

DECEMBER

1942

WORLD OUTLOOK



THE FLIGHT INTO EGYPT—*Maxine Dastague*

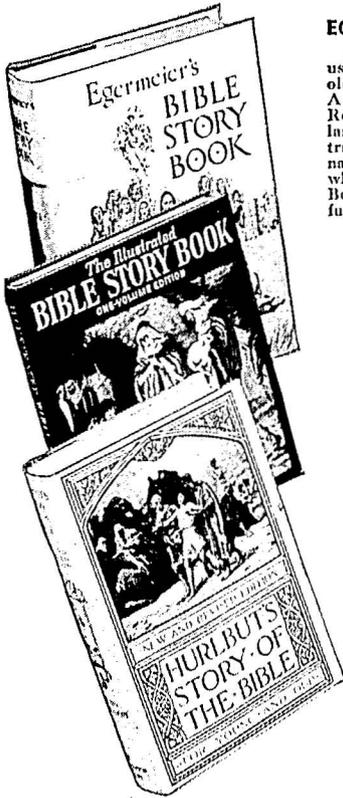
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Letters

Are You Studying Latin America?

● Churches studying Latin America this year are looking constantly for supplementary material on what the Methodists are doing in Latin America. One of our readers has a suggestion:

I am trying to do what I can to promote missionary education, so for this fall class we have selected over thirteen WORLD OUTLOOK articles on Latin America. This will be outside reading and discussion in the class. One class is making a study of the outstanding articles in our magazines. I am writing this that you may know how important the magazine is to us.

MARY L. HASLER

Springfield, Mo.

Between the Lines

● A letter from Chengtu, Sze, Free China, written this summer, has just come to the WORLD OUTLOOK office. It seems matter-of-fact until you begin to read between the lines: "Boys and girls ordered out because of bombings." "No books." "Expense."

But the work goes steadily forward.

We have four of the finest college students working with us this summer. There is a special fund for the downriver college students' relief, and they are all assigned a place to work. Our four are from four different colleges, two are Kiangsu boys and of course I am thrilled because there is no language difficulty.

We have a Daily Vacation Bible School as our main project for week-day, and we are continuing our Sunday school and junior church. Last week we spent in preparing materials and programs. Imagine going into a Vacation School with sixty to eighty children and no books—they are entirely too expensive; even the preparation of the lessons by the students will cost more than all the books we formerly used.

The students have also taken charge of the choir, and we hope to have some groups of teen-age boys and girls, but so far there are none in our community because they were ordered out last year on account of the bombing.

We are quiet at present and hope some children will be coming in soon; we need them to round out our program and keep us up with the times.

NINA STALLINGS

World Outlook Welcomes This Letter

I am sending a new list of subscribers at the end of this week's itinerary. One society of seventy members had no one subscribing to either magazine (*The Methodist Woman* and *WORLD OUTLOOK*). As a result of my visit there are fifteen new subscriptions. So many of these rural

societies have not been represented at district meetings, and as a result have had no literature. They are eager to know about the work. Our task is a tremendous one, full of marvelous possibilities. I could write a book!

MRS. DAVID CHRISTOPHER

Morganton, W. Va.

World Outlook In New Home

DEAR EDITOR:

One of my former Sunday school pupils was married recently, and when I was trying to think of some special gift, it occurred to me that I could not do better than to send her the *WORLD OUTLOOK* for a year. She is the kind of person who will be vitally interested in establishing a Christian home, and I feel that a *WORLD OUTLOOK* subscription is an unusual and appropriate wedding present.

To Private John Edwards:

● The September issue of *WORLD OUTLOOK* carried a letter from a soldier in Honolulu asking about a church reception line which had appeared in an earlier issue of the paper. Letters have come in to Private Edwards which are being forwarded to him, but this is the only letter that tells exactly how a reception line should be formed. We share it with our readers:

Please tell Private John Edwards that number one in his receiving line should be the president of the men's Brotherhood; second, president of the Women's Society to get the guests in line and greet them loudly by name to refresh the memory of (third) the chairman of the reception committee who should be chairman of the Pastoral Relations Committee; fourth, the new pastor; four and a half, wife of the pastor; fifth, retired minister to pull the guests along the line; and sixth, the lay delegate, to push them into the room or listen to them if no others are pressing—to take up the slack as it were.

ELIZABETH WILSON

Los Angeles, Calif.

No Time Belts in the Argentine

● During the past few months Carlos Gattinoni, Methodist religious education director in South America, has been conducting institutes throughout Uruguay and Argentina. In the story of one of his trips he writes:

I left home (Buenos Aires) early in the morning and arrived at San Juan, high in the mountains near the Andes, well after midnight. San Juan is a good-sized city with a marked Spanish flavor about it. Most of the houses are made of mud which resists quite well the earthquakes. As I was lying down for my *siesta* after our meal at noon, I felt my bed being shaken as if somebody were rousing me in a rather rough fashion. I heard a noise as if a horse cart were passing by, and the ceiling

cracked. I realized that the earth was shaking. It was all over in a few seconds. Then the sun shone without compassion and the heat was awful. The meetings with the Sunday school teachers began at five P.M. A group of young ladies braved the sun every day. At nine-thirty P.M. we had evangelistic meetings and at eleven P.M. we had a group discussion with young people about their work and organization. "What a queer time to be having meetings," you must be thinking. So did I. It is due to the fact that we have no time belts as you do in the United States, but just one time for the whole country. San Juan is at the extreme west of our country. That alone causes there to be light at eight o'clock, and then there is the Daylight Saving Time the government imposes on the entire country. So at nine P.M. there is still sunlight! Some business shops do not open until five P.M.

On the Rural Minister

● A letter from Ohio has a good bit to say about the rural minister:

I have just read an article in your paper called "Raising the Status of the Rural Minister." I think the man who wrote it hit the nail on the head when he said: "The rural minister must achieve a higher Christian respect for himself—" I can get pretty angry when I see some of our preachers that we have had in our own church. Our community is not backward. We all have some college graduates in our families. We have a good consolidated school and the teachers go each summer to New York or Chicago to get their methods brushed up. Our boys and girls can discuss the international situation as well as city young people and they know something about growing things. But every time we get a new preacher we go through the experience of hearing about the lack of advantages the preacher's children have, and how he misses talking with someone stimulating; and by and by he begins to have a dejected look. I think the rural community is simply a grand place to live and to work and I would think to preach in. Then why doesn't the rural preacher respect his work?

A PEW SITTER

Life in These Times

● It is inspiring to read of the work done by our missionaries in war lands, but occasionally it is good just to have the little, intimate details of the missionaries' daily lives. We enjoyed this letter:

We have such a good time, working happily together, or picnicking in a boat on the river or going for a swim before the high waters muddied the water. We didn't mind too much when the cook got a "case" on the maid and they both departed, taking with them several little things that we had prized. We all went to the kitchen to prepare meals. My trouble is not cooking—it's keeping the fire alive in these Chinese stoves. And the fact that I hadn't made bread for twenty-five years didn't count; my bread is *good!*

A new little country woman has come to wash and scrub, and she assures us that her hands are clean, but she has no morals and ethics. Since her husband beats her at home, we gather that he tells her of these deficiencies, and being free from stealing doesn't count as morals or ethics.

The Catholic priest (French) has tomatoes, but he won't sell them—he only gives them away. We return him apple butter and get more tomatoes. Wheat is the cheapest product, so we eat whole wheat cereals and bread. Lard is ten dollars a pound (local) and flour nine dollars, so we think twice before adding another spoonful of lard to the bread. My figure is slimmed down to its high school lines, but I am still as tall. And when Mrs. Fee from the class across the river stands beside me she comes not to my shoulder. I assure all these Szechuanese that if they eat wheat instead of so much rice they will grow bigger. I do not mention the size their fathers and mothers should be first!

IRMA HIGHBAUGH

Kien Yang Szechuan, China

"We Increased Our Circulation from Fifty to One Hundred and Fifty"

Our Methodist literature is unquestionably of a high order, but the challenging problem seems to be to get our people to read it. In a recent effort in our church by which we increased the circulation of our conference paper from 50 to 150 subscribers I was impressed by hearing some of the men in the church mention that they greatly enjoy reading the *WORLD OUTLOOK*. It is unfortunate that so many have the impression that this outstanding periodical is a "woman's magazine." On the contrary, it should be read by every member of the family, and even little children who are unable to read could be taught much from its pictures. For school children it provides some excellent source materials in geography, sociology, economics, and adventures in Christian living. As a Methodist I feel justly proud of the *OUTLOOK*, for it seems to be up-to-date like *Time*, to have pictures rich in human interest like *Life*, to give emphasis to social interpretation as does the *Survey Graphic*, to strike out at spiritual smugness as does *The Christian Century*, to be unbiased and rich in educational value as the *National Geographic*, and withal to be Christ-centered in its pictures and its reading matter. Surely the *WORLD OUTLOOK* should be in every Methodist home, for it is virile in its story of the achievements of our missionaries; it is vital and realistic in its presentation of applied Christianity and its pages should warm our hearts anew to the great cause of missions.

Could you ship me about thirty copies of the *OUTLOOK* for distribution to the members of our Board of Stewards. These sample copies will be given those members whose wives do not now subscribe, and we will endeavor to interest these men in having the *OUTLOOK* come into their homes.

Assuring you of my appreciation for the excellent editorial work in the *OUTLOOK*, I am,

Sincerely yours,
W. D. KEENE, JR.

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Contents for December, 1942

Letters	3
Where Are the Missionaries?	EDITORIAL 5
Defense Workers Challenge the Church	E. D. KOHLSTEDT 7
The Church in Czechoslovakia under German Rule. JOSEPH PAUL BARTAK	9
A Canterbury Pilgrimage by Clipper	HENRY SMITH LEIPER 10
Cuba Calling	ARVA C. FLOYD 12
Methodism on "The Banks"	ORINA KIDD GARBER 16
Women Bringing Gifts	18
Harmless	CAROL CANTOR 26
Children of the Caribbean	PICTORIAL 27
The Approach to Christ Today	WINIFRED KIRKLAND 35
Christmas	FRANCES KIRKLAND 36
Jesse Lee Home	MIRIAM RISTINE 37
The Only One of Its Kind	BEN O. HILL 39
Books	JUANITA BROWN 42
The Moving Finger Writes	44

Cover, "The Flight into Egypt," Maxine Dastague
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Where Are the Missionaries?

Editorial Correspondence

HUNDREDS of Methodist missionaries have been affected by the war, particularly in Asia. Some were forced to flee before the approach of hostile armies. Others were withdrawn from their fields by action of the Board of Missions and Church Extension. A few remain in lands occupied by the enemy.

All this has created misunderstanding, and in some instances a spirit of defeatism in the Church at home—in spite of careful efforts to keep the Church informed at all times concerning the status of the missionary work.

Despite the handicaps and uncertainties of the present situation, however, the Christian witness of The Methodist Church still girds the world. In no field, not even in the enemy lands of Japan and Germany, has Methodist missionary work broken down or collapsed.

Certainly there are restrictions and difficulties. A few institutions have been closed and some property has been damaged. In many places the work has been turned over to experienced and capable national leaders. But it goes on. The churches are open and the preachers are at their posts. Most of the institutions, certainly a considerable majority of them, continue their ministry.

Where are the missionaries who formerly worked in enemy lands and lands occupied by the enemy?

* * * *

There were in China 180 missionaries (including men and their wives) working under the Division of Foreign Missions. Of these, 8 have died, 7 withdrew for health reasons, 20 retired on pensions for age, 21 are still serving in Occupied China, 46 are working in Free China, 16 (the wives of missionaries) are temporarily in the United States, 14 are at work in other mission fields, 11 are on regular furlough, 11 are working temporarily in positions not supported by the Church, 26 are in field work, special study, and other forms of activity on the support of the Board.

At the beginning of the present year the

Woman's Division of Christian Service had 177 missionaries in China. Of this number, 2 have died, 3 have married, 6 have retired, 57 are working in Free China, 32 are in Occupied China, 27 are on regular furlough, 13 are on emergency or extended furlough, 30 are on leave without salary, engaged in Christian work in America, 6 have been transferred to other fields, 1 is studying the Chinese language in California.

* * * *

In 1940 the Board of Missions and Church Extension temporarily withdrew its missionaries from Japan and Korea. Nearly all of the workers responded to the call of the Board.

At that time the Division of Foreign Missions had 53 missionaries in Japan. Of this number, 14 are in missionary service in America, 2 have retired, 4 were transferred to India, Hawaii, and South America, 1 is still in Japan, 14 have withdrawn, 10 are on furlough supported by the Board, 8 are on emergency furlough, not supported by the Board. Of the 48 missionaries in Korea, 14 are in other mission fields, 14 have withdrawn, 4 have retired, 4 are in other Christian work, and 12 are on regular furlough in the United States.

The Woman's Division of Christian Service had 49 missionaries in Japan and 58 in Korea. Of this total, 4 remain in Japan, 13 were transferred to other fields, 17 are working among Japanese in the United States, 4 are engaged in missionary cultivation, 3 are engaged in special study, 9 are on regular furlough, 10 have retired, 8 are in missionary work under the Division of Home Missions, 32 are in Christian work not supported by the funds of the Board, 3 have married, and 4 have withdrawn.

* * * *

The Division of Foreign Missions had 56 missionaries in Malaya, including the Malaya Peninsula, Sumatra, and Borneo. Bishop Edwin F. Lee and most of these missionaries escaped safely to America, leaving the churches and schools in

the hands of competent native Christians. Of these 56 missionaries, 6 are in India, 3 in South America, 8 remain in Malaya, carrying on their work under restrictions, 14 withdrew from service, 20 are on regular furlough supported by the Board, and 5 have entered other service temporarily.

The Woman's Division of Christian Service had 23 missionaries in these fields. Since January of this year, 1 has retired, 1 was transferred to Peru, 2 resigned, 6 are on leave without salary, 3 are still in Malaya, 3 are in other service under the Board, and 7 are on regular furlough, in special study, or other activity.

* * * *

When the Japanese overran the Philippines the Division of Foreign Missions had 10 missionaries there and the Woman's Division of Christian Service had 6. In addition to these, there were temporarily in Manila 9 missionaries from Korea, Japan, and China. These were all caught in the Islands and are still there. They are technically "alien enemies," but according to the most accurate available information none are in internment camps. All are believed to be engaged in missionary work, handicapped, of course, by the restrictions imposed upon them under the circumstances.

* * * *

All Methodist missionaries in Burma were transferred to India, where they are now at work.

Only three missionaries remain in Europe. One of these is in an internment camp in Germany, while 2 are free to render a restricted Christian service.

* * * *

Twenty-five missionaries interned or restricted as "enemy aliens" have been exchanged and returned to the United States. The State Department indicates that the next trip of the repatriation ship, "Gripsholm," will probably bring Bishop Ralph A. Ward, Rev. J. H. Berckman, Rev. B. L. Sherertz, and Prof. Albert Steward from Shanghai, and Rev. W. W. Davis and Rev. Richard E. Hansom from Peiping. It is reported that the Japanese are bringing missionaries from other parts of China and even from the Philippines into Shanghai. The Japanese hold that

Americans in the Philippines are by their own reasoning already in American territory and, therefore, not subject to repatriation.

* * * *

One missionary, writing last summer, said, "At the present my opportunity for Christian work in Shanghai is still practically unlimited and I do not know that my presence ever meant more in spirit and morale to those with whom I come in contact." A missionary teacher in McTyeire School in Shanghai indicated that the institution is in operation as usual: "We are being treated very generously and appreciate the attitude of the powers that be. We are glad to be in our own home and able to have our friends in whenever we so desire."

* * * *

In Japan the Methodist churches are continuing their work as usual, though there is a shortage of ministers and about twenty churches have been combined with other charges because missionary funds have been cut off. The schools are going on as usual, with a decrease in the attendance of boys and a large increase of girls.

A cable from the American Red Cross from the Philippines conveyed the news that Rev. Earnest Tuck, Superintendent of the Methodist Mission, and the other missionaries were "safe and well." A radio report says that missionaries in Manila were released from the internment camp on the campus of the Santo Tomas University and presumably have a certain freedom to carry on their work.

The missionaries remaining in Malaya seem to be at liberty and active. Some are carrying on missionary work, others are working with the Red Cross or medical service, and some of the young women are doing various types of social work.

* * * *

In other mission fields around the world the missionary forces of The Methodist Church remain intact and active. There have been no withdrawals from these fields. On the other hand, the working force in several fields has been strengthened by missionaries transferred from Asia.

The world-wide service of The Methodist Church goes on!

Defense Workers Challenge the Church

By E. D. Kohlstedt*

WHAT has happened to "the nation that was born Christian"? Some of our seasoned statesmen, who have earned the right to be heard, are voicing their current fears that America is in danger of becoming progressively pagan. Changing conditions, shifting economic and social situations, propagation of pagan philosophies of life, crime, and kindred trends challenge the Church of Christ with a more intricate and exacting task than that which taxed the devotion and resources of our pioneer fathers.

Problems incident to economic and social dislocations, brought into bold relief by the sorry plight of our migrants, sharecroppers, and other dispossessed groups, toward the solution of which substantial progress is being made by missionary ministries, are now multiplied by abnormal economic and social situations. Some of these have been created by our unavoidable Japanese evacuations, as well as Industrial Defense Communities, involving the concentration of millions of laborers in new areas of activity. The immediacy of this matter should be a paramount consideration on the part of Methodist leadership and constituency.

Industrial Defense Communities in the United States numbered nearly 1,200 on August 1, 1942, constitute a clear-cut missionary responsibility, and were classified as: critical, 186; serious, 124; balance, ungraded.

Without waiting for a final survey or appraisal of the total task, the missionary agencies of America's major evangelical communions have already begun functioning in many of these special fields of opportunity and urgent need. Priceless moral and spiritual values should be conserved, and time is a fateful factor in determining human destinies. The Presbyterian Church, U.S.A., made \$100,000 available to its Board of National Missions for Industrial Defense Community service last year; and approximately one-third of that church's current million-dollar goal has been so designated. The Northern Baptist Convention, Protestant Episcopal Church, and Reformed Church of America have designated \$200,000, \$40,000, and \$60,000, respec-



Dr. E. D. Kohlstedt

tively, toward the support of this type of missionary ministry for the current year. The composite million-dollar goal of the Congregational-Christian Church makes ample provision for Industrial Defense Community service.

