This work is under the direction of Professor Edward W. Mumby. Three groups of teachers are trained in the course of each twelve months—the government making grants toward costs of training and for equipment, besides providing an additional health education teacher to assist Professor Mumby. These teacher-students and a large number of other students from various units of the College have been organized into the "St. John's Ambulance Brigade" and given formal training in first aid and in ambulance work.

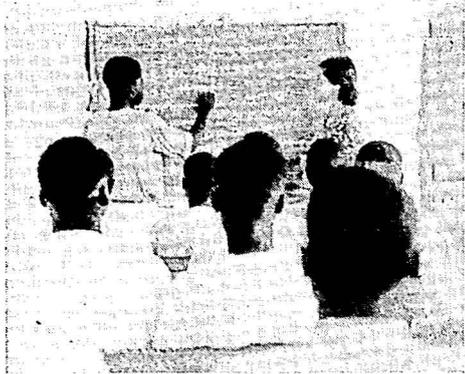
The College has also a new Department of Publicity and Publications under the leadership of a trained Indian journalist and professor of English. It is hoped that this department may later be developed into a Department of Journalism within the School of Commerce. India does not now have any adequate facilities for the training of newspaper and magazine writers and editors.

10,000,000 European Children Are Hungry

¶ There are at least ten million undernourished children in Finland, Norway, Belgium, Poland, and France alone; and there are other uncounted millions of hungry children in China, Greece, Germany, and Italy, according to Herbert Hoover. "Many of them will have no future unless we save their present," says Mr. Hoover. "Hate cannot be applied to children. Hate is the negation of all Christian teaching. The children have no responsibility in the actions, in the deeds of war."

Says African Should Stay Close to Soil

“Instruction which divorces the Bantu community from its contact with the soil and with the use of the hands in crafts is not education but destruction.” This is the firm belief of the Southern



Mrs. Leslie Sarah teaches at Kanene Congo Conference of The Methodist Church.

At the Central Bible School and Normal School of the Mission, in Kanene, the agricultural work accomplished last year consisted of individual garden and manioc fields; a school cotton project; the planting of 1,194 fruit trees and fruit plants—including bananas, pineapples, mangoes, lemons, and guavas.

There has been instruction in the planting of velvet beans and sun hemp for the enrichment of the soil in a program of crop rotation. There has been attention to the problem of soil erosion, which may in time be a serious problem in the Congo unless the present generation of students are taught to contour their fields rather than running straight up and down the hills.

The primary and normal school pupils at Sandoa have also had an enlarged agricultural program during the year. It is hoped that this agricultural service of the Mission will be further increased by the work of the Springer Institute now being established at Mulungwishii. The Institute is on particularly rich land, the purchase of which has been approved by the Belgian colonial authorities.

Friends Seek Relief for England and France

From the American Friends Service Committee—the relief body of the Quakers with which practically all American Protestant churches are co-operating—comes word of two especial needs for relief materials: The English Quakers need large quantities of bedding for their work in London, Birmingham, Bristol, Southampton, and several other bombed cities where they are finding it necessary to provide an increasing number of shelters.

Directors of the Service Committee in France say that one of their most urgent

needs is for warm underwear for children, boys and girls, up to about fourteen years of age. Donations of clothing, either used or new, for use in England, France, or elsewhere that the Friends are serving, may be sent direct to the American Friends Service Committee Storeroom, 1515 Cherry Street, Philadelphia, Pa.

Home Missions Democracy Safeguard, Says Dawber

“Home Missions is the arm of the Church attempting to reach the dispossessed multitudes of this country,” says Executive Secretary Mark A. Dawber of the Home Missions Council of North America. “These are the people who live too precariously to exercise their liberties or defend them and who easily become the prey of fascist or communist groups. They have none of the substance of liberty themselves; therefore they have scant respect for law or any form of civil rights. We speak of defending the American way of life, but millions of our people have never known an American way of life as we understand it. For millions of our fellow citizens the minimum essentials of the American way of life are not available.

“At this point home mission agencies need to quicken their pace in order to reach a larger number of these people, not only with the bread of charity, but with a positive and constructive plan to enable them to become a more integral part of our American way of life and to participate more genuinely in its material, as well as its spiritual blessings.

“Most of these new demands cannot be met on the old denominational basis. They require the pooling of efforts and resources to make a forceful impact upon the several groups that today constitute the new frontier of missionary work on the North American continent. We must act together, with more united effort, in a ministry to the disadvantaged people.

“A careful study of the decline of democracy and the rise of totalitarianism reveals their causes to be rooted in what was happening to disadvantaged people in the countries where these things occurred. Wherever people have lost their civil rights, they had previously lost or had never obtained the minimum means of economic independence for individuals, families, and communities. Whenever the masses have fallen under the spell of demagogic dictators and their terroristic bands, the ranks were recruited from among individuals who had little or no economic independence.

“Our duty is clear. In an age when darkness has settled upon the world and barbarians are again at the gates, we must make invincible on this continent a truly democratic way of life sufficient to meet the demands and needs of all people.”

“Can You Take an Insult?”

When the Angola Africa Methodist Conference met recently, a translation of Professor Earl Marlatt's now famous hymn, “Are Ye Able?” in the Kimbundu dialect, was sung lustily and with fervor



The children's choir sings, too! Africa

and made a deep impression, according to Mrs. John M. Springer, wife of Bishop Springer, who presided. The translation was made by the Rev. Joachim Bernado, one of the young African preachers.

“The translation into Kimbundu from abstract English cannot be made literally,” says Mrs. Springer, “but the heart of the hymn was the line with which the translator stated, ‘Can you take an insult?’ Every man there, layman as well as pastor, knew that that question struck home to the core of his being. Could they take it? They sang with fervor, ‘Lord, we can take it in thy name!’”

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Summer Camps in North Africa

☐ Summer camps for young people in Algiers, North Africa, held under the auspices of the Commission on Religious Education of The Methodist Church of North Africa this year have



Schoolboys in Algiers, North Africa

received the sympathetic help and cooperation of the government, reports Mrs. Lillian J. Kellar, missionary.

