

ANUARY

1944

WORLD OUTLOOK



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On the HOME FRONT



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IT'S FUN TO MAKE THINGS—*Martha Parkhill and Dorothy Spaeth*. Clear, illustrated instructions on how to make useful articles from inexpensive or discarded materials. All materials are listed with information on where they may be obtained. Chapters on things to make with paint, hammer and saw, sewing, raffia, party favors. 176 pages. (*Barnes*)\$2.00

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VICTORY BARNYARD—*Paul W. Chapman*. Written by the Dean of the College of Agriculture, University of Georgia, this book gives simple but explicit directions on the care, housing, feeding and processing of chickens, squabs, pigs, rabbits, cows, as well as a chapter on victory gardens. Illustrated with line drawings and diagrams. (*Whittlesey House*) ...\$2.00

A PRACTICAL GUIDE TO SUCCESSFUL FARMING—Edited by *Wallace S. Moreland*. Here are 21 different kinds of farm enterprises, including poultry and dairy farming, vegetables, grain crops, fruits, bees and honey, cattle, sheep, hogs, etc. 400 pictures and graphs, handy tables of information necessary to all types of farming. Chapters on soil improvement, seed testing, pest control. 1,001 pages. (*Garden City*)\$3.95

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Letters

News from China

● Thanks ever and ever so much for these air mail copies of *WORLD OUTLOOK* that are coming through in very good time. The June issue arrived the last of July. You've no idea how it has pepped us up to read them, and to know what it is that the people in our churches are doing and reading.

Last week I attended the meeting of welcome to Madame Chiang, sponsored by eighty-four organizations of Chungking, of whom the N.C.C. and churches were actively co-operating groups. . . . An exhibit of the press photos and mementos of her trip was given as a benefit for "Friends of the Wounded Soldiers," with tickets at fifty dollars each, and such crowds attended that the exhibit had to be extended a day.

We were so interested in the photographic reproduction of Madame's Honorary Patron certificate from the Woman's Society of Christian Service, with the signatures of Mrs. Bragg and Mrs. Fulton.

MABEL NOWLIN

Szechwan, China

Mail to North Africa Missionaries

● First-class mail to North Africa may now be sent as follows, with six cents postage which assures delivery by air:

Miss Gwendoline Narbeth
Care Postal Officer
A.P.O. 536
New York, New York

and

Miss Martha Whiteley
Care Postal Officer
A.P.O. 512
New York, New York

Word from North Africa indicates that packages addressed as above are reaching the field safely.

ELIZABETH LEE

Secretary of work in N. Africa

Excerpts from Letters from "Orphaned Missions"

● Miss Kat, representative of the Holland Mission in Egypt, writes:

Through the Intermission Council in Egypt we received for the first quarter of 1943 three hundred dollars in aid of the Holland Mission. I want to express to your Council (International Missionary Council) my deep thankfulness for this very kind help which enables us to continue, without too great difficulty, the mission work in the church, the schools, and the clinic, with twenty-five workers.

Now that we are completely cut off from the homeland we just have to divide what comes in from the school fees, and occasional gifts by friends or collected for us by the Intermission Council. . . . But it is a hard time for everybody, as the cost of living is rising every week. This regular help from your Council is therefore a great relief and a definite answer to our prayers.

About Gabon, French West Africa

● We could not have imagined beforehand that the missionaries would hold on so well and for so long a time. . . . We are studying the possibility of creating a home for the children—perhaps in a high station in the Cameroun, with, if possible, a little school. There is scarcely a more urgent need.

Will Anyone Contribute Toward This?

● Chaplains who pass through this port en route to overseas stations are dependent upon the port chaplain for religious periodicals and publications. We believe that you could render them a valuable service by making available a minimum of twenty-

*If Your
World Outlook
Is Late*

➔ **Transportation is uncertain in wartime. World Outlook will be mailed in what would normally be ample time to reach you on schedule. If your World Outlook is late, it will be because of conditions beyond our control.**

five copies of the *WORLD OUTLOOK* per issue.

