

NOVEMBER

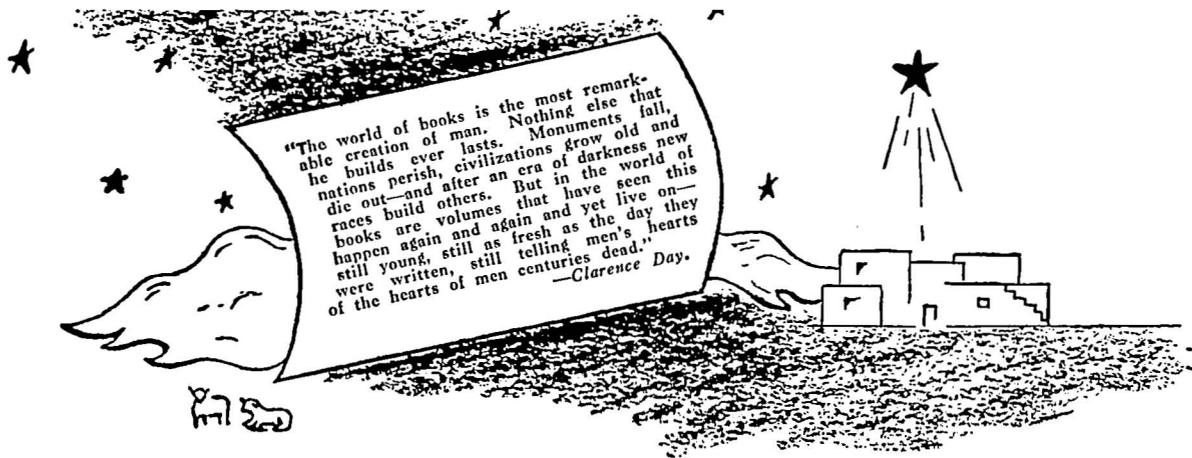
1943

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Letters

World Outlook Goes Air Mail to China

● So many thanks for your good letter just in and also for the WORLD OUTLOOK which came in the same mail. How we all are enjoying the paper, as it goes from one hand to another! It is the first WORLD OUTLOOK we have seen since the fall of 1941—in fact, October, 1941, was the last date for any of our magazines. Since October last they have been printing the *Readers Digest* in Chungking, but it is on such poor paper and the printing so poor that one cannot read at night with these oil burners. I try to salvage a few minutes during mealtimes to read a few pages. . . . The American Consulate is also issuing a bulletin once a week that gives us war news from the American viewpoint, but your paper was the first of any kind of religious news. It was a grand idea.

AILIE S. GALE

Tzechung, Szechuan, China
June 6, 1943

● That delightful surprise, a May, 1943, WORLD OUTLOOK, arrived about two weeks ago. Had you seen how eagerly we read it from "kiver to kiver" I don't think there would be any doubt in your mind as to how we feel about the worthwhileness of sending it. . . . To me it was like a nice home church letter. Laura and Clara both want me to say we do hope others will be sent. It is probably hard for you folk at home to realize how sort of famished we get for devotional helps, for religious education resource materials, and for news of what is going on in the church at home.

LOUISE AVETT

Suining, Sze, Free China
June 23, 1943

No Second Class Mail for North Africa

● In response to an appeal for magazines for North Africa contained in a letter from Martha Whiteley printed on page 16 of June WORLD OUTLOOK some inquiries are coming in on how to send such mail.

Recently books which we tried to send to Algiers were returned by the New York Post Office labeled "No space for second-class mail." Magazines must go first-class.

ELIZABETH M. LEE

Secretary of Woman's Work in North Africa

Bennett College

● Here is a letter from Brazil about Bennett College which fits in very opportunely to supplement the article in this issue about the life and work of Miss Belle Bennett. It was read at a Guild meeting at the First Church, Baltimore, before it was sent to the printers.

OUR DEAR FRIENDS—OVER THERE:

We of Colegio Bennett welcome you to Rio and to our school.

You ask about our city. There could not

be a more beautiful setting than Rio has, with its crescent beach of white sand in contrast to the deep blue of Guanabara Bay; the horizon of mountain peaks of unforgettable formations interestingly dispersed.

Perhaps you know that South America was about evenly divided between the Portuguese and the Spaniards. The former stuck together in one very large nation, Brazil, which is larger than the United States without Alaska. The Spanish formed many separate provinces which later became independent republics. Brazil occupies the better half of the continent.

CITY PARISH

BY MAUDE WHITE HARDIE

If I shall toil in unproductive field

The while my neighbor's crop grows green and fair,

Help me rejoice in his abundant yield

As I count stones turned up by my ploughshare.

If my seed shows the mark of barren way,

Stunted and parched before it knew full flower,

May tolerant rain and sun's earth-warming ray

Gently infuse new stamina and power.

If shallow roots yet ineffectual prove

And pale stalks droop, let me not feel despair,

But a warm surge of fiercely tender love

To compensate for what they cannot bear.

And keep me mindful all the long day through—

Palestine's soil was unproductive, too.

About forty years ago the two largest branches of The Methodist Church divided fields of endeavor in South America according to language: the Methodist Episcopal Church confined its work to the Spanish-speaking half of South America, and the Methodist Episcopal Church, South, took the Portuguese-speaking portion. This was very practical, while there was separate administration. We are delighted that we are now one church, but we are frequently disappointed when visitors from North America appear with an itinerary made on the basis of thinking Brazil occupies one-tenth instead of one-half the continent.

Colegio Bennett was founded in 1921 and named for Miss Belle Bennett, who was for many years president of the Woman's Missionary Council of the M.E. Church, South. This college was one of the fruits of the campaign for expansion promoted in celebration of the Centenary of Missions. An old baronial mansion and about two acres of grounds were bought in the heart of one of the best residential sec-

tions of the city only two blocks from Guanabara Bay. The mansion served as a dormitory and for nearly five years the schoolrooms were in the remodeled stables.

In 1925 a new school building was completed and a large new dining room and kitchen were added to the dormitory. As the school has grown in size, other lots have been purchased, and additions have been made so that now we have six buildings on a campus of six acres.

For its first twenty years Bennett College had only primary and secondary courses. Some years ago these two departments reached a capacity matriculation of four hundred and every year we have to turn away dozens of pupils for lack of space. There is always a long waiting list.

Two years ago our junior college was inaugurated. Last year our kindergarten and nursery school were inaugurated.

The college aims to prepare students for the nursery school, home economics, and religious education teachers, as well as for social service work. For girls not planning a career, a liberal arts course is offered. Emphasis is placed on Christian homemaking throughout the college.

Although Bennett is a school for girls, we take boys in the first four grades. All instruction is in Portuguese, the language of the country; but English, French, and Latin are taught as languages.

Since the seasons are reversed as one crosses the equator, our school in Rio runs from March to December

We have a beautiful place. Our garden with its lovely flowering trees and bushes is green the year around. The kapok is now in bloom. The orchid-like pink blossoms even continue beautiful on the ground where they stay comparatively fresh about 24 hours after falling. Bougainvillea is now in bloom, the acacias, several varieties of jassamine, to greet our daughters.

We are six missionaries here, or hope to be—Miss Mathis is not able to return yet from her vacation. We are somewhat anxious about her. Three missionaries are new: Lillian Knobles, Anita Harris, and Sarah Dawsey came out last year to teach in the new college. Eva Louise Hyde is the principal and has been with it since the beginning in 1921. You can imagine how dear it is to her heart. She is rightfully proud of its progress and its standing. It is one of the best schools in Brazil and is recognized as such by those who know it. The Federal Department of Education has just completed a classification of the schools throughout Brazil and Bennett's grade is "Excellent."

The school always has twenty or more free pupils. These scholarship girls are chosen more according to their need than to their gifts, but they are generally from our Christian homes and some of our best teachers have come from their number. All do some light tasks both to make them feel more independent and to train them to work.

There are a few public schools in Brazil but the education from fifth grade through high school is left almost exclusively to private enterprise. However, the course of study is determined by a very elaborate Federal Department of Education and Health, which also designates supervisors who have to transmit meticu-

lous instructions to the schools and render strict account of the fulfillment of the same to their department. And for this service the schools pay very heavy taxes. Furthermore very expensive equipment is required by the government.

We appreciate your interest and trust that it will grow as you know more about us.

With all good wishes for each of you personally, I wish to extend my hearty appreciation of your faithfulness in "passing the ammunition" to this and other fields of the Master's service even now when our beloved Nation is making such thrilling appeals.

Cordially yours,

NANCY HOLT

From the Yuma Indian Methodist Mission

● I think Mrs. Lester (September "Letters") should be told that all registered Indians in the United States are wards of the government. They are not governed by laws of the states in which they live. They can be prosecuted by only six federal laws. They are not at liberty to make contracts or to carry on business without the consent of the Indian Agent of the Reservation in which they live. They were all made citizens of the United States, but are permitted to vote only in a few states and do not enjoy the full benefits of the social securities of the federal government. The Quechan tribe in California does receive state aid old-age pensions, but that does not hold true of the Cocopah Indians in Arizona.

The Home Missions Council of North America, New York City, has a booklet, *Handbook on Study of Indian Wardship*, which would be of interest to Mrs. Lester.

ADOLPH M. KRAHL

Yuma, Arizona

A Timely Letter from United China Relief

● For the third consecutive year United China Relief is offering Christmas cards for sale, the proceeds of which help in the support of Chinese war victims.

The cards, executed in five exquisite colors, are reproductions of old Chinese paintings found in the collections of the Metropolitan Museum of Art, Columbia University Libraries, and Dr. William B. Pettus.

Each card carries "Greetings" or "Seasons' Greetings" in Chinese and English, and a brief descriptive note about the painting from which the card is reproduced.

Write for cards or brochure to United China Relief, 1790 Broadway, N.Y.C.

Praise from Ohio

● Whenever WORLD OUTLOOK comes to my address I read it from cover to cover. Its pictures, articles, stories, and "Moving Finger" really give me a glimpse of what is going on around the world in the name of Christ.

MIRIAM STAUFFER

Elyria, Ohio

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The night of the Mexico Missionary Society in Mexico City when subscriptions for 8,000 pesos were given. Bishop Eleazar Guerra, of the Methodist Church of Mexico, is at left raising a flag to lead the procession in the Gante Street Church, as they sang "Onward Christian Soldiers," and rejoiced at the victory of the campaign fund

The Forward Movement in the Methodist Church of Mexico

By Bishop Ivan Lee Holt

THERE are four important periods in the history of Methodism in Mexico. There is the beginning when the Methodist Episcopal Church and the Methodist Episcopal Church, South, sent the first missionaries south of the Rio Grande. Then there came the agreement of the Protestant churches in the United States to allocate sections of Mexico to each church, and one of the best illustrations of Christian co-operation in the history of the Protestant missionary enterprise is that agreement. The day came when the Methodist church in Mexico was established, the Methodist churches in the United States uniting their work and strengthening the autonomous church, which had been set up.

The fourth period in Mexican Methodist history now begins, a period in which the church becomes more definitely conscious of its responsibility and determines to go forward. At Saltillo in the State of Coahuila was launched the first week in June of 1943 the Forward Movement of the Methodist Church in Mexico. There were present the leading laymen of the church and most of the preachers of the Central and the Frontier Conferences. As leaders and speakers from the United States were invited Dr. H. F. Rall, of Garrett Biblical Institute, and Dr. E. Stanley Jones. On the program were representative preachers, lay leaders, and the directors

of the youth movement. Seldom have I seen more enthusiasm in any Methodist movement.

Six great objectives were set: (1) The doubling of the membership of the church in the next four years; (2) the raising of 250,000 pesos for Methodist advance in the same period; (3) better support for preachers; (4) a worthy pension for retired pastors; (5) scholarships for young people in training for Christian work; (6) the building of new churches.

Within a few days there was presented a great program, and every layman carried away from the conference a new inspiration. Both Dr. H. F. Rall and Dr. E. Stanley Jones brought great messages, day after day, and the laymen in their addresses showed that a new day had come for the Methodist Church in Mexico. Informing addresses were given by Sr. Lara, Prof. Sanchez Hernandez, and Sr. Elias Hernandez. Dr. Andres Osuna stressed the importance of spiritual forces in the solution of national problems. Professor Marraquin, of Laurens Institute in Monterrey, urged a thorough program of education. Professor Lopez, of the Boys' School in Queretaro, challenged the laymen to adventurous living. Dr. Alfonso Mejia Corona discussed medical social service for the benefit of all classes of people. These addresses were typical of the messages heard



The Laymen's Congress, Saltillo, Mexico

from the laymen, and everyone present realized that there is an able lay leadership in Mexico.

The women of Mexican Methodism have had organizations in local churches, districts, and conferences for some years. The laymen at Saltillo chose the directors for a Men's Brotherhood of the Methodist Church of Mexico and selected Lic. Eduardo Monceva Rodriguez, Dr. Alfonso Mejia Corona, Professor Juan Diaz, Sr. Lamberto Lara, Sr. Elias Hernandez, Dr. Andres Osuna, Lic. Jose Martinez Garza, Prof. Francisco Cruz Aedo, and Sr. Genovevo Riso. Bishop Eleazer Guerra and two of his superintendents, Rev. J. T. Ramirez and Rev. Jose Gorza Flores, were named as advisers.

The laymen publish a monthly magazine, *El Laico Metodista*, edited by the very able principal of the boys' school at Puebla, Prof. Francisco Cruz Aedo. Both the editor of the magazine and Bishop Guerra were educated at Southern Methodist University in Dallas. Dr. Andres Osuna, at one time governor of a great state and a minister in the federal government, used to edit literature in Spanish for the Methodist Episcopal Church, South, and lived at Nashville, Tennessee.

The spirit of the Conference at Saltillo is best revealed by the inspiring service of consecration conducted the last night by Bishop Guerra. After his address he raised seventy thousand pesos to start the "Advance," and this is more than one-fourth of the amount sought for the four-year period. Since the close of the Conference enough more has been raised to bring the amount now to about one hundred thousand pesos. That in itself is a great accomplishment, and there seems little doubt that the whole amount sought will be raised before the end of the quadrennium.

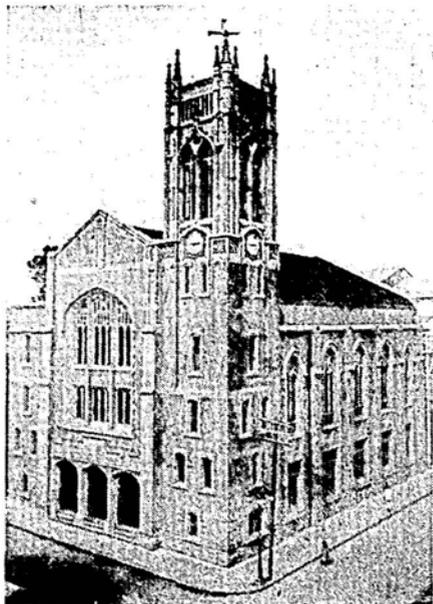
The Board of Missions in every denomination is anxious for churches in mission fields to come to self-support, and the autonomous churches must have a growing sense of their responsibility, since

the establishing churches in the United States have set them up as independent organizations. The Mexican Church is demonstrating its willingness to assume responsibility, and is justifying the confidence reposed in it. It should bring deep gratification to all Methodists in the United States that the Church in Mexico has the adventurous faith to launch such a financial campaign.

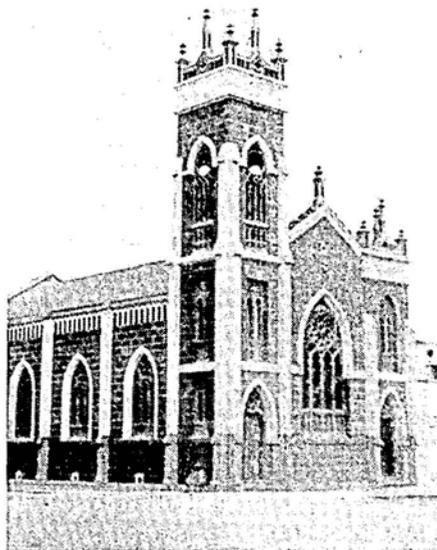
Are the other objectives possible of realization? If the financial goal is reached, then those other objectives will certainly be realized. There will be better support for the pastors; there will be more adequate pensions for the retired ministers; there will be scholarships for deserving young men and women, who desire to render special service to the Church. The most challenging of all the objectives is the increase in membership.

The evangelistic campaign is being carefully planned. It was my privilege to speak to the preachers of the Mexico City District at the organization meeting, and I was impressed by the care with which the campaign is launched. There is a definite plan for each local church and an equally definite plan for each district and for each of the two annual conferences. Cultivation and preparation precede the evangelistic services, and definite dates are set for the completion of the successive stages of this great effort. The zeal of the preachers is an inspiration, and their faith increases as they undertake a task which seems to many so difficult of accomplishment. In ordinary days such a program would arouse interest in the Christian world. In these days of war and strife, a church that sets for itself such goals brings inspiration and a desire for deeper consecration to all other churches.

No one can ever forget a service of worship in a Methodist church in Mexico. There is so much of emotion in the service, an emotion which belongs to the Latin temperament but an emotion which grows out of a deep consecration. How the congre-



Pueblo Methodist Church, built in 1924, the finest Protestant building in Mexico. The girls' school next door has 500 pupils and the boys' school a few blocks away has 200 pupils



A Methodist country church at Apizaco, Mexico



Methodist Church in Pachuca, capital of the state of Hidalgo, Mexico. This church was built by Bishop McCabe, and at first had an English church upstairs and Mexican congregation on the first floor; now the whole building is used by the Mexican church

gation sings and how earnestly the preachers pray! There is in the service also a very deep sense of reverence and dependence on God. That is partly a spiritual inheritance, but is also a way of worship which the people themselves choose and prefer. It impresses every visitor from North America when a congregation rises for the reading of the Scripture, as though every man must stand to hear what God will say to him. The emotional fervor and the sense of dependence on God which characterize every service of worship are an integral part of the Methodist Advance. It is first and last, and always, a deeply religious movement.