The government is exerting a certain measure of control over all activities for young people which is reported not in any way to affect liberty of action so long as the leaders comply with regulations concerning registration, quality of leadership, and sanitary standards. The governmental inspector of health and hygiene has been keenly interested in the work which Mrs. Kellar supervises. One of several camps was constituted of sixteen Kabyle boys. It continued for ten days, with a program of Bible study, hygiene, singing, and physical activities. Governmental recognition of the value of the Methodist camps has included grants toward the budget of this work.

✦

Suggests "Head, Heart, Health, and Hand" Clubs

☐ Dr. William H. Wiser, of the Union Theological Seminary at Saharanpur, India, has suggested a modification of the 4-H Club so successful in the U. S. A. for use by the Christian Endeavor Society in India. Instead of the 4-H, standing for "Head, Heart, Health, and Hand," Dr. Wiser suggests a 5-S program standing for "Sonship, man's relationship to his Father, God; Selfhood, man's relation to himself, the temple of the Holy Spirit; Service, man's relation to others, who together with him make up the body of Jesus Christ; Stewardship, man's relation to all things in the universe, given for his use by an all-minis-

trant Father; Skills, man's relation to all of his activities including worship, work, service, and recreation."

✦

Says Malnutrition Hampers Chinese

☐ Four years of war and the poverty that goes with it have seriously lowered the resistance of the Chinese people to disease, according to the Rev. G. Kohls, superintendent of the noted Berlin Mission (Lutheran) which is still carrying on in Canton, China. "The general malnutrition of the people is so serious," he says, "that the resisting power of the body is impaired to a considerable degree and still is declining day by day. If this takes place among our Christian workers, the work itself will be affected by it. The doctor of the Rhenish Mission told me that now he is unable to perform operations which in former times proved to be quite harmless. Owing to the lack of resisting power of the body, not a few patients may succumb after a minor operation."

✦

Negro Minister Goes to West Africa

☐ The Rev. Walter Clarence Wynn, Negro minister serving the Pond Street Baptist Church, Providence, R. I., has been appointed a missionary of the American Board of Commissioners for Foreign Missions (Congregational) and will shortly sail with Mrs. Wynn for Galangue, West Africa, for educational and evangelistic service.

Galangue is one of the outstanding Christian stations of the west coast of Africa. It was opened in 1923 by the American Board and is manned entirely by Negro missionaries; its work is supported by Negro Congregational churches in America. Mr. Wynn was born in Jensen, Florida, and educated at Florida Agricultural and Mechanical College and Andover-Newton Theological Seminary. Mrs. Wynn was educated at Emerson College and at Boston University; and has been a teacher of English and of dramatics.

Bible Being Printed in Toba-Batak Tongue

☐ Two years' supply of paper for the printing of the Bible in High Malay, in Javanese, and in Toba-Batak—three of the most widely used native languages of the Netherlands Indies—has been



A Batak pastor-teacher and family, Sumatra

shipped to the Far East by the American Bible Society. This is an American gift to the Netherlands Bible Society which has been unable otherwise to secure paper for this purpose. The American body will also care for the printing of the Bibles, a service formerly carried on by similar societies in Holland and Great Britain. Practically every Christian denomination in the United States has contributed to the emergency fund from which the Society provides this new field of service.

✦

Korea Missionary Enriches U. S. Farmers

☐ In 1919, a member of the staff of Severance Union Medical College, in Seoul, Korea, sent one and one-quarter ounces of Korean lespedeza—used there for pasturage—to the U. S. Department of Agriculture. That seed was carefully planted and nurtured, and today its "descendants" are used widely by Ameri-

Picture Sections

from WORLD OUTLOOK

For September, 1941: Child Neighbors (Children of Home Missions)

For December, 1941: Worship Around the World (Children of Foreign Missions)

May be obtained from Literature Headquarters, 420 Plum St., Cincinnati, O.

for ten cents per set (9 pictures in September issue set)

(9 pictures in December issue set)

can farmers. The Bureau of Plant Industry in Washington estimates that the plant is worth \$80,000,000 to farmers throughout the United States.

An Experiment Among Sharecroppers

☪ Sponsored by the Georgia Church Co-operating Committee, the Home Missions Council of North America, and the Federal Council of Churches, the Rev. V. A. Edwards, young Negro



One of many groups of ministers meeting under Mr. Edwards' leadership

minister, is working among sharecroppers and tenant farmers in six counties. He meets with pastors and members in small towns and rural communities to organize activities whereby the people themselves co-operate to improve church property and discuss programs.

Interdenominational seminars are planned for ministers in the service, offering new ideas and information to men of limited education and contacts. A significant byproduct of the project is the interdenominational co-operation effected for the first time in a number of communities.

Says China Wants Missionaries

☪ "I fell into a conversation the other day with a very bright young Chinese business man, manager of a bank," reports Missionary Fred Owen, of Chungking, West China. "He was reading Berkeley's *Theory of Vision*. We chatted for an hour or so, over a cup of tea.

"He said, 'You may think it strange for me to say, because I am not really a Christian, but I hope you missionaries will not leave us whatever happens.'

"I asked him why, to which he replied, 'Well, after all, you are holding up to us the things which we Chinese in our desire to keep up with the West are forgetting.'

"You may wonder, as we have all done, whether the Chinese here will stand the strain of another summer of bombing. The other day a terrible swath of destruction was cut right across the heart of the business section. I passed by the next day, not twenty-four hours later, and I counted nineteen shops rebuilding. Utterly incredible, but there it is, showing tremendous will and an amazing spirit."

"Relieve the Hungry"—a Church Task

☪ "To save lives and to feed the hungry and starving" is declared to be a task of the Church, by Dr. Adolph Keller, professor at the University of Geneva, Switzerland. He adds:

"Another task of the Church at the present time is certainly to save lives, to feed the hungry and starving, and to fulfill in the name of the Heavenly Father the daily prayer of millions: 'Give us this day our daily bread!' The daily bread has become for many a problem of faith.