If you can arrange to donate this number, we shall see that the chaplains who desire copies will receive them.

THOMAS PATRICK KELLY

Assistant Port Chaplain
Fort Mason, California

And *WORLD OUTLOOK's* reply was:

DEAR MR. KELLY: We should like to grant your request to have twenty-five copies of *WORLD OUTLOOK* sent you each month to distribute to chaplains going overseas, for we think this an excellent idea. But it would be impossible for us to do this immediately. Subscriptions for such purposes are donated one or two at a time by Methodist groups, and we have many such calls. We shall plan, however, to place your letter on our *WORLD OUTLOOK* Letter Page.

Ways of Using World Outlook

● We bring to the readers of *WORLD OUTLOOK* the suggestions of three pastors as methods of how *WORLD OUTLOOK* may be used:

I wonder if you in *WORLD OUTLOOK* office realize how thoroughly some of us use the paper in our churches. Every month I post on our church bulletin board refer-

ences to the paper that will help in current discussions in the Men's Bible Class, in the various studies undertaken by the church school, and on missionary interpretations of current events. It not only helps the members of the church; it also keeps the pastor aware of all the studies undertaken in the church.

I was interested in your plan of sending air mail copies of *WORLD OUTLOOK* to China. It's a wonderful way of keeping our missionaries there in touch with the home church. By the way, I use *WORLD OUTLOOK* to keep our stay-at-homes in touch with our missionary program. I clip articles that I think would be of special interest to them. Sometimes I am able to send the entire magazine. A calling committee is planning to subscribe regularly to the paper for this very purpose. Maybe other pastors can encourage their calling committees to do the same.

Thank you for *WORLD OUTLOOK*. I have a very sophisticated group of young people in my church who have had nothing to do with most of our missionary papers. The other day one of them was preparing a paper on current affairs (North Africa) for his club, and I gave him *WORLD OUTLOOK* for a reference. I was more than gratified when he came back and said, "Say, this looks good enough to subscribe for." Maybe other pastors can recommend the paper in such ways to their young people.

The Twentieth Century Crusade

● Can someone answer these questions?

I have just finished reading the story of the Twentieth Century Crusade, by Dora Jane Armstrong. My earliest recollection of a missionary story was the story of Mary Reed, and it was like turning to the picture of an old friend to see her picture in your paper.

Is it true that leprosy can be stamped out of the world?

Couldn't this be part of the health program of the United Nations or League of Nations or whatever we have after the war?

How can we get it adopted by this world co-operating body?

Wouldn't it be possible for Christian men and women to present it to such a body?

I know that the old League of Nations did much to halt the use of drugs and narcotics. I should think this would fall under the province of an international body just as much as that.

E. J. CANDLER

About Nyssa, Oregon

● I must write you about the story of the Japanese camp at Nyssa, Oregon. I read it to my class at Sunday school this morning. One of my pupils, aged ten, said: "Let us give our Christmas offering to these Japanese children." Then we had quite a discussion. I live in a section where the Japanese feeling is very strong. Finally one boy said: "It is not as bad for those Japanese children to be in camp as it would be for them to be in my school."

They would 'beat up' anyone in my school who was Japanese."

From there we talked about why anyone thought it was necessary to beat up a boy who belonged to this country, and was born in this country, and who had done no harm to anyone.

Finally the class decided that it was silly to do such a thing besides being very "mean" and if any Japanese children come to their school they will stand by them and get to know them. This is particularly important in this section because it is quite possible that Japanese children may come to these schools very soon.

MRS. R. L. DUTT

Denver, Colorado

Does Anyone Know the Answer?

● I was glad to see that you had some mention of the liquor question in one of your recent issues. We need some new material on that question. I would like to know how it is being used among the armed forces abroad. I hear that this army is more sober than any other army in the history of the world. Is that true? Where can I get the facts? Also—is the United States giving to its soldiers any information on the effect of alcohol on the human body?