The Methodist Church has done amazingly well in behalf of chaplains and camp communities, as well as for the sacred cause of Overseas Relief. The time has come when we no longer dare delay a more realistic consideration of Methodism's denominational and interdenominational missionary responsibility toward the hundreds of thousands of human beings who are massed in our Industrial Defense Communities. Unless we can find a way to render a more effective ministry to unevangelized areas of life in our own land, we will endanger our missionary outposts overseas; no nation or church can rise higher than the condition of her own socially and spiritually neglected people. Unless Methodism is to trail her sister communions in the current crusade for our country's social and spiritual welfare, immediate provision must be made for a sizable Defense Community Fund.

Bishops and district superintendents, personally and by letter, have been making financial appeals, the granting of which would enable them to assume their share in strategic centers. Some projects may become lost opportunities to The Methodist

* "How can a Board of Missions use more money these days?" a churchman asked the other day. He had just been informed of the goal for 1943: 25 per cent more World Service money. The accompanying article by Dr. Kohlstedt, Executive Secretary of the Division of Home Missions, helps to answer the question.

Church if we do not act immediately. Our Section of Home Missions and Church Extension has no available resources with which to meet the financial demands of this emergency; the pressure for recurring annual appropriations is so great that the Section of Home Missions can only approximate these expectations. There is practically no margin for emergencies.

The following appeal is typical:

"In response to my appeal (for a workers' community), the Methodist Commission on Camp Activities ruled that we had no military camps, hence no funds could be granted from its budget. As it was to be an interdenominational project, we were referred to the Home Missions Council of North America, but that Council referred us back to our denominational board. Our State Council of Churches' record shows that the other communions have taken their share, and they are waiting on us. We are the largest church body operating here, yet others make an investment, and I am left to face an impossible situation."

To this man we were able to advance the meager sum of \$400.

A good many traditionally Methodist strongholds are now centers of this defense workers' migration. Production plants for planes, tanks, guns, and other equipment; navy yards, like those at Norfolk, Philadelphia, Brooklyn, Vallejo, Bremer-

ton, San Diego; factory centers, like those at Seattle, Wichita, Baltimore, and Detroit—all these are drawing workers in great numbers. They are piling into trailer camps, small cottages, tenements, prefabricated houses hastily thrown up.

The strong Methodist town of Wichita, Kansas, saw its population increased by 40,000 recently when new production facilities in airplane factories were opened up there. Housing these workers has everywhere gone ahead with no concern for providing them with spiritual ministries. At San Diego the government has built a solid block of a thousand four-room houses. The Buffalo area is building houses for 15,000 families. Regular churches are unable to handle the load. Special workers must be sent in. In many cases the workers are church people, from small towns and rural areas, and their former pastors are deeply concerned that they not now be forgotten by their church.

Industrial Defense Community projects demand primary consideration at this time from the viewpoint of home missions. The immediacy of this matter must become increasingly apparent to thoughtful Christian statesmen in the United States. We must have a substantial increase in World Service contributions to care for the special needs of these unprovided for, urgent, and abundantly justifiable opportunities for service in the field of home missions.

OUR LITERATURE HELPS

Our Missionary Committee wishes to express their thanks for the fine booklet, *I Confess My Faith*, which was sent to each home of the church, and which was received with more favorable comments than anything we have ever used. Material such as that will help greatly in stimulating missionary interest. Our Committee is sending literature every two months to each home. This has proven very satisfactory, in that in the first four months of this conference year our church has paid more than half the amount received for the whole of last year.

—Louis John Quade, Trinity
Methodist Church, Sandusky, Ohio

The Church in Czechoslovakia Under German Rule

By Joseph Paul Bartak*

IT will be remembered that the Czechoslovak Republic was composed of Bohemia, the country of John Huss (Jan Hus), Moravia, the land of the Moravian Brethren, Silesia, Slovakia, and Sub-Carpathia (Ruthenia or Little Russia below the Carpathian Mountains). In the days of its independence, 1918 to 1938, there was full religious freedom in all of these lands, though on the one hand Bohemia and Moravia with Silesia were regarded as the historic lands and inherited some of their laws from the days of old Austria, and on the other hand Slovakia, with Sub-Carpathia, inherited some laws from Hungary.

On the fifteenth of March, 1939, when Hitler's forces overran the rest of the historic lands and separated Slovakia, setting it up as a puppet state, all Germans left in the territory of the so-called Protectorate of Bohemia and Moravia were made subject to the laws of Germany, whereas the Czech population was allowed to continue under the laws prevailing in their lands at that time, in so far as they did not conflict with the Dictate of Munich or were not changed by decree of the "Reichsprotector."

Officially, no church is regarded as the State Church of Germany, and the Nazi regime sees to it that no church exercises any influence upon the development of the political or social conditions of the nation. Functionaries within the Nazi party are not allowed to be active in church work, nor are religious societies allowed to use political party symbols. Public life is fully separated from religion.

Beginning with the age of 14 in Germany, and 16 in the Protectorate, everyone may decide for himself whether or not he will belong to a church. Religious instruction is part of the public school curriculum. Marriages in Germany are performed by representatives of the State only. In the Protectorate (Bohemia and Moravia) and in the General Government (Poland) marriage vows may be administered by ministers of churches recognized by the State.

Within the bounds of the temporarily enlarged territory, known as the *Greater Reich*, the following churches enjoy the privileges of corporations with public right: German Evangelical, Roman Catholic, Old Catholic, Orthodox, National of the Protectorate, Evangelical Czech Brethren, Methodist,

Baptist, Evangelical Community, Old Lutheran, Unity of the Free Reformed, and Moravians of Herrnhut. For reasons of history and tradition some of these churches (German Evangelical and Roman Catholic) are still receiving appropriations from the government, which collects for this purpose a special Church Tax. It is in the program of the regime to eliminate this practice as early as practicable.

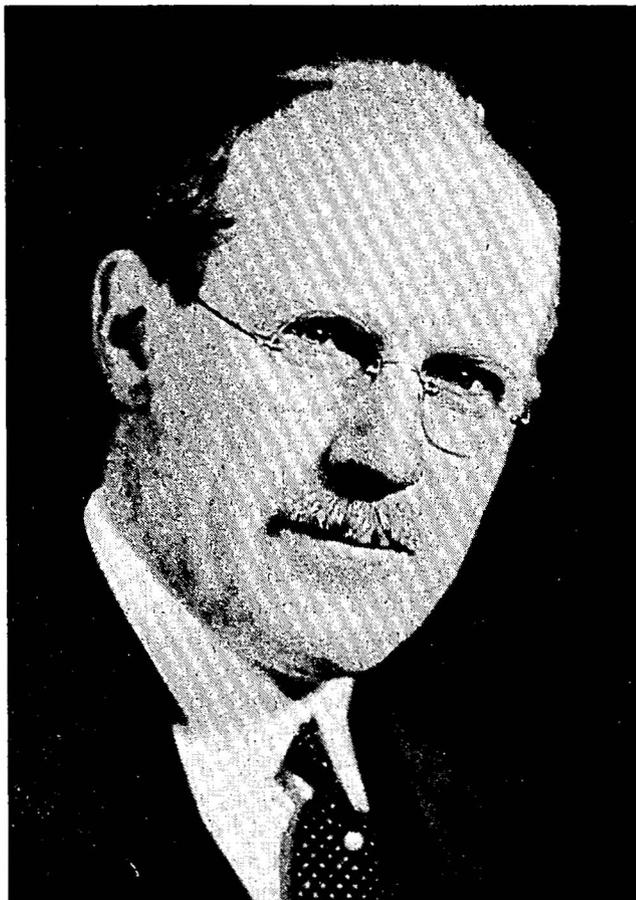
The State reserves for itself the right to investigate and direct the temporal administration of churches. The Church (denomination) budget is subject to the approval of the State.

Religious activity is restricted to the buildings and places designed for that purpose. The Church press is subject to state control, ostensibly to prevent it from drifting into the sphere dominated exclusively by the State. The Churches' autonomy is restricted to the sphere of religious profession, the ritual, the theological education of the clergy, and other purely spiritual functions. The appointment of bishops or other chief representatives of the denominations is subject to State approval.

Most of the conditions herein outlined refer to the temporary status of the churches in Greater Germany. They apply to what was Austria and the so-called Sudeten lands, annexed in 1938, and the territory occupied by Germany in Poland, 1939. In the General Government section of former Poland some laws affecting Churches have been changed to bring them in harmony with similar laws in Germany. Such, for instance, was the classification of the Methodists with the churches recognized by the State. A similar development may be expected in the Protectorate.

With the increased political tension, the work of the churches has become increasingly more difficult. Thus, for instance, the newspaper of the Methodist Church in the Protectorate of Bohemia and Moravia was stopped by government decree in the middle of 1941. Religious leaders of different denominations were called before the inquisition of the Gestapo, where an effort was made to quench their spirit; whole paragraphs from their sermons were read to them to make them know that they are watched. Some were allowed to continue under severe threats; others were placed into concentration camps. The death of some of these has been ascertained to have occurred shortly after their arrest.

* Dr. Bartak, superintendent of Methodist work in Bohemia and Moravia, was interned in Germany as an "alien enemy" at the beginning of the war. He was later exchanged and is now in the United States. He is a frequent contributor to WORLD OUTLOOK.



Dr. Henry Smith Leiper

THANKS to an invitation from the Archbishop of Canterbury, Dr. William Temple, to attend his installation, I went on short notice recently to England by way of Portugal. While Canterbury has been the object of many a pilgrimage for over a millennium and a half by land and sea, I suppose it is safe to say that it has not often been the object of a Clipper pilgrimage.

Chaucer's Canterbury pilgrims went in April, and so did we—we being Dr. William Adams Brown, Bishop Perry, and myself. We had as our chaplain for the journey the Moderator of the Church of Scotland, Dr. Cockburn. The actual time consumed in going from New York to Canterbury (although we did not go directly there or all in one hop) was about thirty hours. I doubt if the hike from London town in the old days of foot travel could have been made in that time save by Marathon runners.

The experience of the historic ceremony there was the beginning of seven full weeks of contact with our brethren of the Churches of the British Isles from which I came back with deep gratitude and increased faith in the promise of a more truly ecumenical Christianity. At the invitation of the

* Dr. Henry Smith Leiper is the American Secretary of the World Council of Churches.

A Canterbury Pilgrimage by Clipper

By Henry Smith Leiper*

editor of *WORLD OUTLOOK*, I am happy to report my impressions.

First as to what took place at Canterbury. The service of Dr. Temple's installation and enthronement (in the episcopal throne first used by St. Augustine in the sixth century) was a dramatic and highly significant manifestation of the growth of the ecumenical spirit. Instead of being—as through fifteen hundred years it had been—a strictly Anglican affair, representatives of almost thirty other communions were invited to the service. That meant that almost half of the Churches constituent to the World Council were present to see its chairman elevated to the highest place in his own great Church, a place which is doubtless the most influential in non-Roman Christendom.

In the sermon Dr. Temple spoke for two-thirds of his time about matters of universal Christian concern, and for only one-third about the specific interests of the Anglican communion. He pointed out that over against the tragic and disheartening events of the present world situation one may put with confident expectation the newly manifested potential power of a more united Church, conscious of its world fellowship across all dividing lines.

It was a deeply moving evidence of his own sincerity that he had particularly invited to the ceremony the most distinguished German Lutheran pastor in England. The fact that stupid police officials prevented his attending at the last moment did not lessen the impression made by the issuance of the invitation.

"St. Paul saw the Church," Dr. Temple reminded us, "as a fellowship of all, with no distinctions. Today God has built a Christian fellowship which extends to almost every nation. It is the result of the great missionary enterprise. The will of God is that this fellowship should represent to us the eternal realities. The ecumenical movement is a fact of the present quite as truly as is war. The real purpose of our coming together is to rededicate ourselves to the purposes of God. We can be effective only as in our hearts and minds the first place is given to Him who is the Dayspring from on High." The ecumenical movement has come to the kingdom for such a time as this; no one who

was in Canterbury that day can fail to be aware of that!

What the day meant to me was in part the realization that great individualized traditions—as that of Canterbury, the Anglican shrine, and Mother Church—can be broadened to include the widest possible expression of the total life of the Church. It meant, too, that in the Providence of God the man who is the greatest churchman of our time should be in such a position of influence and spiritual power. One can thank God upon every remembrance of William Temple, as all those who have had the privilege of association with him will heartily agree.

My good fortune it was to be invited to speak to the Presbyterian General Assembly of England, the Congregational Union of England and Wales, the General Assembly of the Church of Scotland, and a number of interdenominational bodies such as the Scottish Churches Council, the Christian Council on Refugees, the leaders of the National Peace Conference, the British Council of Churches Executive, and the British members of the World Council of Churches Provisional Committee. In addition I had four broadcasts, three to the British Empire and one to America; and I occupied the pulpits of Kensington Presbyterian Church (now combined with Kensington Congregational), St. Martin-in-the-fields—all of London—St. George's and St. Cuthbert's—the latter in Edinburgh. It gave one a rare opportunity to sense the spiritual pulse of the British people. Many meetings and interviews with other groups and persons opened up windows on other vistas—social, political, international.

But in the present article I want to stick to matters particularly concerning the Churches. No one can see the extent of destruction to church property and not be saddened and depressed. I saw many scores of the more than three thousand church buildings that have been damaged or destroyed. I talked with one minister who has recently buried one hundred and two unidentified blitz victims in a single grave. I preached for another whose entire parish, church and all, had been completely wiped out. In a church in Dover the rector showed me the scars left by machine gun bullets fired through the side windows by a diving Nazi airman. Four times during an Easter service there had been air-raid warnings: but no one left the church and the service went on as every service has gone on through the entire war up to the present, although that church is but twenty-two miles from the nearest Nazi big guns across the Channel.

Yet what this suggests is true of the Church in general—physical distress and destruction, danger and death have been fearlessly faced and the work has been unflinchingly carried on. Combinations and adjustments have been necessary and in making

them ordinarily insuperable barriers to inter-church co-operation have been surmounted—as, for example, when the high Anglican St. Sepulchre's Church on Holburn Viaduct took Dr. Weatherhead's Congregational parish under its roof after the destruction of City Temple.

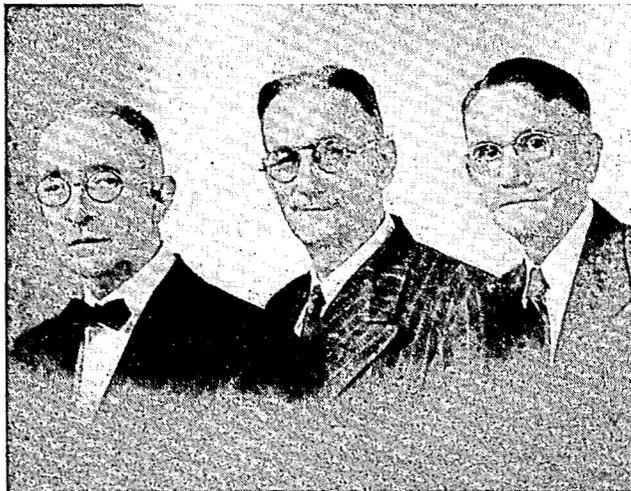
Not only has local work gone on, but so has the work of foreign missions. I saw a number of young candidates commissioned for work abroad at the two Presbyterian Assemblies which it was my privilege to attend—in London and Edinburgh. And I asked my friend, Hugh Martin, head of the Student Christian Movement Press, to get for me the record of giving in the churches last year. What that record shows is unbelievable: *increases* of from three to ten thousand pounds in the various English churches, in addition to large sums subscribed for local relief and reconstruction—as, for example, 70,000 pounds (\$350,000) in the Anglican communion and 20,000 pounds (\$100,000) in the Congregational. The British and Foreign Bible Society had a 12 per cent rise in gifts last year. There is something about that which brings a mist to the eyes after one has seen England under the hammers of Hitler!

Space forbids telling the story of increased interdenominational co-operation, the formation of the new British Council of Churches (including the British section of "Faith and Order"), or the remarkable progress of the "Religion and Life" Campaign which links Protestants with the Roman Catholic "Sword of the Spirit" movement in great preaching missions and educational activities designed to strengthen the spiritual foundations of democracy in England. I interviewed Cardinal Hinsley who founded and heads "the Sword," as it is called. That is a story in itself.

How I wish all my readers could have been present in the "Religion and Life" campaign at Manchester, or at the Service of International Christian Witness at Westminster Abbey in late May! (With representatives of almost every major Church from most of the nations, including Germany.) At Manchester, too, there were Germans as well as Malaysians, Indians, and American Negroes among the speakers. That is a sign of ecumenical consciousness. There was a worship service for seven thousand young people of all denominations. And they were led in prayer and in the Apostles' Creed by a Roman Catholic priest, Father Agnellus. Then Dr. George MacLeod, Scotch Presbyterian minister from the Iona Community, preached the sermon. If that is not something new under the sun, I do not know my church history very well! But it is symptomatic. God is bringing good out of evil in the experiences of this war: and one wonders whether without the suffering England has undergone we in American churches can learn what they are learning now! One can at least hope we may.

Cuba Calling

By Arva C. Floyd*



Methodist veterans in Cuba—left to right—H. B. Bardwell (39 years), E. E. Clement (41 years), S. A. Neblett (40 years)

WHOEVER heard of a missionary paving streets? But that is exactly what Dr. R. L. Wharton, long-time president of the Presbyterian school at Cardenas, Cuba, has been doing in his spare time.

The city streets were miserable. Everybody wanted them improved, and taxes were collected, but the money disappeared before it was translated into concrete. The politicians saw to that!

Dr. Wharton suffered over the plight of the city hamstrung by graft. Ingenuity is one of the best gifts a missionary can have, and Dr. Wharton soon devised a very practical scheme.

He began by having his students write essays on the value of good roads and streets. But they knew nothing about the subject, of which fact their director was fully aware. So he had them write to the authorities in Havana, asking all sorts of questions. What could those students in Cardenas be up to! But information began to come in.

Likewise materials on the value of good roads were collected from the United States and from various countries in South America. Soon the students were writing intelligently of their own city problems, how they might be solved and results which would follow.

The public schools in the city became interested, and their pupils began to write. An essay contest was arranged among the students of all the schools in that area, dealing with the question of modern thoroughfares for Cardenas. Valuable prizes were offered for the best papers. The problem had been studied longer and more thoroughly in the mission school than in the others, so it was not surprising that Dr. Wharton's students walked off with all the prizes!

The same missionary was also president of the

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local Rotary Club, and he enlisted the Rotarians in the fight for better streets. The press took up the cry, and after months of such cultivation a definite proposal came forward.