"This humanitarian task must certainly be tackled, not by churches alone, but by the whole of civilized humanity and especially by this nation which is wealthy enough to grant, in the name of God, the daily bread to millions of starving people. The question of how this can be done, without interfering in political or military aims, is a question of government, not of church—a secondary question which must be taken up only after the first question has been answered, in principle, by the Christian in heart and conscience."

This Romance Embraced Three Continents

☪ The title of this story should be "Love will find a way."

Miss Imogene Grace Ward, daughter of Bishop and Mrs. Ralph A. Ward, of Shanghai, China, where the Bishop is head of the missionary work of The Methodist Church in that area, is engaged to be married to the Rev. Douglas Sargent, missionary of the Church Missionary Society (Anglican) of Chengtu, West China. They met in China several years ago when Bishop Ward and his family were stationed in Chengtu.

Miss Ward, a graduate of Wellesley College, has been in the United States for more than a year. She has been living with her mother in New York City, while the Bishop has been in China. Mr. Sargent is in London, England, on furlough from China.

Miss Ward cannot secure permission from the American government to travel to London to be married, and Mr. Sargent cannot secure permission from London authorities to come to the United States. Neither can Miss Ward secure travel permit to China because of an American ban on the travel of women to the Orient.

So recently Miss Ward sailed from New York for Capetown, South Africa, on an American passport—that country not being in the barred regions. Meanwhile Mr. Sargent has finished his furlough in England, and will sail back for China, via Capetown. Sometime in the not too-distant future they will be married in Capetown. The ceremony will make Miss Ward—then Mrs. Sargent

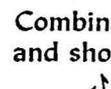
—a British citizen, and she will be granted a British passport to sail from South Africa to Chengtu, China, with her husband.

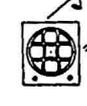
Burmese Baptists in High Places

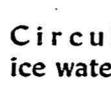
☪ Judson College, the leading educational institution of the Northern Baptist Convention (American) in Burma, boasts of three of its alumni in the present cabinet of the Burma Government. They are: U Ba Yin, Minister of Education; U Ba Than, Minister of Commerce and Industry; and Saw Pe Tha, Judicial Minister. Two other members of the cabinet, Sir Paw Tun and U Ba Thi, have children who are now students at Judson College.

All this for \$3.30

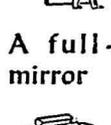
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☐ Back in the early days before 1892, a Methodist woman by the name of Miss Belle Bennett was canvassing the Southland for an institution to provide specialized religious training for lay work-



Portrait of the late Sam P. Jones, now in the possession of Scarritt College

ers. In the discouragement of her first difficult efforts she took her project and problem to Sam P. Jones, a well known evangelist who was then conducting a camp meeting in Kentucky.

Interested in Miss Bennett's Bible and training school, Mr. Jones invited her to present her cause at the camp meeting. There could be no collection, however; that was against the rules of the camp grounds. She walked to the platform with Mr. Jones. He preached. Then he announced that Miss Bennett had a story to tell. She arose and told of her difficulties in establishing a school for Christian workers. When she sat down Mr. Jones again took the floor and announced that it might be against camp regulations to take a collection, but it was not against the law of God or man or any camp grounds for people to give Miss Bennett help if they wanted to. After the service was dismissed, the crowd surged forward and piled gifts before Miss Bennett.

This incident, and others like it, when Sam P. Jones assisted Miss Bennett in raising funds for the first Scarritt Bible and Training School, was rewarded by Mr. Jones' being named as one of the eight founders of Scarritt. The others are Miss Bennett herself, the Rev. Nathan Scarritt, Mrs. Maria Davies Wightman, Bishop W. E. R. Hendrix, Bishop W. R. Lambuth, Miss Maria L. Gibson and Dr. J. L. Cuningim. The names of these eight founders are today inscribed over the doorways of the "Room of Remembrance" at Scarritt.

A portrait of the late Sam P. Jones was presented to the College during its

commencement season this year by the Rev. and Mrs. Walt Holcomb, of Atlanta, Georgia. Mrs. Holcomb is a daughter of Mr. Jones, and Dr. Holcomb was associated with him as assistant and co-worker during his career as an evangelist.

✧

New Spanish Magazine for S. A. Young People

☐ A new magazine for evangelical young people and children in South America is soon to be launched under the editorship of Senorita Maria Aguirre, of Chile, who has recently returned to Chile from the United States. The new magazine will help to take the place of *El Amigo de la Juventud* which was forced to cease publication during the depression. The new periodical is being assisted by the Committee on Christian Literature for Women and Children in Missions Fields, Inc.

During the past year, Srita. Aguirre, associate secretary for young people's work of The Methodist Church in Chile, was in the United States and had opportunity to assemble materials and secure the co-operation of the editors of several children's magazines. Srita. Aguirre mastered the art of making linoleum blocks for illustrations, a process cheaper than copper plates and suited to conditions in Chile. The new magazine is intended for all Latin America, including a possible Portuguese edition for Brazil. Srita. Aguirre has connections throughout South America as continental secretary for woman's work.

✧

Paine College Enrollment Grows

☐ President E. C. Peters reports an enrollment of 360 students on the opening day of the fifty-ninth year of Paine College, Augusta, Georgia, with additional registrations expected. Dr. R.



Paine College faculty

Paul Caudill, pastor of the First Baptist Church, Augusta, gave the first chapel address of the year, stressing the need for a truly Christian program for the Christian college. Plans for a more effective college program were discussed at a recent meeting of the faculty and members of the Curriculum Committee of the Board of Trustees.

Students Look at World in Summer Training

☐ Methodist students in colleges and universities of this country will be thinking this year of the world Christian community and will be stepping up their programs to make room for missions. This is a safe prediction, because



Delegates to the quadrennial student conference, Urbana, Ill., in December will look through this window at the Wesley Foundation center there

in the student training conferences during the summer of 1941 a heavy accent on missions was made possible through the joint action of the Methodist Board of Education and the Board of Missions and Church Extension.