There has been no comment about one other objective of the Advance. New churches are to be built. At the present time, several new churches are in the process of construction but more are needed. Young men will be graduating soon from the seminary who can aid in this expansion of the church. There are problems to be solved, and a very serious one arises from the fact that the church is still small. There are approximately twenty thousand members in the Republic, and that is only a small per cent of the total population. If there is to be a large increase in membership, some of that increase must come from the multiplication of congregations.

Under the agreement for allocation of territory among the Protestant churches of Mexico the expansion of the church must come in a limited territory. One of the very interesting questions which arises, since missionary endeavor is limited by the laws of the country, is whether the National Christian Council in Mexico should readjust the terri-

tory of the different churches. At least one major denomination seems to feel that the new situation created in Mexico by the state's attitude toward the church makes it unwise to hold to territorial allotments which were made when mission boards in the United States had full control of their denominational endeavor. There are two sides to the question, and one finds both points of view among Mexican Methodists. Some feel that the Methodist Church of Mexico as an autonomous church should be free to enter any state or section where a Methodist church is needed. Others feel that the Methodist Church of Mexico should abide by all comity agreements even though they were made when the situation was very different from that of today. The tension here will increase in any movement for expansion.

Another difficult problem confronts the church in the field of education. All church property belongs to the State, and no church is allowed to promote or conduct a school. In the United States we have found that our church schools train most of our ministers and a large per cent of our active laymen. If Mexican Methodists raise the fund they have in mind for scholarships, where will those who are looking to Christian service turn for their training? This question is very difficult to answer. A seminary and a Bible school can provide specialized training, but as a new church develops it has need for other schools of high school and college rank.

There are real complications here, as anyone can see who understands the political and religious situation in modern Mexico. The state guarantees religious liberty under the constitution, but it is deter-



At the Saltillo Conference. Left to right: Rev. Milton C. Davis, president of the Union Theological Seminary of Mexico City; Sr. Gustavo A. Velasco, Religious Education Director; Bishop Ivan Lee Holt; Dr. Harris Franklin Roll

mined to keep the education of its children under its control. New schools, from primary to college rank, are being built in every section of the country. They cannot be built in such number as to take care of all the children, and private schools are allowed to continue. But there are not and cannot be church schools. Only the future can tell what part, if any, the church can have in the education of its children.

A still further problem arises out of the relationship of the autonomous church in Mexico to other members of the Methodist family and particularly to The Methodist Church in the United States. The future of the World Council of Churches, of the National Christian Council in Mexico, and of the probable North American Council of Churches will offer a partial solution. But one cannot imagine a time or a situation in which the Methodist Church in Mexico will not expect and need the aid and sympathy of The Methodist Church in the United States. The tie that binds us should never be broken, and the leadership of the Methodist Church in Mexico looks to us and to our church for helpful guidance. In asking for the privilege of sending two delegates to our General Conference and of having our church send two delegates to the Mexican General Conference the last General Conference of Mexican Methodists was giving expression to its desire for a very close fellowship.

Any discussion of the Methodist Advance in Mexico would be incomplete if it considers difficulties and fails to examine the elements of strength in the church which give promise of success. Through close contact with the church in recent years there has come an opportunity to discover these elements of strength:

1) Enthusiastic leadership. Bishop Eleazar Guerra works with great energy at every task, and his associates catch his spirit.

2) Excellent schools for training ministers and deaconesses. The young men who are entering the ministry, and the young women who are preparing for special service are as able as one can find any-

where and they give great promise. The faculties of these training schools are the people one would want to train youth, both in the seminary and the Bible school. A visit to these schools would convince anyone that great things are possible through this program of training.

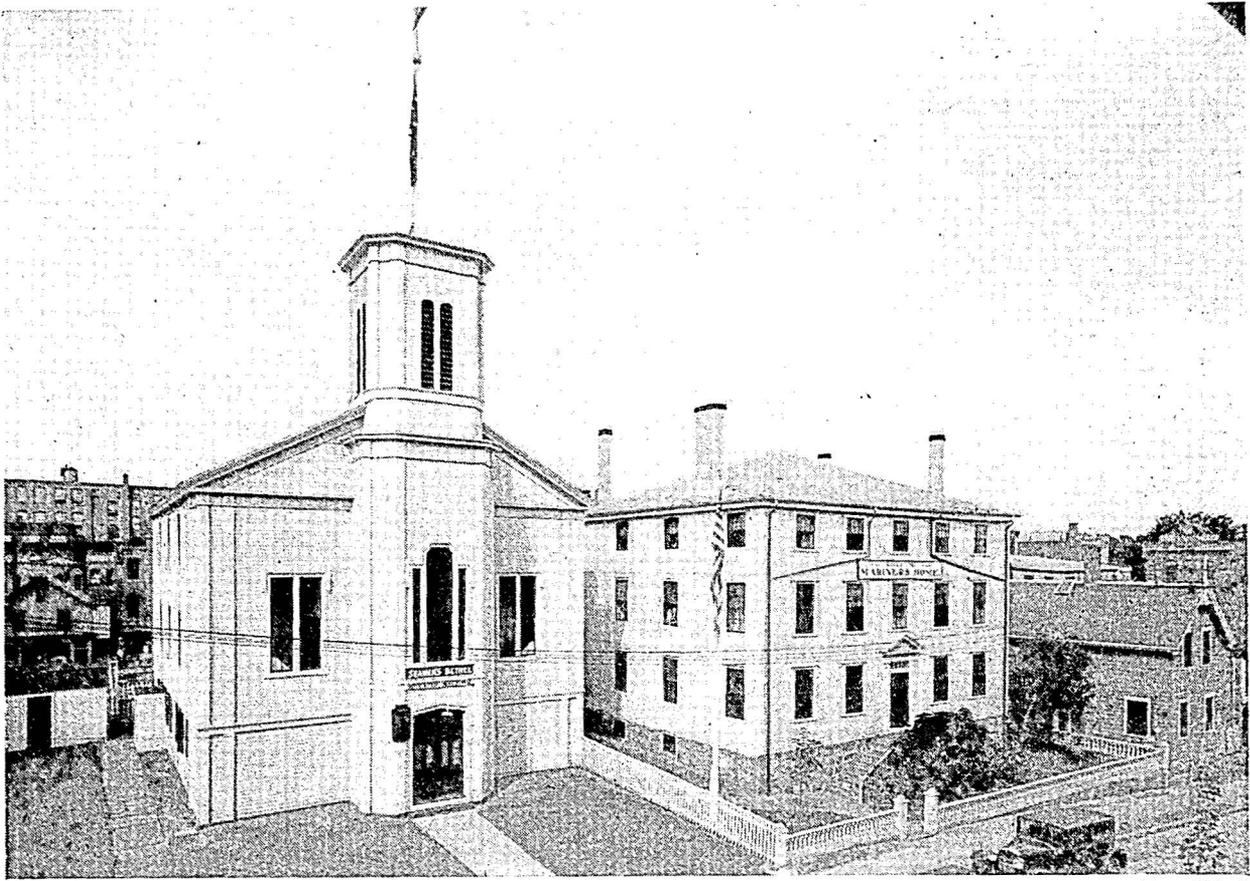
3) Programs for youth. It would be difficult to find in any land any more capable youth leaders than Manuel Flores and Gustavo Velasco. They have education and training for the task, and the personalities for leadership among young people. The literature, the programs for service, and the young people's conferences are producing results.

4) The Missionary Advisers. There are not many missionaries of our Church left in Mexico, but they are among the best the Church has ever sent out. The Woman's Division of the Board of Missions is still able to carry on certain types of work and there are some excellent buildings for the work. As types of this work, may be mentioned the lovely new social center at Monterrey and the widely known hospital at Chihuahua. The men and women who have gone from the United States to Mexico have given and are giving an excellent account of their stewardship. It is natural that there should arise some differences of opinion among missionaries and national leaders where there is an autonomous church, but for the most part there is harmony, understanding, and deep affection between the groups, which carry on the work of The Methodist Church. In itself that is an assurance of progress.

5) A faithful ministry. There are noble men in the conferences of Mexico. Some are better prepared than others for their work, but all are faithful and they are willing to make the sacrifices that are required of them. One cannot mention one without mentioning many, but one can be sure that these men will not fail their church or their Lord in this hour of the Advance.

Such are the elements of strength in the church as it faces a great program. The goals are so far ahead that it may seem as though enthusiasm had run away with judgment. But they can who believe they can, and the leaders in Mexico believe these goals can be reached. The laymen at Saltillo voted their approval of the plan, and in that group are able and thoughtful men. The generations to come may look back on that conference of laymen not only as the beginning of another period in Mexican Methodist history, but as the beginning of the greatest period.

It was in 1804 when England was threatened with invasion by the army of Napoleon, the boats already at the English Channel, that the British and Foreign Bible Society was organized. In an hour when democracy and Christian ideals in the West and throughout the world are threatened by a great war, the Methodists of Mexico have decided to do their best for the advancement of the Kingdom. May they succeed, and their success prove an inspiration to Methodists everywhere!



Howard Wood

The Seaman's Bethel, known the world over as the whalemens' chapel of "Moby Dick," and the Mariners' Home in New Bedford are shown above. The church is nonsectarian, although the chaplain is a Methodist

The Seafarin' Parson of Johnny Cake Hill

By Betty Burleigh*

AHOY there, mates! Come aboard and I'll have the knot tied by three bells sure."

With this welcome, the Rev. Charles S. Thurber, chaplain of Seaman's Bethel and resident director of the Mariners' Home in New Bedford, Massachusetts, opens the door of the home and ushers a sailor and his bride-to-be into his nautical parlor.

He's earned his title as the "marrying preacher," for as soon as he kisses one bride another couple walks up Johnny Cake Hill to have their matrimony launched in true seaman's style. For men who go down to the sea in ships, "Captain" Thurber, who speaks only in the salty tongue of sailors, is a tradition, tied up in their hearts with the bethel

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which is famous as the whalemens' chapel of Herman Melville's "Moby Dick."

Melville visited this bethel in 1841 and immortalized its first chaplain, the Rev. Enoch Mudge, as "Father Mapple" in his sea lore classic. Erected in 1832 by the New Bedford Port Society, the chapel was later damaged by fire and then rebuilt. But the cenotaphs, dedicated to the men and ships lost at sea, are the same ones that caught Melville's fancy. These marble plaques, lining the walls of the church, are reminders of the death that stalks every outbound vessel.

Still geared to the swift tempo of life aboard ship, Mr. Thurber is in a perpetual hurry. But he gladly takes time out to show visitors through the old gray church which is unique among houses of worship. In the "Captain's" company you think you are treading the decks. Off the main hallway on the ground floor is the "salt box" or vestry. "In the old days



Captain Thurber, shown aboard the model whaleship "Lagoda" in the New Bedford whaling museum, advises mankind, "If you want to know God, go down to the sea in ships"



The "marrying preacher" is kept busy these days with weddings, usually performed in the study of the Mariners' Home. He has married couples on the model whaling ship

whalers would come in to worship and say, 'Thank God, I'm back in the salt box where they pickle down the souls,' " Mr. Thurber explains.

Then you climb the stairs, either on the port or starboard side to the main room of worship on the second deck. Here at 2:30 Sunday afternoon Thurber delivers such a sermon as you have never heard before. The titles range from "No Need to Worry, There's a Hundred and Fifty Fathoms Under Ye Right Now" to "Sheeted Home with Every Lead a Fiddle String."

To demonstrate the value of prayer, Thurber recalls fragments of his colorful life at sea. In a recent sermon he said, "I was sitting on the starboard side and a sou'easter was blowing up. When the wind and waves took that schooner they tossed it around until the hull was entirely submerged. Through the darkness I prayed loud and hard. It looked like we'd be at the bottom any minute for sure. But I kept asking God to see us through that storm . . . well, here I am."

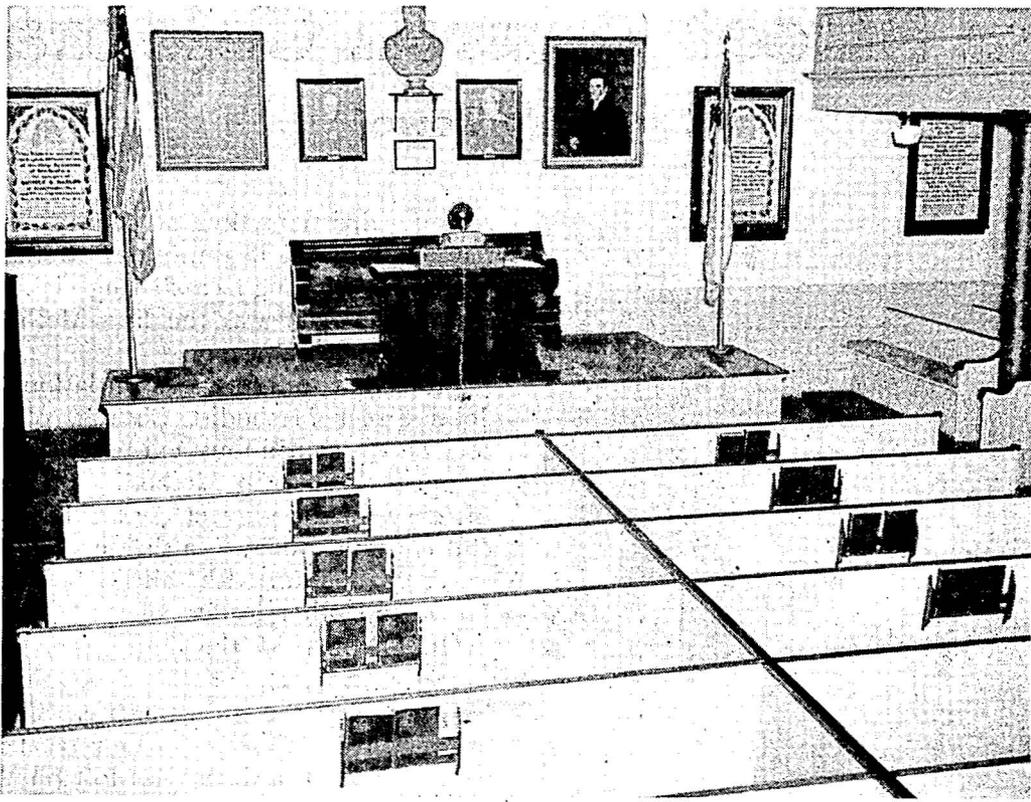
After a pause he announced: "While we are singing the next hymn the bo'swain's mate will walk down the waist (aisle) and take up the collection. And remember, you're all invited to the prayer meeting in the salt box at six bells."

Although most of the old sailors of the whaling days are gone, Mr. Thurber still keeps a weather eye out for their families. When widows of old whaling men need help, they know where they can get it. Lightshipmen, fishermen, and old mariners often call by to see the chaplain. He occasionally has a call to trace men who have been lost at sea.

"The Captain" lives next door to the bethel in the Mariners' Home atop Johnny Cake Hill, only two blocks from New Bedford Harbor. Explaining the name of his picturesque street, he says that the Indians used to eat their "journey cake" there on the hill at high tide when it was impossible for them to gather shellfish. This "journey cake," mispronounced into "Johnny cake," is a mixture of corn meal and water. It is still a favorite in New England.

At the Mariners' Home, which has sheltered many a shipwrecked crew, the servicemen who now jam New Bedford's streets, can find a bunk and a warm welcome. The top deck accommodates twenty men for the night in strictly nautical fashion. For example, in case of fire, guests would have to skin down the knotted ropes which are provided in place of traditional fire-escapes.

White-haired "Captain" Thurber, who claims he is thirty-eight years old, was born in Bridgewater,

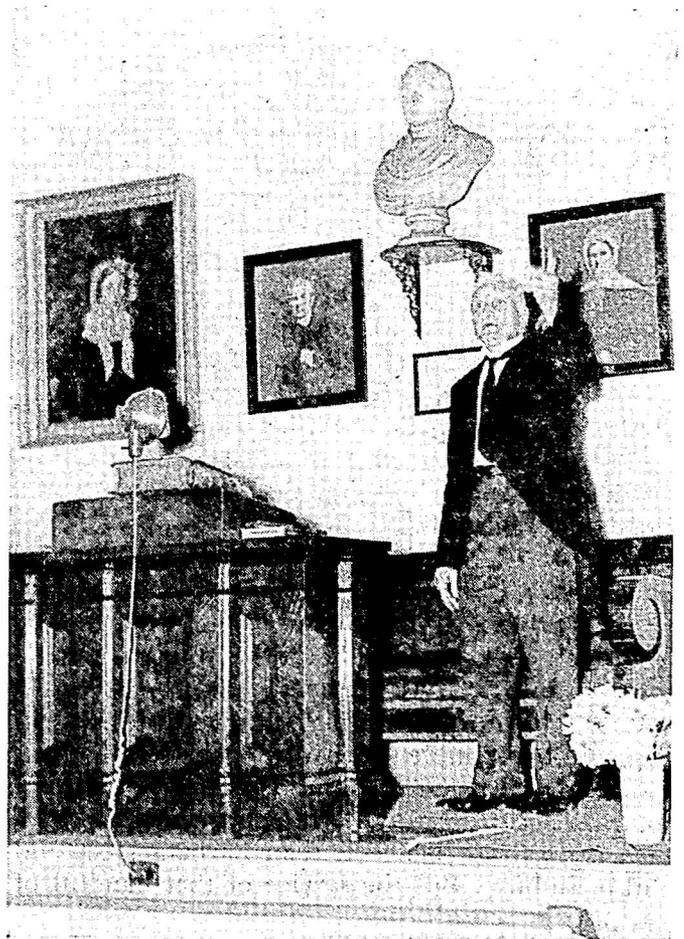


The interior of the Seaman's Bethel at New Bedford, Massachusetts. In the old whaling days Kanakas, natives from Hawaii, often attended services here

Massachusetts, in 1864. A typical Peck's bad boy at school, he was often sent home for the day. Delighted, he'd head for his sloop moored in the Taunton River. When he was nine years old he spent his summers at sea on coastwise schooners and at fifteen he quit school to become a full-fledged seaman. When he was twenty-one he married, and at his bride's request he gave up his life afloat. "I was a landlubber for three months, but the call of the brine was too strong," he admits sheepishly. He took berth as an engineer on a steamship. "But I always loved schooners the best," he adds wistfully.