A voluntary monthly contribution would be taken from all who were willing to give, over and above taxes, for modernizing the streets of Cardenas. Soon it became apparent that the people would respond only if Dr. Wharton would serve as treasurer and supervise the whole business of laying the pavement. They had been cheated so many times by corrupt public officials they were determined to entrust their precious funds only to one known to be of sterling integrity. He agreed, and money began to roll in.

Dr. Wharton had been studying the most approved methods of paving streets and was ready to begin. He would use only the best and most durable materials, while managing carefully to save money at every step possible in operations.

Work began. Enthusiasm rose. The missionary even declared a paving holiday at his school, secured trucks and took a group of more mature boys out and organized them into a work gang. They hauled stone, mixed concrete, and paved a half-block near the school. Later they repeated the operation in another conspicuous section of the city.

From old Spanish tradition, Cubans have inherited the notion that a gentleman does not soil his hands with manual labor. But here were "white collar" people paving the city streets! The project captured the fancy of the populace and interest mounted. More and more money came in and work went forward apace.

In all, the people have given out of their scant earnings more than one hundred thousand dollars. The central government was highly gratified over the independence and initiative of the citizens of Cardenas and contributed fifteen thousand dollars, with an indication that a still more substantial sum might be expected.

To date more than eight miles of splendid pavement has been laid. The people have taken great pride in their achievement, and the movement goes on. The fame of the undertaking has spread, and twenty municipalities have sent delegations to study it. Already other localities have taken up the scheme, some of them with missionaries in the lead, and similar projects are under way.

While Dr. Wharton is very modest about his accomplishment, his friends will tell you that if he should break his connection with the work, the

people would stop their contributions immediately, for they do not trust their own leaders.

Honesty in official life is Cuba's pressing need. Everyone knows that it does not exist, but all seem powerless to correct it. The people are frustrated. They know they are victimized but seem resigned to their unhappy state. The "outs" lash the "ins" for feeding at the public trough, but when pressed admit they would do the same thing if given the chance. There has appeared no concerted effort to root out the evil—only a contest as to who shall get the loot.

Many factors have contributed to this state of affairs in Cuban life. Spanish overlords for three hundred years set the example. When their tyranny was broken at the beginning of this century, with America playing a prominent part in setting the people free, they had had no experience in politics, no precedent for self-government. Too easily, therefore, they have reproduced the old abuses.

Still, that is not enough to account for Cuba's disheveled life. One senses in the people a rather strange adolescence. Grown men act like boys. Observe them on the streets and on the trains, in the busses and in the parks, and one gets the impression of immaturity. They are noisy in conversation and full of fun—boisterous but not rowdy. Each one wants the spotlight, but is not a bit subtle in his method of gaining it—on the contrary, he is apt to be quite naive.

The Cuban loves to move about from place to place. Maybe he has been touched by the wanderlust of the wind that plays over his beautiful island. This restlessness makes it difficult for the Christian worker to build up strong, stable congregations.

But the Cuban is generous to a fault. He has little but is always ready to share it. He receives strangers openly, never scowls or treats them with suspicion. Out riding on horseback a few days ago, we were caught in a rainstorm and stopped in at a little country home for shelter under the front shed. But the man of the house insisted we come in, have chairs, and talk with him. My friend carried on the conversation, which was free and cordial. And in five minutes the man's wife was serving coffee to us—strangers whom she had never seen before and probably would not meet again.

These people are great individualists. Everyone is extremely jealous of his full prerogative and eager to exercise it. They love the ways of democracy and freely indulge a natural gift for oratory. A presiding officer finds it hard to be the restrained,



Augustin Nodal, who gave up a tobacco business, which later made a million dollars, to become a Methodist preacher; the only man in Cuba who holds government permission to preach in the public parks

impartial arbiter, preferring rather to plunge into the discussion and try to mold decisions. Like unsettled people anywhere, the Cubans are pie for the demagogue, and their presidents have been a string of dictators.

A successful Cuban business man, who spent twelve years in the United States, said to me: "I am constantly made ashamed of my own people. They are always crying like babies for someone to give them something, but will not get out and work for it." Indolence, perhaps born of the tropics, has laid its hand upon them. They are too prone to let things rock along. There is no struggle against climate—no winter to prepare for—and a very rich soil produces food almost of itself. The Cuban takes life as it comes and doesn't require much

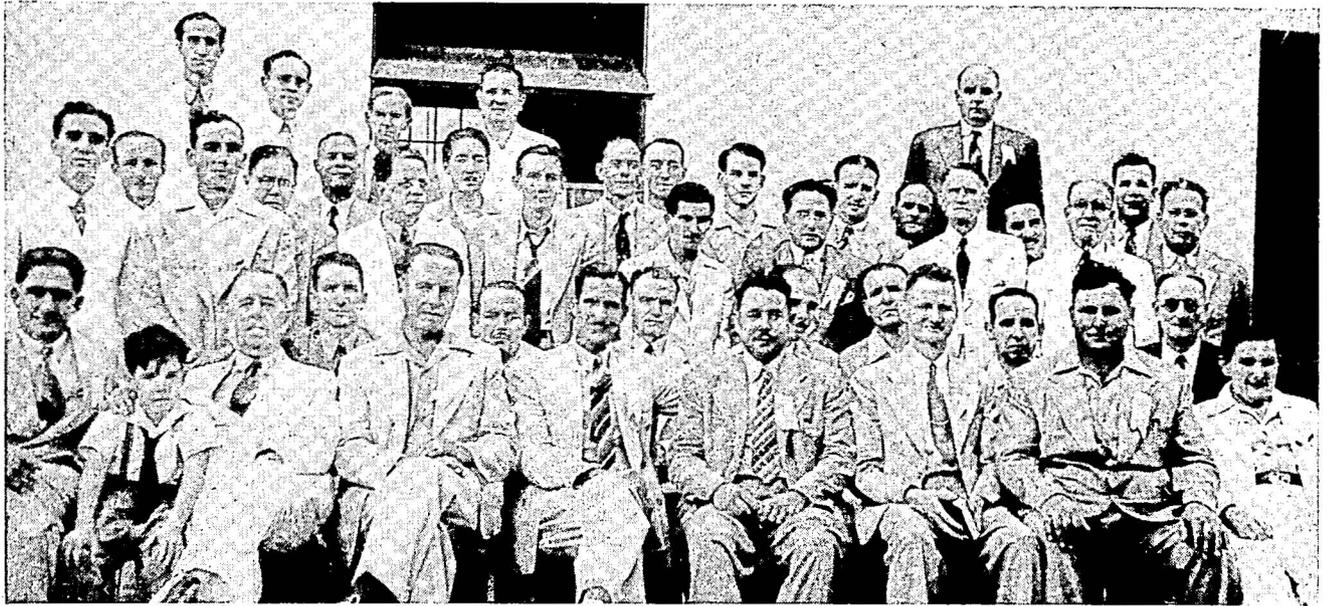
to be happy. That rare quality of vision and the tenacity to transform it into reality are scarcely met with here.

Morals, likewise, rest lightly upon the Cuban. The rigid New England Puritan has no counterpart here. A visitor is struck with the fact that nearly every window in Cuba has an iron grating over it. I am told that the old Spanish colonial would hardly trust his friends in his house, nor his wife out of it. And today the windows are still barred against petty thievery, said to be rampant in the cities. On going to bed, I was cautioned not to leave my clothes near the window. A slender arm might easily reach through the bars.

You could hardly expect anything better of a people whose government constantly sets them the example of corruption. Everywhere the people tell the same story of dishonest officials. Public buildings left unfinished, schools unconstructed or without equipment, streets washing away and health imperiled—all because depraved officials have raided the treasury.

The government sponsors a national lottery. In a town of any size, there is hardly a moment of the day when the cry of the peddler of lottery tickets cannot be heard in the streets. From small boys to withered old men and women—all sorts sell the coveted *billetes*, which may on the turn of chance win a fortune. The vendors have free access to the trains, trolleys, and busses—they are literally everywhere. Cuba is raising a nation of gamblers.

Nor has the Roman Catholic Church—established in Cuba for four hundred years—set its face against moral lethargy. It has compromised the demands of Christ. There is nothing sharp and decisive about it. It has merged itself into the easy-going atmos-



Men at the District Conference, Santiago de las Vegas, Cuba

phere all about it. Many of its priests are openly immoral and they sell the services of the church for cash. Superstitions of the Middle Ages still linger in its practices, and most intelligent people are forsaking its ritual. Still, there are those in America who are proposing that for good-neighborliness the Protestant missionary be withdrawn from Latin America!

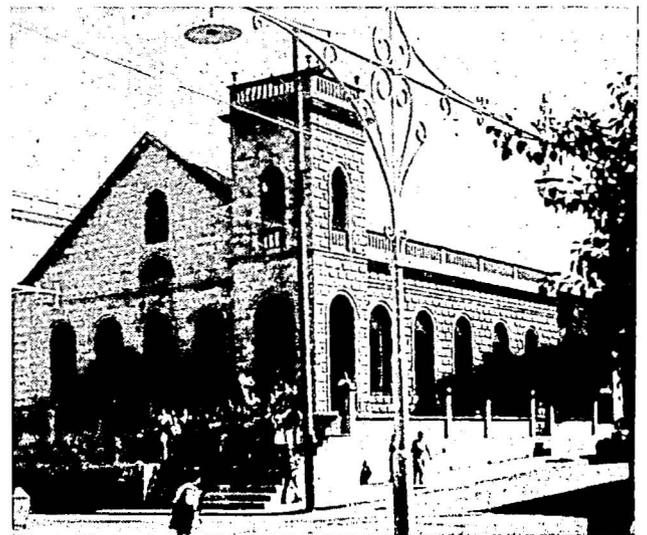
Confronted with overwhelming odds, it is small wonder that the Methodists and Presbyterians and Baptists have found it exceedingly difficult to build strong Christian character. Our history here is very short—hardly more than one generation. Consequently, our results are meager in proportion to the whole task to be done. And even among our church members there is not yet enough of that toughness of moral fiber for which we stand, and many have fallen away. But time is on our side, and as those whom our missionaries and Cuban pastors have nurtured from childhood come to maturity, increasingly we will multiply our strength.

Already we Methodists are touching Cuban life from one end of the island to the other, and in a variety of ways. A network of churches and outstations, manned by devoted missionaries and energetic Cuban pastors, form the core of our work. Schools have by no means been overlooked, for we have them placed at strategic intervals through the republic, and they have built up splendid reputations. Their graduates, both men and women, are to be found in many parts of Cuba, while their number and influence grow year by year.

In addition we are engaged in specialized projects of great promise. Rural service centers have been undertaken and are bringing larger outlook and opportunity to hundreds in the Cuban countryside.

Particularly impressive is the dispensary operated by our church at Pinar del Rio. The physician in charge is a loyal member of the congregation and gives his services freely. The pastor has made a study of pharmacy and fills many of the doctor's prescriptions with medicines donated in large part by the more substantial townspeople. The poor of the city and surrounding country bring their children and receive both professional service and medicine without cost. Even now two more such clinics are being projected by our local churches in other cities.

Truly the needs of Cuba pull at one's heartstrings. The doors are wide open. Lasting results will not be won easily; but if you are looking for a place that will challenge all the faith and courage you can muster, here is your opportunity!



The Methodist church on a prominent corner in Cienfuegos, Cuba

Methodism in North Africa

ONCE more the war has struck in a Methodist mission field—North Africa. It is not one of our major fields, but Methodism has been represented in both Algeria and Tunisia since 1908, when the work was opened by Bishop Hartzell. It is organized as the North Africa Conference and includes Algeria and Tunisia and adjacent territory. It is under the episcopal administration of Bishop Arthur J. Moore.

Since the beginning of the war there has been no episcopal visit to the field and few adequate reports concerning the status of the work. Pre-war statistics, however, showed a total full and preparatory church membership of about 500 persons, 13 con-

gregations, 10 ordained and 30 local preachers, 35 Sundays schools enrolling over 1,000, and 17 medical, educational, or social service institutions.

The work in this region began with the interest aroused in a group of a hundred Methodist delegates to the World's Sunday School Convention held in Rome in 1907. These recommended the establishment of Methodist missionary work. Bishop Hartzell opened it in 1908 and the mission was legally organized the following year.

The native population is about 8,650,000, of which 6,250,000 are in Algeria. These are nearly all Mohammedans, often fiercely fanatical, a fact which makes evangelical missionary work very difficult.

What We Have in North Africa

Algeria

Belcourt Evangelistic Center, Algiers
 Van Kirk Memorial Home for Girls, Algiers
 Student Hostel, Algiers
 La Palmerie Boys' Home, Algiers
 Gamble Memorial Home for Girls, Constantine
 French Church, Constantine
 Bradley Memorial Social Center, Constantine
 Beinfait Boys' Home, Constantine
 Center for Kabyle Work, Fort National
 Girls' Primary School, Il Maten
 Dispensary, Il Maten
 Dispensary and Evangelistic Center, Des Ouadias
 European Church and Evangelistic Center, Oran
 Evangelistic Center, Sidi Mabrouk

Tunisia

Foyer des Etudiants (Boys' Hostel), Tunis
 La Perserverance (Dispensary, Hostel, Church, and School), Tunis
 Medical and Evangelistic Center, Sousse

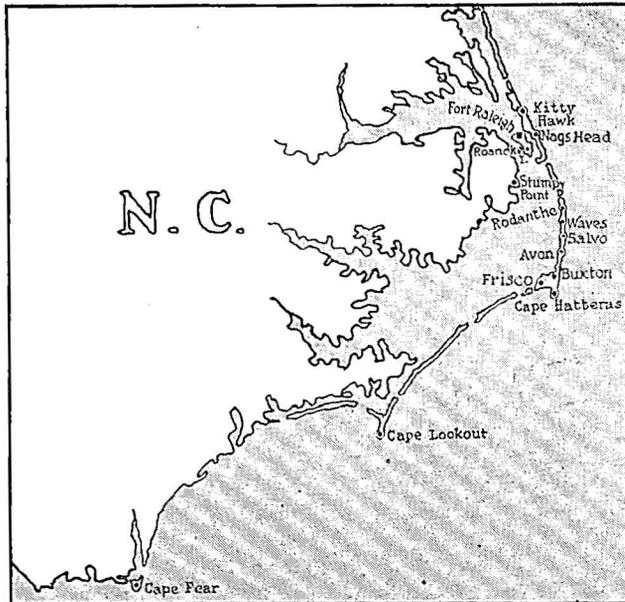
Missionaries.

Algeria

Rev. and Mrs. Hans L. Hansen, Algiers
 Rev. and Mrs. Frederick J. Kellar, Algiers
 Miss Mary Anderson, Algiers
 Miss L. Frances Van Dyne (on furlough), Algiers
 Miss Martha Whiteley, Algiers
 Miss Ruth S. Wolfe, Algiers
 Rev. and Mrs. Elmer H. Douglas (on furlough), Constantine
 Miss Emilie R. Loveless, Constantine
 Miss E. Gwendoline Narbeth, Constantine
 Miss Nora Webb, Constantine
 Rev. and Mrs. Willy H. Heggoy, Fort National
 Miss Martha E. Robinson (on furlough), Il Maten
 Miss Glora Wysner (on furlough), Il Maten
 Miss Eva O. Ostrom, Sidi Mabrouk

Tunisia

Dr. and Mrs. C. Guyer Kelly (on furlough), Tunis
 Miss Hulda Jelotte, Tunis



"The Banks"

IN 1939 Paul Green's epic drama, "The Lost Colony," was given at Roanoke Island commemorating the three hundred and fifty-second anniversary of Sir Walter Raleigh's attempt to found an English colony in America. President Franklin Delano Roosevelt attended one of the performances, thereby attracting national attention to Roanoke Island. Steeped in early colonial history, unique in its folklore and in the social and economic life of its people, this section of North Carolina is isolated and comparatively unknown over the nation.

The name "Banks" has long been given to this section by the people, themselves, and comes from the fact that the wind is continually shifting the sand into large dunes or "banks." Off the eastern coast of North Carolina are long, narrow islands or sandbanks. They are formed as the tide that comes in from the ocean meets the sandy water of the sound. These are known as the "Outer Banks." The Outer Banks form themselves into three sharp points known as *Cape Fear*, *Cape Lookout*, and *Cape Hatteras*. Cape Hatteras is generally accepted by navigators as the most dangerous point on the eastern coast of North America. Here, on a clear day, the ironclad *Monitor* that did battle with the *Merrimac* in the War Between the States may still be seen.

Largest of the islands within the Outer Banks is Roanoke Island. It was here that Sir Walter Raleigh tried twice to start an English colony in America. On the site of that early settlement, Fort Raleigh has been reconstructed. Philip Amadas and Arthur Barlow discovered this spot for Walter Raleigh (1584) and took two Indian boys, Manteo and Wanchese, and two strange plants, since named tobacco and white potato, back to England. The

* Mrs. Orina Kidd Garber lives at Durham, North Carolina, where she is prominent in Methodist activities. Her husband is Dean of the Divinity School at Duke University.

Methodism on "The Banks"

By Orina Kidd Garber *

two largest towns on Roanoke Island are named for these two Indian boys.

There are several points of interest on the Banks. At Kill Devil Hill, near Kitty Hawk and Nag's Head, Wilbur and Orville Wright made the first successful flight in a heavier-than-air machine. An imposing monument marks the place where the flight was made. The winds have moved Kill Devil Hill several yards since the flight was made. It has, therefore, been necessary to mark the hill and also the spot where the hill stood at the time of the flight.

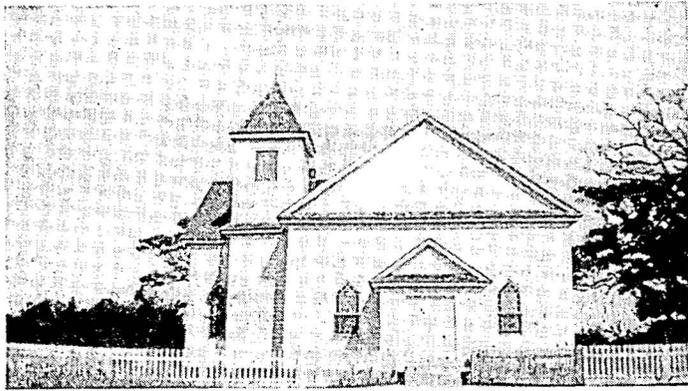
Nag's Head is so named because of a strange custom of its early settlers. Mindful of the dangers of the coast, it was their custom to tie a lantern to the head of a horse and walk it up and down the beach after dark. From the ocean this appeared to be a ship's lantern bobbing up and down on the waves. Many a trusting sea captain was thus lured too near the dangerous shore, his ship wrecked, and the wily natives richer for the spoils.