ROBERT KREMER

Springfield, Illinois

Thanks for City Parish

● I want to express my appreciation of "City Parish" by Maude White Hardie on the letter page of November *WORLD OUTLOOK*. I read it to the Guild members at dinner the other night. We have been very much interested in a city settlement project near here and it seemed very appropriate and it is a beautiful poem. I'd like to see it included in some of the worship services for the Woman's Society. It would be particularly fitting for one dealing with the work of our church in cities.

THELMA CAIN

Chicago, Illinois

Reader's Digest and World Outlook

● We're not in competition but we like to get letters like this:

This month in *Reader's Digest* there is a story of James Yen's work with the masses of China in teaching them how to read. My boy read it all through and showed it to me. "There," he said, "that is what the missionary papers should print." You can imagine how pleased I was to open my *WORLD OUTLOOK* and show him the story of the same work written under the title of "Learning for Living." He read the whole article through and even told me he thought it was better because there were pictures. You do not know what a triumph it is for the modern parent to have something just as current as the secular press to produce for these super-modern children.

GRACE PEDERSEN

Mobile, Alabama

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Cover, "The Worship of the Magi," by Botticelli
(Uffizi Gallery, Florence. From color transparency.
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The Crusade for a New World Order

THIS month will witness the launching of the Crusade for a New World Order. In nearly eighty cities throngs of people will assemble to discuss the nature of the coming peace, and from these meetings they will go back to their churches and homes prepared to register their convictions that the peace must be righteous and lasting. It is proposed that a million letters be written to persons who will have something to do with the peace, and that these letters express the Christian sentiments of the writers before any decisions are made. Too frequently, it has been pointed out, Christian people wait until after something has been done and then protest if the action taken was not satisfactory.

The platform of the Crusade has been expressed as follows:

1. It is opposed to what is commonly known as *isolationism*, by which is meant a national policy of selfish aloofness, in which America in effect washes its hands of world affairs, concentrates on its own internal interests, and refuses to associate itself with all other nations in keeping the peace by justly settling all the international problems that lead to war. America must join and take an active part in the international organization that may be formed for the preservation of peace.

Why?

Because this is Christian. Ours is a missionary religion, and that means *participation*, not isolation. Because any nation is un-Christian when it refuses to play a Christian part for a Christian end. Because isolationism in the nation will inevitably creep into the Church, restricting its vision, rendering it provincial and selfish, cutting down its gifts for missions, its missionary passion, and hindering its missionary work around the world. This is not political. It is religious.

2. It is in favor of international collaboration, by which is meant a continuing association of the United Nations, and at the earliest possible moment, of all nations, to establish a universal association of nations, to preserve universal peace, and insure universal justice. It believes that our country must so co-operate, bearing a responsibility proportionate to its wealth and power. If and when an international league, court,

legislature, police, or other organization or association to preserve peace is found wise and necessary, the United States must join it and participate fully in its work.

Why?

Because this is Christian. It is participation. It is the course of brotherhood. It is the bearing of one another's burdens in the international sphere. It is a step in the direction of eliminating war among nations by the same methods which have eliminated war among individuals, families, clans, tribes, and states within nations—namely, by bringing their relations under the control of law, fairly and impartially administered and enforced. At the end of World War I our country declined to participate fully with others in maintaining peace, and our attitude was an important factor in setting the stage for the present war.

3. The Crusade is in favor of a larger and more energetic missionary policy on the part of the Church, including the reconstruction of our own work, the relief and rehabilitation of our own people, and a more vigorous attempt to evangelize and Christianize all men and all social processes everywhere.

Why?

Because, of course, that is the first duty of any church, without which it is not Christian. It is included here because ultimately it is the *sine qua non* of peace and a new world order. Only Christian brotherhood, supporting the direct methods, can insure an unbroken peace. The Prince of Peace must rule. At the present moment—when backward and even half-civilized peoples will demand and must eventually secure a voice in world affairs, and in some cases will doubtless assume a place of very great influence and leadership in large areas of the world—the missionary imperative is weightier than it has ever been before.