One day while he was ashore in sick bay his steamer exploded, killed the engineer who was substituting for him. "That man was blown sky high and they dredged the river for days before they found the body," he says. "Then I knew that God had spared my life to serve him."

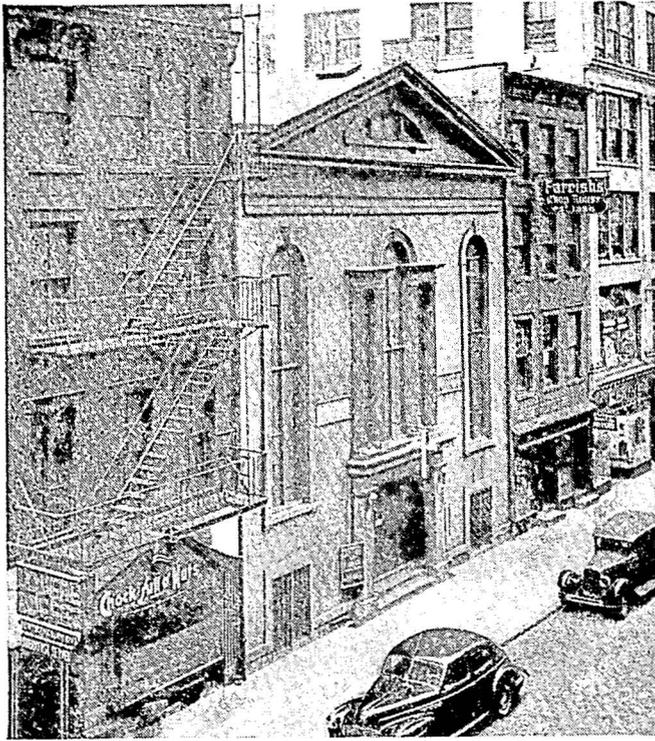
Charlie Thurber went back to sea, but the call of the pulpit was louder than the pounding of the ship's engines. So he returned to school, studied like mad, and was ordained at the Methodist Seminary at East Greenwich, Rhode Island. He preached in little churches throughout New England, loved his work, but did not make enough to support his wife and son. Often he found only 85 cents in the coffers. So he gave up the ministry, donned a uniform, and shipped out as an engineer on a passenger steamer. In 1910 he came ashore at New Bedford and walked straight into his present position where he is still serving both his loves—the pulpit and the sea.



Rev. Charles S. Thurber delivers one of his famous salty sermons at the Seaman's Bethel. He calls Hitler names that the Bible might not countenance

John Street Church Celebrates

By Emily Towe *



Present John Street Building

BARBARA HECK, acclaimed as the "Mother of American Methodism," was a righteous woman who could not bear the sight of her neighbors' spiritual indifference. One winter night in 1766, she stood a little apart watching men playing cards in the kitchen of her modest New York cottage. Bristling with determined wrath, she then swept the cards off the table into her apron, threw them into the fire, and rushed across the street to the home of Philip Embury, her cousin.

"Philip," she pleaded, "you must preach to us or we shall all go to hell and God will require our blood at your hands."

"How can I preach, as I have neither house nor congregation?" asked the bewildered man, a carpenter by trade.

"Preach in your own house to your own company," was Mrs. Heck's urgent reply.

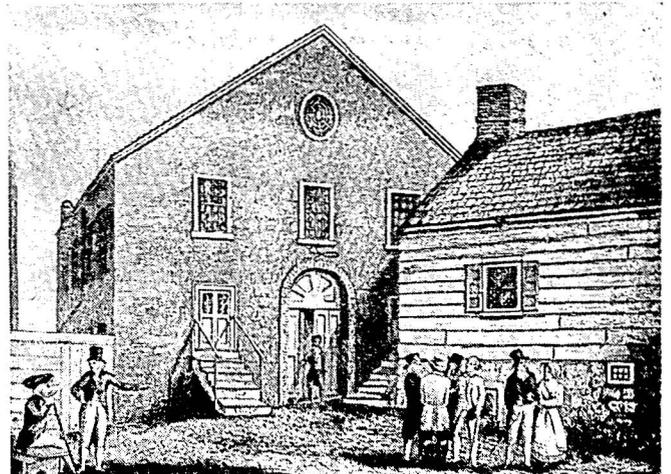
With irrepressible enthusiasm, the good woman promised to assemble the first congregation the next Sunday. Her earnest cousin did preach in his small home to a congregation that might have disheartened less stalwart believers than Barbara Heck and Philip Embury. But the service of that handful of

zealous Christians, five or perhaps six in number, marked the real beginning of Methodism in New York and, although conflicting claims have arisen, historians say it was the first Methodist organization in America.

From that unimpressive initiation 177 years ago, John Street Methodist Church, oldest Methodist society in continuous existence in America, developed. Steeped in Methodist tradition and reminiscences of the pioneer days of old New York, the church stands today as a shrine at 44 John Street in lower Manhattan with relics left by Embury, Mrs. Heck, and other leaders of early Methodism.

On October 31 the church commemorated the 175th anniversary of the dedication of the first building on the present site. This celebration emerged from a colorful history that included worship services in a drafty sail loft on William Street before the congregation erected its own building. And perhaps no more singular figure stands out in early American church life than Captain Thomas Webb, the swashbuckling, red-coated British officer with a patch over his battle-scarred eye, who startled the congregation one morning with his appearance in the Methodist meeting room. That lusty, wholehearted Christian stalked to the front of the building, withdrew his sword from its scabbard, and lay it carefully across the pulpit before beginning his personal testimony.

Soon Philip Embury's house was not large enough for the Methodists who went there to worship. They moved to a large upper room near by. In the early congregation were members of the Sixteenth Regiment of British troops stationed in that part of the city. The barracks quarter was a boisterous, rowdy place but instead of discouraging the Methodists,



The John Street Church erected in 1768

* Emily Towe is a special writer for WORLD OUTLOOK. She has served as church editor of the Nashville *Tennessean* and New York *Herald Tribune* and is now on the staff of the *Washington Post*.

it only inspired them to greater efforts. It was during this period of the church history when Captain Thomas Webb appeared on the platform as an evangelist. It was customary at this time for British officers to wear their uniform when off duty. The worshipers held their breath in gaping wonderment when the bold captain stalked into their midst in 1767. He addressed them frequently in soldier-like fashion, always relating his Christian experience and exhorting others to follow his example. Some years later, John Wesley, who came upon the Captain in Dublin, described the military man as "a man of fire and the power of God constantly accompanies his word."

Also in 1767, the congregation moved to the rigging loft in what was then Horse-and-Cart Street and is now William Street. The narrow thoroughfare received its designation from the fact that many wagons were accommodated there and a tavern in it bore on its sign a horse and cart. The fact that the early Methodists worshiped in rigging lofts at Baltimore and Philadelphia as well as in New York can be explained by the fact that the centers of population were at that time all seaports. The rigging lofts were long and roomy chambers, easily accommodating large audiences. Therefore, the change of the New York Methodists to the rigging loft implies an expansion of their work and number of their members because of the more space required.

In the loft, sixty feet long by eighteen wide, Philip Embury and Captain Webb preached to earnest and inquiring audiences. The meetings were held at such an hour as not to conflict with the regular services of the Church of England. There was a morning gathering at six o'clock and an evening meeting. Members of the society retained their membership in the Church of England. Clergymen in New York approved the movement.

The first building on the present site of the church was ready for occupancy in October of 1768. Evading colonial laws which forbade Dissenters to worship in a church, a fireplace was built in its interior, thereby allowing it to be classed as a dwelling. The fittings were of the simplest kind. For a long time, the benches were without backs and the gallery without a front railing or stairs. The deft hands of



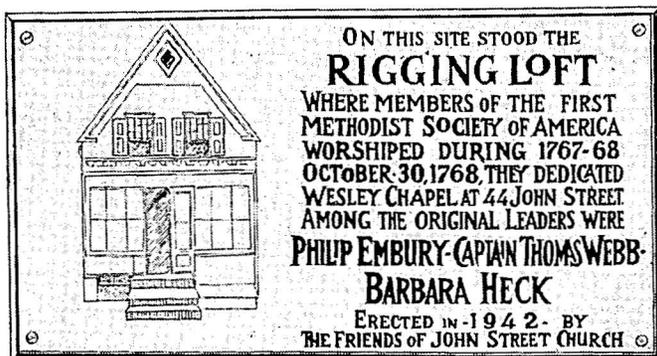
Captain Thomas Webb, of the British Army, one of the first Methodist preachers in America

Philip Embury wrought the pulpit. Outside the structure was plain but substantial. The walls, constructed of ballast stone, had a facing of light blue plaster. William Lupton, a prosperous merchant, was treasurer of the society and dug deep into his own pockets to swell the building fund.

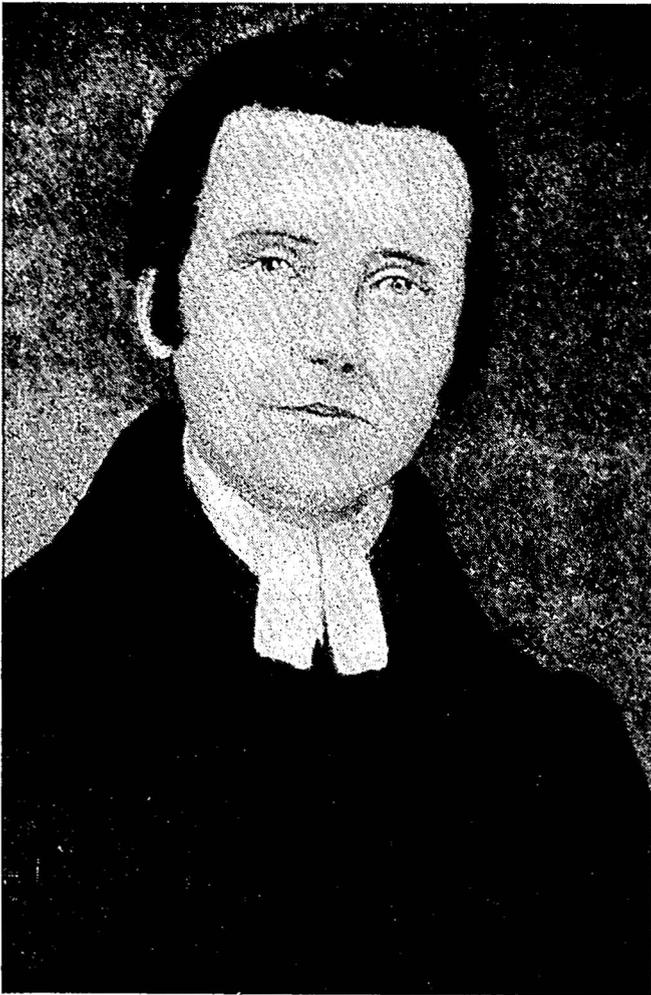
Beside the old preaching-house stood an unpretentious frame cottage which served as the parsonage or preacher's house. It had come to the trustees with one of the lots they had purchased and was prepared for occupation in the summer of 1770. Roughly built and not over-comfortable, it was difficult to heat in winter. The good women of the church had contributed chairs, tables, pots, grid-irons, and tea sets to furnish the house. The place, therefore, does not retain the personality of Philip Embury and his family.

On the dedication day of "Wesley Chapel" in 1768, Embury preached from the text (Hosea 10: 12): "Sow to yourselves in righteousness, reap after the measure of mercy; break up your fallow ground, for it is time to seek the Lord, till He come and rain righteousness upon you." New York of that year was a city with only 15,000 population. The present John Street was then only a lane along "Golden Hill," a name which probably came from fields of golden grain which stretched out beyond it to the virtual edge of the city.

In 1817, a larger and more substantial building was needed. It was erected on the same site with material from the walls of the first church supplementing the walls of the second. The general archi-



Plaque placed on site of Rigging Loft in 1942



Philip Embury



Mrs. Barbara Heck

tectural style was Grecian Ionic, characteristic of American churches of that period. The pews, ivory in color, were trimmed in Santo Domingo mahogany and are the same which fill the church today.

The present church, endearingly called "Old John Street," was dedicated April 27, 1841, by Bishop Elijah Hedding. The structure is thirty by eighty feet with a gallery around three sides and a convenient basement known as the prayer room. Just as stone from the first church went into the second building, so material from the preceding buildings was included in the present one. The window casings and doors were handmade. On the right-hand side of the center front window of the church, the following inscription appears:

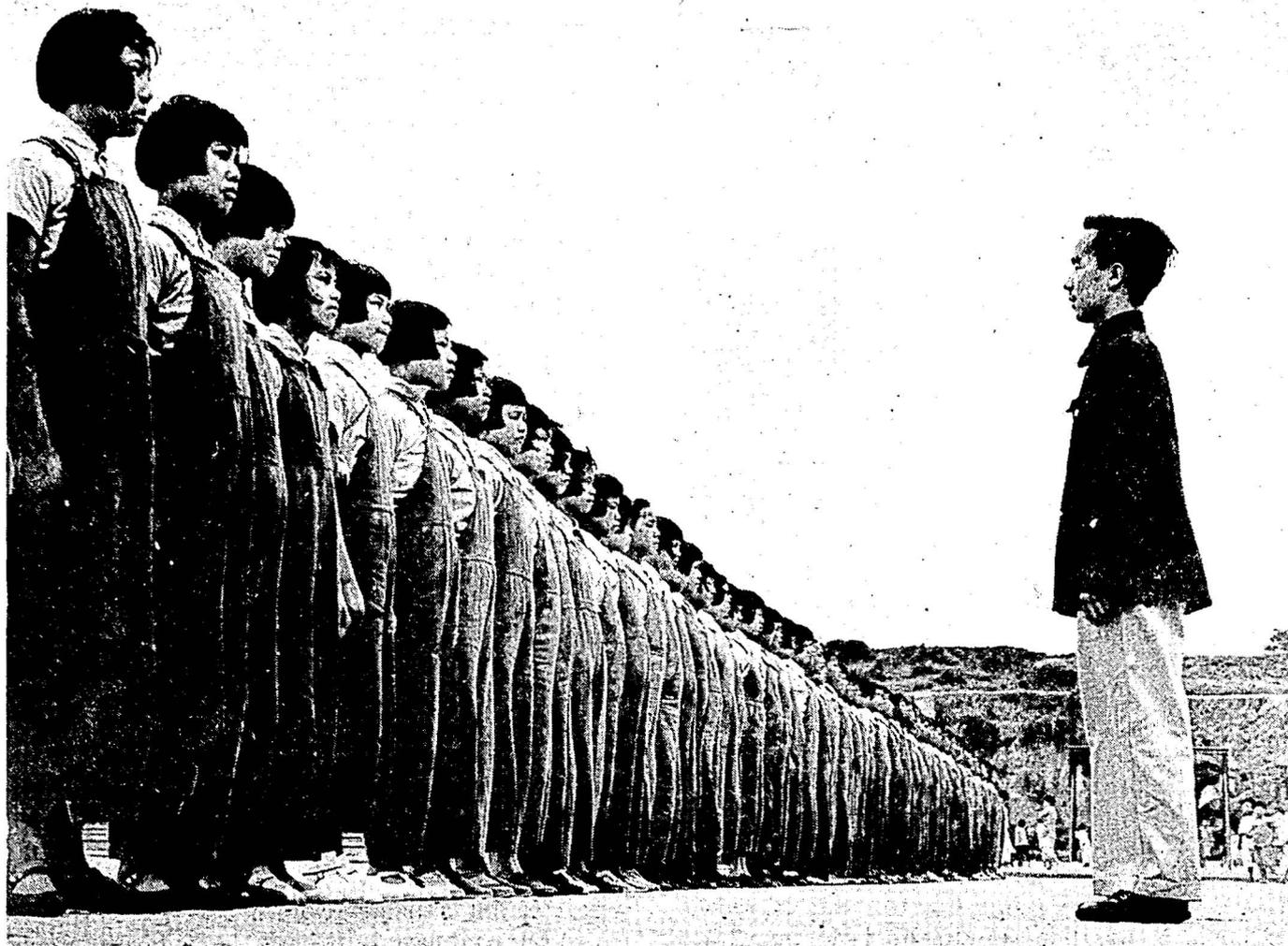
"This church, the first erected by the Methodist Society in America, was built 1768, rebuilt 1817." On the left-hand side of the same window this inscription appears: "The first Methodist Episcopal Church—Rebuilt A.D. 1841."

Many of the early furnishings, treasures in the hearts of those who love Methodism, are in the possession of the church. Since the beginning of the war, most of them have been transferred to a vault in the neighborhood for safe-keeping but are displayed in the church on special occasions. The Rev.