An interesting Mission Study meeting was held at Stumpy Point in the fall of 1940 under the able leadership of Mrs. B. F. Boone, Conference Secretary of Missionary Education of the Woman's Division of Christian Service of the North Carolina Conference. Two facts concerning it are of particular interest. Stumpy Point is probably the only place of which it can be said that every man, woman, and child living there is a member of The Methodist Church. The second unusual feature was that the Methodists from the Outer Banks came to the meeting in fishing boats and were forced to spend the night on the Banks, since it is impossible to go to the Outer Banks and back in one day.

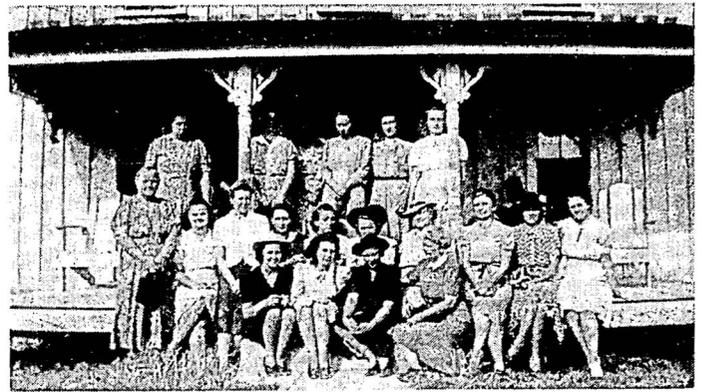
The Outer Banks are extremely isolated, since travel to them and on them is very difficult. Under



Entrance to old Fort Raleigh



Hatteras Methodist Church



A meeting of the Woman's Society of Christian Service at Hatteras

the leadership of Mrs. B. F. Boone, Mrs. B. B. Slaughter, Mrs. J. H. Cutchins, Mrs. D. L. Fouts, Mrs. M. W. Mañess, and Mrs. J. L. Midgett made a tour of the Outer Banks in the interest of the Woman's Society of Christian Service. It was this group that furnished the pictures and many of the facts for this article.

Since there are no roads on the Outer Banks, all cars and trucks must drive on the beach. These make deep ruts which serve as roads. The ruts fill up when the wind blows hard, as it often does, and new ruts have to be made. The gas mileage for a Ford or a Chevrolet is about ten to twelve miles per gallon. Twenty-five miles per hour is good time on such "roads." Tires must be deflated to eighteen pounds to keep from sinking in the sands, but "getting stuck" is a common experience. If this happens to be in a pebble bed in the "wash" (the part of the beach near the breakers at low tide), the situation is very serious because if the car cannot be dislodged before the tide comes in, it is ruined.

Medical care is one of the greatest problems on the Outer Banks. Though the population numbers two thousand five hundred, there is no medical doctor. The expense of getting a doctor from Manteo, the nearest place, is very great. The free-hearted people of the Outer Banks usually help those unable to pay for this service, but here lies a rich field for any medical missionary, one that would be self-supporting.

There are two Methodist charges on Hatteras Island, the sandbank extending from Oregon Inlet to Hatteras Inlet. The Hatteras charge includes Hatteras, Frisco, and Buxton. The parsonage is at Buxton, and the present pastor is Rev. A. J. McClelland. These three churches have a total membership of three hundred fifty members.

The Kinnakeet charge, on the northern part of the island, includes Avon, Salvo, Waves, and Rodanthe. This charge is served by the Rev. J. D. A. Autry, who furnished much of the material for this article. The total membership of this charge is 332. The people of Rodanthe on the Kinnakeet charge cling to a strange custom of celebrating "Olde Christmas." They prepare large, rich dinners on

January 5 just as other people do on December 25. In the evening they have a large barbecue or oyster roast and all the village turns out.

There are three churches other than Methodist on the Outer Banks. No record can be found concerning the origin of The Methodist Church on the Outer Banks. Members over seventy years old say that they cannot remember when there was no Methodist church on the Outer Banks. They tell interesting tales of camp meeting days. These camp meetings attracted hundreds of people, many of whom came from the Banks in sailboats. They would pull their boats ashore, take down the sail, and form a tent by tipping the boat over on its side and attaching the sail to it. This would be their home during the camp meeting. Whether the Church grew out of these camp meetings or the camp meetings were held as a result of the Church cannot be ascertained.

There are no Negroes on the Outer Banks excepting at the Pea Island Coast Guard Station. This is the only Coast Guard Station in the United States operated by Negroes. The Negroes that man this station are of superior culture. There are several other Coast Guard Stations on the Outer Banks; in fact, most of the income of the people is derived from Coast Guard Service, including retired service men. There is some income from fishing, small businesses, and transportation.

Church attendance on the Outer Banks is above average. Of particular interest to the readers of the *WORLD OUTLOOK* is the Rev. Autry's annual drive for the World Service Fund. He divided the town of Avon into four zones. On a sheet of paper, he typed the names of the Methodist homes from one side of the district to the other. These sheets were then clipped inside the covers of four copies of the *WORLD OUTLOOK*, with the instruction that each family was to keep the copy of the *WORLD OUTLOOK* for two or three days. During that time the family was to read all that it could of the magazine and then pass it on to the next family. The Rev. Autry writes: "I have heard good remarks about the *WORLD OUTLOOK* and the World Service money is coming in fine!"



"Something there is which abhors a wall." Yet in an age of its greatest physical unity our planet is divided and subdivided by walls, fences, partitions. Attempts to force these barriers in the interests of certain classes, colors, or factions is drenching the world in woe. Is there no way of removing walls save by crimes against all humanity? Is there no concord in all this mad disunity?

There is indeed. The world around are hosts whose allegiance to the Prince of Peace overleaps barriers of race and nation. Member units of the World Federa-

tion sense their unity in Him though their voices may be stilled and their pens broken. One such in an "enemy" country writes, "The upper air has become a danger zone. But above the drone of war planes we can hear the angels' song, 'Peace on earth, good will to men.' Can you not hear us, as through our tears we wish you a happy Christmas?"

MRS. THOMAS NICHOLSON
*President, World Federation
of Methodist Women*

The first Christmas message, one of promise and prophecy, was "Peace on Earth." This came from the yearning heart of the Father, announcing His Gift to the children of Earth. This message of Good Will among men is dependent upon us for fulfillment, as we organize to Go, Send, and Tell the good news that Peace is possible, that love, brotherhood, safety—the good of ALL—may take the place of world chaos.

Loving Greetings to the World Federation of Methodist Women, and prayers that your efforts to help bring about a "New Heaven and a New Earth wherein dwelleth righteousness" may be strengthened, that the peace of God may dwell in your hearts, and that the promise and prophecy of Peace may soon be fulfilled in all lands.

MRS. J. W. MILLS
*Chairman of the Standing Committee on
World Federation of Methodist Women of
the Woman's Division of Christian Service*



Women Bringing Gifts

IT seems fitting that at Christmas time we bring to the readers of *WORLD OUTLOOK* the story of the World Federation of Methodist Women and their work around the world. It is not an inclusive story. Some units cannot be reached by letter and some units cannot write to us in time to have their stories published. But those units we cannot hear from have the same type of story to tell.

The story is the story of giving money.

Almost the first manifestation of the indwelling of the Christian spirit is the pouring out of money to help others toward that life which the Christian finds good. This phenomenon has not been talked about a great deal. Perhaps the reason is the prevalence of the idea that money-raising is necessary but sordid.

The story of Methodist Indian women, African women, Chinese women, women in the devastated areas of Europe, piling up their gifts of money for the building of a new earth takes away any such idea forever.

It is out of the money-giving that another manifestation of the Christian spirit comes. That is the sense of kinship of these women with other giving women throughout the world. It is a kinship which cannot be broken by war. It is one of the most powerful forces for righteousness in the world today. It flouts all the theories of the inevitability of division of peoples. It is, carried further, the hope of the world in these times.

For these stories we are indebted to Mrs. Gold

Corwin Hauser and Miss Lillie Fox of Mexico; Mrs. Otis Moore, India; Miss Jessie A. Pfaff, Southern Rhodesia; Mrs. Edwin F. Lee, South Seas; Miss Violet A. Crandall, Angola, Africa; Misses Katharine Mamie Donahue and Rhoda Edmeston, Uruguay and Argentina; Miss Lorraine Buck, Cuba; Miss Jane Jones, China; Mrs. Raymond J. Wade, Europe. We are further indebted to Miss Watson of the *WORLD OUTLOOK* staff for her careful work in compiling these stories.

EDITORS

THE METHODIST WOMEN OF INDIA

The Woman's Society of Christian Service in India began with the local organization, and has only within the past two years acquired national standing. The national organization still leaves considerable latitude to the local societies in the choice of things to do, but there is a suggested program for the meetings and there are three projects to which first loyalty is given:

The Bhabua Mission (pronounced Bub-wa). This is a special section of India for which the India Methodist Church has made itself responsible. Evangelistic work is carried on, day schools are maintained, and in all this the Woman's Society shares both in understanding and in support.

The salary and budget of Mr. and Mrs. Philip B. Christian, missionaries of the India Methodist Church to Africa. In Eastern Africa there are many Indian immigrants, a large proportion of them from

Gujarat. Mr. Christian is a Gujarati, trained at Leonard Theological College, and his ministry, and that of his wife, is among their people in Africa.

The Warne Baby Fold in Bareilly, an institution which cares for twenty-five Indian babies and gives training in mother-craft to about a dozen Indian young women who help care for them. The institution was formerly supported from America but has now become solely a project of the Indian Methodist Church.

Various other projects are cared for by the various conferences; Bengal sends twenty-five dollars a year for a Bible woman in China; they hear about her work with much delight. North India gave largely last year to China Relief. In a country where leprosy is so common and leper asylums, though partly supported by the government, are largely under the supervision of missions and churches, it is natural that part of the contributions of the Woman's Societies should be given to leper work.

In those conferences that have Methodist hospitals, gifts of money and of service are given to them. Temperance is a favorite cause and funds are sent usually through the Woman's Christian Temperance Union, whose program has long been used in the regular meetings of local women's societies. Thoburn Church in Calcutta gave Rs. 50 a month last year to various needy causes and sent twenty-five Christmas hampers to poor families. Jidato Young People's Society in Pakaur has focused its activities in three villages in an effort to create better home life, teaching sanitation, cooking, and sewing along with religious service.

Leaders in the church see vast educational value



China's women believe in the public health nursing service



One of India's Christian women who is helping to support a missionary in Africa

in the Woman's Society of Christian Service. The handbook contains a section on organization in the villages, and it is very interesting to see what has come about. Pauri, a remote place in the Himalayas, a three-day journey from the end of the bus line, has a society of twenty-nine paid members and it held ten meetings during the year. The members took much interest in the program and in sewing. Pithoragarh, also in the Himalayas and even farther away, has thirty-six members, including the older schoolgirls and women of the community. In Bastar State, which is all jungle, there is a woman's society not only in the central church at Jagdalpur but also in a number of the villages where most of the membership is still illiterate.

A conference evangelistic commission recently called attention to the need for training women in the service of the church and urged the formation for this purpose of the Woman's Society of Christian Service in every local station.

THE METHODIST WOMEN OF CHINA

When the Woman's Society of Christian Service was organized during the first session of the China Central Conference for united Methodism in March, 1941, it had for a foundation on which to build the various conference units among the women of the Church. These varied greatly in scope, but they had without exception supported some missionary project in their homeland or abroad and some were interested in both.

The new organization united these groups under one head, retaining their individual interests and



A Christian leader in Malaya who is helping to support the four missionary projects of Malayan women

adding as a common project European war relief, to which they were to give five per cent of all undesignated funds.

Foochow Conference, which had a very strong Woman's Missionary Society, reports advance under the new organization. The work is being expanded as rapidly as possible by the organization of new societies in all local churches which have leaders who can carry on the work. For almost thirty years this conference has supported a school in the city of Yuan Ang, once a very remote station, now the temporary capital of the province. This is still being cared for, although wartime prices have made it necessary to increase the budget many times.

From Futsing, one of the strongest of the societies, has come the report of increased interest in the work and of the giving of seven hundred dollars for the European War Relief project; while the total giving for the first six months of the year was more than two thousand dollars. And this from a city which, for several months of last year, was occupied territory—a city which had borne suffering and loss of property.

These reports could be duplicated many times from other units in China.

THE METHODIST WOMEN IN THE SOUTH SEAS

The eight thousand Methodist women in Malaya, Sumatra, and Borneo are a diversified company of Chinese, Indian, European, Eurasian, and Batak nationalities. One must know a dozen languages if he would speak to each in her own tongue.

This fellowship has been slowly increasing over a span of nearly sixty years. Some of them are younger women who have been educated either in English in our Methodist girls' schools or in the Methodist vernacular schools in China. These women furnish the leadership. Some of the women are

untaught, whose lives consist of toil and child-bearing. Some of these women are well-to-do, whose lives of empty leisure are filled with gambling at *mah jong* on Ancestor Worship or other feast days. Some women have only begun to emerge from the jungle.

Yet in ever-increasing numbers these present a working example of friendship in Christ through the Woman's Society of Christian Service. Many older women in our societies and those in the less advanced groups cannot qualify for participation in the W.S.C.S. programs, but it is enough for them that they have found this fellowship. Through it, gradually, they are losing that superstition and fear of association with others into which they were born. By learning a little Scripture, a few prayers, and some hymns, by sharing in the offering, the women realize for the first time a sense of community and of their own individual worth to it. But it is their children who will benefit most, as these mothers come to understand the meaning of an abundant life.

The better-organized groups carry on much the same familiar activities as the American Woman's Societies of Christian Service—the same persistent devotion to money-raising through bazaars, concerts, dues, in order to finance the pastor's salary, the church-building program, the parsonage upkeep, and the missionary program. More recently a good deal of sewing and knitting for European war relief has been done. Worship programs have been prepared, and programs covering such subjects as temperance and social ills, which have been forced upon their thinking by the Western-style amusement parks which flourish in the larger centers.

The most successful and most widely used of these prepared programs are those covering the missionary work of the Church. This missionary education not only stimulated missionary giving among the women but also furnished the vital spark which gave to our Board of Missions and Church Extension in Malaya courage to undertake a very much more intensive missionary work last year. These projects are as follows:

Sakai work. For more than ten years we have had a successful work among these aborigines of the Malay Peninsula.

Dyak work. Opened in the heart of Borneo in 1940.

Mohammedan work. For several years we have conducted two hostels in Malacca for Malay boys and girls.

Partial support of *one Chinese and two Indian pastors working in Pahang*—our church extension territory.

This year boarding schools were to have been built in both the Sakai and Dyak centers. The budget for this year was set at four thousand United States dollars. These funds were raised by the

Malaya and Borneo Methodists while the Bataks of Sumatra furnish most of the missionary personnel. At present three families of exceptional character and ability are serving. Too much praise cannot be given the Batak women who go with their husbands to these far, strange, difficult outposts across the sea, and who out of the very passion of their own faith give themselves in an effort to lift those in greater need.

THE METHODIST WOMEN OF CUBA

Christian Cuban women today are more than ever conscious of their responsibility for others, and they are assuming important places of leadership in every sphere of Cuban life. Offices in the conference society are ably filled by Cuban women, each of whom looks upon her task as a divine responsibility.

Among the members of the Woman's Society of Christian Service are found women doctors, lawyers, pharmacists, teachers in the state colleges, women who are active in politics, wives of government officials, as well as those of more humble walks of life, all serving together in a spirit of love and sacrifice in order that humanity may live a more abundant life.

It is a thrilling experience to sit in a conference and listen to these Cuban women discussing the religious, economic, and social problems of their nation, and ways in which they, as Christian women, may help in solving them. They are vitally interested in their country and in its place in world affairs.

One of the most admirable characteristics of the Cuban people is that of caring for less fortunate people. This is manifested in one of the projects of the Woman's Society, the adopting of children from the orphanages.

Each year a national Week of Prayer is observed in the societies, and for the past two years the offerings taken at this season have been given to



Members of the Woman's Society of Christian Service in Cuba raise money for scholarships for worthy boys and girls. These girls are students at Colegio Irene Toland in Matanzas, Cuba



The Fourth Assembly of the Confederation of the Woman's Missionary Societies of The Methodist Church of Mexico, which met in Monterrey in September, 1942

health clinics in Pinar del Rio and Jovellanos. Through these offerings many people have received medical attention which otherwise would have been impossible for them.

Much is being done in the Woman's Society of Christian Service for education. Worthy boys and girls are studying in the mission institutions and also in the state institutions of higher learning because the women of the church recognized in them great possibilities and opened the way for their realization.

The Methodist women of Cuba feel that it is a privilege and an opportunity to belong to the World Federation, an organization of Christian women who are bound together with one common purpose, that of making the world a better place for all peoples.

THE METHODIST WOMEN OF MEXICO

From the little groups of Methodist women brought together by the first missionaries in Mexico, where the Bible was taught to them and where afterwards they visited and sewed together either for themselves or for those poorer than themselves, have come the local Woman's Missionary Societies; the Annual Conference Society, known at present as the Federation of Woman's Missionary Societies; the Confederation, which is made up of the societies or members of the two Federations; and lastly the National Union of Protestant women in Mexico. These organizations are all well officered from the local auxiliary to the Union. Great progress has been made. Each local society has the departments of spiritual life, missions, social service, literature, agents for the periodicals, and local work. The Federations and the Confederation have the same departments. The women are becoming well informed in the social and religious questions of the day. A great educational program is being carried on through the women of the church. New settlements and colonies are visited and new work begun which often leads to the organization of new churches being founded.

Recently the Fourth Assembly of the Confederation of the Woman's Missionary Societies of The Methodist Church of Mexico was held in the city of Monterrey. This delegated body, made up of the Executive Committee, the Board of the Federation of each of our two conferences—that is to say, their officers, the department heads and the general and district secretaries—besides eight delegates which may be named from each Federation. The first meeting of this Assembly was in 1930 when Methodism was united in Mexico. Twice since, in 1934 and in 1938, the women have come together to study their problems.

The Assembly was a good cross-section of our women's work in Mexico. Two nationalities were present and women from the far ends of the republic. There were conference officers, some of many years' experience, and others who were present for the first time. There were deaconesses, city women, rural women. There were our alert general and district secretaries, with perplexing problems but illuminating reports to present; and workers from social centers.

The Confederation is more of a legislative than an inspirational gathering, and for that reason only two formal addresses were heard: one on "The Possibilities of Missionary Work in Rural Communities," and the other on "Women's Work as an Agent of Reconstruction in a Broken World." In the latter address an effort was made to emphasize the importance of touching every area of every woman's life through the work of missionary societies, and it was satisfying to hear this idea repeated many times in discussions and in the final goals set.