Surely, this is a platform on which all Christians can agree, without overstepping the line that properly separates Church and State and without forming a political "pressure group." For they are citizens, and they have a right to express the hope that Christian principles will be given a social application.



THE WHITE HOUSE
WASHINGTON

August 30, 1943

Dear Dr. Clark:

I have learned with great interest of "The Crusade for a New World Order" which will be conducted under the leadership of the Bishops of the Methodist Church.

We can now say with confidence that the New Order of our enemies will never be a reality. As the United Nations press on to final victory, that grandiose plan to enslave the peoples of the world becomes more and more a mere historical curiosity. The day will surely arrive when our children shall study that design for bondage in their school books and thank God for life and for enduring peace in a free world.

That free world we are striving now to build. It cannot be built by military victories alone. It cannot be built by selfish indifference to the welfare of other peoples. We are in truth members one of another, and the fortune, good or ill, of one is, in the long run, the fortune of all. It certainly can be built if we have faith in our fellow man and in our fellow nations, a faith exemplified by planning and working in common for common goals.

Very sincerely yours,

Rev. Dr. Elmer T. Clark,
Editorial Secretary,
Board of Missions and Church Extension
of the Methodist Church,
150 Fifth Avenue,
New York, N.Y.

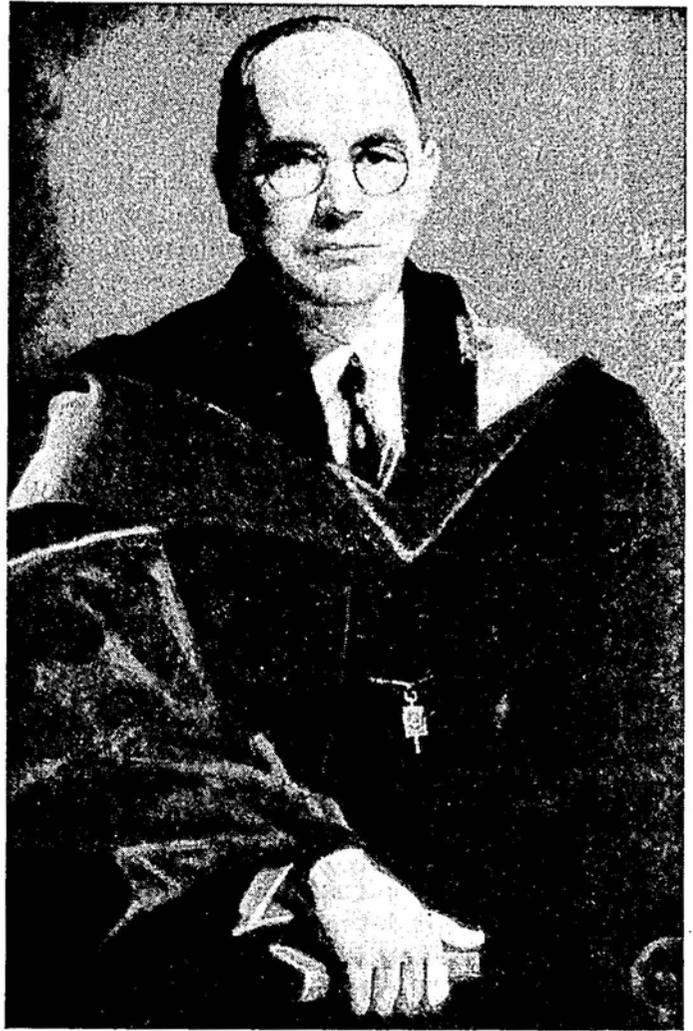
Objective! Mass! Impulsion!