When 260 young campus leaders met at Lake Junaluska, North Carolina, on June 6, a part of their training program was focused on the world mission of the church. Again at Baldwin, Kansas, at Epworth Forest, Indiana, and at San Anselmo, California, the Board of Missions and Church Extension provided faculty and speakers for the regional training conferences of the Methodist Student Movement. The four regional meetings brought together some 450 Methodist collegians from all parts of the country: officers of Wesley Foundation groups, campus leaders at Methodist colleges, heads of student Christian associations of all kinds.

Through the student department of the Board of Missions and Church Extension and its secretaries, the Rev. DeWitt C. Baldwin and Mrs. Lenore E. Porter, a co-operative committee was set up last spring to plan the summer training for students. Mr. Baldwin and Mrs. Porter worked with the secretaries of the student department of the Board of Education—Dr. Hiel D. Bollinger, Dr. Harvey C. Brown, and Harold A. Ehrensperger. Students are being encouraged to consider their problems on a world-wide scale and relate their Christian activities to what is being done in the name of Christ around the world.

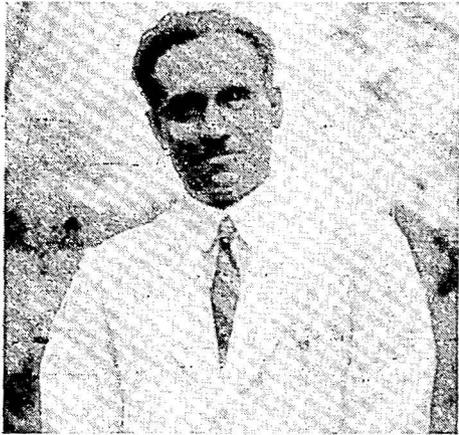
A development of the missionary emphasis among students will be the release of a special volume of material this fall for college people. The volume will

be entitled *Methodist Students Face Today*, and will give program suggestions and other helps in the three areas of foreign missions, home missions, and Christian social relations. The publication is being assembled and distributed by the Joint Division of Education and Cultivation.



Malaya Has 3,000 Epworth League Members

¶ The Malaysia Epworth League now has 3,000 members—Chinese, Indian, and Malay—in thirty-one chapters, reports G. S. Arumugam, secretary for Epworth League and Young People's



G. S. Arumugam, Epworth League Secretary, Malaya

Work in Malaya. Malaya has four Epworth League districts, each of which has its own organization consisting of twelve young people who are directly and actively engaged in League work. The district organizations are controlled by the Malaysia Epworth League Council, of which the district presidents are members. The direct connection between the council, the district organization, and the local groups makes the organization function to the best advantage of all, says Mr. Arumugam.



American Bible Society Aids War Prisoners

¶ The American Bible Society is the principal source of supply of scriptures for war prisoners in German camps, and other places in Europe. It has distributed Bibles, Testaments, and Gospels in English, French, Italian, Dutch, Polish, Russian, Czech, Hebrew, Yiddish, and Finnish. The Netherlands Bible Society is cut off from practically all the continent except Portugal and its capacity to support its world-wide work is being reduced; the French Society is also cut off from its large constituency in Southern France. The American Bible Society, through its War Emergency Fund, is endeavoring to save the work of these Bible societies during this crisis.

Clothing Needed for England and France

¶ From the American Friends Service Committee—the relief body of the Quakers with which the Methodist Committee on Overseas Relief is co-operating—comes word of two especial needs for relief materials:

The English Quakers need large quantities of bedding for their work in London, Birmingham, Bristol, Southampton, and several other cities where they are finding it necessary to provide an increasing number of shelters for victims of war and of bombing.

Howard and Gertrude Kershner, directors of the American Friends Service Committee in France, and now in the United States for a brief period, say that one of their most urgent needs in

France is for warm underwear for children, boys and girls, up to about fourteen years of age.

Donations of clothing, either used or new, for use in England, France, or elsewhere that the Friends are serving, should be sent direct to the American Friends Service Committee Storeroom, 1515 Cherry Street, Philadelphia, Pennsylvania. From there they will be shipped to the most needy and deserving places.

"The Methodist Committee for Overseas Relief strongly endorses and supports the activities of the American Quakers," says Bishop Herbert Welch. "We urge individuals and church groups to send usable clothing direct to the Friends headquarters for shipment to England and France."

"That I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy. . . ."

THE WORLD DAY OF PRAYER

First Friday in Lent: February 20, 1942

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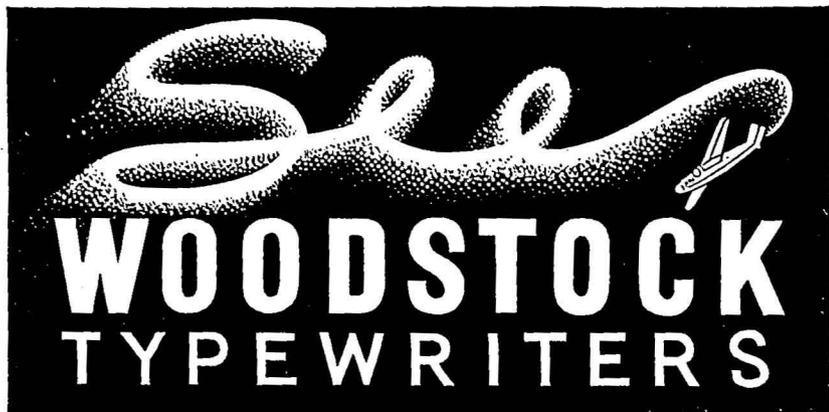
representing

Foreign Missions Conference

National Council of Church Women

Home Missions Council of North America

Room 63; 297 Fourth Ave., New York City



"Americans of Chinese Descent"

¶ As a substitute for the term "American-born Chinese," "Americans of Chinese descent" is the term recommended to differentiate the second from the first or immigrant generation who were born



Rev. Lim P. Lee, associate pastor of Chinese Methodist Church, Oakland, California, and chairman of the Lake Tahoe Conference. Mr. Lee is an outstanding leader among "Americans of Chinese Descent"

in China. A resolution to this effect was adopted by more than ninety Christian youth "of Chinese descent" at the ninth annual Chinese Youth Conference held during the summer at Lake Tahoe, California.