During its twelve years the Confederation has always maintained some united missionary project. Our common interest in the support of Mrs. Bosevovich in Macedonia has created a real bond between us; and if anyone wants to learn something about Macedonia, just ask any one of this group of women.

We have also united in projects in Mexico; sometimes it has been in medical work through the Seminary, or in a rural field. For the past two years we have gathered funds for helping build a chapel in the Frontier Conference where an enthusiastic young deaconess is pastor. During the sessions we had placed before us the neat plaster model of this little church we had built together. The deaconess, who is about as big as a minute, has been able to see not only one church building completed, with a pastor in charge, but another almost completed, and in another part of the conference still another church is being completed. The Confederation has been helping with all these projects.

The National Union of the evangelical women has other projects and the Confederation, the Federations, and the local societies share in these. The Union was paying the salary of a pastor in Spain until war conditions stopped the work and now

they are helping some Spanish refugees that are in Mexico. The *Antorcha* (torch) is the official organ of the Union and therefore of the women's work. All the evangelical women unite in its support. Each year their Anuario is published which carries the programs for the entire year.

What of the goals set for the next quadrennium? The first decision was that these goals should be simple and few enough in number to make them possible of attainment by all. Here is a summary:

To find and train Christian women for leaders in our women's work; to use our Deaconess Training School for definite help and direction in this work; to make every member's home a model home for the community in which it is; to urge every city and other well-organized society to make itself responsible for helping a smaller society carry out its year's program; to take measures to extend the work of the missionary society so that it may touch every area of the life of the women of the church; to help parents in the preparation of their children for life, according to the circumstances in which they live; to see that doctors and nurses visit neglected rural areas, especially aiding in the food problems that each community may present.

During this gathering we remembered that we are a part of our great group of Methodist women throughout the world, and as we tried to understand the sufferings that are being endured, we wanted to feel ourselves all one in the service of the Master.

THE METHODIST WOMEN OF ARGENTINA AND URUGUAY

Mrs. George A. Miller, wife of Bishop Miller, organized the Federation of Methodist Women in the East South America Conference in 1930, and the work went forward under the leadership of Sra. Isabel de Rodriguez until now it is a real power in the Methodist Church of Argentina and Uruguay.

For a number of years now the president of the organization has been Sra. Minnie de Gattinoni, the wife of our bishop.

An annual convention is held when reports of the labor wrought are given and inspiration for the coming year is obtained as leaders discuss new ways and means of carrying on the work of the kingdom.

Later, district meetings are held so that the women of the local churches may be enriched.

Since its organization in 1930 the Federation of Methodist Women in the East South America Conference has been missionary-minded. At their annual meeting in 1931 they began to look around for a foreign missionary project. They voted to raise one hundred pesos for the maintenance of schools for Indians in Bolivia—but they raised *two hundred*.

Then came the depression years when funds from the United States for evangelistic work in that conference were reduced. It looked as if many of



A first-grade student at Crandon Institute, Montevideo, Uruguay, where future Uruguayan women leaders are trained



Twins of Angola, Africa. Mothers of children like these are tithing to support the Christian work at Quessua, Angola

the churches supported in large part from these funds would have to be closed. In view of the situation one woman at the woman's annual meeting ventured to suggest that they ought not try to send money out of the country but should use all they could raise in maintaining the work at home. Almost immediately there came a counter proposal—that instead of giving up the work in Bolivia, the women should increase the amount to be contributed from two hundred to five hundred pesos. This proposal was backed by an eloquent appeal to the effect that the work for themselves must not to be saved at the expense of work done for others. "Not so will we be blessed."

As a result of this plea, it was unanimously voted to attempt the raising of the five hundred pesos for Bolivia and at the same time to adopt the slogan, "Not one of the churches in our own conference to be closed." At the end of the year there was more than five hundred pesos in the fund for Bolivia; and by 1941 the amount had been increased to twelve hundred.

THE METHODIST WOMEN IN ANGOLA

Special work among women in Angola, Africa, began at the central stations and has spread to countless little groups of village Christians. As a rule early Thursday morning is the time set aside for prayer and Bible study. An offering is always taken to be used for the pastor's salary or for send-

ing out evangelists. The Quessua women started and for eight years supported Christian work in one locality. They are rural women, giving tithes from their hard-earned garden incomes.

In the city of Luanda the situation is different, but the same zealous spirit prevails. Here the women earn by doing laundry or housework, or by selling fish. At one of their meetings the women discussed the possibility of sending an evangelist to some unreached district. At the next meeting they voted to do so, and took a collection without having been previously prepared. About four dollars was raised that first day to start this fund. Much prayer was offered for the project.

Methodist work in Angola depends in a great measure on the women, and it can hope to progress more rapidly in the future only by establishing more schools, such as Quessua Girls' School in Angola, to prepare girls for leadership.

THE METHODIST WOMEN IN SOUTHERN RHODESIA

What are Methodist women doing in Southern Rhodesia? Let us have a few little glimpses of some of them. Here is a nurse in her old half-ton truck climbing over mountainsides and through rivers until the road becomes too rough for the truck. Now the nurse and her assistant leave the car and walk the remaining mile to where they find a sick woman. A quick but careful examination, a consultation with doubtful relatives, the making up



Miss Hanson and the nurse from Sweden, Miss Rosa Rydell, who is holding an orphan baby, Rhodesia, Africa

of a homemade stretcher, and they are off to the car to take the sufferer back to the hospital.

Next we look in at a schoolroom. It is late, so the pupils have gone, but the teacher sits at her desk with another teacher, an African teacher whom she is helping plan his work for the coming week. After he leaves, the teacher has just settled down to her own work when a student seeks her aid in a spiritual matter. They talk it over a while and kneel in prayer seeking God's guidance and strength for this young life. Quickly we pass on to a few more glimpses. One woman is directing the brick-making for a girls' dormitory; another is mothering twenty-nine orphan babies; another is teaching girls to make their own clothes. There is one with a group of mothers about her, having a Bible lesson. Later she will give them lessons in sewing and hygiene. Last, but not least, we see one woman in a village giving a gospel message to a crowd of eager listeners.

Always, everywhere, there are hungry hearts, and always there are opportunities of leading old and young to Christ, be it in the field, the classroom, the path, or the church. This is what Methodist women are doing in Southern Rhodesia.

THE METHODIST WOMEN OF EUROPE

In 1930 delegates from Norway, Denmark, and Finland came together in Sweden and organized the Scandinavian Unit of the World Federation of Methodist Women. Later the work was started in the Baltic countries and they became a part of the unit. Organized missionary work among the women in Scandinavia began several decades ago.

It is now three years since the last meeting of the Scandinavian Unit was held in Odense, Denmark, that city made famous by the friend of little children, Hans Christian Andersen. But the meeting was no fairy tale—it stands out in memory as a rich and beautiful experience.

That meeting was the first and the last to have representatives from each of the seven countries

in the unit. One of the special guests was Bishop Chitambar of India. He was there because the first missionary to be supported entirely by the women of Norway was Miss Agnes Nilsen, who went to India. Bishop and Mrs. Springer were also honored guests. They were there because the second missionary to be supported by these women of Norway was Miss Ruth Heggoy, who went to Portuguese East Africa.

At this meeting more than eight thousand members were reported, and together with special missionary work in each country and support for nurses and Bible women in other lands, five missionaries had been sent out, and one, Karin Jonson, of Sweden, was ready to sail, immediately after the meeting, to Kambini. Besides those already mentioned, there were Winnie Gabrielson to India, Elizabeth Roberts to Korea, and Karin Holmer to Algeria—all of these having been sent out since 1930.

The Odense meeting was in August, 1939. Within thirty days came the war. Today we cannot hear from those Baltic countries where the women started out so bravely, so heroically, so sacrificially, to send gifts of love to Bible women in India and North Africa.

From Denmark and Norway no direct word concerning the women's work has come for more than a year. Through Sweden we have learned that their



Miss Heggoy and a dresser attending to a wound in the clinic at Kambini, Portuguese East Africa. "The second missionary to be supported by the women of Norway was Miss Ruth Heggoy, who went to Portuguese East Africa"



Rhodesian village. Christian Rhodesian women in remote villages are united with Methodist women throughout the world through the World Federation

mission paper, *Missionsbladet*, has continued to be published, and that World Day of Prayer meetings have been held.

Miss Nilsen, the first woman in any denomination in Norway to be ordained, returned to India by way of the United States, and was one of those who signed her name in the World Federation Book in Pasadena.

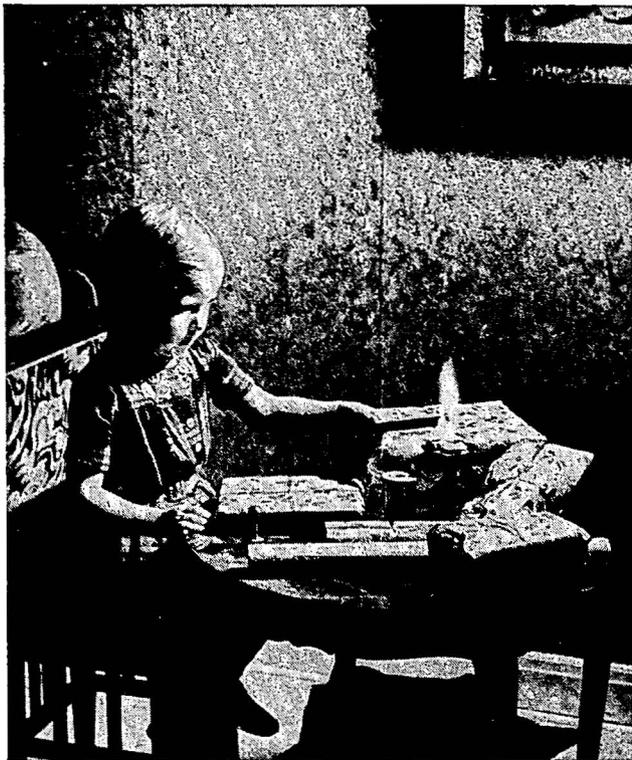
From Sweden there has come a letter which took nearly three months to cross the ocean by air. Miss Johanson, corresponding secretary for the Unit, wrote: "One church now has an organization of a few more than two hundred members—the largest, I am sure, in Europe. All are working for our suffering people in the North land, especially are they doing a great work for Finland's children. At the Children's Home in Finland Deaconess Sister Elsa is at work and she has kept this home in the best of order and has given all her strength and courage to withstand the hard times of her country.

"Sweden has taken care of two thousand children from Finland, giving them homes and love and care. Last week four hundred and fifty more arrived and were received in a hotel." She added: "We wish we could help children from other countries too."

This children's home in Kristinestad, Finland, which is a Woman's Society of Christian Service project, has cared for more than a hundred children since January, 1940.

What suffering and deprivations the peoples in these peace-loving countries are called upon to endure! Add to these the plight of our women in Czechoslovakia, Poland, Bulgaria, Belgium, and you have a faint glimpse of conditions under which our Methodist women are living across the Atlantic.

I know they all would want me to greet you for them and to ask an interest in your prayers as we unite our prayers with theirs for a just and early and durable peace that women everywhere may continue the work Christ would have us do.



Telegraf, from Monkmeyer

"You have to give presents at Christmas time or you might forget what Christmas is"

IT was cold in the room that December day—colder than usual. Helga's mother said: "Helga, go to the cupboard and bring me my shawl."

The cupboard was tall and painted. Helga liked to open the heavy doors. True, very little hung in the cupboard these days, but there was room for lots of things.

Now it so happened as Helga reached toward her mother's shawl she stumbled and fell against an old box.

"Oh!" cried Helga as she looked at the box, and then again, "Oh!"

Helga was a well-trained child. She did not let her excitement stop her in her task. She took the shawl and gave it to her mother before she returned to gloat on what she had found. For there, scattered all over the cupboard floor, were the wrappings and the ribbons and the Christmas tree ornaments from those times when Christmas was a day of gifts and candles and tiny, rich cakes that crumbled if you even so much as touched them with the tip of your tongue. In those times a child had a cup of thick, brown cocoa for Christmas breakfast with an island of cream floating on top. Sugar and almonds were sprinkled like frost on the breakfast roll. No one counted the eggs that went into the Christmas pudding and the smell of the pink ham and the roast goose filled every corner of the house with fragrance. Those times were a long time ago. The last Christmas like that was when Helga was five and she was now nearly eight years old. Helga, however, had a very good mem-

Harmless

By Carol Cantor

ory for happy times of the past—as who has not?

"Mother," she said, breaking out of her reverie. "This year we will have to give something at Christmas or we will forget what Christmas is about."

"What," said Helga's mother with some asperity, "do you suggest giving?"

"Presents," said Helga, "lovely, lovely presents from our Christmas tree wrappings."

What can you do with a child like that? Nothing to do but turn in and help her. And there was a lot to do. Glass balls had to be polished, cornucopias filled with red berries, the dress of the angel (who had once hung from the top of the tree) fluted, the wrapping paper pressed flat, the ribbons washed and the drippings from candles saved for seals.

"You know," said Helga, as she reached the last gift, "I think I'll send this Christmas angel to Pastor Elfing's little girl."

"But, Helga," Helga's mother's voice was uneasy, "little Selma lives in Sweden."

"I know," said Helga.

"But, Helga, I don't think little girls in Norway will be allowed to send presents to Sweden."

"Oh, that's all right," said Helga. "I am writing the censor a letter."

So it was that the censor found the package waiting for him.

"Oh-ho, what is this?" he said to himself. "Is it possible that someone has the effrontery to smuggle something over to Sweden. Well, well, we'll see about that."

He broke the seal and opened the package, and there lay the angel looking as homelike as his mother's back parlor in Nuremberg. He could even smell the Christmas fir. And then he found the letter.

"Dear Censor," it said. "This is the angel from our Christmas tree. We will not be needing it this year, so I want my friend Selma Elfing, who lives in Sweden, to have it so that she will know that we here wish all of them peace and good will. I am nearly eight but Selma is only seven and will be expecting a Christmas gift." The letter was signed "Helga."

"It is just a child's present," said the censor as he officially passed it. "It is quite harmless."

But there was something about the letter that disturbed him so that he could not sleep that night. As he turned and tossed he kept thinking, "What if that peace and good will were some new sort of code to vanquish us."

He did well to turn and toss. It was not, however, a new code but a very old one.



Four children in Puerto Rico stop their play to hear of the church school down the road. They do not really need to be told. They know all about it. In fact, they are there every time the door opens

Children of the Caribbean*

* Anyone desiring a set of these pictures for mounting may secure them for the price of ten cents by writing Literature Headquarters, 420 Plum Street, Cincinnati, Ohio.



Puerto Rican children who have turned out for church school. The boy in front is not belligerent. He is merely showing his muscle. The little girl leaning from her balcony, like a true daughter of Spanish ancestry, is debating whether she should join the others. The church school is partly supported by the Division of Home Missions



Kindergarten day school in San Juan, Puerto Rico. Most of these children did not speak English when they came to school. Now they can chatter English as fast as any child in the United States. It is fun to know two languages. Their day school is made possible by the Woman's Division of Christian Service



Girls at church school. The dining table is a good place to spread out the lesson books. Some of these girls dream of going to the George O. Robinson School down in San Juan one of these days

Girls at the George O. Robinson School. Their old school buildings —of which you can catch a glimpse in the background—can no longer be used. Beautiful new buildings are almost completed. School, they hope, will start again soon





This is the Santos family at family devotions. The little girls are already giving pennies to help other children in their own island and in other lands



These are the Santos sisters. They live in the Dominican Republic with their father who sells bread in a cart to support them and their mother who keeps house for them. They go to church regularly and sing lustily at church school



What is this? Perhaps just the Santos sisters come to visit the clinic at the Internacional Hospital in Trujillo City, Dominican Republic. Something is happening, anyway, to catch the patient's attention. The Internacional Hospital is partly supported by the Woman's Division of Christian Service and the Division of Home Missions of The Methodist Church. It not only cares for babies and their mothers but also has a great reputation for dealing with tropical diseases

It may not have been the Santos sisters at all that attracted the baby's attention. It may have been this young patient who was brought into the hospital a few weeks ago a very sick child. Now, after the right food, care, and doctoring, she is going home





The children are crowding around their teacher waiting to get into their Sunday school. The house and walls are made of thatch like the houses the children live in, in this rural part of Cuba. If you could see around the back of the house you would see the teacher's horse on which she rides to teach the children



This Cuban young lady is not amused at being left outside the Sunday school. The protest she is making, however, will soon bring an open door, and an inquiring teacher, and she will be inside the building sitting on the long benches with the other children



A pupil at one of the Cuba Methodist schools is learning arithmetic. It is a fine way to learn—much better than the methods in most schools, we think

Scholars of the Central Methodist School in Cuba discuss a problem in reading. It has something to do with the letter K and looks very interesting





Not everyone can get to dispensaries. Sometimes help is needed right away. Here is a First Aid car that can rush right along to the place where it is needed. It is the car of a big sugar plantation of 276,000 acres.



A patient and her mother wait for the opening of the dispensary at Pinar Del Rio, Cuba. The dispensary is made possible by the money of Methodists in the United States. The Woman's Division of Christian Service has just appointed a worker to this clinic.



H. Armstrong Roberts

The Christmas candle shines in a winter world

The Approach to Christ Today

By Winifred Kirkland

JESUS of Nazareth appeared on earth in order to be an example. Therefore it is necessary from time to time that we examine him afresh. It is needful that we stop to look both at him with new vision and at ourselves also, whose first responsibility in life is to imitate him, with new vision. Before we set out on that climbing path of resolute resemblance we need to remember four fundamental requisites for this our fresh approach.

First and forever let us remember that profound fact, so lightly passed over, that for thirty years nobody dreamed that Jesus of Nazareth was divine. He went in and out among men, up and down the climbing streets of a squalid oriental town, and for thirty years his neighbors did not guess the difference between him and themselves. There is no greater miracle recorded than that for thirty years God among us refrained from all miracle. First then we must examine Jesus in the light of that profundity, his oneness with men.

The second fact to be held before our minds is that this humble carpenter of Nazareth believed himself immortal. Against every simplest word he ut-

tered, against every tiniest action he performed, he saw always the background of his endlessness. From this constant conviction came his inexplicable peace, and his unbreakable poise. Always, whatever he was doing, whenever he was speaking, Jesus of Nazareth regarded his brief earthly existence as a tiny portion of his personal eternity.