By Bishop G. Bromley Oxnam *

OBJECTIVE! MASS! IMPULSION! These words were used by Marshal Foch a generation ago when he delivered his famous lectures on "The Principles of War." Every move of a company or of an army must have an objective, and that objective must be in harmony with the objective of the Commander-in-Chief. Foch argued that the fundamental purpose in war is to impose our will upon the enemy by the destruction of his organized forces. If this be the objective, it is in turn dependent upon two factors, Mass and Impulsion. By Mass, Foch meant all that we possess in men, materials, and morale; everything that can be mobilized for attack. But Impulsion is the key word. It means multiplying Mass by concentrating it upon a particular section of the battleline, so that, even if the enemy outnumber us, nevertheless we will have more men than he at the point of attack. Discipline, said Foch, enables one to enter freely into the mind of his Chief and take every available means to satisfy him. Christians who envision a peaceful and brotherly world may profit by studying Foch.

Our objective has been stated in a thousand resolutions. We desire world law and order. We know that world order cannot be built upon foundations of economic or racial injustice. Thus we think not alone in terms of an ordered world but also in terms of a just world and a brotherly world. Our objective must be in harmony with our Commander-in-Chief. He reveals his objectives in his teachings and in his life. He came to save the world, not just a race, nor a class, nor a nation. We address him as World Saviour, and properly so. Upon a world canvas, he sketches an awe-inspiring scene; the nations of the world stand before God for judgment, and they are judged by a test as clear as sunlight—"Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Yes, the Church calls for world order, for those adjustments in our conceptions of property and of sovereignty essential to its realization. Parochial anarchy does not become people who accept Wesley's dictum, "The world is my parish." Unfortunately, the Church has been too willing to regard its task as finished when it has created the desire for an ordered world and proclaimed this as an objective. But an ideal remains an abstraction until it is trans-



Bishop G. Bromley Oxnam

lated into reality in the common life. To do this, we must make use of Mass and Impulsion.

It is quite impossible within the limits of this article to set forth the "Mass" of Methodism. Of the thirty-six million Protestants in the United States, one out of every five is a Methodist; in fact, the exact figure is a bit better than that. Of the 131 million persons living in continental United States in 1940, one out of seventeen is a member of our Church. If we add those upon our constituency rolls, not recorded as members, the number of persons Methodism might mobilize indicates a Mass of great proportions.

There are 41,817 Methodist churches in the nation. The amazingly effective work of the Division of the Local Church and the Editorial Division of the Board of Education enables us to reach literally millions of children every Sunday with curricular material unequalled in religious educational circles; 80,000 adult classes assemble each Sunday, and 40,000 Youth Departments convene. Our press is increasingly effective, and the official *Christian Advocate* and the unofficial and valuable independent papers reach their hundreds of thousands. The Methodist Publishing House, the Board of Missions and Church Extension, the Board of Lay Activities,

* Bishop G. Bromley Oxnam, of Boston, is Chairman of the Crusade for a New World Order, being led by the Council of Bishops of The Methodist Church.

the extraordinarily influential Woman's Division of Christian Service, and similar agencies constitute an institutional strength of great power. The Commission on World Peace and the Commission on Evangelism educate for peace and create the heart essential to peace. Related to The Methodist Church are 131 educational institutions, among them such universities as Duke, Emory, Southern Methodist, Southern California, Denver, Northwestern, Syracuse, Boston, and the American University in Washington. Methodist youth are organized and ready to move toward our objective.

Fortunately, Methodism, in addition to building an organization in which every law-making agency is democratic, with the laity always equal in numbers to the clergy, and in several instances in the majority, has paralleled its policy-making bodies with policy-executing agencies, so that the denomination may move as a unit. On the world scale, the Council of Bishops is charged with the general oversight of the Church and with carrying out the policies adopted by the General Conference. The great boards of the Church are similarly charged with duties in their clearly defined fields. From the world and national plane responsibility flows to the Conference and district. There are 578 District Superintendents intimately conversant with the local church, its ministry and membership, and ready to carry the democratically determined objectives to the local parish, where the minister, the Charge Lay Leader, and the membership as a whole act. Yes, there is little question in the matter of objective. There is no question as to our strength. Perhaps the problem lies in the word "Impulsion."

One of the weaknesses of Protestantism lies in the fact that we seek to move forward upon too many fronts. Too often we wait until decision is made before we speak. We must learn the meaning of Impulsion. We must multiply our Mass by concentrating it upon a section of the line.