Although the term "American-born Chinese" is a sociological term, sociologists and educators have become dissatisfied with it to describe a Chinese who is an American by virtue of his birth in this country. The term "does not necessarily indicate his loyalty and allegiance to the ideals, government, and institutions of American democracy," says the resolution. "An 'American-born Chinese' may be an American by citizenship, but his loyalty and political allegiance may belong to his ancestral country."

✧

This Hospital Is Built in Great Caves

¶ The Central Hospital and Sanatorium among the Yenaites in Northwest China is built in caves—120 of them—street upon street, half a mile up into the mountains. There, it is believed, it is safe from bombing. "It is certainly the eighth wonder of the world," says a Canadian missionary who recently visited it.

"The ground excavated from the caves has been built into wide outdoor porches where patients can sit or lie in the glorious mountain air and sun. Many caves of this hospital are joined together. Some are connected with deep tunnels running far into the mountains in case of air raids, and some have underground heating. Seven caves are 'waiting caves' for expectant mothers;

five are for post-delivery cases. Factory workers, professors' wives, student mothers, official wives, and all mothers from government institutions get the same care in the same wards."

✧

Cuba Missionary Honored by Government

¶ The Rev. Robert L. Wharton, D.D., of Greensboro, North Carolina, for forty-two years a Presbyterian missionary in Cuba and for twenty-three years superintendent of the schools of his church in that country, has been awarded the highest honor Cuba's government can bestow, "Knight of the Order of Carlos Manuel de Cespedes."

In 1900 Dr. Wharton organized at Cardena, La Progresiva, which today has 750 students and boasts an alumni group of many men prominent professionally and in the government. Later he organized two other schools and eight Presbyterian churches in the interior.

Back again in Cardenas, he has superintended the work of a score or more schools and has also been a promoter of sports and a leader in civic life. One of his civic interests has been the paving of streets in Cardenas, a movement he inaugurated in a series of debates at La Progresiva.

The municipality has officially named him an "Adopted Son" and "Benefactor of the City," and he has been honored by the Association of Public School Teachers, by the Cuban Red Cross, and by the Liceo de Cardenas.

✧

Kansas City Goodwill Celebrates

¶ In recognition of its first year of service in its new building, the Goodwill Industries of Greater Kansas City, Missouri, recently held a birthday party at which employees were served lunch, including ice cream and birthday cake. The Rev. Walter E. Brown, executive secretary, says: "All look back over this year with pleasure, realizing that because of this new building working conditions have improved, more people have found work, and more goods have been repaired and placed in our stores.

"Our records show that we have been able to give work during the entire year, without winter or summer layoffs, to more than one hundred persons. In former days \$1.00 per day was the average wage paid to most employees. Now only a few receive under \$1.75 per day, while many receive 30 cents per hour or more. The factory output is consistently greater, so more reconditioned articles are available in our stores for needy people who desire them.

"The building debt has decreased by regular monthly payments of \$125 per month or \$1,500 for the year. We have received \$350 from membership dues."

Varied Missionary Program For California Migrants

¶ Vacation schools, community center programs, recreational projects, and a social and religious ministry are activities that crowd the hours of three full-time nurses, two ministers, and some



A migrant home

thirty part-time workers, sponsored among migrants in California by the Home Missions Council of North America. This work was begun in 1926, when one community worker and a missionary nurse were employed.

From 80 to 90 per cent of the migrants are native white Americans. Staff members move from four to six times per year as the families move from crop to crop. According to reports from the Home Missions Council of North America, "missionary nurses combine a program of health and religious education, reaching hundreds of families per week. A monthly report from a nurse servicing 'cotton' shows 259 camp visits and 1,850 home visits contacting 5,795 people. Advice or referral were made on the following cases: scabies, 34; colds, 119; infections, 314; venereal, 19; prenatal, 117. Also, sixteen Sunday schools were set up, and there was distribution of 337 pieces of literature, magazines, New Testaments, periodicals.

"Pastoral ministry began in July, 1939, with the appointment of the Rev. and Mrs. Addison Moore. They have served local church communities as well as migratory families, developing local leadership in given areas to serve the near-by camps in co-operation with the migrant leaders, some of whom were former members in their Protestant churches back home. Mr. and Mrs. Moore travel from place to place with equipment consisting of tents for services in camps, benches, gospels, song-books, slides, etc., sometimes moving the tent to a different camp every day in the week in order to serve a greater number and in preparation for a local church group to serve.

"A second minister, the Rev. George Burcham, has concentrated his effort in one area where he has met both migrants and semi-migrants. He writes: 'Our approach is different from those who migrate with the migrants. We are trying to build steps in a process of

taking the migrant out of migration and into citizenship within a community. These semi-migrants are trying hard to settle down, buy a half-acre of land, erect a one-room house, have some chickens, a garden, perhaps a pig or two. They are too timid to force themselves into community and church life. The churches and religious and socially minded folk must reach out and pull them in.'

"Nurseries developed in 1939 in the cotton camps of Fresno and Merced Counties through a special gift of the Rosenberg Foundation have continued this year, with the growers financing the salaries of the migrant mothers in charge of the nurseries, under the supervision of a trained director serving the five units. This demonstration of co-operation between migrant family, grower, community has been far-reaching.

"Greatly expanded vacation schools were set up in Santa Clara and San Joaquin Valleys where approximately 6,000 children were reached by the various co-operating church groups. Imperial Valley, with thousands of workers in the lettuce, carrots, and pea fields, requested a six-months program and is being served by a missionary nurse under the Home Missions Council."