Robert H. Dolliver is the present pastor of the church.

Perhaps the best known of these originals is the old clock which is still in use at the church. On the front of the clock this text is printed from Matthew 24:44: "Be ye also ready for in such an hour as ye think not, the Son of man cometh." The pulpit desk built by Embury is still in use in the prayer room. The altar rail was placed in the first chapel after the Christmas Conference, as indicated by the treasurer's book: "Jan. 8, 1785, cash paid for the altar rail, 16 pounds, 16 shillings, 1 pence."

The old walnut bookcase in the prayer room was used in the first library housed in the preachers' house in 1770. It contained books such as Wesley's *Sermons and Journal* and ecclesiastical histories. Many antiquated books, some of them over 150 years old, are kept in the vault. Other relics in the vault are the original John Street lovefeast cups and pewter plates, a replica of the famous John Wesley teapot on which are the words of Cennick's table graces for use before and after meals as taught by the early Methodists, gavels, canes, a pair of candlesticks which belonged in the home of Barbara Heck, saddlebags, early collection plates, and a portion of an early Sunday school circulating library.



Charles Fenn from Three Lions

Chinese girls after lessons have physical training. The great advance that has been made in education for everyone in China had its beginnings twenty years ago

Learning for Living

By Jean Lyon McConnell *

RECENTLY the Chinese general in charge of operations around the city of Changsha, in Hunan Province, China, told a friend that the three great victories of Changsha, where three successive times since 1939 the Japanese mechanized troops have tried to penetrate and have been pushed back, could never have been won if it hadn't been for the spirit of the people in that area. Rice farmers, most of them, or small merchants, or small craftsmen—all knew why they were fighting, and like a strong supporting arm they backed up the fighting men.

* Jean Lyon McConnell, born in China, is a daughter and granddaughter of missionaries. Following her graduation from college she taught for one year at McTyeire School in Shanghai. She is now on the staff of the Chinese News Service and was appointed by that service to accompany Madame Chiang Kai-shek as their representative on Madame Chiang's tour of the United States.

Jump back twenty years. In that same city of Changsha, what was going on?

There was, one day, a large open-air meeting. There was a platform on which several modest-looking Chinese men and women stood, handing out-size diplomas to 965 students. The students were such as China had never seen before. She had seen students—scholars in long gowns, who had been set apart by society to follow the most revered of all pursuits. But these students were different. They ranged in age from six to sixty-five. They ranged in costume from the straw-sandaled laborer to the long-gowned professional worker and the silk-clad woman of leisure.

They were the graduates of the first mass-education class in China. Out of 1,300 people picked up from the shops and fields and kitchens and drawing rooms of Changsha, 965 had learned to read and



Charles Fenn from *Three Lions*

Old method of irrigation. Farmers wait eagerly for books on farming to be prepared in the "thousand characters" so that they may learn about the tasks of their daily lives

write 1,000 characters. And they were proudly stepping up to receive the diplomas which named them literate.

One of the men on the platform who looked most jubilant and at the same time most tired, was a young Y.M.C.A. secretary named James Yen.

In telling the story now he says, "I couldn't keep up with the students. When we started the classes, I had only written the first textbook. But they learned so fast, I had to rush back to Shanghai before the campaign was really under way to write the second textbook. It was like running to keep up with a train. The students got ahead of me."

Something had been put into motion in that three-month campaign in 1922 against illiteracy in Changsha which got ahead even of the fast-thinking Jimmy Yen. And it is still rolling—rolling to the point where the people of the Changsha area have become one of the bulwarks of Chinese resistance against the enemy.

There is a connection between that amazing day of diploma awarding in 1922 and the last great Changsha victory in January, 1942. The people, in learning to read the 1,000 basic characters in the Chinese spoken language, had gained access to the ideas which later welded them together against the enemy.

Again, in 1937, when the Japanese invaded the province of Hopei, the people of one entire county—to a man—went underground. In well-organized guerrilla units they struck back at the enemy. In secret meetings held within gunshot of the invaders these farmers and craftsmen, women and children voted and organized themselves into a solid block of resistance. The Japanese were baffled by this people's front against their tyranny. They are still baffled in the county of Ting—known in Chinese geography as Tingshsien.

Why?

Tingshsien was the experimental county to which

Dr. Yen carried his mass education movement. There he developed it until it included not only the study of reading and writing, but the study of animal husbandry, of improved farming methods, of good county government, of health and of cultural development. In short, Tingshsien had been exposed, for a number of years, to one of the most surprising experiments in democratic education which had ever been tried in China. And the experiment had taken root. The people, by the time the Japanese arrived, knew how to weld themselves into action. They knew how precious were their rights to peaceful living. They knew how great was their need for the freedom to go on developing a peaceful life. And they were trained in co-operation to the point where they could co-operate in fighting for these things against an enemy who was crushing them.

The movement which Jimmy Yen had started, as a young enthusiastic student just back from a grueling year as head of a Chinese labor battalion in the first World War, rapidly developed such wide ramifications that it soon lost its first popular cognomen. It was first known as the "Mass Education Movement." But in recent years it has become a rural reconstruction movement, and Dr. Yen is now head of a Chinese government college near the wartime capital of Chungking to train leaders to carry this rural reconstruction program into every *hsien* in China.

It was not a hand-me-down type of education which Dr. Yen gave to the people of Tingshsien, or which he is helping to give to the people in other parts of China now. It was an education which evolved from the people themselves. "We took the problems of those people as our problems," Dr. Yen says, "and then we tried to give them the tools with which they could solve those problems themselves."

He began by teaching the people to read the essential 1,000 characters—characters which had been culled from a careful scientific counting of the words which appeared most often in such practical manuals as household account books, newspapers, popular novels, and the inventories of small shops. He even included the New Testament in his research. Learning to read these characters gave the people who had never been able to read before a new faith in themselves. They wanted to read more things.

"So then," Dr. Yen explains, "we had to write books for them in the 1,000 characters, for there was no literature in China that stayed within this simple limitation."

But books weren't enough. The farmers had little time to read just for reading's sake. They began to ask why their cows died, and what was the matter with their wheat crop this year, and why were the prices they got in the market so low.

And the educators who had gone into the community with Dr. Yen had to help the farmers answer

their questions. They brought in experts on animal husbandry. "We didn't know why their cows died," Dr. Yen says. "But we knew where to find men who did." They suggested the formation of marketing co-operatives. Each new problem, whether it was a sick child or a depleted larder, was faced and the people were shown—not told—what to do. They learned how to prevent as well as cure the child's colic. And they learned how to control locally the economy that had been keeping their larders empty.

In the early days of the experiment, the county government administration was of the old-fashioned type, where county administrators were interested only in collecting taxes, but not in improving the life of the people. The "People's Schools," as Dr. Yen's teaching centers were called, were not at all popular with the officials. So the people themselves had signs painted—on one side of the sign it said, "People's School" and on the other side it said, "County School." The signs would hang with the "People's School" side showing until the magistrate arrived in the village for an official visit. Then the word would pass swiftly through the community and all the school signs would be turned over, and the magistrate would ride through in his sedan chair in blissful ignorance of the fact that his people were learning a newly democratic way of life.

But the day came when the people of Tingshien felt they must have a hand in their own government.

"That was the hardest step," Dr. Yen explains.

"But we Chinese have a saying that goes this way: 'Unless you enter the tiger's den you cannot get the cubs.' So we decided to enter the tiger's den."

The people began to clamor for good government. And the newly formed National Government, then in Nanking, welcomed the clamor. The old system in Tingshien was wiped out, and new administrators, with the people's interest at heart, were put in. The people were given more voice in their local affairs. And the seed of political democracy began to stir.

Out of Tingshien, out of Changsha, and out of the intervening years of trial and error in Dr. Yen's work of education and reconstruction of China's rural population, there developed a corps of leaders who are now working within China's wartime reconstruction program, and are helping to build for the future.

Behind the whole program was Dr. Yen's realization, gained on the battlefields of France when he supervised his battalion of Chinese laborers, that "the common people of China are its backbone." That, Dr. Yen explains, was something of a new conception to the traditional Chinese scholar, who studied for scholarship's sake, and who was revered because of his learning. When Dr. Yen realized that it was China's common people for whom he wished to work, and whom he wanted to liberate, he set about his job with a scientific approach.

To teach them to read, he must give them the



Charles Fenn from Three Lions

At the village well. Mass education has gone to the villages where the people want to know how to keep their water pure, their farms productive, and their children well

rudiments of the language in the minimum amount of time at a minimum cost, he argued. They were poor, too busy to study long hours, and the language itself was difficult. So scientifically he went about the selection of his 1,000 essential and most common words. By a process of radiation he was able to have these characters taught to many thousands of people at little cost for teachers. Each new learner became a teacher. And the learning spread.

Then he saw that the learning of 1,000 characters could not be an end in itself. Again, scientifically, he approached the problems that the people wanted solved. He found they wanted to know how to improve their living standards, how to prevent illness, how to acquire leisure time, and how to use it once acquired. His health program was, like his reading classes, built upon the theory that it must provide to the maximum number of people at a minimum cost the rudiments of health prevention and cure. Each new step in the entire development of his still flexible educational and reconstruction program came from the people themselves at their own request.

The movement continues radiating in China. Those who learned passed on their learning and the process never stops. The process has proved its strength, and will go on proving its strength.

"The people," Dr. Yen says, "are the foundation of the nation. If the foundation is firm, there will be tranquillity and stability."

Psalm of Thanksgiving

By Grace Manly*

Blessed are the thankful, for they know the goodness and beauty of life.

The work of the thankful is a psalm of praise to Thee, O God;

It is spontaneous and joyful as a bird's song;

It is humble and selfless as a child's play.

The rest of the thankful is in quietness and confidence,

For they are secure in the knowledge of the goodness of God.

The thankful man is rich in friends, for all love his company and find renewal of spirit with him.

Thankfulness enlarges our hearts and lifts us out of our littleness.

How shrunken are our spirits when we forget Thy goodness, O God!

How despondent are our lives when we fail to lift our hearts in gratitude.

Thankfulness is the joyful acceptance of good gifts.

We learn to thank God by thanking one another.

Moreover the thankful man receives to give again, and his giving is mutual; he receives and gives in one act.

It has been said, "Seek and ye shall find."

Now we say, "Be thankful and your hearts shall be open to seek and desire."

For thankfulness is not repletion, but the glad acceptance that makes possible new gifts from God.

Who can give to the unthankful?

Yet God pours out a thousand wonders unreceived.

Rather say, "How can the unthankful man receive?"

Wonder and awe fill the life of the thankful man.

He is never lonely for the universe is his friend.

Whom does God seek, to create with Him, and who are His co-workers?

Even those who are gratefully sure of His goodness;

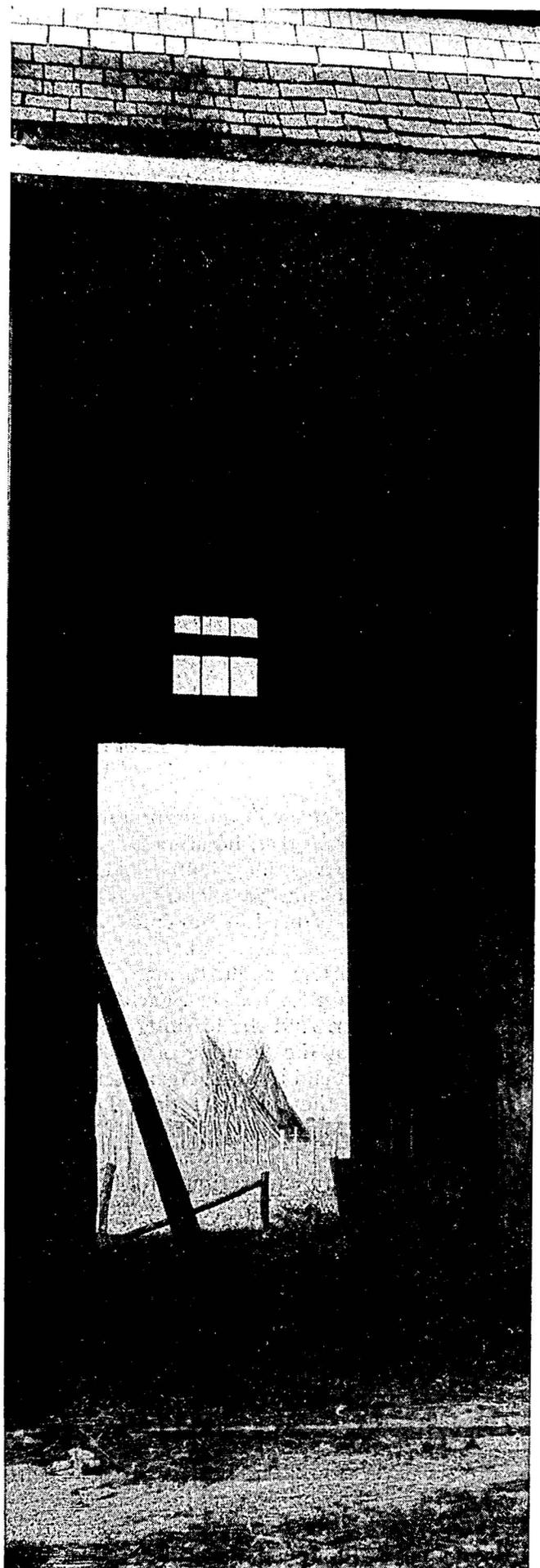
For such have laid hold of reality;

They have entered into their inheritance as sons of the Most High.

Come now, and let us be thankful to God our Creator,

For He made all things and saw that they were good.

* Grace Manly, beloved missionary of West China, died in March of this past year. This Psalm of Thanksgiving was found among her unfinished papers.



Saunders from Monkmeier



Photo by Lange, F.S.A.

A government camp for migrant workers. Although not as much is heard today about migrant workers as was heard a few years ago, the problem remains acute. Tension has particularly developed among migrant groups over the fact that imported workers from Mexico, Jamaica, and the Bahamas are guaranteed certain standards of wages and living conditions by government agreements. Our own migrants are often not so guaranteed. Camps like this can do much to lessen the tension and unrest

People on the Move



Photo by Rothstein, F.S.A.

A day nursery which cares for children while their mothers and fathers "pick." One missionary writes: "We take care of forty-five children not only in the daytime but often far into the night depending on how long the parents work"



A young migrant catches up on the news of the day. In many migrant camps the Home Missions Council has found the children retarded in school from one to several years. One of its services during the past summer has been to conduct extension schools to "catch up" these children with their grades

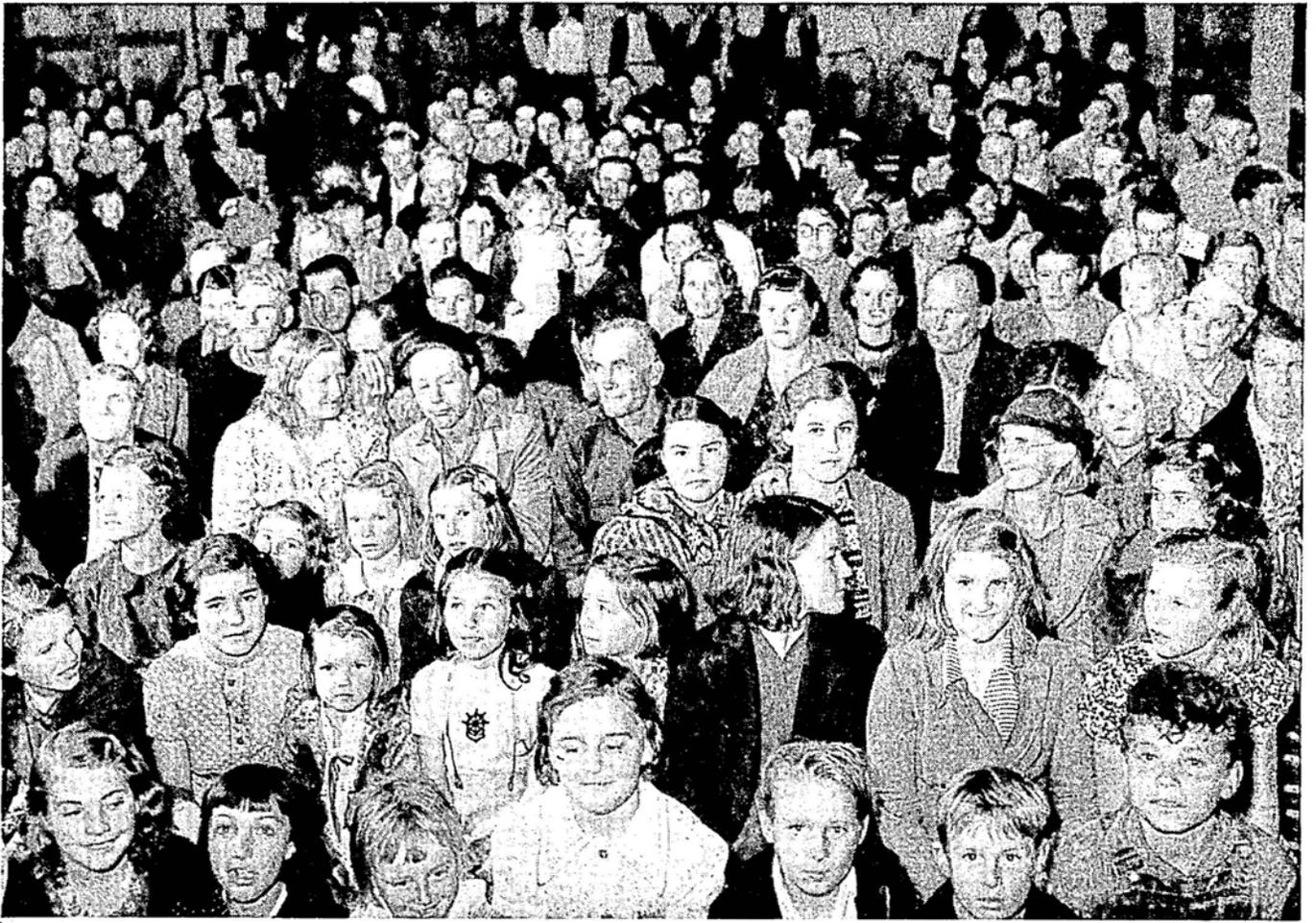


Photo by Rothstein, F.S.A.