The American people face a decision. We are about to choose: on the one hand, international collaboration in which lies the possibility of enduring peace; on the other, isolationism in which lies a return to power politics and the certainty of war. If we choose international collaboration, and move steadily toward world law and order, the future may be secure. If we refuse international collaboration, and return to power politics, our sons' sons will march a generation hence.

Basically, the decision is this. It is international collaboration or power politics. Surely the experience of the past has taught us that law must supplant anarchy. The world is one. It calls for government. We must take the next step up in the evolution of government and do for the world what our forefathers did for us. They united thirteen warring colonies to form the United States of America. We must build the United States of the World. Of course, the task is more difficult; but with the con-

temporary means of communication, and the yearning of millions everywhere for an ordered world, it is not an insurmountable task.

However, there is grave danger that we may make the wrong choice that leads to disaster. When war-weary soldiers march home, and war-weary workers trudge the streets looking for work, and war-weary parents stand in empty rooms and gaze upon a photograph of a son who will not return, there is danger that some political candidate will speak to us as President Harding spoke, saying, "The present need of the American people is not heroics, but healing; not nostrums, but normalcy; not revolution, but restoration." And a war-weary people may hear, and may follow, in their weariness forgetting that the heroic is necessary if healing is to follow; that normalcy itself is the worst of nostrums; and that it is a fundamental readjustment, in the interest of better life for all, that is essential, not a restoration of the privileges and injustices of a day that is passing.

There is grave danger that too many will listen to the person who, for the want of a poorer name, we call "isolationist." How is this to be offset? By Impulsion. The Council of Bishops proposes a plan. In a word, it is this: To become influential at the place decision is made before it is made; so that our convictions may be regarded as creative and co-operative contributions, rather than to follow the course that unfortunately has characterized too much of Protestant policy—namely, to await decisions passively, but, after decision, to protest positively. The objective of this strategy is action by the United States government that will insure full participation in, and continuing co-operation with, such world organizations as may be necessary to establish and maintain world law and order, economic justice, and racial brotherhood. But what can churchmen do?

First, it is necessary to agree upon certain fundamentals that must be included in the peace. The Federal Council of the Churches of Christ in America has adopted six simple, highly significant political propositions. Protestantism will do well to center upon them. They are phrased, however, in intellectual terms and addressed primarily to the professional mind. They must be rephrased in simple, slogan-like terms and addressed to the common man. The emotional element must be introduced so that a man feels as well as thinks. Action usually follows feeling. It is action that flows from both thought and feeling that is desired.

Second, having carried these propositions to the Church at large, using the extraordinarily effective organization we possess, the primary matter is to record the opinion of our people at the place decision is made and to do so at the proper time. The essence of the Crusade for a New World Order is to secure from our members, as citizens, an honest expression of their own minds on this vital issue. It is believed that our people want international col-

laboration. Is there a father or a mother among us who wants another war! There are too many lonely rooms. There are gold stars everywhere. The Methodist people today, as in days gone by, have given their sons that freedom may be preserved. Now they demand action to the end that freedom shall never again be placed in jeopardy. It is believed that careful organization may make it possible for a half million, perhaps a million, letters to reach our representatives when great measures are under consideration, measures in which lie the moral principle. It may be that the weight of Methodist opinion may be decisive.

This is not to step over the line that properly separates Church and State. It is not to become another pressure body. It is not to arrange for petitions and resolutions. It is simply to organize and make vocal an opinion that we believe to be a majority opinion. All too often a selfish minority

imposes its will upon a majority, because the majority is inarticulate.

Multiply Methodist Mass by the principle of Impulsion. Concentrate our full strength upon the single issue, the basic objective. International collaboration—yes! Isolationism, with power politics—no! Make every letter an expression of individual opinion. Send the letter to each of your senators and your congressman.

Objective—World Order, World Justice, World Brotherhood.

Mass—The ministers, membership, and institutions of the Church.

Impulsion—Concentrate upon the single task of becoming influential at the place decision is made before it is made, by exercising the democratic right and duty of expressing opinion—Give us an ordered world.