Yong Hak Park Serves California Koreans

Because he prefers to engage in religious work, the Rev. Yong Hak Park gave up a good business position to accept the pastorate of the Korean Mission in Oakland, California, at greatly reduced salary. Mr. Park reports an enthusiastic congregation which includes a number of young people, among whom activities are now being organized. The building now being used by the Koreans was formerly a Japanese church, but after Methodist unification, it was turned over to the Korean group. It needs paint, a pulpit, and pews. The people are organizing a campaign to raise money for the pews. Dr. H. D. Appenzeller, until recently a missionary to Korea, visited the church en route to Hawaii where he is temporarily engaged in work among the Koreans.

Mr. Park, a native Korean, is a graduate of Chosen Christian College, Seoul, Korea, received his master's degree at Southern Methodist University, Dallas, Texas. He returned to Korea in 1936 and served for several years as director of religious activities and pastor of the student body at Chosen College. He came to the United States several months ago as a temporary visitor, but was advised to remain for a time, and was invited to accept the Oakland appointment by Dr. E. S. Lyons, superintendent of the California Oriental Mission.

African Pastors Grow Own Food

African pastors and teachers in the Belgian Congo are given the month of October "off" each year in order that they may plant their gardens in manioc, maize, and peanuts—the staple foods



African pastor-teacher husks his corn

and the grains that they can sell in order to pay their taxes, the Rev. Leslie C. Sarah, missionary-educator of The Methodist Church at Mulungwesi, reports. Dr. Sarah is in charge of a school for the training of pastors and teachers in the Congo, and each student must learn how to raise enough food for himself and his family, for the African is not yet willing to support a paid ministry.



Springers See 30 Years of Congo Growth

Thirty years ago, the Rev. and Mrs. John McKendree Springer, of Chicago, missionaries of The Methodist Church in Central Africa, trekked halfway across that continent and came to Kambove,



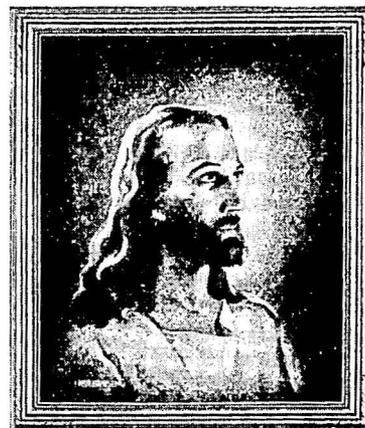
Bishop Springer at conference

a mining center in the Belgian Congo. They stopped there long enough to start a school for only three boys at first. Later the school moved to a farm at Kanene and became the center from which trained pastors, teachers, and male nurses were sent out into a vast area of the Congo to serve in tribal villages.

Now that school is being moved to a

larger and better farm site, at Mulungwishi, near the mining center of Jadotville. It is now known as "Springer Institute," and Bishop and Mrs. Springer, still serving in Africa, were present for the dedication. Bishop Springer is

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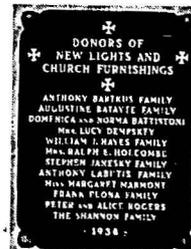
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now head of all Methodist work in Central Africa, and has seen a vast educational and church and medical program grow from that tiny school in Kambove.



Feeding Refugees Along Yellow River

☐ A Norwegian missionary named Rinvold has been entrusted from time to time with American relief funds to distribute in his region which borders the Yellow River where it forms the



It is by the side of Chinese rivers like this that Missionary Rinvold does his work boundary between Shensi and Shansi Provinces. He wrote recently:

"Since I last wrote to you, we have had the experience of another Japanese invasion of Paoteh and other districts. This time we were not present during the invasion as we had moved over to Fuku on the west side of the Yellow River.

"Before we evacuated we distributed ten days' food to the refugees. But as we were short on millet, they mostly got black beans, which we had stored for emergency.

"The Yellow River is so narrow here that we could clearly watch the movements of the Japanese from this side. As they did not try to cross the river this time, the Chinese army on this side did not come to grips with them. But on the other side the Chinese Communist army had about a thousand dead and wounded during the fighting.

"The invasion was short and the population did not suffer much from the Japanese this time, but many have since been killed by the Communists for not evacuating the place when the Japanese moved in. But in the villages it is almost impossible to make a living, and as all roads were blocked, no foodstuffs arrived, making it difficult to obtain any foodstuffs at all.

"Even at present we find great difficulty in obtaining foodstuffs at Paoteh, but as I have obtained another grant from the Church Committee for China Relief (received while writing this letter), we will try to carry on this work until the new crop has been harvested. We hope that we can manage to buy the millet at once, as some people in despair have already jumped into the Yellow River and finished their lives."

Foresees New Missionary Advance

☐ According to Dr. W. Wilson Cash, general secretary of the Church Missionary Society, London, England, the present war period is the forerunner of a new era in the development of the Christian Church throughout the world. He points out that the Napoleonic wars were followed by a period of missionary expansion; that after the Crimean War there was a great expansion in Christian work among the Moslems of the Near East; that in 1900 while the Boer War was on, his own society sent out one hundred new missionaries and other agencies had many missionary recruits; and that the period of 1918 to 1941 was marked by financial stringency on one hand and the great growth of the Christian community throughout the world on the other hand.

"Millions more are working in the Christian cause today than even a century ago," he says.



New Wheat Enriches Szechwan Province

☐ Improved Wheat No. 2905, developed by the College of Agriculture and Forestry of the University of Nanking, was introduced into Szechwan Province five years ago by the former Bureau of Rice



Chinese teacher of agriculture in the fields and Wheat Improvement. It has been doing remarkably well there in high and fertile land, overyielding the native variety as high as 46 per cent, or by an average of 29 per cent, say missionary agricultural teachers.

It is not only good in yield, but also good in quality. It gives 11 per cent more flour than the native variety. Every year the supply of seed is insufficient to meet the demand. In a few districts the farmers offered three *catties* of native wheat in exchange for one *catty* of the improved wheat. According to the estimate of the provincial Bureau of Agri-

culture Improvement, it brings an additional annual revenue of half a million dollars to the province.