Migrant workers waiting for a sing in the camp recreation hall. Old-fashioned sings relieve tension and hymns are popular. One woman has given four hundred hymnals to the migrants for these sings and says there is a cry for many more

Photo by Rothstein, F.S.A.

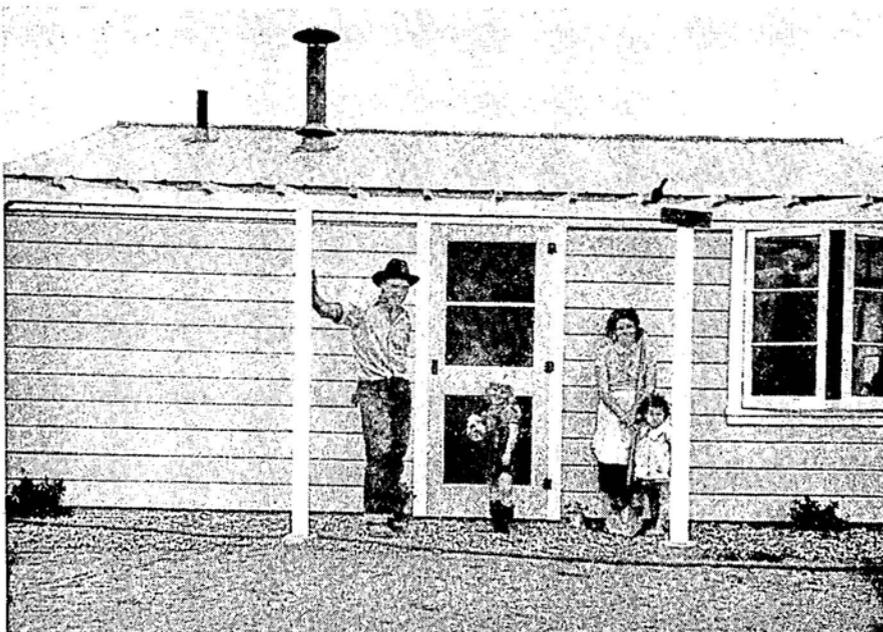


Putting out a paper for the workers. Religious service can be rendered by aiding the worker to express himself through his camp paper as well as in other ways. One editor of a denominational paper said after visiting sixteen migrant camps: "I glory in our preachers. They've picked for themselves about the toughest job they could find for I don't know anything harder than trying to translate the gospel into terms the migrant people can understand"



Photo by Lange, F.S.A.

Camp Council. Growers are much more likely to improve living and working conditions if they have a self-respecting group of workers who have determined together what their needs are. Many a home missionary has helped build up just such a work



Good houses like these help migrant workers to live through these unsettled days. Most of these model homes have been provided by the government in its Farm Security program but at least one company recently provided new facilities for workers, houses with screened windows, high ceilings, good cooking arrangements, and showers. These things were unheard of a few years ago. Some of this improvement is due to the continuous work of the home mission forces

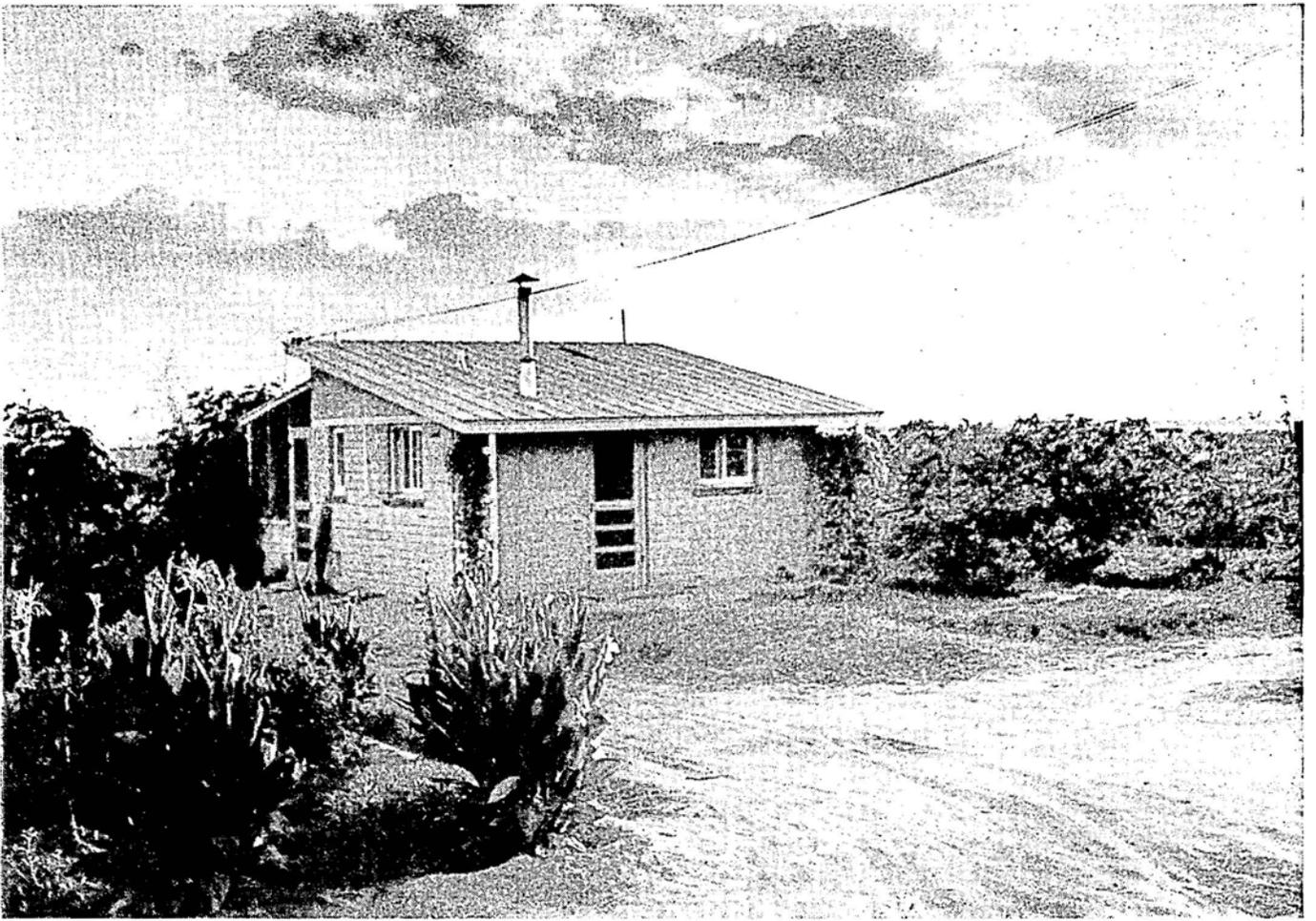


Photo by Lange, F.S.A.

Little houses in the camps have often been wired by the workers themselves, screened and painted so that the missionary might have a place to work

Photo by Rothstein, F.S.A.



Just as it is important for the workers to meet so it is important for the wives to meet. The home missionary nurses and teachers have not only helped these mothers to protect their children's health and to prepare better food for their families but they have opened ways to the deeper developments of their own personalities

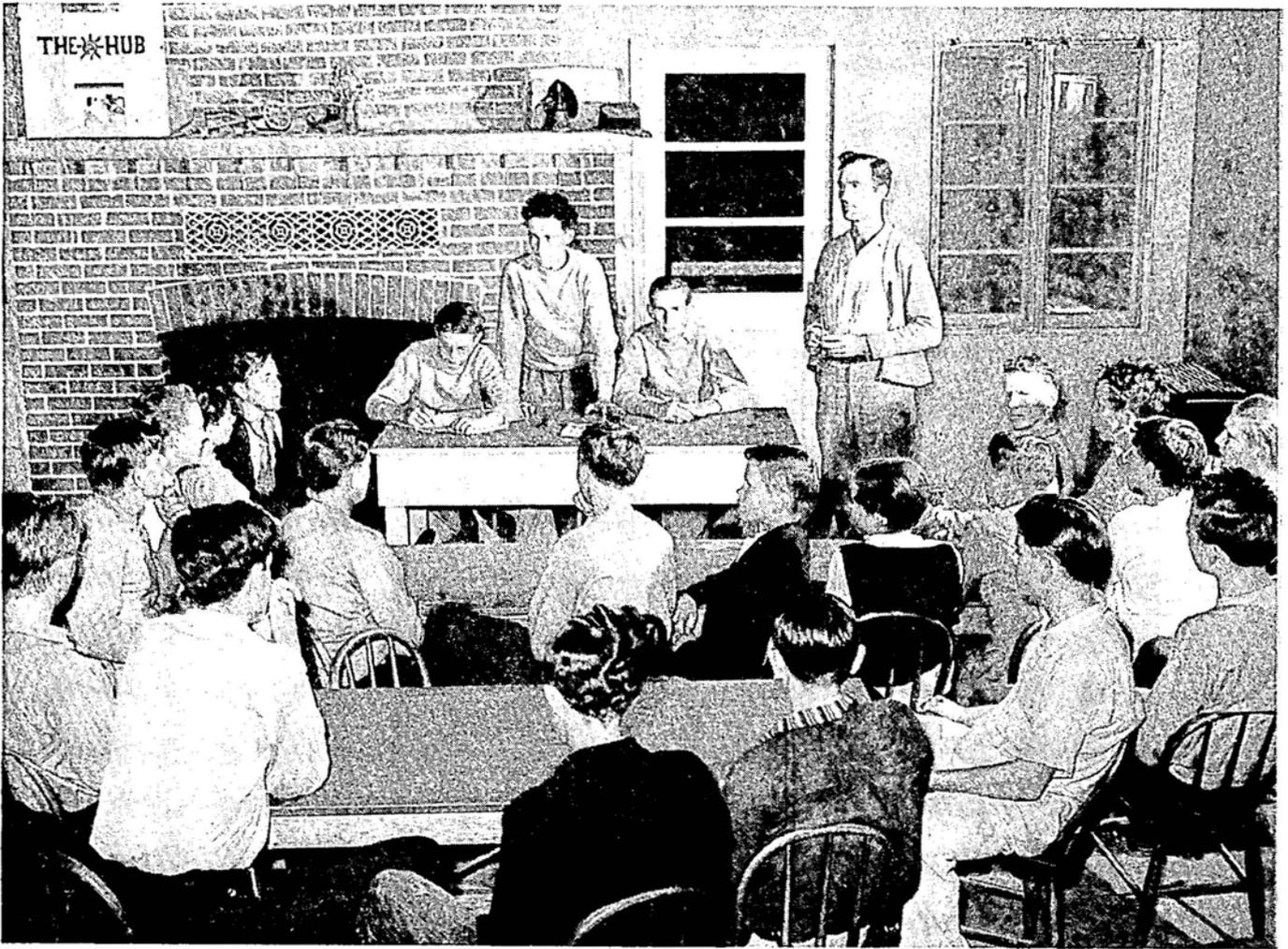


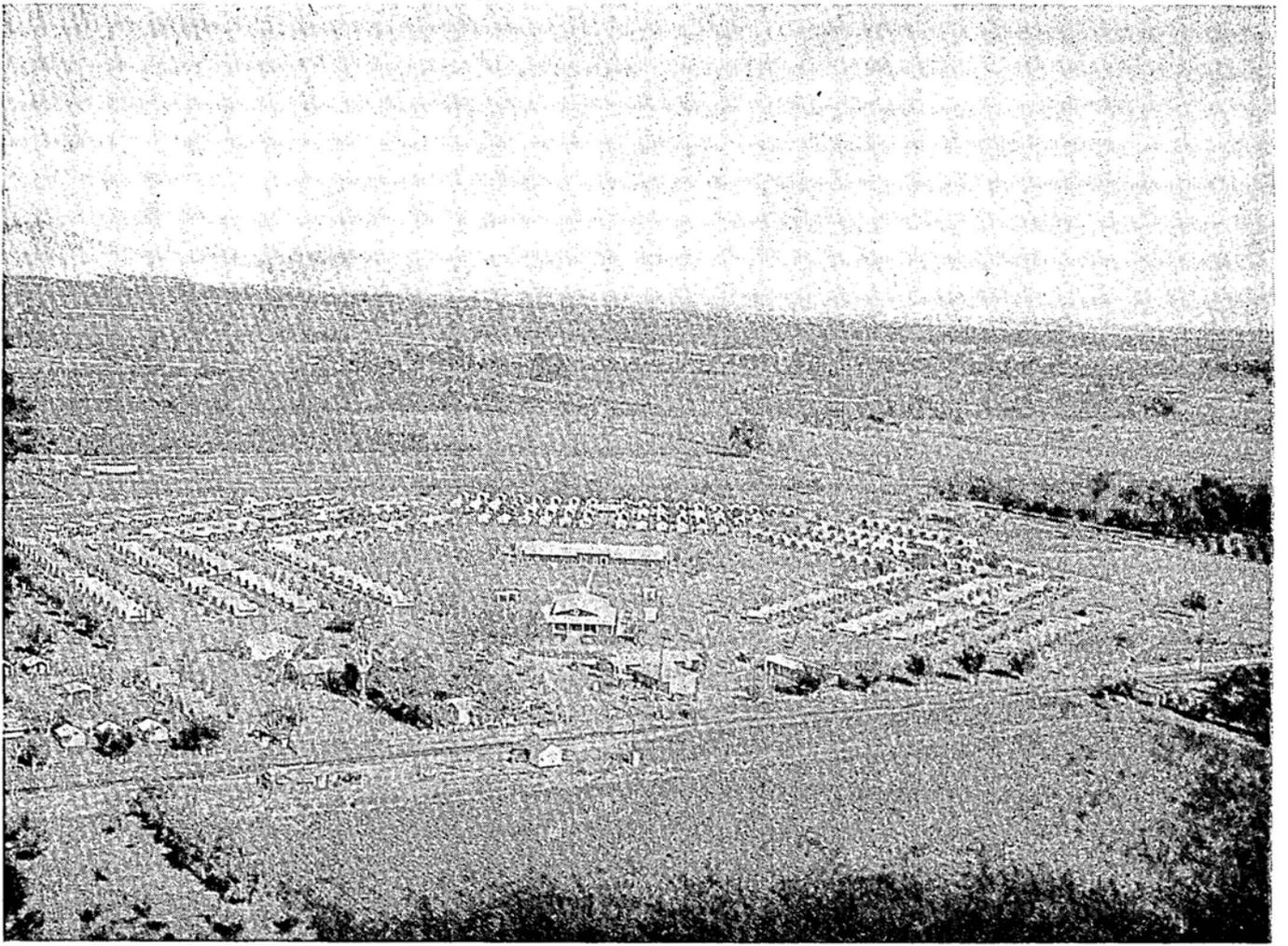
Photo by Rothstein, F.S.A.

A basketball team has a business meeting. The deep resentment held by migrant workers against "import" labor is often broken down through the good graces of the basketball team



Photo by Rothstein, F.S.A.

Co-operative store meeting. Where ever migrant labor is needed steadily enough so that families can settle down for several months in one camp the development of the co-operative store does a great service in training the men not only about prices and worth of goods but in democratic co-operation with others



An ideal agricultural workers' camp. Unfortunately there are far too few like this. But even in the humble camps The Methodist Church, both separately and through co-operation in the Home Missions Council, is making life more worth while to the worker as the worker in return becomes of more worth to the community



Monkmeier

The father of the groom with the godfather of the groom. The latter plays an important part in the wedding ceremony, not only seeing that all arrangements are carried out, but to a certain extent assisting in the ceremony

Wedding in Bulgaria

By Esther Carhart *

A FEW weeks ago I went visiting in a near-by village and the graduate I was visiting was going to be maid of honor at a wedding the next day. In the evening (it was Saturday) we waded through the mud to a small house on the very edge of the village to take the bride's veil to her, for the custom is that the maid of honor provides the veil. The house was 'way back in a frightfully muddy yard and apparently belonged to one of the poorer families. The girl I was visiting was being maid of honor with her father as best man—I don't know how else you could call them, though the terms aren't exactly equal—and had been asked to do so because the father had been godfather when the boy was baptized.

My friend and I entered an inner room, where there were a couple of old chairs, and sat down. After a while of waiting they finally treated us to a sweet drink and in a few minutes we left. The next morning we got ourselves ready for the ceremonies

* Esther Carhart has been working under the Woman's Division of Christian Service at the American Girls' School in Lovetch, Bulgaria. When the school was taken over by the government, the Ministry of Education of Bulgaria appointed Miss Carhart as teacher in the school. She has been there ever since war broke out in Europe. This story of a Bulgarian village wedding, although it took place during wartimes, seems like a tale of old times.

and then waited and waited for the band—if you please—and the bridegroom to come and escort us to the bride's home. Finally we heard a tootle-toot and a boom boom and lo over the horizon came the village band in full swing. They were accompanied by a phaeton in which were riding the bridegroom and one of his sisters and which was in turn followed by a village wagon in which rode half a dozen women and girls, who at appropriate intervals gave forth loud shouts of Yeah-oh! Ho! Ho!"