DEPARTMENT OF STATE
WASHINGTON

In reply refer to
Eu 700.0011 Peace/971

August 26, 1943

My dear Mr. Clark:

I have learned with great interest from your letter of July 28, 1943, that The Methodist Church is planning a "Crusade for a New World Order."

This is an undertaking of great value. The announced program of promoting the collaboration of the United States with the rest of the world will undoubtedly be useful to our country.

We are now in the midst of a terrible war, which we shall certainly win, from the military standpoint, with the aid of all the United Nations. The concept of the "United Nations" must be carried over into the post-war period, however, if we are to achieve any lasting results from the tremendous efforts we are now making.

Twice within a quarter of a century the iron facts of war have demonstrated that the United States is inextricably bound up with the rest of the nations of the world. During the same period, the great depression has similarly demonstrated our close interdependence in the economic field. Only by taking these lessons to heart and by playing in the world the role which our status as a great nation demands can we safeguard and develop that peaceful progress for which we so ardently long. The Church's emphasis on the spiritual oneness of all men is needed now more than ever before.

My very best wishes go to The Methodist Church and its "Crusade for a New World Order." May success attend it.

Sincerely yours,



Mr. Elmer T. Clark,
Editorial Secretary, Board of Missions
and Church Extension of The Methodist Church
150 Fifth Avenue
New York 11, New York



Wide World
Secretary of State Cordell Hull



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Wendell L. Willkie

ONE of the effects of the struggle for the world's freedom, in which we are engaged has been to make everyone look *forward*. Sometimes we look forward with dread; sometimes—and more often, I think—with great hope. I am one who looks forward with hope. Yet if our hope is to have any chance of being realized, we must be able to count upon certain capabilities in our people, and in other people elsewhere.

It is one of those capabilities, perhaps the most important of them all for our future welfare, that I want to discuss. It is the quality of leadership. By this, I do not mean the leadership of those few individuals who find their way to the top. To lean too heavily on that kind of leadership is to pervert the democratic meaning of leadership. Leadership, as I am thinking of it, is a quality that any man or woman may be called upon to exercise. It may extend no further than providing a leadership for your own boys and girls. Or it may extend to your church, your business, your community. I think it is characteristic of our republican form of government that every citizen among us has the opportunity of leadership and few can escape its obligations, however humble. The acceptance of such obligations is basic to our very conception of life.

* This statement is taken from an address to the General Assembly of the Presbyterian Church delivered by Mr. Willkie, Republican presidential nominee in 1940.

America's Need of Christian Leadership

By Wendell L. Willkie*

I have recently returned from a trip around the world. And one of my keenest impressions from that trip, after talking to hundreds of persons, important and unimportant, is that people all over the earth are awakening to this kind of individual leadership that we know so well here in America. All over the earth people are breaking the old bonds: of imperialistic domination, of ancient priestcraft, of old traditions now obsolete. All over the earth there is a ferment, not just of masses, but of individuals, millions of them, who are acquiring new individual hopes and are preparing to accept the individual responsibilities that support such hopes.

This new awakening, this democratic ferment, is closely bound in with a fact to which I have often referred. I mean the existence of almost universal good will toward the United States. Without this good will, I would be fearful that this war will be only another war, tragically, because uselessly, fought. I see this good will as a cement, binding the nations of the earth together. And the most important hope I have, as I look forward, is that this cement shall hold.

Undoubtedly, after the war, we face a period of demoralization. An effort of such magnitude as this war, involving so many people and such intense passions, must produce emotional, psychological, and moral reactions. That period will be critical for all of us. It will be critical for the United States. It will be critical for the cause of freedom. In that period, the democratic ferment of which I have spoken might well degenerate into chaos. And in that chaos the United States would inevitably become involved. The cause of freedom, even here among us, might well be lost. And as I see it, our chief insurance against such a calamity is this good will—this cement which now binds so many peoples together in a common faith in America. Only if the cement holds, only if the good will continues to bind, can we hope in the future to build strongly enough to support freedom—and well-being—and human faith.