China Colleges Carry On

☐ Recent word from colleges and universities carried on in China under the leadership of various Protestant mission agencies from America, and supported in part by American gifts, indicates that



Students in exile, West China

the war has hampered but not stopped their teaching. Yenching University, near Peiping (Peking), remains on its own campus and has a large enrollment of students. Hangchow University is now located in Shanghai where it co-operates with three other Christian schools in a rented office building.

Three other colleges, Ginling College, the University of Nanking, and Cheeloo University, are "refugee" institutions, and have migrated—students, faculty, and as much equipment as they could carry—out of invaded territory into West China. They are the guests of West China Union University on its campus in Chengtu, Szechwan Province. Despite their crowded quarters, the four colleges in Chengtu report the largest enrollments in their history.



Is This a Cure for Trachoma?

☐ A number of medical missionaries in both Asia and Africa are looking with interest at successful cures which the U. S. Indian Service has effected for trachoma sufferers among the American Indians. If this treatment can be used as effectively by medical missionaries overseas, one of their great problems will be solved.

Scientists say that trachoma is endemic over half the world's surface. More than half the trachoma victims in the United States are Indians. Dr. Fred Loe, for twenty years an Indian Service physician, has begun the treatment of several victims by daily doses of sulfanilamide pills taken internally. Heretofore all treatment for the disease has been external. The first Indians to whom the pills were given were discharged as "arrested" within a month. They had been

under treatment externally for several years without improvement. Medical men believe this "magic drug" is on the way to conquering trachoma.



\$25,000,000 New Silk Village in Yunnan

With no immediate Japanese attack on Yunnan in sight, work is proceeding vigorously south of Kunming on the New Silk Village project, in which the Fu-Tien (Yunnan Provincial) Bank and



These young men are developing a new silkworm culture at the University of Nanking

three Central Government banks invested \$25,000,000 (Chinese currency) last year. It is part of a general scheme to revive the silk industry in Free China in order to offset the loss of the two silk-producing provinces on the eastern coast.

Not far away from the tin mines at Kochiu, an extensive tract of highland, 85,000 *mow* (one-sixth of an acre) in area and known to the natives as Tsaopa, was marked several years ago for reclamation. Before it became the site of the silk village project last year many irrigation ditches had been dug. The climate there is fine most of the time, with the temperature seldom registering a larger fluctuation than 10 degrees from March to November. Of all places in the Southwest, this particular spot has been found most suitable for the growth of mulberry trees and the raising of silkworms.

Within the nine months from March to November can be crowded three or even four rearings of silkworms. One prerequisite, however, is a constant supply of mulberry leaves. Another is that more irrigation channels should be built, as rainfall in the region, being concentrated in summer months, is insufficient.

Through organized efforts, more war refugees from the coastal provinces who have had experience in raising silkworms have come to settle down in the new village and to rear silkworms. In their spare time they grow vegetables, raise poultry, hogs, and sheep. Simple machines have been introduced to turn mulberry tree bark into tissue paper and silk refuse into clothing material.

Leaders Ask for Books for Rural Preachers

A recommendation to the Board of Publications for additional materials to be printed in inexpensive editions in order that rural pastors may be able to buy more books was adopted by rural leaders of the North Central Jurisdiction in a meeting at Winona Lake, Indiana. The meeting was called to discuss common problems of rural ministers and was under the leadership of Dr. Rockwell C. Smith, professor of rural church administration at Garrett Biblical Institute.



Brockton Church Serves Lithuanians

"To cultivate Christian fellowship and helpfulness among the large group of Lithuanians around us and to break down the prejudice of employers in giving jobs to the second-generation young people" are the chief functions of the Franklin Street Church, Brockton, Massachusetts, says the Rev. Melville E. Osborne, now in his sixth year as pastor. This church "presents one of the greatest opportunities in the city," he says.

"We are also attempting to Americanize the older generations of Lithuanians in the Christian American way of life. To the younger generation who speak Lithuanian at home and English everywhere else, the church has a definite function in interpreting Christ. The need for religion and the desire for education are very manifest here.

"Many of our boys and girls are college graduates and the Church is helping to break down the prejudice of employers against this 'foreign' group. We have helped many young people to secure employment as high-school teachers, employees in insurance companies, and office workers. One of our girls teaches in Connecticut, several in Massachusetts, one in Northeastern University, and one is secretary to the mayor of Brockton. She recently attended a meeting of ministers of the Providence District and told of the work our church is doing. She spoke convincingly of what the Church has meant to her, that she would not be where she is today without its influence."

The merger of Franklin Street Church and the Lithuanian Church took place about eight years ago, when the Franklin Street Church assumed the large indebtedness on the property and the current expenses, while the Board of Home Missions and Church Extension helped provide the pastor's salary. The church has made rapid progress in the organization, membership, and attendance during the past few years and for the first time in many years has met the ministerial support in full. Improvements, payments on the principal, and

gifts to missions have steadily increased, but there is a great need of financial assistance to wipe out the indebtedness.



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Mrs. Weaver Aids Lepers in Brazil

¶ Mrs. Eunice Weaver, Brazilian wife of Prof. Anderson Weaver, Methodist missionary and member of the faculty of Granbery Institute, Rio de Janeiro, Brazil, is president of the Federation of Societies for Aid to Lepers in her native land.

Mrs. Weaver, who has gained wide renown for her aid to lepers, has been consulted by various state and national governments in South America and in Mexico and it has been largely through her efforts that Brazil recently organized a National Department of Leprosy.