Third, Jesus was a man who never questioned the existence of God. Instead of exhausting his mind with argument, Jesus accepted God as a fact, and dared to call that fact *Father*. Jesus advanced in development without any wasted questioning, without any false starts. Can any of us believe that Jesus ever doubted God? How much of our energy has been wasted in question! Jesus was from his first conscious moment committed to the adventure of faith.

The fourth reality to be kept in mind in all our imitation of the Master today is that, being human, we tend to copy the obvious and to neglect the resources of the unseen. As in this black present we set out on that upward journey of comradeship let us resolve to incorporate into our characters not

actions but attributes. Let our imitation be an inner, not merely an outer concern. Let us not ask ourselves any longer, "What did Jesus do?" but "How did Jesus feel?" How did he feel toward the mystery of our shared manhood? How did he adjust all his thinking to his conviction of immortality? How was it that he succeeded in making God never an argument but always a beckoning adventure? Fourth and last, how may we today avail ourselves of the invisible resources which our Master constantly employed?

We are setting out on a journey into mystery, seeking to keep step with our Christ. We do not stop to reckon where that journey may be leading us. We trust only that it may bring us to a day-by-day revelation, to an ever more satisfying and more stimulating intimacy. In all our imitation we shall be obeying the strongest call on earth, the call to friendship.

Let all our imitation of Christ today begin and end in comradeship. By the Capernaum lakeside our leader sent out a cry that has never ceased, "Follow me!" Freely he offered his uttermost being to those rude Galilean fishermen. Up and down the highways and the bypaths of Galilee they were with him by night and by day. Remember always, his first followers never knew Jesus first as God. To them he was a man like themselves, though wiser, better, always. Jesus came to us first as a man, for thirty years a man; Jesus came to us not as God, but as a humble human friend. May there not be some deep mystery and wisdom in trying to come to our Christ as he first came to us, in comradeship?

Let us look with eyes of new humbleness at those thirty mysterious years spent in an oriental town. Those thirty years of silence and obscurity are more miraculous than any miracle that followed. Jesus was first of all a human baby, a brown Syrian baby. Since friendliness was his innermost characteristic, we can well imagine his little hands outstretched to other little brown babies along his path. Before he could speak, the child Jesus had heard the most glorious poetry ever written. Jesus was a schoolboy at the synagogue school, a brown-eyed oriental schoolboy responding to the glories of his race as he listened to the chronicles.

Very early Jesus must have become Joseph's helper in the carpenter shop; very early his capable

hands had the discipline of woodwork. It was never a solitary life that the young Jesus led. He was eldest in a teeming peasant home. Very early Jesus knew the sacrifices and the patience needed in any home anywhere. As a young man, Jesus would have known the dreams of the Hebrew people, hidden from their Roman overlords. In silence he would have contemplated that strange dream of the ages, the coming of Messiah, of a man who should rule the world in kindness.

If Jesus felt it needful to spend thirty years of his brief arrested existence in preparing himself to approach us, how lightly we have passed over those weighted unknown years! We have been so eager to place Jesus on a pedestal that we have neglected his human feet, patiently plodding at our side! Let the first step in our imitation of Christ be reverent regard for our own daily lives.

If Jesus was tested in all ways, as we are, then he came into the world with all our ignorance and with all our innocence. He found himself a pilgrim along a climb of mystery, even as we. Let us try to see Jesus' life in Nazareth as he saw it. Let us try to see what his eyes beheld about him as a baby, as a little boy, as a youth, as a young carpenter in an age of heavy struggle for an ideal against the demands of an enveloping paganism. There is nothing in our daily lives that Jesus did not learn to understand in those thirty hidden years.

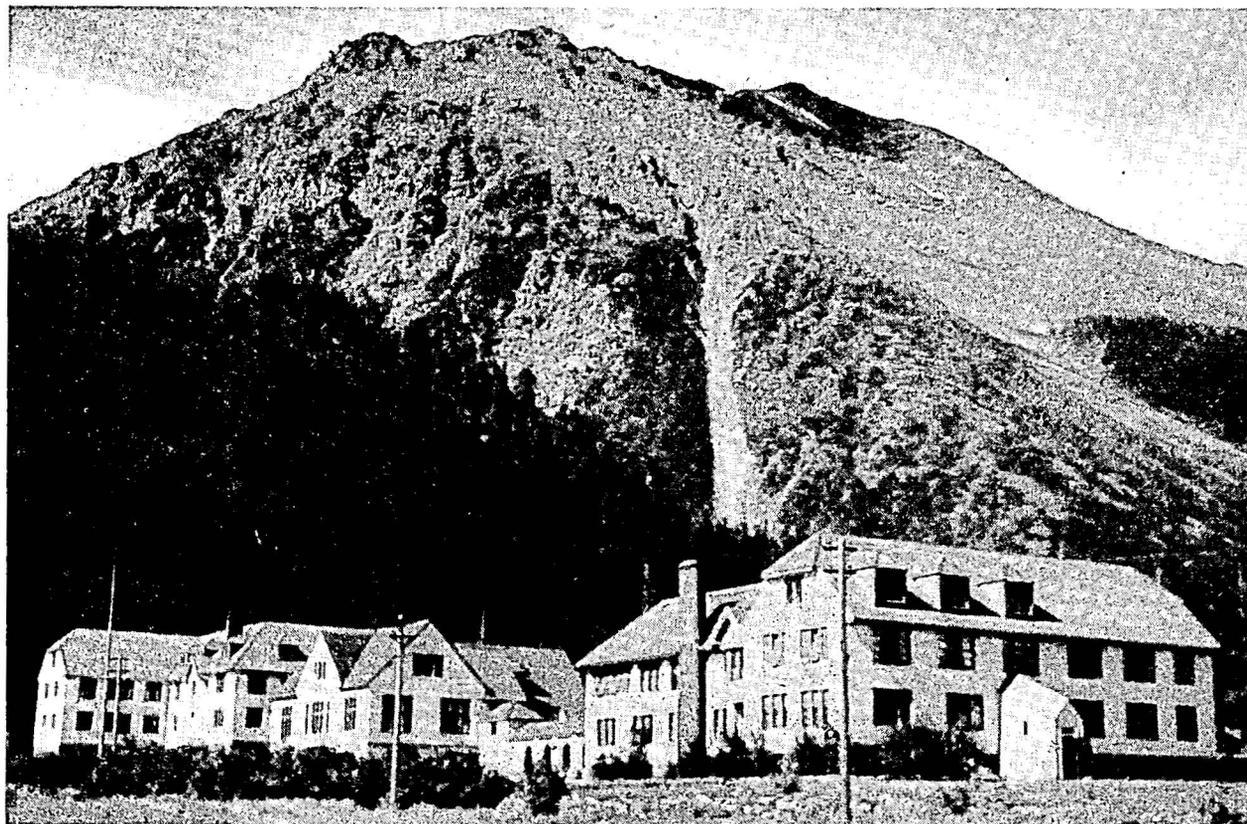
Inevitably we shall interpret those sacred secret years of human growth in the light of Jesus' later achievement. We shall guess that he was a joyous little lad, from his later joy in children whenever they crossed his path; we shall know he was a tender son from the way he healed and cheered a suffering woman who had pressed to him in a crowd. We shall know he was a patient brother because he enjoined forgiveness until seventy times seven. We shall learn how his child eyes opened to the wonder of the blowing lilies, for later he pointed to the beauty of their raiment. We shall be sure of his early response to words because of the poetry he spoke and the unsurpassed wisdom of his parables.

Inevitably as we think of Jesus' thirty years of little days in little Nazareth, we shall see the splendor of our own little days rising to a shining trail in Jesus' company.

Christmas

By Frances Kirkland

Christmas is a tie that binds,
Christmas is a story,
Christmas is a road that winds
To an age-old glory!



Jesse Lee Home now stands empty except for the care-taker. Negotiations are going forward, however, to sell the Home

Jesse Lee Home

By Miriam Ristine *

IN the spring of 1941 we learned that the United States Army was planning to build a camp just outside Seward, Alaska, near our Jesse Lee Home. In June of that year the Executive Committee of the Board of Missions and Church Extension sent to Washington a resolution urging the War Department to make every effort to find another site farther removed from the Home for the location of the Army post. It was found necessary that two members of the Board go to Alaska to go over the matter with the Army officers in charge. Our cause for concern was obvious. We felt there were serious moral and physical hazards to the Home if it should be in such close proximity to a military post.

These representatives went over the whole matter very carefully with the Army, and it was found that the site for the camp could not be changed. But the Army agreed to build a fence and take every possible measure to safeguard the children and the Home. The matter was left there, with the staff at Jesse Lee and the Army officers both giving close supervision to the setup.

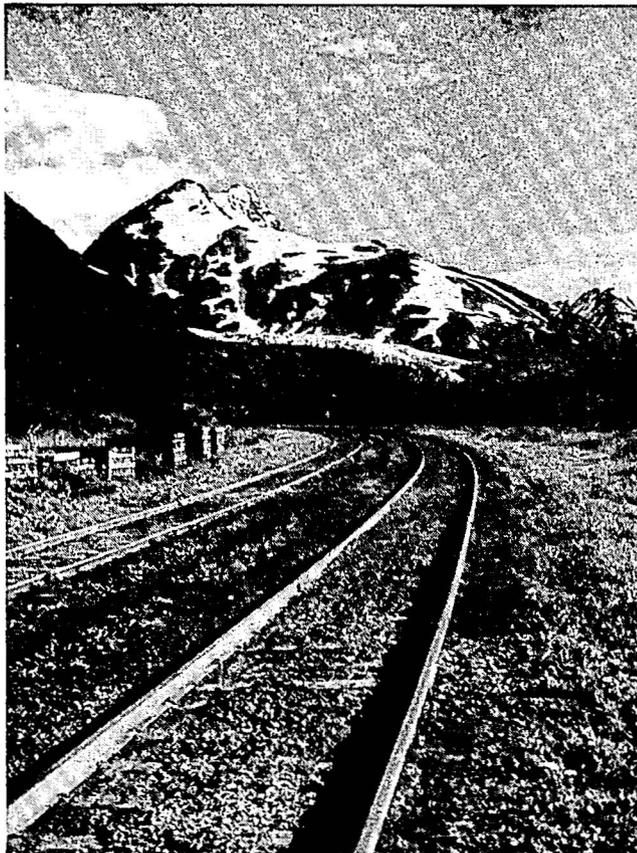
Then came Pearl Harbor and war with Japan.

* Miss Miriam Ristine is an executive secretary of the Home Department of the Woman's Division of Christian Service, under which the Jesse Lee Home is administered. Jesse Lee Home is the object of prayer for December.

At first there was a great deal of fear—almost panic—in Alaska, and we received advice from all sides with warnings of the possibility of bombings. The Chairman of the Home Department of the Woman's Division and I made several trips to Washington to find out from the Alaskan delegate to Congress, and from other government officials, what our position was. Of course, no one could say finally, any more than we could ourselves. But a representative of the Federal Security Agency went to Alaska to study the situation of institutions there, and we asked him to go to Seward and report to us what he found. We thought it best to abide by our former decision to stay as we were until we had his report.

Our questions were: (1) Did we have a right to accept the responsibility of keeping the children in the midst of a military camp which might be an object of air attack? (2) Was it possible for the Army and our own staff to protect our young girls from the moral risk involved in such close proximity to the camp? (3) Could we be sure that supplies of food and fuel would be available for so many children and so large a plant?

Meanwhile we kept in touch with other denominational boards. Some of these were sending chil-



© Screen Traveler, from Gendreau

The railroad to the interior of Alaska. Jesse Lee Home children have taken this railroad during the past months away from the Home and toward schools or homes where they will be safer than in the exposed city of Seward



H. Armstrong Roberts

Traveling toward a Christmas gathering in Alaska. Jesse Lee children are in remote places for Christmas this year. Remember they represent us wherever they are and their lives are proof of the usefulness of Jesse Lee

dren to government schools, or otherwise reducing the size of the homes and staffs. Few of them were in as exposed a situation as Jesse Lee, and where they were not they were able to continue in full operation. Some of our church people in Alaska were urging us to leave, some were suggesting other sites for the Home, some questioned the wisdom of moving at all.

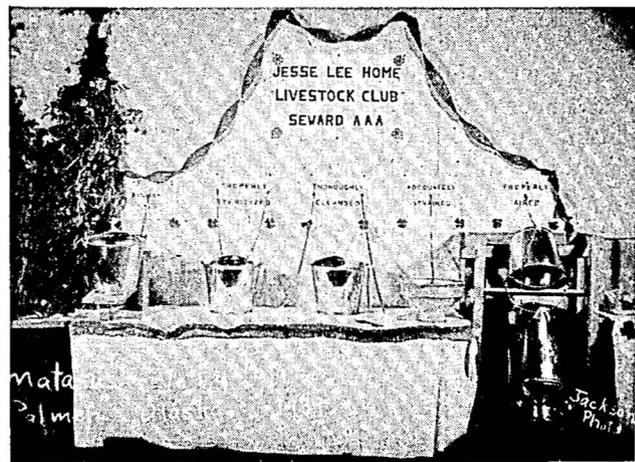
Our final decision in answer to the three questions raised above was that the children of the Jesse Lee Home should be evacuated. The administrative committee came to this conclusion after hearing the report from the government representative who had gone to Alaska to investigate.

At the last we decided the danger from bombing was much less than the moral hazard and the matter of supplies. The Welfare Department of the Territory, together with our own staff and the Department of Education, did a splendid job of placing our children. Some have been entered in two government schools, some have been returned to their own families or relatives, many have been placed with people who were anxious to take them into their households.

All of the staff has been placed elsewhere, except one worker who is ill and will not be able to accept another position for some time. Then there is one

who is remaining as caretaker to look after the property.

We shall reopen Jesse Lee Home some day. It may not be at the former site; perhaps it should be much farther inland in any case. But we hope that in the meantime your interest in the one hundred and three Alaskan children who made up the Jesse Lee family will continue.



Display—before the war—of the Jesse Lee Livestock Club. Although Jesse Lee Home has been closed, the things learned there are being carried on to homes throughout Alaska

The Only One of Its Kind

By Ben O. Hill*

LYDIA PATTERSON INSTITUTE, located at El Paso, Texas, should be of special interest to all good Methodists. It is now entering its thirtieth year as the one Methodist Training Center in the United States for Spanish-speaking ministers and Christian workers.

Its graduates and ex-students make up a majority of the preachers in our southwest Mexican Methodism, from the Louisiana line to the shores of the Pacific, and are to be found throughout the bounds of our sister republic of Mexico and even as far south as the republic of Honduras and as far north as Kansas and Iowa.

These ministers and laymen, and many others not identified at all with our church work, form strong links in the chain of good will and understanding between the two Americas. They found at Lydia Patterson Institute a fellowship and friendliness that makes the "good neighbor policy" a reality to them and not a mere gesture for policy's sake.

These fruits of thirty years' cultivation fully justify the dreams and prayers and sacrifices of the devoted Christians who brought the institution into being—the Rev. and Mrs. J. F. Corbin, missionaries, who planned and inspired it; Mr. and Mrs. Millard Patterson, who furnished the means for the erection of the administration building; Mr. and Mrs. Robert Lander, who established the "Bond Memorial Library"; the Mitchells of Marfa, Texas, and other laymen and ministers of the New Mexico Conference who directed their "Centenary" pledges to the erection of the Mitchell Annex, which houses the boys' dormitories, the auditorium, the library, schoolrooms, laboratories, and gymnasium.

The wise and devoted administration of Presidents Laurence Reynolds, R. E. Stevenson, C. R. Marshall, N. B. Stump, and J. W. Daniel have brought the institution through numerous difficulties and crises down to the present moment.

The year just past has been characterized by several noteworthy achievements. The women of our Southwest Mexican Conference established a fund, increasing annually by means of conference-wide offerings on "Lydia Patterson Day," through which several of our young ministerial students are enabled to remain in college. Almost simultaneous-

* Ben O. Hill, formerly a Methodist missionary in Cuba, is Director of Ministerial Training at Lydia Patterson Institute, El Paso, Texas.



Ben O. Hill, Director of Ministerial Training,
Lydia Patterson Institute, El Paso, Texas

ly the University Methodist Church of Austin, Texas, inaugurated the "Jackson B. Cox Memorial Loan Fund," under the leadership of Miss Mary Decherd, which will help other worthy young men to prepare themselves for effective service.

Interesting and worth-while projects were carried through by the students themselves, such as the weekly newspaper of the air, the Red Cross and War Stamp campaign, scrap collecting, and the publication for the first time of the "Pattersonian," a small but attractive annual. Students do practically all of the work about the premises, such as caring for the buildings and yard, sweeping hallways and schoolrooms, operating the laundry, preparing and serving meals, washing dishes, etc. By performing these tasks, they not only enable the institution to operate on a small budget and help pay their own expenses, but gain valuable experience in co-operative living and enjoy a degree of home life.

The junior and senior high schools are fully accredited and follow the outlines laid down by the Texas State Board of Education. The "sub-junior" high is a Special-English division designed to help students who have previously covered the subject matter in Spanish and lack only a working knowledge of English to enter high school with the least possible loss of time.



These five students are from one town in Central America—Tela, the capital of Honduras

The Institute has earned an excellent reputation for language instruction, and many of our students cross the Rio Grande from Ciudad Juárez every day for the purpose of learning English. On first thought it might seem that this high school work is a mere duplication of what the city schools do very effectively, but this is not the case, because our instruction is specially designed to meet the needs of young people with a Spanish-language background. It is also true that an institution such as ours can provide an environment favorable to the development of Christian character and reli-

gious experience that cannot be maintained in a public school.

Many of our students are from Roman Catholic homes. They understand when they enter that we are Methodists, and they do not expect us to conceal or hush our convictions; usually, on the other hand, they are frankly interested in the doctrinal points on which we differ, and as long as we are respectful toward their beliefs they are equally so toward ours. They come to love our hymns and sing them with great gusto. In the several Bible courses that are required for graduation these so-called Roman Catholic students are frequently among the best. Prejudice and suspicion give way first to tolerance and eventually to good will and appreciation.

In the general plan of our institution everything centers about the needs and interests of the ministerial students. The Department of Theology offers a three-year course of ministerial training. In addition to book work in the classroom these young men assist the local pastors, serve near-by charges, conduct special services, teach in the church school, and aid in various phases of church work.

One of these ministerial students has been in great demand during the Red Cross and patriotic campaigns, as a speaker for prominent church and civic organizations. Another is a member of our Mexican Youth Caravan this summer. These contacts with our English-speaking pastors and leaders is of great value to them, for in our Spanish work effective leadership will come more and more to demand the closest possible interracial co-operation.