The bridegroom came to the door and pinned a handkerchief to each of our coat collars and then Gannie took a tray with a small bun-bread and some honey and she and her father, the bridegroom and I all got into the phaeton and off we went, preceded by the band.

After a short but noisy ride we arrived at the bride's home. Here we were welcomed by a whole row of relatives, and I don't know who else, and ushered into an upstairs room devoid of everything but a long wooden table with chairs or benches and a stove. Here after some waiting and various ceremonies downstairs, we and all the bridesmaids and ushers (again the term isn't really accurate) sat down to eat the feast which had been prepared.



Monkmeyer

Peasants dancing a famous Bulgarian folk dance to the accompaniment of music from the village four-piece band. This band plays a large part in the ceremony. While this goes on the bride and groom prepare for the ceremony

We had soup, made from—is the word driblets—one dish to two or so people and a new wooden spoon to each one of us. Gannie and I were next to each other and so shared one dish. We also had fresh white bread—the night before we had seen seven huge, and I mean huge, loaves piled on a table. Then rice and meat and a meat and gravy dish, always by two to a dish.

Then in the yard there was a special ceremony in which all the bride's dowery was brought into the yard and, on a bed which had been put there especially for that purpose, everything was turned other side out. It gave the guests a chance to see everything. Then all was taken back into the house and neatly arranged in a big chest and a dresser and these were then put into a couple of waiting wagons. All extra things like heavy bedding, and rugs, were piled on top of the chest and tied down with a long belt which is kept and used only for that purpose now, so says Gannie.

I forgot to say that on our coming to the bride's house the gate was shut and guarded by some boys who demanded to be paid before permitting the bridegroom to enter. The latter's father paid—according to custom—and we entered. Now there were in leaving the bride's house four important persons—the bride and groom and the godfather and maid of honor. So what to do with me? Well, I parked on one step of the phaeton and the groom's sister on the other, and so, again escorted by the band and followed by the wagons with the dowery plus all the assembled company on foot, off we went to the

church. There, to my great surprise, only we five (excluding the sister) plus a certain other family who had part in the ceremony entered the church.

Neither the girl's nor the boy's parents were there—and Gannie said that, at least in their village, was the custom. There were a dozen or more small children running up and down, however, to my great amusement. I stationed myself at one side and watched. I think one thing which was as funny as anything was the way the priests talked—conversed, I mean—right in the middle of the ceremony with the godfather. "Now, Peter, it's your turn to do something," "Here just follow me, there that's right."

After the ceremony we went with the newly married couple to the door of the groom's home and from there back to Gannie's home. Nothing was prepared for dinner and I wondered but finally discovered we were to go to the bridegroom's home for a second feast and some more ceremonies. Again we were called for by the band, but no phaeton for the place was very near. We arrived and were shown to places of honor—I along with the really official people. Again we waited and finally a big *peeta* was brought and covered with a towel and here the various people gave gifts, mostly money plus minor things like pitchers, trays, and so forth (oh, yes, there was also an alarm clock).

Then the band began to play and in came a whole group of people carrying piles of clothing, towels, and similar things. These were the bride's gifts which she had made during her girlhood years. First



Bride and groom come out of the church. They have been accompanied in the church only by their attendants. Their parents do not witness the ceremony

Monkmoyer

of all gifts for the godfather—a bedspread, sheets, underclothes, towels, sox, and I don't know what else. Then to the wife of the godfather similar articles, including lovely aprons for two younger daughters, then to the maid of honor, Gannie, and then up and down miscellaneous to various relatives, and even to me, a hand towel. At one time I noticed considerable whispering combined with glances toward me and at last a man came to me and said, "If you please, a mistake," and gave me a pillow cover and took the towel. I didn't quite get the point, nor what to do. I returned the towel and accepted the pillow cover. Later as we were leaving, I discovered that they had suddenly discov-

ered that I was an American and foreigner and it would never do to give me such a common and ordinary gift as a towel; hence, a pillow cover. They were so anxious to know whether or not I was pleased, that it was quite overcoming.

To go back again, after all the gifts and an official kissing of the godfather's hand by the bridegroom, we were given acres of food—same things as we had had at the bride's home. Toward the end, the band which had played in an adjoining room all during the giving of the gifts, again began to play, but this time in the room where we were. Now imagine an almost square room in which a medium-sized man would be afraid of bumping his head on the beams of the ceiling, then add a stove, a long L-shaped table at which were seated some thirty-five to forty guests; now season with ten or so people in the little remaining open space and flavor with a four-piece village band playing full force. Then as a concluding touch put in the middle of the ten or twelve extra people, five or six young people doing a village dance. I'm still wondering why the walls didn't fall out and the ceiling fall in.

By the time it seemed as though the very air were keeping time with the dance and the dancers were red and perspiring, the godfather had mercy and asked the band to stop. Soon we left. I had to be ready for the train for Lovetch, wearing various articles of the gifts which we had received, and we paraded thus arrayed the streets to Gannie's home, where I collected my little baggage and a few hours later, bearing gifts of fresh butter and a *wonderful peeta*, was back in Lovetch.



Monkmoyer

While the festivities go on the relatives prepare for the wedding feast in the ovens and over the fireplace. Eating is hearty at Bulgarian weddings and feasts must be given by both the girl's and the boy's parents

The Temple Boy Becomes a Doctor of Theology

By Perry O. Hanson *

THERE is no hope. We have tried all of our doctors in the city of Taian and not one can help you." Members of Mr. Ts'ui's family were telling him the sad truth. He was made to realize that there was indeed no hope for his recovery if they depended upon the local doctors. Frantically, they called in friendly neighbors for advice.

"We know of an American over at the Methodist Mission outside the West Gate who has had great success as a doctor," remarked one of the friends; "why not give him a chance?"

Mr. Ts'ui was an ultra-conservative who had no faith in anything from the West, but he was finally persuaded to send for the missionary physician.

Fortunately, the American was able to bring the old gentleman back to health and the experience brought to the attention of the Ts'ui family the work of the Methodist Mission with its schools for boys and girls, the evangelistic work, and other activities. When Mr. Ts'ui was able to do so, he made a trip to the Mission and learned more about the work.

A few years before Mr. Ts'ui's serious sickness, he had placed his little son, perhaps nine years old, in a Buddhist temple to be under the tutelage of the priests as he gradually received the training that would make of him a priest in that temple. The happy contact with the Methodist Mission which had resulted in saving his life led him to heed the advice of Chinese Christian leaders and he took the boy from the temple and placed him in the boarding school at the Methodist Mission; the boy proved to be a bright little fellow and very soon showed special interest in learning about Jesus and the Bible, and it was not long before he became a Christian.

While young Ts'ui was in high school he decided to enter the ministry; he went on to study at Yen-ching University, where he was graduated in due time and entered the School of Theology, and after graduation he returned to Taian to preach in our First Methodist Church not far from the Buddhist temple where he had been sent as a lad and right in the compound where he had been a student and could now help another generation of boys and girls as they were meeting the problems of life.

Mr. Ts'ui was ambitious to continue his studies and widen his experience, so he went to America, entered Drew Theological School, where a few

years later he was given the degree of Doctor of Theology. He returned to China, entered the Shantung Annual Conference, and was assigned as professor in the School of Theology of Shantung Christian University, one of the union institutions where our Church co-operates.

After teaching a few years, Dr. Ts'ui was invited to become the colleague of the well-known Dr. Cheng Ching Yi and accepted the call to this larger work. After the death of Dr. Cheng a few years ago, the work of Dr. Ts'ui became even more important and he now continues as Executive Secretary of the Church of Christ in China, though he keeps his membership in the Shantung Annual Conference.

It is certainly a wonderful story of the change from the poor ignorant boy doomed to a degrading life in a Buddhist temple to the influential doctor of theology holding a high and responsible position in a great organization that touches the life of the people all over China.

When Dr. Stanley Jones visited us in Shantung he had Dr. Ts'ui as his interpreter. One day, Dr. Ts'ui took us to the temple where but for the Grace of God he would have spent his life. As we saw the priests of that temple and knew of the life they were leading, we realized that the Methodist Mission in Taian has indeed plucked a brand from the burning and had sent forth a great leader into great and needy China.

The January number of
WORLD OUTLOOK will be
a special issue launching the
Crusade for a New World
Order led by the Bishops
of The Methodist Church

* Perry O. Hanson is a Methodist missionary of the Shantung Annual Conference in China, now living at Iola, Kansas.

Belle Harris Bennett

A Missionary Statesman

By Mabel Katharine Howell *

I SHALL never forget my first glimpse of Miss Belle Bennett. It was a Sunday morning. Late the evening before I, a new teacher, had arrived in Richmond, Kentucky, Miss Bennett's home town. Dressed in spotless white, Miss Bennett drove up in her phaeton to take me to church. Nor shall I forget how, that very first morning, Miss Bennett announced that henceforth I would be the teacher of the Woman's Bible Class which she had taught for years, but which duty she "must now lay aside due to the new official missionary duties which she had assumed." Later on I came to realize that that was Miss Bennett's lifelong method of enlisting young women for missionary service. She was always turning over to others her work and visions to be fulfilled. Her biographer once remarked that she had always wanted to have her own visions in missions, but that she had never had a chance because Miss Bennett always got ahead of her!

Miss Bennett thought more rapidly and more clearly in the field of missions than most of the men and women of her church; and even today some of the persons who were associated with her in the Methodist Episcopal Church, South, long to see some of her far-reaching plans brought to pass.

Miss Bennett was a great missionary statesman, one of the greatest her time produced. Her thinking was in keeping with the best leadership, even of today. She felt herself to be God's chosen vessel. She had high visions of God-given duties and "her life was expressed in terms of obedience to these visions."

Belle Harris Bennett was born in the township of White Hall, Kentucky, the daughter of Mr. Samuel Bennett, who was an eminent and successful planter and financier, one of a group of leading Kentuckians who rendered national and international service. The Bennetts came to the United States in colonial days in 1611. Miss Bennett's mother was a descendant of the French Huguenots who came to the United States in 1730. The Bennett home was one of rare culture, education, and hospitality. Miss Bennett was guided in her early education by Dr. Robert Beck, later Chancellor of the Central University of Kentucky. Miss Bennett was an omnivorous reader, a lover of books, art, and literature, a student of constitutional law. She had abundant opportunities to travel.

In all her life as an executive officer of the Meth-

odist Boards, Miss Bennett never received a salary, and she paid practically all her own expenses, including travel, until in her later years she reluctantly accepted an appropriation for an office secretary.

Miss Bennett demonstrated in her life and work that it is possible for a person to be equally effective as a leader in fields now designated in Methodism as "Home Missions," "Foreign Missions,"



Miss Belle Harris Bennett, missionary statesman

* Miss Howell is a member of the faculty of Scarritt College for Christian Workers, Nashville, Tennessee.

"Christian Social Relations," and "Organization and Cultivation." To her they were essentially one, and there was no marked dividing line. Even when organizationally these activities were separated, her leadership was as creative and outstanding in one as in the other, and she felt that experience in one enriched service in another. This doubtless accounts for the fact that when in 1910 the two Woman's Boards of the Southern Methodist Church were united, Miss Bennett was unanimously chosen president of the Woman's Missionary Council, and served the organization most acceptably until her death.

It is not strange that many institutions and movements both at home and abroad have come to bear the name of the one who conceived them. I am thinking of the Belle H. Bennett Clinic in Shanghai, China; Bennett College in Rio de Janeiro; the Bennett-Gibson Lectureship; the Belle H. Bennett Memorial Building at Scarritt College, and the Belle Bennett Chair of English Bible at Scarritt; and many others.

Miss Bennett's first creative missionary work was the establishment of the Scarritt Bible and Training School at Kansas City, Missouri, where women missionary candidates for home and foreign work could receive adequate training for their difficult tasks. As a young woman who herself had felt a call, Miss Bennett had deep convictions that women should not be sent to mission fields without specialized training for their tasks. Theological schools were not open to such women, nor was their type of training adequate for lay women workers. This conviction proved personally expensive to Miss Bennett, for after her plans had been endorsed by the Board of Missions she had to carry it out almost single-handed, and not without opposition. This was her first public work in behalf of missions. As agent, she collected in small amounts from individuals (not auxiliaries) twenty-five thousand dollars which was matched by a gift of twenty-five thousand dollars and land from Dr. Nathan Scarritt, of Kansas City, Missouri. Bishop Hendrix was her great supporter and friend in this effort. The Scarritt cornerstone was laid in July, 1891.

Miss Bennett's official leadership in home missions began in 1892 when she accepted a place on the Central Committee of the Woman's Parsonage and Home Mission Society. In 1896 she became president of this society and in 1898 she became president of its successor, the Woman's Home Mission Society. As official leader of these organizations she helped lay the foundations of the home mission work and program of the M.E. Church, South. Associated with Miss Bennett in the home mission work were Miss Mary Helm and Mrs. R. W. MacDonell. These three were called "The Home Mission Triumvirate." Together they pioneered the Sue Bennett school for mountain boys and girls in London, Kentucky; work among Orientals on the Pacific coast; work among Cubans on the Florida

coast; Wesley House settlements and institutional churches. To gain a better insight into city mission evangelism Miss Bennett went to London and studied the city missions of Wesleyan Methodism under the guidance of Mr. and Mrs. Hugh Price Hughes.

Under the leadership of this same "Triumvirate" the deaconess movement was developed. In 1902 the deaconess movement was authorized in the church as an arm of Home Missions under the auspices of the Woman's Home Mission Society. From its incipency, the deaconess movement in Southern Methodism was officially related to organized home missions. As a background for leadership in this movement, Miss Bennett not only studied the development of deaconess work in the M.E. Church but also she went to Europe to investigate the work of Pastor Fliedner at Kaiserwerth, Germany.

Miss Bennett was always deeply concerned with the religious life of young people. She greatly appreciated the work of state educational institutions. She led the movement to establish dormitories for Methodist students at state universities as an integral part of the home mission program. She led also in the movement to establish in cities co-operative homes for young women who were employed in industry and business.

The greatest field of Miss Bennett's leadership in home missions was one which demanded great courage of her convictions—the work with Negroes. In this work she had the creative help of two young women, Miss Estelle Haskin and Miss Mary DeBardleben. Work with Negro people was not new to Miss Bennett; she had long rendered large service in her own community and county, conducting Bible classes, developing county Chautauquas, and aiding Negro preachers; but she desired that work with Negroes should become a vital part of the home mission program of the women of the church. She took the first step toward this end in 1901 at the Board meeting in St. Louis, calling for five thousand dollars in personal gifts to begin the work for young Negro women at Paine College, a Methodist institution, in Augusta, Georgia. She herself made the first contribution of five hundred dollars. Well do I recall the days she spent in Richmond in advance of this effort in drawing up plans for the little domestic science building which she hoped to have erected.

Out of this humble beginning in Negro work, Miss Bennett led the women on step by step, of necessity with wisdom and caution, until Bethlehem Center Settlements became an established part of the home mission program. Never will we forget the high hour in Kansas City when the women of the Society organized a commission and became a co-operating unit in connection with the Interracial Commission established in Atlanta after the first World War. Mrs. Luke G. Johnson was an able assistant to Miss Bennett in this effort. By that time

the enthusiasm of the organization was fully undergirding Negro work as an integral part of the home mission program.

In all the development of the home missions program Miss Bennett had as her slogan "Eternal life for the individual and the Kingdom of God for humanity." "Social Service," as it was called in those days, was a familiar expression in home mission circles, and the foundations were laid for what later became the Department of Christian Social Relations. "Social Justice" was an expression constantly on the lips of Miss Bennett. To her there was no Christian religion apart from it. Miss Bennett was a great Christian social pioneer.

When in 1910 Miss Bennett was elected president of the Woman's Missionary Council which combined both the home and the foreign work of the women of the church, she found no difficulty in her leadership of foreign work. Her experience in the home field proved to be an excellent preparation. She immediately made plans to visit both South America and the Far East, including India, so that she might have first-hand knowledge of the problems involved in foreign administration. She insisted that the administrative secretary be sent by the Woman's Missionary Council to the fields with her. This was at that time a new policy, one which Miss Bennett deemed essential to effective secretarial leadership. To this policy she steadfastly adhered, and it in time became an accepted principle of the Woman's Missionary Council.

Miss Bennett's leadership in foreign missions was of a high order. Brazil was the first country she visited. There she saw the need for and set in motion the activities which secured for the existing girls' high school in Rio a new campus and buildings. She began to promote a movement also to make the school a junior college, which it has since become, and it now bears the name of Bennett College.

Miss Bennett was deeply concerned to have the General Board of Missions open work in Africa. She co-operated with Bishop Walter R. Lambuth, who was leading the church in this movement. Miss Bennett secured a gift of five thousand dollars to make possible the opening of Woman's Work in the Congo Belge as soon as the field was entered.

Miss Bennett took active leadership in the redistribution of mission work in Mexico in 1914-1915. In 1916 she was chairman of the Commission on Woman's Work of the great Congress on Christian Work in Latin America held in Panama. In the resulting reconstruction program for the Southern Methodist work in Mexico she stood strongly for the establishment of Christian settlements to supplement the work of educational institutions, a movement which has since given ample demonstration of its wisdom and foresight.

Under Miss Bennett's leadership in 1915, the Woman's Missionary Council assumed responsibility for the support of the woman's evangelistic work

and for the training of Japanese women for Christian service. Miss Bennett secured the appointment of the first two missionaries from the Council. In this she was far in advance of her constituency and she met with grave opposition, but as usual she was fearless and successful.