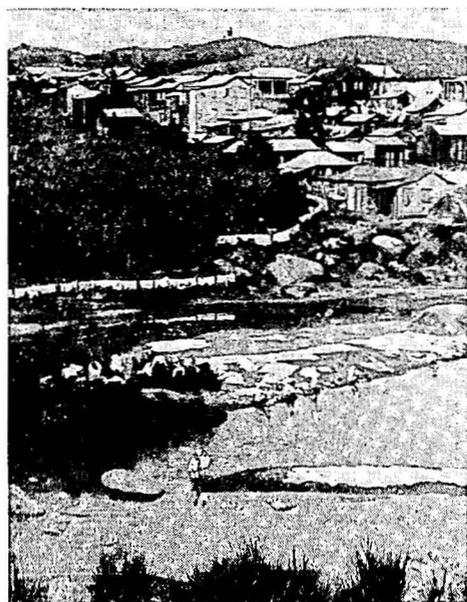
One of her most recent undertakings as president of the Federation has been the erection of *preventoria* for the care of healthy children of leprosy parents. There are now more than twenty such *preventoria* in Brazil and Mrs. Weaver has assisted in the inauguration of almost all of them—five in June of this year. Other South American republics are planning similar institutions.

"No child removed at birth from all contact with sick parents has acquired the disease," says Mrs. Weaver. In the several *preventoria* the children are trained as useful citizens—farmers, nurses, homemakers, government servants, vocational specialists.



A Puerto Rican Village Revival

¶ According to Superintendent Bruce R. Campbell, of the Puerto Rico Mission Conference, a "real revival" was held on the Camuy charge, at a place called Membrillo, P. R. Dr. Campbell



Puerto Rican village scene

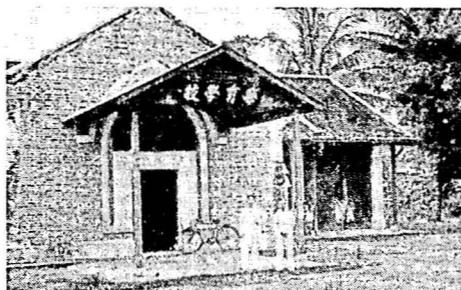
describes the results as follows: "After driving out several kilometers in the car, we left it and walked out through the cotton fields to a settlement, formerly a place of perversion, where

gambling, drinking, and cock-fighting prevailed. These practices have disappeared because the people have been converted. The movement was inspired by the pastor, the Rev. Alfredo Rivera, but was carried on by the people themselves. It has not been a movement of individuals converted here and there, but of whole families coming under the grace of Christ. The parents began it and the children have entered in, many of them expressing their joy by saying, 'Now Papa doesn't drink any more.' The people have begun to raise funds for a chapel."



Methodist Church Grows in Malay Peninsula

¶ One of the remarkable growths of The Methodist Church during recent years has been that recorded from Malaya. During the past sixteen years the church membership increased by almost 200 per cent—from 7,078 to 18,609. This



A church and school near Kuala Lumpur, Malaya

growth has been among Chinese, Tamil Indians, and Malays principally. In 1940 these members contributed an average of approximately \$4.50 (U. S. currency) for all local church purposes.

In 1924 The Methodist Church had in Malaya fifty-nine church buildings valued at \$382,000; and today there are one hundred sixteen buildings valued at \$971,000. (These are Straits dollars, each worth about 50 cents in U. S. currency.) The value of Methodist school buildings today is more than two million dollars (Straits) as against \$831,000 sixteen years ago.

Methodist schools, which range in grade from kindergarten through high school, enroll today almost twice the number of students there were in 1924. There were then 11,535 students; today 21,502. There are in all 128 schools with a staff of 894 teachers, 10 per cent of whom are missionaries or British teachers.

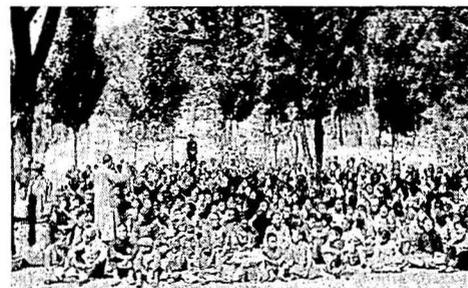
Almost all of the new churches and schools have been built with funds contributed in Malaya, according to Bishop Edwin F. Lee, who has administered work on this field for twelve years. "Our mission program is carrying on with the development of a church that appears to have a good foundation on

which a substantial superstructure is being erected," he adds.



Depicts Suffering and Hunger in China

¶ "Every one who comes from Europe or from Asia in these times is stunned by the power, the wealth, the responsibility of America before the world," says the Rev. M. Searle Bates, missionary.



Feeding the hungry, China

"A comparatively small number of our people, giving a fraction of their surplus, have been able to keep alive in other countries millions who dwell near death.

"One of the great calls of humanity is from China, for four exhausting years a battlefield in cumulative distress. The free areas suffer from pitiful lack of transport, and consequent shortage of food and goods in varying regions; from the fundamental economic disaster of separation from the chief commercial and industrial cities; from deficiencies in medicines and hospital supplies; from price increases of five to forty times the pre-war figures; from continual new destruction by military moves and by bombing raids.

"The penetrated areas suffer from the immense original devastation aggravated by the perpetual writhings of the formless, endless battle lines and by much punitive plundering and burning; from the severing of ordinary economic exchange that formerly brought food and materials to the populous cities of the eastern provinces, and provided employment for their workers; from the drastic incorporation of the remnants of production and trade into the Japanese military system, which naturally seeks every possible resource of cheap labor, from multiple currencies and elaborate controls; from competing authorities and paralyzing uncertainty; from terrific prices and wages cruelly lagging.

"Tribute is due to the great efforts of the Chinese to meet their problems, by family aid, by private philanthropic service, and by government undertaking. But in the magnitude of distress, and in the long strain upon reduced means, other aid is largely needed. British support of hospitals and other relief in China has been maintained until this hour, a helpful challenge to the generosity of secure America."

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- GARBER: That Fighting Spirit of Methodism
- DUREN: The Trail of the Circuit Rider
- ROOSEVELT: The Winning of the West
- STRICKLAND: Autobiography of Peter Cartwright

These and other books on early American Methodism may be secured through the Methodist Publishing House, 810 Broadway, Nashville, Tennessee, or any of its branches or stores.

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