An important feature of the work carried on by our Department of Theology is the Correspondence Course, by means of which our Mexican Methodist preachers pursue the studies prescribed in the *Discipline*. This work is made possible by the co-operation of the Board of Missions and the Board of Education.

When we consider the strategic geographical situation of Lydia Patterson Institute, in a thriving, bustling city on the border of two republics, where railways, highways, and airways cross and recross,



J. W. Daniel, president of Lydia Patterson Institute



A group of ministerial students, Lydia Patterson Institute

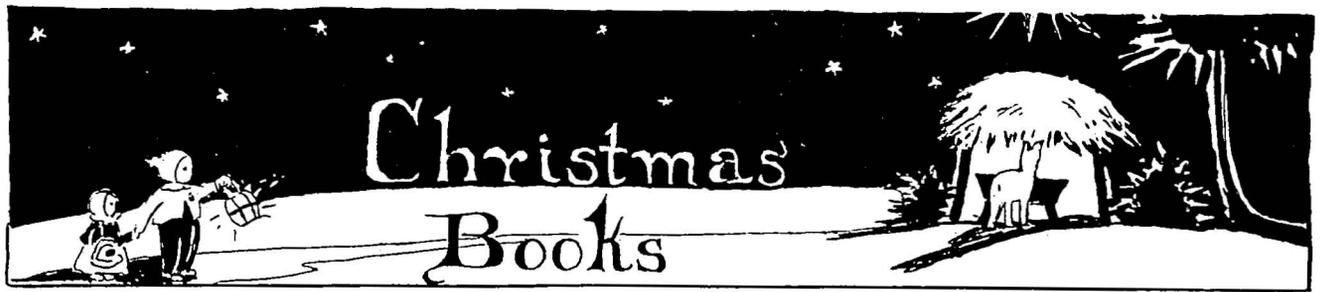
at a point almost equidistant from the Gulf of Mexico and the Pacific Ocean, we can well believe that our Methodist Board of Missions has here one of the most important and significant opportunities for Christian training to be found anywhere.

No section of the country is more vital to the maintaining of friendly relations with our neighbors of the Western Hemisphere than the great Southwest, where from 50 to 60 per cent of the population is of Spanish origin and where impressions of good will or the reverse filter back and forth through the borders. No gesture or attitude

of friendliness or good neighbor policy can be effective or lasting unless it is essentially sincere and Christian in spirit.

Our missionary program is vital to the peace of the world and must not be allowed to waver or weaken. WIN THE WAR we must, but we must also establish our peace upon foundations that will not crumble. God help us, even in the midst of the fiery ordeal through which we are passing, to "seek first the Kingdom of God and his righteousness," for only so shall we be able to maintain high standards of morality and a just and lasting peace.

Try a missionary moving picture or a stereopticon lecture in your church. In color or black and white. "Talkies" or silent movies. Write to the Department of Visual Education, Board of Missions and Church Extension, 150 Fifth Avenue, New York, New York.



Of the many delightful books on the Christmas theme, it is possible to mention only a few.

Christmas Traditions gives reasons for the celebration of the birth of Christ on December 25, tells how the name "Christmas" came to be, traces the development of the use of certain colors, of bells, of trees, and gives much other interesting information. (William Muir Auld. The Macmillan Company, New York, New York. \$2.25.) Another book by the same author and publisher is *Christmas Tidings* (\$2.00). This book "deals with the faith of which Christmas is the festival." It provides excellent devotional reading for the Christmas season.

The Man of the Hour is a new book about Jesus of Nazareth, by Winifred Kirkland. (Macmillan, \$1.75.) It is not a biography but a fresh interpretation of the people who walked with Jesus in Palestine and of the times in which he lived. In these pages the Master of Men comes alive again, and he calls his followers to the task of building a good world.

A life of Jesus particularly appropriate for Christmas reading is *Once—In Palestine*. (Lucille Papin Borden. Macmillan. \$1.75.) This book is a biography of the earthly life of Jesus told vividly and in a deeply devotional strain. The text is divided into two parts, the first portraying the childhood of Jesus, and the second, his passion. Another book by the same author and publisher as *Once—In Palestine* is *The Shining Tree*. (\$2.00.) This story about a little girl who lost her parents in the shelling of Manila last December has its setting in New York City. In this narrative of good will between many persons, the author attempts to prove that kind hearts know no barriers of service regardless of social and economic prestige or the lack of it. While the story is fanciful, the reader is conscious of the same Christmas spirit that pervades Dickens' *Christmas Carol* and Kate Douglas Wiggin's *Birds' Christmas Carol*.

The Contemporary Christ (W. A. Smart, Abingdon-Cokesbury Press. \$1.50) presents a rediscovery of Christ as God's most important Word to his children. The author emphasizes the fundamental teachings of Christ to which all Christians assent—faith in God as a father and belief in the sacredness of human personality. The title suggests the theme of the book: Christ alive today "still calling for volunteers who can forget their place and their opportunities for personal advancement sufficiently to let their hearts break along with his."

The Man Who Gave Us Christmas, the title of a play (The Woman's Press, New York, N. Y. \$0.50), derived its title from an essay by Winifred Kirkland bearing

the same title and which is now published (The Woman's Press) as a Christmas booklet. The play was created by members of the Lower School Department of Friends' Central School, Overbrook, Philadelphia. "We tried," states Edith Newlin, who adapted the idea from Miss Kirkland's article and who planned the general outline of the play, "to present the facts, as far as they are known, about the origin of the Gospel of Luke." This play is particularly suitable for presentation by people of high-school age and older.

The Candle (Dorothea Stillman. Woman's Press. \$0.25) is an essay that tells in story form how Christmas was regarded in New England by the Puritans in the early days of colonization. This appealing story is told with simplicity and dignity. It is printed in attractive colors in pamphlet form.

Among other Christmas books (Scribner's Sons, New York, New York) are *Christmas Tales* and *Christmas Verse* (\$2.50) by Eugene Field; *Merry Christmas*, Judy (\$0.75) by Alice Dalgliesh; *The Spirit of Christmas* (\$0.75); *Even Unto Bethlehem* (\$1.50); *The First Christmas Tree* (\$0.75) and *The Lost Word* (\$0.75) by Henry Van Dyke.

THE STORY OF CHRISTMAS. By J. R. Campbell. The Macmillan Company, New York. 1939. \$2.00.

This book is a treasure-house of material concerning the first Christmas. It first tells the story in modern manner, filling in the details with great care as to their appropriateness to the time and place. Having traveled up and down Palestine, the author can do this authentically. Then he adds fantasies and legends that have grown up around the people of the inn on that Holy Night.

The author has made painstaking research in order to describe tributary festivals and Christmas customs, both Christian and non-Christian, throughout the centuries.

Twenty-five pages are devoted to stories and symbols that make this "the child's festival."

Five modern Christmas stories are related, and a group of nativity plays, as well as old and new carols and Christmas verse, are given, all by various authors.

Canon Campbell states in the final chapter a purpose in assembling and composing this rich storehouse of Christmas material: "All the wise men of every ordered community on the face of the earth have known for a long time that what came to the world on the first Christmas night is the only right and rational way out of the troubles that press so hardly upon us at the present day."—B. B. C.

A WOMAN WRAPPED IN SILENCE. By John W. Lynch. Macmillan, New York. \$2.00.

The New Testament gives us but a few glimpses of the mother of Jesus. Only Matthew and Luke tell us of his birth. It is to the latter alone that we are indebted for the stories of the Annunciation and of what happened to Mary and Joseph before he was born. There are other references to her in connection with the journey to the Temple, the wedding at Cana, the Crucifixion, and a few others. But these are enough to give us a vivid sense of her character and of her devotion to her Son.

A Woman Wrapped in Silence is a long narrative poem which draws a portrait of Mary vividly and beautifully. Dr. Lynch takes the New Testament facts and with a fine blending of interpretation and devotion helps us to understand why his church has placed such a strong emphasis on her place in the life of Christ. Not that there is any theology in the poem. On the contrary, it is a straightforward biography. But it is also a moving, poetic work of great power, worthy to be read by men and women of every creed.—M. V. R.

FIVE MARYS. By Isabel Warrington Heaps. Abingdon-Cokesbury Press. \$1.50.

Five Marys presents our Lord as a real person, as true to life as your next-door neighbor or mine. It is the apparent purpose of the author to avoid the atmosphere of mysticism and unreality present in most narratives built around his life.

The book is divided into five separate stories:

"The mother of Mary," depicted as frail and gentle, found in Jesus a happy, lovable boy. When he left home, she defended him against the criticism of his disgruntled brothers who had to do his share of the work. Like many mothers, she was puzzled but stubbornly refused to believe that her boy would fall into error.

"Aunt Mary," wife of Joseph's brother Cleopas, is pictured as a stout, jolly person to whom all the villagers turned naturally for comfort or advice. In her Jesus confided, and she was drawn to him as any sympathetic grown person is attracted to a friendly child in the neighborhood.

"Mary of Bethany" is presented as the sensitive and emotional type, given to hero-worship. To her Jesus was the ideal young preacher upon whose every word she hung and whom she loved with her whole heart.

"Mary of Magdala," the high-tempered, selfish woman whose nature was sweetened by the influence of Jesus became his capable helper in his ministry of healing and good deeds.

"Mary of Jerusalem," mother of John Mark, is shown as a religious-minded woman such as can be found in every community. She early recognized in the Galilean rabbi the possible fulfillment of Scripture. Her home was open to all godly people and became the meeting place for Jesus and his followers.

Thus each Mary's contact with the Galilean contributes to an atmosphere of reality.—B. B. C.

THE WORLD AT ONE IN PRAYER. By Daniel J. Fleming. Harper and Brothers, New York. \$2.00.

This book is unique in that, so far as this reviewer is aware, nothing like it has hitherto been attempted. It is a world-wide anthology of Christian prayer, specially intended to illustrate the currents of Christian life and thought in the younger churches of the world, and to deepen the sense of unity of the world church. There are two hundred and forty prayers of Christians of forty-one different countries, consisting of prayers of the people, centering in matters and emotions of daily life; and prayers of the nations. The use of this volume cannot do other than deepen the sense of fellowship in the world Christian community.—W. C. B.

CHILDREN'S BOOKS

THE LEAST ONE. By Ruth Sawyer. The Viking Press, New York. \$2.00.

The Least One, a beautifully told story by Ruth Sawyer, will be enjoyed by both grown-ups and children who like tales of the miraculous-legend kind. Paco, a little Mexican boy, dearly loved Chiquitico, "the least one" of his family's three burros. Chiquitico was "the color of those soft gray clouds with white edges that the winds blow over the top of Popocatepetl like puffs of thistledown" and Paco thought him the most beautiful burro in the whole world. How Paco lost Chiquitico for a grief-stricken while and how he found him again with the help of good Saint Francis is the theme of this engaging little story of Mexican life. Of special interest to children with imagination above the average.—E. W.

THE BURRO THAT LEARNED TO DANCE. By Harry Levy. Alfred A. Knopf, Inc., New York. \$1.25.

This is a charming book of a man and his burro who live in Peru. Primary children will be delighted with the gay illustrations and the story of a man who enjoys going to the market each week.—E. M. Y.

PICTURED GEOGRAPHY SERIES. By Marguerite Henry. Albert Whitman and Company, Chicago, Illinois. \$0.50 each.

Argentina, Brazil, Chile, and Mexico are four of the little books which belong to the Pictured Geography Series by Marguerite Henry. Each book gives information concerning the history, people, products, climate, customs, and occupations of the particular country. The material is written in a very simple and interesting style, which makes it suitable for children between the ages of eight and nine.

The illustrations by Kurt Wiese, a well-known children's artist, are excellent. The artist's drawings show a deep knowledge of the countries depicted and also an understanding of children's interests.

This series will be welcomed by teachers and librarians because comparatively few books on geography have been written in such an interesting and attractive manner for children. The books are bound in cloth. Other available titles in the series are: *Alaska, Canada, Panama and West Indies*.—S. W. W.

Any or all of the books reviewed 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

The Moving Finger Writes

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

Luncheon Honors Bishop Welch



Bishop Herbert Welch

¶ A large group of friends of Bishop Herbert Welch gathered in Christ Church, New York City, on November 7, to celebrate the eightieth birthday of this remarkable and still active leader of American Protestantism.

A former pastor in Brooklyn, New York, and Connecticut, a former president of Ohio Wesleyan University, Dr. Welch was elected a bishop in 1916, and assigned to service in Japan and Korea. Later he was bishop in Pittsburgh, and then in Shanghai, China, and was officially retired in 1936. Two years later he was recalled from retirement (the only such case in the Methodist Church) and assigned to an episcopal vacancy in Boston.

Since 1940 he has headed the Methodist Committee for Overseas Relief, raising many thousands of dollars for distressed and homeless peoples in all parts of the world. Participating in his birthday celebration were representatives of the Federal Council of Churches, the Methodist Board of Missions, Drew and Ohio Wesleyan Universities, Nanking (China) Theological Seminary, United China Relief, American Bible Society—with all of which he maintains active relationship.

De Gaulle Encourages Protestant Missions

¶ General de Gaulle, of the Free French forces in Africa, has given assurance to the Paris Missionary Society that there will be no opposition on the part of his government to the evangelical missions which the French Protestants are carrying on in the Cameroons and in Gabon, in French Equatorial Africa.

"As soon as we had finished the occupation of Gabon," he wrote, "we thought of your missions and of their needs and of means of giving them the help they needed, and at the request of the Governor of Gabon a special credit has been placed at his disposal so as to allow him to help, with both money and supplies, the missionary establishments which are in his territory. The local authorities have my instructions

to facilitate, as far as possible, the work of the missionaries of whatever confession in their territories."

U. S. Helps Missionaries Sail to Orient

¶ Despite the great demand upon every available passenger space in airplanes and ships traveling between America and the Far East by members of the armed services and related economic and diplomatic services, the United States Government is finding place each week to return seasoned missionaries of various churches to China and India.

The attitude of the government is that these men, most of them with long experience as educators, physicians, or evangelists, are needed to maintain good relations between the East and the West. Missionaries returning from furlough are given "priorities" by interdenominational committees and leave "from an undisclosed port for an undisclosed port."

Missions Have 70 Per Cent of China's Hospital Beds

¶ Christian mission hospitals, supported from America and from Europe, have 70 per cent of the beds available for the care of the civilian population of



Patient leaving hospital, China

China. During the war these hospitals have cared for the great majority of bomb victims and sick refugees among the non-military millions, as well as many thousands of soldiers who required major surgery and X-ray treatments not available to them elsewhere in China.

Swans Island Now Has Year-round Ministry

¶ Rev. Carl Franklin Hall is conducting a pastoral, educational, and social-service ministry on Swans Island, Maine. It is the first time in seven years that a year-round ministry has been conducted.



Atlantic Coast fishermen

The Halls serve two churches three weeks of every month and islands for one hundred miles along the Atlantic Coast during the remaining week.

In ministering among isolated people of the islands, Mr. Hall uses the "Sun-beam," the 78-foot boat of the Seacoast Mission, a non-denominational organization. Two large white crosses are painted on the hull of the ship, suggesting that at least one ship cruising the Atlantic bears ill will to no one.

Mail and provision boats have been taken over by the government and the cost of living is rising. Young people are joining the armed forces and a number of families are being forced to move to the mainland.

Asks Court to Re-open Witnesses Case

¶ The American Civil Liberties Union has recently appealed to the United States Supreme Court to reconsider its decision in the case of Jehovah's Witnesses in which the court upheld the right of cities to license the sale of religious literature. By a five to four decision in June, the court sustained licensing ordinances in Alabama, Arkansas, and Arizona.

Other briefs supporting the application for rehearing have been filed by the Seventh Day Adventists through former United States Attorney General Homer Cummings and by the American Newspaper Publishers' Association through Elisha Hanson, counsel.

Rhodesia Methodists Send Out a Missionary

¶ "The African Missionary Society" has been organized by the ministers and laymen of the Rhodesia Annual Conference of the Methodist Church. The Rev. Ebson Zimonte, a recently or-



Young Christian leader at Nyadiri, Africa dained African minister from Nyadiri, has been appointed the first missionary of the new society, and has been assigned to work among another tribe in a territory east of Nyadiri. His wife is a teacher trained by the Rhodesia missionaries, and she will open a school in the midst of the tribe.

❖

British Council of Churches

¶ The British Council of Churches was formally inaugurated in London at special services in St. Paul's Cathedral on September 23 and 24. Dr. William Temple, Archbishop of Canterbury, made the principal address.

The Council, which compares to the Federal Council of Churches in the United States, had over one hundred members, representing Anglicans, Baptists, Presbyterians, Methodists, Quakers, and Congregationalists.

❖

Two Protestant Churches to Unite

¶ Plans are under way for the organic union of the Congregational-Christian Churches and the Evangelical and Reformed Church in the United States. Oddly enough, both of these churches are now the result of still earlier union of other denominations.

The new church, uniting at least four former denominations, would be called "The United Church of America," all former titles being dropped. It will probably be a year before the plans for union have been accepted by the separate groups.

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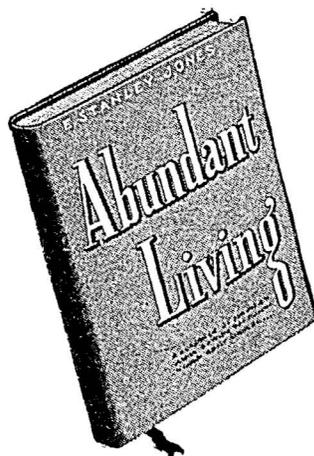
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Abundant Living though primarily a book for the layman, furnishes to ministers and to other Christian leaders vital resources to undergird their pastoral and counseling work. Page after page contains vital illustrations in abundance!

Abundant Living is a beautiful book. It is handsomely typeset, printed on Warren's Thintext (Bible) paper, bound in red cloth (same pattern and quality as the binding on *Strength for Service to God and Country*), with maroon silkmark and tinted edges; size 4½x6 inches.



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THE METHODIST PUBLISHING HOUSE

Methodist Seminary in Cuba Has Largest Attendance

☐ The Methodist Theological Seminary in Havana, Cuba, this year boasts its largest attendance since its founding eleven years ago.

Three graduates of the Seminary have



Cuban theological students

studied in Scarritt College for Christian Workers at Nashville, Tennessee. They are: Dr. Carlos Perez, Rev. Humberto Carrazana, and Rev. Angel Fuster. Another graduate is expected to study next year in Southern Methodist University, Dallas, Texas.

Paul D. Mitchell is dean of the Seminary.