In 1916 the executive secretary of foreign work, accompanied by Miss Bennett, visited the Far East. Miss Bennett became active in a movement to change the Laura Haygood Secondary School in Soochow, China, into a Christian normal school. In this she met opposition on the field, but the movement proved a very wise one and in keeping with the best thought of the time. In China also she gave a great deal of time to the investigation of the medical needs of women and came home a vigorous supporter of a movement to move the Southern Methodist Woman's Medical School in Soochow to Shanghai where it could be united with the Margaret Williamson Hospital of the Woman's Missionary Union and become the foundation for a union medical college for women.

In Korea, Miss Bennett urged unsuccessfully the development of an industrial school with emphasis on sericulture for women. She started a movement to develop an interdenominational evangelistic center in the great capital city of Seoul, which was ultimately accomplished.

Miss Bennett's wise and statesmanlike missionary leadership at home and abroad resulted in an invitation to her to become a member of the International Missionary Council at its very first meeting. In this body she exerted a vital leadership.

Any account of Miss Bennett's leadership would be incomplete if mention were not made of her prolonged struggle to secure laity rights for the women of the Southern Methodist Church. Miss Bennett was a devoted churchwoman and the fact that her beloved Methodism did not recognize women in the membership of its basic organizations cut her to the heart. The story of her leadership in this successful movement is a fascinating one—she rebelled against the term "Woman's Rights" as descriptive of this effort which she made with deep religious conviction. It is no wonder that Miss Bennett was the first woman in Southern Methodism to be elected to membership in the General Conference.

There was a rock-like foundation for Miss Bennett's strength as a missionary leader, entirely apart from her unique power of mind and heart. She cannot be accounted for on human grounds; her leadership was fundamentally spiritual. She felt herself called of God for service. She had a very deep sense of mission; it motivated all that she did. When God spoke she dared not disobey. Miss Bennett cultivated daily this awareness of God's mind. She was a woman of rich, deep prayer life. She regarded obedience to the will of God as "the key of spiritual reality."

BOOKS

GEORGE WASHINGTON CARVER.
By Rackman Holt. Doubleday, Doran and Company, Inc., New York. \$3.50.

This readable life story of an outstanding leader in American life will be of particular interest to those who are interested in good biography, to those who are interested in the development of Negro leadership, to those who are especially concerned with agricultural progress in the South, and to the general reader who just likes a good story wherever it may appear.

George Carver (the "Washington" was put in for identification in later years), son of slave parents, had "green fingers"—he could make any sort of plant grow and thrive. His development of this natural talent, his long and difficult struggle for a scientific education, his background of colorful years in the middle west, and his successful experiments on the school farm and laboratory at Tuskegee Institute in Alabama, constitute an absorbing book. He both utilized in special ways and dramatized for Southern farmers such lowly products as the peanut and the sweet potato and even white clay from the hills of Alabama.

His story is called "an epic of modern America."

Dr. Carver's biographer makes him out neither a hero nor a martyr, but tells his story from the viewpoint of one who feels a vital interest in accuracy of fact, in results, and in the personality of the subject.

"In the life span of one man millions of his race who could not read the printed wayside signs, stating how many miles it was to this place or that, can read now, and they know well how far they still must travel and how beset with obstacles the path will be. Seven-league boots were given Mr. Carver, and he covered the distance in one allegorical step, but others are following swiftly after him."—E. W.

AMBASSADORS IN WHITE, The Story of American Tropical Medicine.
By Charles Morrow Wilson. Henry Holt and Company, New York. \$3.50.

The author has as his closing sentence: "Let us have more ambassadors in white and more American dollars, minds, and hands to move in behind them." Mr. Wilson convinces us that unless we send ambassadors in

white to Latin America we scarcely need send other ambassadors, for "Latin America's public enemy number one is neither Nazi nor Nipponese"; rather, the enemy is the "insidious and ubiquitous column of disease." The conclusion is this: "Hemispheric solidarity cannot be built on a sick man's society." Therefore, "it is our job to help Latin American nations protect themselves against the fifth column of disease," disease that is being conquered, and disease that is still mysterious. "Surprisingly few diseases are native to Latin America. Most of them are 'imported,'" according to Dr. Wilson, who proposes that there be a "manifold increase" in the exchange of medical scholarships. This book contains brief biographical sketches as well as histories of the work of medical "ambassadors." Men come alive who have been famous names to some of us. We read of Carlos Finlay, who paved a way, but received small thanks or recognition; of Walter Reed, who became a doctor "at the unripe age of seventeen"; of Gorgas, who at forty-seven "had probably done as much as all men in all history to make tropical lands healthful." We watch a future doctor of renown working as a grocery clerk at three dollars a week, and later nearly starving to death at McGill. We see young Noguchi tending fires at a bathhouse; and Deeks of Canada asking WHY?—M. D. W.

WALTER REED, Doctor in Uniform.
By L. N. Wood. Julian Messner, Inc., New York. \$2.50.

This story from the Julian Messner Shelf of Biographies for Young People opens in the thick of the Civil War in the border state of Virginia, but by no means can it be said to end there. The driving impulse to help people led Walter Reed from the home of his father, a Methodist circuit rider of Lawrenceville, to Charlottesville Institute and the University of Virginia, from which he took his medical degree at the age of seventeen; to the vice and misery of the New York slums of the 70's; to Johns Hopkins for studies in the new science of bacteriology, and finally to Havana, Cuba. There he made discoveries comparable in importance to the discovery of anaesthesia.

It was in 1875 that Walter Reed entered the Medical Corps of the United States Army. His experiences in the far West read more like those of a Kit Carson than of a medical man, except that Dr. Reed won the friendship of the Indians.

When he came back to Washington and settled as Major it was not that he was tired of adventure. He had simply discovered an exciting frontier in the world of bacteriology. After twenty years of active practice he could now devote himself to teaching and the laboratory.

Then came the Spanish-American War with disease the most serious enemy which the United States faced in the islands. Dr. Reed was appointed on a board to investigate the causes of the typhoid epidemics that prevailed in almost every camp. The account of the findings is interesting, but nothing like so spectacular as the experiments in Cuba, carried out on human beings, to prove to a skeptical world that the most persistent and devastating plague of modern times—yellow fever—is carried by the fragile little domestic female mosquito, *Culex fasciatus*.

But he who saved others could not save himself. At the peak of his ability and before the full measure of his usefulness to humanity had been tapped, Walter Reed quietly died. His life is an inspiring record of serious and sustained effort crowned with success.—E. S.

THE HISTORY OF QUAKERISM. By Elbert Russell. The Macmillan Company, New York. \$3.00.

Here is an accurate and authoritative history of the Quaker movement brought up to date and treated as a part of modern church history. Dr. Russell presents the fascinating story of the Friends under the main headings: "The Rise of the Society, 1647-1691"; "The Age of Quietism, 1691-1827"; and "The Modern Revival and Reconstruction, 1827-1941."

The story of the Quakers is closely connected with American history. The courageous work of the Friends in the abolition of slavery, the struggle for women's rights, the efforts in behalf of education, the work of reconstruction after the First World War—all these are clearly outlined.

The author's emphases on the spiritual message of the Friends, and on the efforts to increase unity make it a timely book and one which helps the reader to understand the past as a basis for building a better future.—F. M. H.

Any or all of the books reviewed may be ordered from the Methodist Publishing House, 150 Fifth Avenue, New York 11, N. Y.; 740 Rush Street, Chicago 11, Illinois; 420 Plum Street, Cincinnati 2, Ohio; 810 Broadway, Nashville 2, Tennessee

The Moving Finger Writes

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

Dr. Barnett to Chicago University



Dr. Albert E.
Barnett

¶ Dr. Albert E. Barnett, professor of literature and history of the Bible at Scarritt College, Nashville, Tennessee, has accepted a position on the faculty of the University of Chicago in the Department of New Testament, and assumed his duties there on September 1. Dr. Barnett is one of four professors in the department and will teach New Testament ethics.

A member of the Scarritt faculty since 1924, Dr. Barnett holds his B.A. degree from Birmingham-Southern University, where he was a member of Phi Beta Kappa. His B.D. degree is from the Candler School of Theology, his M.A. and Ph.D. degrees from the University of Chicago. He has served as pastor of a church in Mobile, Alabama, and as student pastor at Auburn, Alabama, where he helped inaugurate the religious curriculum for students of Alabama Polytechnic Institute. During this year he expects to publish *The New Testament, Its Making and Meaning*. He is a native of Opelika, Alabama, and is one of a long line of Methodists, his paternal great-grandfather having been a delegate to the first General Conference of American Methodism.

Dr. Barnett was a volunteer in World War I.



Pastor Broadcasts to Italy

¶ Warning the people of his native Italy that ruin will be the ultimate result of continued Fascism, the Rev. Nicola Notar, pastor of the Italian Church of the Saviour and Italian pastor of Morgan Memorial Church of All Nations, Boston, Massachusetts, broadcast a message arranged in New England by the Boston *Evening American-Daily Record and Sunday Advertiser* and sent throughout the world by the Office of War Information in a short-wave broadcast. He urged that there be no further bloodshed in Italy.

"The time has come for you to drive away the Germans from your beautiful land," said Pastor Notar, who came to the United States in 1924 from a small town in the Province of Campobasso,

where his parents, four brothers, and a sister now live. "They have brought you nothing but ruin and servitude. Break the yoke of their tyranny and usurpation. Help the Americans who are coming to you as friends and liberators.

"Your help will hasten the end of this global carnage, and you will be able to return to the normal and peaceful life to which you are entitled."

IF

Your WORLD OUTLOOK

Should Arrive Late—

EXCUSE, PLEASE

U. S. mail and freight transportation are doing a magnificent job meeting heavy wartime demands. War materials and supplies are given first preference as we know you want them to be.

Miss Cobb Heads Sager Brown

¶ Miss Rosie Ann Cobb has been appointed superintendent of Sager Brown Home and Godman School, in Baldwin, Louisiana, it is announced by Miss Muriel Day, executive secretary for educational institutions for the Woman's Division of Christian Service. Miss Cobb succeeds Miss Eva D. Galloway, who resumed her work this fall as kindergarten teacher at Lessie Bates Davis Neighborhood House, East St. Louis, Illinois, after serving for four years as superintendent of the Baldwin institution, the only home for Negro children operating under The Methodist Church.

Miss Cobb formerly taught science, mathematics, and home economics in the Godman School. She holds her Bachelor of Science degree from New Orleans University, and also attended Clark College, Atlanta, Georgia. She has been prominent in church and school activities, having served as superintendent of the church school in Baldwin and as secretary of Student Work for the Woman's Society of Christian Service in the Louisiana Conference.

Corporal Helps Chaplain —Refuses Promotion

¶ Corporal Raymond Lopez, grandson of one of the oldest families in Plaza Church, Los Angeles, assisted the chaplain by directing the music when he first entered the armed services. He continued to do so after being promoted to the rank of corporal, but with a promotion to the rank of sergeant, it was no longer possible for him to continue his religious activities. He asked to become a corporal again, money and rank being secondary to Christian service, and his request was granted. He is with the chaplain in all services, plays the organ, piano, assists with the singing and with social gatherings. Recently, on furlough in Los Angeles, he visited the Plaza Church and said: "I am happy in my work. If the chaplain does not beat me to it, after the duration I am going to write a book on the problems the boys bring to me."



Corporal Raymond Lopez

Corporal Lopez was formerly enrolled in Plaza Center activities and desired to make church music his vocation. Before entering the army he served as organist and choir director of the Watts Church and last summer was guest organist in the First Methodist Church, Pasadena, California. He had studied for one year at the University of Southern California.



Football Proceeds Buy Testaments

¶ The champion football team of Hardin-Simmons University, Abilene, Texas, voted to donate \$5.00—its share of the proceeds of the Sun Carnival Game—to the USO for the purchase of religious materials to be given the men of the armed forces. The USO stated that the money will be used for New Testaments to supplement those made available by the War Department. They will be distributed upon request through the USO centers.

The game was played at El Paso, Texas, between the Hardin-Simmons team which holds the championship of the Border Conference, and the Bombardier Squadron.

"Teen Town" for Teen-agers Established

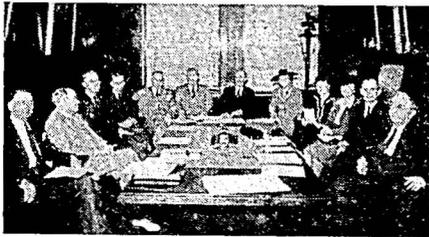
☐ Columbia, Missouri, settled the problem of teen-agers visiting taverns by appropriating \$500 and establishing "Teen Town" in the basement of an abandoned church, loaned rent free by the state Methodist organization. The "town" is self-governed and open to boys and girls between 12 and 18 years of age. Juke box music is provided free for dancing every day but Sunday, and games such as ping-pong and checkers are available.

The average age of beer tavern patrons has risen about four years since "Teen Town" was established.



Nashville School Stresses Need for Workers

☐ "The basic structure of the Nashville School of Social Work has been established," says Miss Lora Lee Pederson, director of the school, evaluating the School's first year of existence. "Upon



Board of Directors Nashville School of Social Work

this foundation must be built a broader, stronger structure than has been possible in this beginning year. More students must be recruited, more young people must be helped to feel the challenge of entering a profession of service, even in wartime when many of them are tossed about emotionally as they try to determine their place in the scheme of things in a chaotic world. More than fifty students were enrolled. We recognize the need for additional social workers.

"Within the next five years we may envision the need for broadening the services of the School to include the training in the rural field, to prepare relief and reconstruction workers for work in Europe, the Orient, this country and its territories, which will include work under church auspices. Hopefully, federal funds will be available for training workers in the public social services, as was the case during the depression. Not only is it imperative that we give these workers sound training in the basic foundations of the profession, but a vision of what it means to serve troubled people in such a time as this. As each student leaves the school to serve in a community which in time he will call his own, because of what

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Bishop Francis J. McConnell

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No American author is better qualified to discuss the theme. Bishop McConnell sets forth in broad outline the nature of the Church's task—the social avenues in which it must work. An understanding of his message is an essential part of the religious leader's equipment for the future.

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he has invested there, in interest and service, it is hoped the school will prove a real influence in community life."

*

Province Governor Commends Lucknow Project



"Ted" Mumby

Recently three students from Lucknow Christian College, India, set out for a neighboring village to conduct night classes for illiterates. Five classes were organized. There was no remuneration for anyone. For a year week-end classes were held, and at the end of the term 120 adults had been taught to read and write. To cap the climax, the governor of the United Provinces paid a visit to the Chillawan literacy project and commended it highly. This is the sort of work being done by Lucknow Christian College through its Teacher Training College and allied departments.

Across the street from Lucknow's main campus, on a carpet of green overhung with palms, are headquarters of two other schools of the College, the School of Commerce and the College of Physical Education. The former, founded in 1893, is the pioneer of commercial instruction in India. Its graduates have positions in every branch of the government and in many business establishments. Enrollment is 100.

Recognized throughout the Orient and the world is the work in physical education which Lucknow Christian College has pioneered. When "Ted" Mumby, Indiana athlete, arrived at Lucknow in 1921, he found the conventional calisthenics on the athletic program and little more. He said, "Let's play," and from that day on Lucknow has skyrocketed into public attention in India with its victorious soccer, wrestling, tennis, volleyball, and other teams. Plus his regular students, Mumby trains a continuing stream of short-termers, young men placed with him by the government, who then go out to supervise village recreation and health-building activities throughout the land.

Lucknow Christian College is interested in moving in only one direction—forward. Since the earliest days of the institution, it has had one purpose only, that of putting the opportunities of Christian education before a wider cross section of India's population. Its history has not gone unnoticed by the country it is seeking to serve. Government officers, national leaders, churchmen, teachers, businessmen, of all ranks and positions, come back to alumni observances to exchange memories and honor Lucknow Christian College.

NOVEMBER 1943

Missionaries Through Four Generations

Mrs. Mary Williams Hemingway, of Washington, D. C., for forty years a missionary of the Congregational-Christian Church in China, is retiring from active service. But her daughter, Miss Winifred Hemingway, born in China and speaking the language fluently, has been accepted as a missionary to that same country. Miss Hemingway, graduate of Oberlin College and for two years a teacher in Shansi Province, China, is the daughter, granddaughter, and great-granddaughter of Congregational missionaries, and her maternal great-grandfather was the Rev. Stephen R. Riggs, a noted missionary to the Indians of the Dakotas. Miss Hemingway was recently teaching under the U. S. Government at the War Relocation Center in Poston, Arizona.

*

"Make Homes Christian" Says British Queen

"It does seem to me that if the years to come are to see some real spiritual recovery, the women of our nation must be deeply concerned with religion, and our homes is the very place where it should start," said Queen Elizabeth of England in a recent broadcast. "It is the creative and dynamic power of Christianity which can help us to carry the moral obligations which history is placing upon our shoulders. If our homes can be truly Christian, then the influence of that spirit will assuredly spread like leaven through all the aspects of our common life, social, industrial, and political."

*

Negro Spirituals Go Back to Africa

The Rev. Charles Edward Fuller, missionary of The Methodist Church in Kambini, Portuguese East Africa, has been engaged in translating American Negro spirituals into the Sheetswa language. He teaches the songs to the pastor-teachers in training at the Kambini Central School, and they in turn teach them to the congregations and schools out in surrounding villages.

Mr. Fuller finds that the people take readily to these spirituals, since the music and spirit resemble those of native songs. In fact, he says they have a Christian chant, quite like a spiritual, which they use when they bring their gifts in kind to the Christian churches. With rhythm and harmony they chant:

"You gave us beans, O Heavenly Father,
With joy we bring some back to you.

"You gave us peanuts, Heavenly Father,
With joy we give some back to you." . . .

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Church Music Society Formed in Chengtu



Prof. Francis P. Jones

¶ Prof. Francis P. Jones, of Dodgeville, Wisconsin, Methodist missionary and head of the English Department of the University of Nanking, China—an institution now "in exile" in Chengtu, West China—and Miss Stella Graves, of

the faculty of Ginling College, who holds the degree of Master of Sacred Music from Union Theological Seminary, New York City, are the founders of the newly organized Chengtu Church Music Society. This society brings together most of the Chinese and Western choir directors and leaders of church music in Szechuan Province, and is working for the promotion of better church music, choir work, and for annual choir festivals. Dr. Jones has published a large number of Christian anthems, using Western music and translating English and other words into the Chinese. Miss Graves is furnishing the technical music guidance. The society plans to bring together the leading choirs of Chengtu for an annual festival program.

✦

"Widening Horizons"

¶ Dr. Corliss P. Hargraves and Dr. Horace W. Williams, missionary educational authorities, are editors of *Widening Horizons*, a four-page monthly publication of material and worship suggestions for use by church school workers and pastors in planning for missionary educational activities and programs and especially valuable in planning for the observance of the World Service Sundays in the church school.

Any pastor not receiving *Widening Horizons* regularly, or wish it for missionary leaders, should ask the conference secretary of education or write to Dr. Hargraves at 810 Broadway, Nashville, 3, Tennessee. The publication is free.

✦

Japanese Ministers to Aid Resettlement

¶ The Rev. Taro Goto, formerly of San Francisco, has been appointed by the Pacific Japanese Provisional Conference to Denver to carry out a strong program in the English language in the Methodist church there and to superintend a complete survey of the Japanese who have recently come to this city. The Rev. Hideo Hashimoto, formerly of Fresno, California, to work in Chi-

cago among the hundreds, perhaps thousands, of Japanese who are making that city their new home. Other advance work will be undertaken in other sections where Japanese are now resettling.

✦

How One Church Started

¶ This story comes from Goiaz, trading town in Brazil: Months ago, missionaries traveling through here, while waiting for their muleteer, handed out copies of the Gospel to curious townspeople. On the invitation of one of the businessmen, they returned four months later, and gave a week to lectures, services, and talks with the people. Still later, a Christian friend taught the townspeople several hymns, and from then on the villagers themselves conducted services every night, reading from the New Testament, and singing the few hymns they had learned. When the missionaries returned to Goiaz to establish a Christian group, they found that a tavern keeper, because of his interest in the Gospel, had closed his business, torn down the shelves and built them into benches, and turned the former barroom into a preaching hall. Here the evangelical congregation met until a chapel was erected.

229 Years of Service

¶ An unusual event took place in the First Methodist Church, Lancaster, Pennsylvania, the Rev. George A. Laughead, pastor, on Sunday, July 18, when three ladies who had given a total of 229 years in membership and service to the Church were honored during the morning service, and each one presented with a beautiful basket of flowers. Miss Annie Druckemiller united with the church in 1866. Miss Barbara Dengler and Mrs. Susan Isenberger united in 1867. The Rev. Charles T. Isenberger, son of Mrs. Isenberger, preached the sermon.

✦

Home for Blind Is Interracial

¶ Racial and religious barriers have been well broken down in the carrying on of the Christoffel Home for the Blind in Iran. "Orphan mission funds" of the interracial and interchurch International Missionary Council support the Home. Of the inmates, fifteen are Christian Armenians, and twenty-seven are Turks and Persians. The Turks and Persians were formerly all Mohammedans but eight have recently been baptized Christians. A group of Mohammedan merchants from Isfahan recently

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*

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Golda Elam Bader

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Edwin Holt Hughes

"The book is a significant, vital human document. Of its writer may well be said what that writer set down concerning his own father: 'He was logical without coldness; earnest without fanaticism; direct without cheapness; appealing without artificiality.' And such are the qualities of his stirring life-history."—*The Pulpit Book Club Bulletin*. \$2.50

visited the Home and made a generous contribution.



Dr. Stuntz New Scarritt President



Dr. Hugh C. Stuntz

Dr. Hugh Clark Stuntz, newly elected president of Scarritt College for Christian Workers, Nashville, Tennessee, assumes his new responsibilities with a first-hand knowledge of missions in many parts of the world. Before his election to the presidency, Dr. Stuntz was in charge of Scarritt's Department of Public Relations.

Born in India, the son of Bishop and Mrs. Homer C. Stuntz, then missionaries to India, Dr. Stuntz spent his boyhood in the Philippine Islands and returned to the United States to attend college at Wesleyan University, Middletown, Connecticut, and the Graduate School of Cornell University. He received his theological training at Garrett Biblical Institute, Evanston, Illinois, did further graduate study at Union Theological Seminary, and Columbia University, in New York.

For twenty years Dr. Stuntz directed the program of Christian education under The Methodist Church in Spanish South America. During the Chaco War, Dr. and Mrs. Stuntz were summoned to take charge of the missionary college, the American Institute at La Paz, Bolivia, returning to Buenos Aires, Argentina, in the fall of 1936. They returned to the United States in August, 1939, re-establishing their residence in Gainesville, Florida.

The development of an indigenous curriculum of Christian education for Protestant work in Spanish America has been the special responsibility carried on by Dr. Stuntz in South America. Residence in Chile, Bolivia, Argentina, and Uruguay has given him wide opportunities for observation and study. He is the author of more than a dozen texts and training courses in Spanish, among them *Principles of Teaching*, *Abundant Living*, *What Shall I Do with My Life*, and *Toyohiko Kagawa*.

During World War I, Dr. Stuntz served as a chaplain with the 166th Infantry, of the 42nd (Rainbow) Division in the A.E.F. At the Inter-American Conference for the Maintenance of Peace, held in Buenos Aires in December, 1936, Dr. Stuntz was engaged as one of the translator-interpreters with the delegation from the United States. He was a charter member of the Rotary Club of Santiago, Chile, and has been instrumental in extending that organization to various cities of South America.

"Before" and "After" Makes a Difference

That the church helps even the youngsters to live more happily with each other is suggested by the story of one nine-year-old at Boston's Morgan Memorial Church of All Nations. Her small brothers were her particular problem, says Miss Edith McDowell, director of religious education at the church. Neither she nor her smallest brother is happy when she is delegated to take him anywhere. In some quiet prayer moments at church school, Miss McDowell reports, the youngster "talked over this problem with God. Then with skilful fingers she traced on paper two pictures of herself and the little brother, which she labeled 'Before Talking with God' and 'After Talking with God.' 'Before' shows her marching down the street with giant strides, while a sad and disheveled little boy tries to follow. 'After' she holds the boy's hand. Both are grinning broadly. Above the picture she has written, 'You don't have to hurry, brother.' That is how Morgan Memorial is helping one small girl to meet the problems of everyday life."

All-day picnics were held five days a week at the Lucy Stone Home in Dorchester, where for twenty-five years Morgan Memorial mothers and children have enjoyed summer outings. One mother said recently, "It's the only break

I get all year round. How I love to go!" Many others agree. Vacation school and playground activities were also held during the summer.



Grocer's Son Is English Bishop

The Most Rev. J. W. C. Wand, Archbishop of Brisbane and Metropolitan of Queensland, Australia, one of the leading scholars of the Church of England, has been elected bishop of the rural diocese of Bath and Wells, England. Before going to Australia nine years ago, Dr. Wand was dean of Oriel College, Oxford. Bishop Wand is the son of an English grocer and a product of the elementary schools of the country.



He Wants His Old Church!

Johnny Two-Stars, an American Indian soldier now a long way from the home of his ancestors, has written to his folks in Sisseton, South Dakota, a letter that has found its way into the *Congressional Record*. He says: "The army is all right as far as living is concerned, but I sure miss my church. We all go to one church. It is nothing like the good old church at home. I'd give anything to be there. I've brought my

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prayer book. I never knew what it meant to me until after I got away. Tell the people that I pray for them every night, and I hope they do the same for me."



Dr. Paton, World Christian, Dies



Dr. William Paton

¶ The death of Dr. William Paton, secretary of the International Missionary Council since 1927 and joint secretary since 1938 of The Provisional Committee of the World Council of Churches, which occurred recently, is a decided loss to world Christianity, with whose interests he had been identified for many years. He was widely known as the author of several books and numerous magazine articles.

As secretary of the International Missionary Council, Dr. Paton visited the United States many times, where hundreds of mission and church leaders came to know and appreciate him. On several occasions he combined lecture or preaching tours with his trips. The last of these occurred in the first part of 1942 when he toured the country on a preaching mission under the auspices of the Federal Council of Churches.

His loss will be keenly felt in British church circles, as well as in the international Christian world, for Dr. Paton was active in many phases of British church life. In addition to his many and heavy duties as secretary of the International Missionary Council and of the World Council of Churches, Dr. Paton also carried official responsibility for Indian affairs and some other major matters for the British Conference of Missionary Societies. A member of the Presbyterian Church of England, he enjoyed the confidence of the Anglican Church and of the Free Churches as well. He was an ardent promoter of the newly organized British Council of Churches and one of the principal movers in a church group which is studying the post-war peace settlement. Recently he had been instrumental in securing a private gift of 24,000 pounds sterling to be divided among Christian Literature, the post-war work of the International Missionary Council, the World Council of Churches, the British Council of Churches, the China Christian Colleges, student evangelism in China. The multiplicity of his contacts with British governmental authorities was amazing, and in all of these he was trusted and most influential. He was in intimate contact with the refugee governments in London as well, and also with the various refugee groups of continental Christianity.

Church to Buy Farms for Young Members

¶ The Church of the Brethren has voted a \$50,000 revolving fund to be used in helping young men of the Brethren Church to establish themselves on farms.

According to the secretary of the General Mission Board of the Church, Dr. Leland F. Brubaker, the Church will buy outright a farm in a Brethren community, if the young man who wants it is approved by the local church, and if the farm is approved by the church.

The young farmer will pay down about 10 per cent and the remainder will be carried twenty to thirty years at a rate of interest at least 1 per cent lower than money available elsewhere.



Bibles May Be Rationed

¶ According to *Publisher's Weekly*, quoted in a New York *Herald Tribune* editorial, there is a strong expectation in the trade that Bibles and Testaments may have to be rationed. The editorial says:



Young man by fireside reading Testament

"Publishers report a tremendous boom in Bibles since Pearl Harbor. One publisher alone, for example, reports shipments in the first five months of this year at 1,642,000 with unfilled orders for another 1,000,000. His sales, incidentally, are not the result of government orders, but simply of increased demand through normal trade channels. Bible publishers are also getting large orders from the armed forces, with pocket-sized books chiefly in demand. But the biggest output is that of the American Bible Society, a non-profit organization devoted to the purpose of

getting as many Bibles into the hands of as many persons as possible at the lowest possible price. In spite of labor shortages, restricted paper supplies, priorities, and scarcity of special materials, the society in 1942 produced the largest volume of Scriptures in its history. The total printed in all languages was 8,230,865, with this country alone taking 5,371,293.

"Much has been said about the high military and economic quality of the American war effort. Here, if we may say so, is a revealing commentary on its moral and spiritual quality."



American Advisors Sought by China

¶ The American government has secured a number of agricultural technicians and advisors for service in China, at the request of the Chinese government. Most of them have previously related to Christian colleges in China. Among those who have already gone to China are the following: Dr. Walter C. Lowdermilk, of the U.S. Department of Agriculture, for soil conservation; Dr. Theodore P. Dykstra, of the U.S. Department of Agriculture, for plant breeding; Professor Ray G. Johnson, for animal husbandry; Dr. R. W. Phillips, U.S. Department of Agriculture, for animal breeding. A number of other technicians will be sent later. In addition to the agriculturists, the Chinese government has asked for three advisers on co-operatives. Dr. W. Mackenzie Stevens, who spent two years in China in the early thirties, is already in China.



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"I Am My Brother's Keeper"

☐ "If we are intent upon establishing in this world a future where men can live in peace and enjoy the benefits of civilization," says Wendell L. Willkie; "if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils, or the intricacies of diplomacy. A world of peace and well being, to survive, must rest upon and be suffused with those age-old principles which churches have been teaching through the centuries. It must find its inspiration in the leadership of a multitude of people who to Cain's ancient question, 'Am I my brother's keeper?' have the courage to answer, 'Yes!'"

Baptists Help Paine Library Fund

☐ A donation of \$310 to the Warren A. Candler Memorial Library Fund was received by President E. C. Peters, of Paine College, Augusta, Georgia, from the First African Baptist Church, Columbus, Georgia. The Rev. T. W. Smith, pastor of the church, was formerly pastor of the Thankful Baptist Church, Augusta, where he became interested in the value of Paine College's interracial program. Expressing his gratitude for the gift, Dr. Peters says: "I doubt if one can find better evidence of the things which may be thought of as the secondary values in our work here at Paine than the influence it has had upon fine men like Brother Smith." The church's campaign closed with a concert of Negro spirituals in Columbus, at which time \$185 was realized.

Christian Workers Needed

☐ From scores of institutions of The Methodist Church—schools, hospitals, homes, and social service units especially—come calls for Christian men and women, young and old, for a large variety of services. These institutions have been hit by the manpower shortage, and at the same time there is increasing demand for the humanitarian services of these bodies because of the war.

Teachers of mathematics, Spanish, home economics, science, physical education, commerce, social studies, and of elementary studies, are needed in Methodism's Home Mission schools for Negro, Spanish-American, and moun-

tain boys and girls. General duty nurses, dieticians, and technicians are needed in Methodist hospitals in the States and in Alaska. Directors of religious work are needed on college campuses. Matrons, farmers, and maintenance men are needed in Home Mission schools for children and in the homes for the aged or crippled.

Interested persons should write and send a statement of qualifications to the Personnel Department of the Board of Missions, 150 Fifth Avenue, New York 11, New York.

Churches Can Help Resettle Japanese Americans

☐ There are about 30,000 American-born citizens of Japanese extraction now in the ten Relocation Centers who will be available for private employment outside of the Centers.

The government has asked the church-



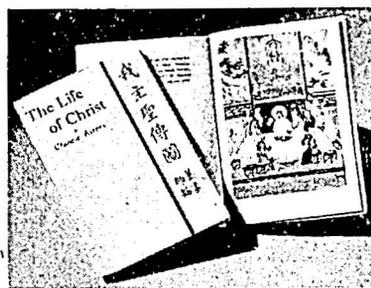
An evacuee is shown with a crate of spinach. His smile would indicate his pride in his crop

es to assume the following responsibilities in this resettlement program: to locate jobs for evacuees at prevailing wages in their community; to prepare the community in which jobs have been obtained to receive the evacuees; to make arrangements for suitable housing, with local hostels, such as the Y.W.C.A. or Y.M.C.A. and private homes, or if the job is to be one of domestic service, make certain that living quarters are suitable for intelligent Americans; to act as counselor or guide to evacuees, who will need sympathy and understanding outside of their jobs.

Every evacuee permitted to resettle outside of the ten Relocation Centers will be thoroughly investigated by the

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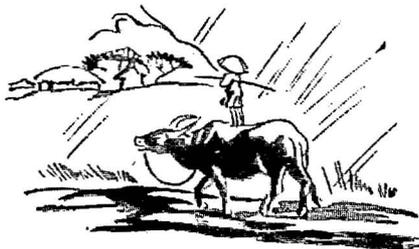
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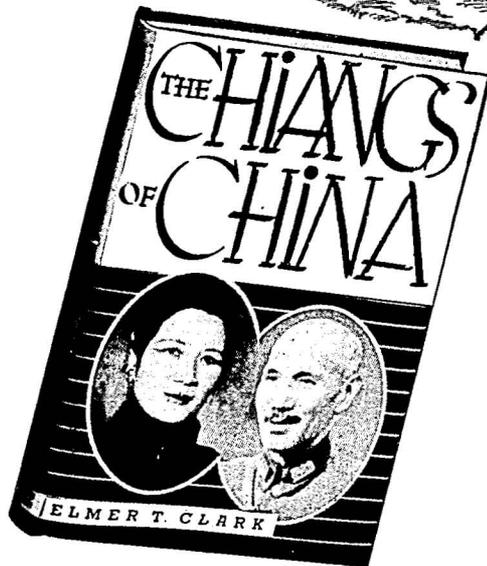
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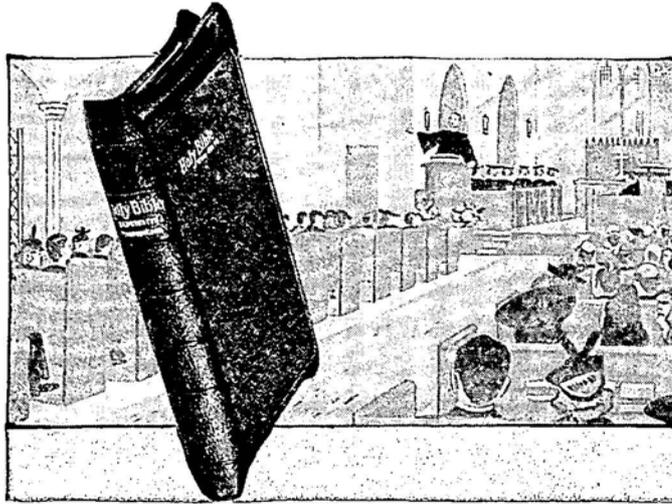
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and ten years: and he
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s, and begat Jā'red:
hā'la-lē-el lived after he
eight hundred and thirty
egat sons and daughters:
the days of Mā-hā'la-lē-el
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