The Seminary, in its eleven years of existence as a separate institution, has trained half the ministers of the Cuba Annual Conference. All future ministers must be graduates of the Seminary, according to a ruling of the 1942 annual conference, which provides that the diploma of the Seminary shall be required of all candidates for admission on trial into the conference.

The Seminary is responsible for two radio broadcasts each week, over Station CMBY, Havana. The students provide the programs.



Dr. Decker Heads Missionary Council

☐ The International Missionary Council, representing Protestant mission agencies throughout the world, announces the election of the Rev. John W. Decker, Th.D., D.D., as American secretary, succeeding the Rev. A. L. Warnshuis, D.D., who retires at his own request.

Dr. Decker, a former naval chaplain, a former missionary of the Baptist Church in China, and more recently foreign secretary of the American Baptist Foreign Mission Society, will assume his new duties on January 1, 1943. He is a graduate of the University of Richmond and the Southern Baptist Theological Seminary.

Men and Missions Sunday Was a Success

☐ The twelfth annual observance of Men and Missions Sunday on November 15, 1942, was the most successful observance of its kind, according to the Layman's Missionary Movement.

In approximately three thousand cities and towns all the Protestant churches took advantage of the occasion and related their public services on Men and Missions Sunday to missions. The theme for the day was "Christian Laymen and Tomorrow's World."

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Official Publication of The Methodist Church

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Rev. Frank M. Toothaker
Pastor, First Methodist Church
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WORLD OUTLOOK

Describes Life in African Leper Camp

¶ "Near Kambini, the central Methodist mission station for Portuguese East Africa, there is a large Leper Camp which Dr. Charles T. Stauffacher, medical missionary, and some of his nurses



A patient at Kambini Leper Camp

visit every week," says the Rev. Pliny W. Keys, of Kambini.

"In this camp or colony there usually are more than one hundred living in quiet comfortable quarters. The houses, food, and sanitary conditions are very much better than that we find in the average native home. . . .

"At this camp, all the lepers come of their own free will and they are allowed considerable freedom, as long as they do not leave the Leper Farm. Most of them have their own gardens, where they grow corn, beans, cassave, peanuts, millet, sweet potatoes, pumpkins, etc. Not that they are really hungry, for good substantial food is provided them free, but there is no food quite so good as that which one grows in his own garden, and gardening affords them a sort of pastime, for it is an occupation the African loves."

✧

Frank Laubach Goes to South America

¶ Dr. Frank C. Laubach, "who has taught more people to read than has any other man in the world," missionary of the American Board of Commissioners for Foreign Missions, left for South America during October for several months of study designed to assist developing methods for "mass teach-

ing" of reading, especially to the long-neglected Indian populations of several republics.

Dr. Laubach first came into renown twenty years ago when, as a missionary in the Philippines, he developed the so-called "Laubach method" of teaching Filipinos to read. That method has been varied in recent years to teach many hundreds of thousands to read their own languages in Africa, India, and China.

✧

French Protestants Rebuke Petain

¶ Wide-scale deportation of Jews from France has been the cause of a storm of protest on the part of French Protestantism under the leadership of Dr. Marc Boegner.

Dr. Boegner, a long-time friend of Petain and a member of his advisory council, is a vice-chairman of the provisional committee of the World Coun-

cil of Churches, president of the Consistory of the Reformed Church of France, and president of the Protestant Church Federation of France.

✧

Danish King Shocks Nazis

¶ Much to the undisguised horror of the Germans, King Christian of Denmark worshiped with the Jews in a special synagogue service. The King was informed of the service, and immediately decided to attend. He arrived in full dress uniform, followed by the traditional sovereign's escort.

The story is reported in "Free Denmark" that when the Nazis unsuccessfully brought pressure on the Danish government to adopt anti-Jewish legislation, King Christian was quoted as saying: "There is no Jewish question in this country—there are only my people."

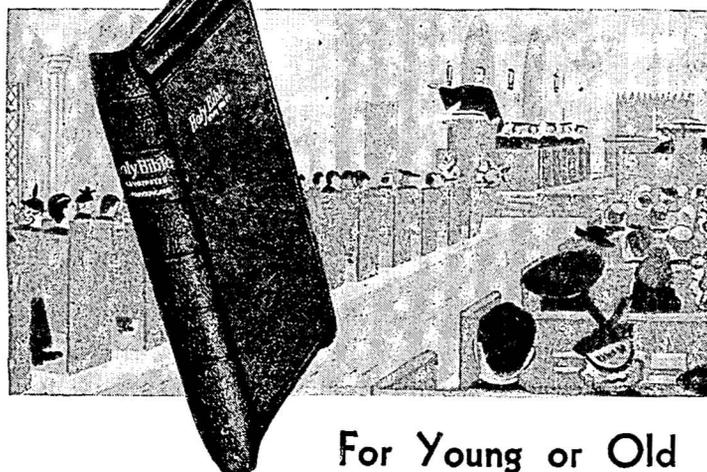
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2 The children of Gād and the children of Reu'ben came and spake unto

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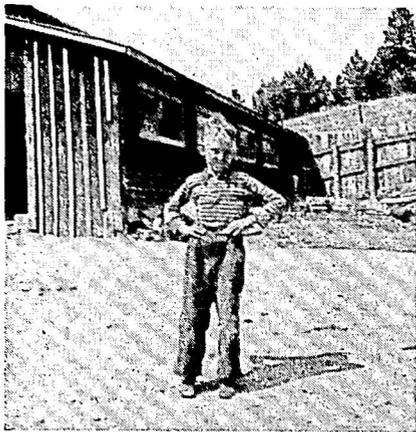
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Craps Unnecessary in This Deal

¶ A worker at Grace Church, Denver, needed some assistance for a job which paid twenty-five cents for the doing. A small boy of the community eagerly



Grace Church camper

volunteered his services. As he sped past the office of John O. Moore, director of community service and the boys' camp, he exclaimed: "She's gonna let me earn a *quarter* and I don't have to shoot craps for it!"



Missionary Sarah Pricks Some Old Untruths

¶ Dr. Leslie Sarah, missionary-superintendent of Springer Institute in the Belgian Congo, recently turned over the direction of Methodist educational and evangelistic work at Kanene—site of the



Missionary Sarah crosses a Congo river

Institute before it moved to Mulungwishi—to African associates. Dr. Sarah finds them carrying on ably and well.

"The 'mastermind' who says that missionaries are 'educating half-apes to become lawyers' would be surprised if he could visit Kanene, one of our Congo mission centers, today," he says. "Pastor Losta would greet him with a stiff bow and explain that he was in full charge. He would go on to say, if asked, that he has charge of instructing youngsters in the faith, and of shepherding the more mature who are busy with

their studies. He lays out the daily work: the planting and caring for extensive fields, the repair of all buildings, the weaving of mats, and the making of chairs. Also he teaches a class of thirty-five boys."



© Bachrach

Right Motives for Unity

BY RALPH W. SOCKMAN

Pastor of Christ Church, New York

¶ We must not only seek unity within our national borders, but we must safeguard that unity with the right motives. Through fear and hatred of a foreign foe we may secure a temporary amity between management and labor, between farm bloc and city consumer, between Negro and white, between Jew and Gentile, between Romanist and Protestant.

But fear is a stimulant which eventually weakens, and hatred can easily become a boomerang. If all that unites us now as Americans is the threat of foreign danger, then beware of what will happen when the war is over. Our fears and hatreds may turn in on ourselves and we shall have a revival of the Ku Klux Klanism which disgraced our country after the last war.

God has made this earth rich enough for everybody's need, but not rich enough for anybody's greed. If, as Vice-President Wallace has said, this is a war for the rights of the common man, then we must bridle the greeds of men as well as bring the dictators to judgment. And the time to stifle these selfish interests is now. It would be unspeakable tragedy if the sacrifices of the men at the front are undone by the selfishness of those at home. We may be sure that after this war the returning soldiers will call to account those who have sought their own profit through political or economic pressures or blocs.

Only a sacrificial church can command the interest and respect of the men at the front and of the thoughtful ones at home. Individual churches may secure a temporary popularity by catering to the world and coddling the lovers of comfort. But the church of Christ must love the world enough to defy its ways. We of the church must go the second mile on the road of sacrifice.

Moore's Rural Ministry Wins Award

¶ In recognition of their remarkable service of thirty years in the rural ministry in New England and in the Upper Iowa Conference, the 1941 award of the Chalmers Fund has been presented to Dr. and Mrs. Otis H. Moore in the form of a \$100 war savings bond.

Dr. Moore is now pastor of the Methodist church at Kenilworth, New Jersey, and Mrs. Moore is one of the executive secretaries of the Woman's Division of Christian Service. During their ministry in Iowa they served rural charges only.



"Religion Has Stake in Fight for Freedom"

¶ Francis B. Sayre, former High Commissioner of the Philippines, and noted Presbyterian layman, said recently: "We are in a desperate fight today to defend human freedom against the determined attack of ruthless barbarians who, with utter contempt for humanity, would establish themselves as lords of the earth. . . . For the defense of human freedom, no price can be too great. Freedom for the souls of men far outweighs any possible material cost. . . . In such a struggle, the forces of religion have a momentous stake. Whatever vitally concerns mankind is of vital interest to religion."



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Mountain Health Program Stresses Prevention, Education

During her six years as community nurse at Henderson Settlement, Frakes, Kentucky, in the heart of the Cumberland Mountains and twenty miles from a doctor, Mrs. W. E. Cissna has proved



Mrs. W. E. Cissna

the soundness of the health motto, "Better to keep well than to get well." Her program of health education has been preventive and educational instead of remedial, although she has been called on to perform first aid in emergencies whenever and wherever it was needed. She believes that better roads and health education are responsible for a number of improvements in the district. Her "faithful friend," the mule, is still used in outlying districts. Another standby, her flashlight, will be less necessary since R.E.A. has built its light and power line down the valley, with more than seventy mountain people taking shares in the co-operative.

Since a state law now makes blood tests compulsory for expectant mothers, Mrs. Cissna has given much-needed prenatal care and advice. Increasingly women are going to doctors and hospitals for care, but since coming to Henderson, Mrs. Cissna has delivered 153 infants and has not lost a mother. Doctors were called in for only three of that number.

One afternoon Mrs. Cissna was asked to visit a mountain home to care for a sick baby. When she returned the next day the mother said: "I told my husband that I knew you were a member of the church (synonymous with 'Christian') just the way you acted."

Methodists Have Few Conscientious Objectors

There are relatively few Methodists among the conscientious objectors in civilian service centers, according to reports recently released.

Although Methodists represent about 25 per cent of the evangelicals in the country, only 7 per cent of the objectors are Methodists. There are 332

Methodists among the 4,700 boys in the camps.

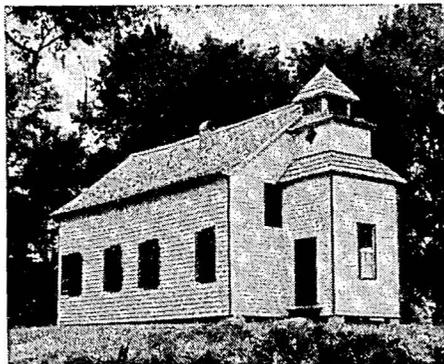
Negro Baptists Meet in Memphis

The National Baptist Convention, U.S.A. (Negro), recently meeting in Memphis, Tennessee, sent a plea to President Roosevelt to set up a Citizens Transportation Committee with authority to seek the prevention of discrimination against Negroes who are obliged to travel about the country.

The plea, presented in the form of a resolution, was the outgrowth of an alleged attack by a group of whites on two Negro delegates en route to the convention.

Congregation Foregoes Christmas Dinner to Save Church

"Behind every church aided by Church Extension is a human interest story," says Dr. H. C. Leonard, of the Church Extension Department. "Practically every church west of the Missis-



South Carolina Negro Church, a part of the Church Extension program

sippi River received aid from the general Church while being built."

One of many stories comes from a Negro pastor whose church was under foreclosure proceedings. The receiver of the bank pounded on the table, saying: "All must be paid or we take the church." In addition to Church Extension help, it was necessary that pastor and congregation do everything possible to save their sanctuary by raising funds to the limit. The pastor tells how the last required payment was raised.

"About December 1 we were sorely in need of \$244 to meet a heavy obligation on December 30. I called the people together on the first of December and suggested that instead of having Christmas feasts we deny ourselves and make Christmas morning the occasion of sacrificial giving. The pastor and wife set the example by purchasing on Christmas Eve a five-cent head of cabbage and one pound of bacon for our Christmas dinner. Other families made similar sacrifices. On Christmas morning each member fulfilled his or her pledge and we

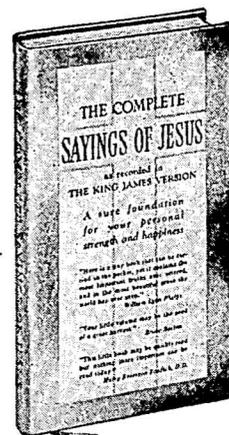
laid on the table, to the glory of God, the sum of \$168.75. The evening offering, by those not present at the morning service, brought the amount for the day to \$190.50."

If a man love me, he will keep my words.
John 14 : 23

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Children Prefer Flowers to Candy

☐ "Flores" received more votes than "dulces" by Mexican youngsters who had to make a choice in planning a school party in a district near Plaza Community Center, Los Angeles. According to



Children's choir of a Latin-American mission church

Miss Katherine B. Higgins, executive secretary at the center, nearly every home in the neighborhood is brightened by a plant, flower, or a sketch or painting by some member of the family, although some of the necessities of life are not available.

Youngsters of Latin descent also love music and these classes are popular features at the center. In order to supply other needs of youngsters living in this congested neighborhood, there are boys' and girls' clubs, recreation, handicraft, basketball, baseball, and home-making. Hikes, picnics, swimming, a lending library are other activities that attract more than a thousand youngsters a month to the center.

Country Best Place to Live, Say Ministers

☐ "We believe we have found our niche in the ministry," declare three young ministers who are convinced that "the country is the best place to live." For nearly four years Rev. Russel H.



"Best place to live"

Hoy, Rev. Raymond Robinson, and Rev. Paul Olinger have carried on an intensive rural group ministry in three rural communities in the vicinity of Coshocton, Ohio.

They asked Bishop H. Lester Smith to appoint them to what had been a three-point circuit. They shared the \$1,700 salary formerly paid to one man and supplemented their income by

"working" a 187-acre farm. After the first year they gave up this phase of the program because it demanded too much time, overhead, and responsibility for the income derived.

Mr. Hoy is now buying his own farm, on which he has built a most attractive home. He has cows, chickens, hogs, and a garden. By selling eggs and milk daily he clears as much as the three men did from the farm.

Navy Needs Methodist Chaplains

☐ The United States Navy Department announces that it needs by January 1, 1943, four hundred additional naval chaplains from some eleven communions. Those churches that have not filled their quotas of chaplains are the Roman Catholic, the Baptist, the Methodist, the Congregational-Christian, the Protestant Episcopal, the Disciples of Christ, the Lutheran, the Reformed, the United Brethren, the Unitarian, and the Presbyterian. To be eligible for a naval chaplaincy a minister must be not more than forty-four years of age, ordained, and have both a college and a theological seminary training. They are commissioned in the Naval Reserve as lieutenants or lieutenants (junior grade).

Japanese Pastors Salute Missionaries

☐ A note of thanks "for your noble work" and a prayer "that God will soon unite all races of this world in Christian fellowship" was recently addressed by the Japanese Church Federation of Northern California to missionaries repatriated from Asia on the S.S. "Gripsholm." Eighteen Japanese pastors, now internees in America, and representing "all the Christian Japanese living in the various centers scattered throughout the western states," signed the statement.

Japanese Methodist ministers signing the statement included the Rev. J. R. Fuji, the Rev. Isao Tanaka, the Rev. Shigeo Shinada, the Rev. Masamoto Nishimura, the Rev. Taro Gato, the Rev. H. John Yamashita, and the Rev. Tenro Hirota.

Japanese-Americans Enroll in College

☐ Approximately two thousand evacuee American-born Japanese students are being enrolled in more than 250 colleges and universities throughout the country, according to Dr. Robbins W. Barstow, director of Japanese Student Relocation.

Of these two thousand students, 69 per cent are Protestants; 17 per cent are Buddhists; 3 per cent are Roman

Catholic; and 11 per cent claim no religious affiliation at all. By taking evacuee students into American colleges, Dr. Barstow believes that their leaders are demonstrating some of the finest values in our democratic way of life.

"Nowhere But in America"

☐ "Nowhere but in democratic America could Japanese, supposed to be related to our sworn enemies, go about the business of being gracious hosts at a Japanese suki-yaki dinner," said



Suki-yaki dinner, Mesa, Arizona

Editor John C. McPhee, of the Mesa (Arizona) *Herald-Tribune*, who attended a suki-yaki dinner held in the Japanese Methodist Mission to mark the completion of a Red Cross First Aid class. The Rev. and Mrs. S. A. Stewart, veteran missionaries to Japan and now stationed in Mesa, sponsored the dinner as a farewell to instructors of the class. One was of American Indian descent and all teach in the Pima Indian School. Prepared over the open fire by native Japanese, the feast was served in Japanese style and was enjoyed by Caucasians and Japanese.

Mr. McPhee, a guest at the dinner, said: "If you have never eaten suki-yaki, your education as a gourmet is incomplete. Suki-yaki contains carrots, onions, beef, soya bean curd, and broccoli if chrysanthemum leaves are not in season. This garnishes about three ice-cream scoops of rice and the whole concoction swims in shoyu, that spicy goo of the Orient."

The Japanese Mission now being served by Mr. and Mrs. Stewart has been on the "free side" of Zone B. Most of the Japanese are farmers and vegetable growers and are scattered over a wide area. The Stewarts are holding meetings in the homes, since the people are restricted and are not permitted to cross the zone lines. They are visiting among Buddhists and Christians alike, helping in all possible ways in hearings in Phoenix, assisting the F.B.I. investigations. They also plan to supervise studies of students in elementary and high school who, because they live "on the wrong side of the tracks," are unable to attend school.

"HOW READEST THOU?"



How and what do the Methodists read?

Many read nothing of a religious nature. Many young people read the vicious (but attractive) magazines found on the news-stands. Children pore over the "funnies."

Suppose all Methodists read religious literature! Suppose a church paper went regularly into all Methodist homes! And was read by the adults, the young people, the children! What a change would come about in the consecration, loyalty, efficiency, and liberality of the people!

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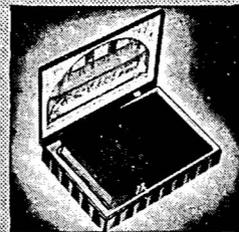
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