Back in my home town in Indiana when I was a boy, we were always raising funds for foreign missions. Our Sunday schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries,

especially China, and we all gave our small contributions for the work that those Americans were doing.

In later years, I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of good will for America. Everywhere I went I found American colleges, schools, hospitals, and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

It is difficult to find words to describe the effect of these missionaries upon an American traveler. I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend; to be greeted at an airfield by the local dignitaries; and to find, in a milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half a dozen, or ten, or twenty, with their wives and children, who have come in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindness.

I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preachment. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

Furthermore, the missionaries have everywhere stimulated a desire for education—not mere dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China to-

WENDELL L. WILLKIE
15 BROAD STREET
NEW YORK

Rushville, Indiana
August 26, 1943

My dear Mr. Clark:

I was very much interested to hear of the crusade which is to be sponsored by the Methodist Church. Certainly the more discussions we have of these all important questions now, the better chance we will have of working out a just and realistic program for the post-war world. I want to wish you all the success in the world in your undertaking.

Cordially yours,

Mr. Elmer T. Clark
150 Fifth Avenue
New York, New York

day no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know is inevitably tied with the Western democracies. The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment. All America knows some of their sons and daughters. Pearl Buck's father was one of them; and Henry Luce's.

American missionaries and American schools and colleges have played a similar role elsewhere. Turkey has become one of the most modern of nations. She has adapted many of our Western institutions to her own chosen way of life; and she has acquired social and economic standards that are amazingly congenial with ours. Today she withstands the onslaught of Axis propaganda and Axis pressure. She turns in her thinking to the Western world to which her neutrality has been a bulwark. One of the big factors in this attitude has been Roberts College at Istanbul where thousands of young Turks have received a Western education.

This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all the point. They teach the people to provide their own leadership. They develop within their missions a sense of well-being, of self-reliance, of self-respect; others in nearby communities are awakened to

these new forces; the movement, constantly nourished by Western ideals, spreads outward to revitalize an entire nation. That is the practical and living process that has been going on now for decades. And that, I believe, is one of the chief causes for the good will toward the United States that now exists in almost every corner of the earth.

Furthermore, it is multiplicity of leadership exercised by thousands of men and women that is responsible for one of the most striking contrasts in the Far East today. In Japan, Western education, Western industrial development were welcomed more eagerly and earlier than in China. But they were imposed upon the people from the top by the leadership of a ruling clique who were interested solely in the commercial, mechanical and military advantages to be derived from these new ideas. In China, these same ideas spread slowly through the people, initially under the leadership of missionary educators, doctors and religious teachers who were primarily interested in ethics, culture, and ways of living. Consequently, in Japan, tyrants perverted the great power of modern industrialization to efficient, mechanized barbarism. In China, the people, through their own leaders, have found in Western ideas the way to individuality and freedom.

But we do not have to go to ancient China or the Far East to know the multiplying benefits of leadership which springs from the people. In every phase of our own life, the results are abundantly evident. Sometimes our leadership finds its expression in mechanical invention. In fact we have been rich in that type of leadership. The Wright brothers, for instance, without subsidy or help, without even the encouragement of approval or of recognition through sheer inventive genius, solved the problems of the motorized airplane. That first flight on December 17, 1903, in a plane so slight that Wilbur Wright standing on the ground could reach up and steady its wings as it took off from a mono-rail, was the beginning of our great air fleets today—of the giant transport planes that carry in their bellies hundreds of men and tanks; of the powerful fighting and bombing planes that every day bring nearer our victory over our enemies; of the commercial airways that are so dramatically reducing the size of the world by their quick spanning of continents and oceans.

Sometimes among the unrecognized and humble people who have built this country, we find a political leader, a Lincoln whose heart even in the fires of war remained unseared by hate. And when the people have been sorely troubled, from their midst has come a Whitman to lift their spirits in songs of freedom. Always our truest leadership has sprung from humble men and women who were free to develop themselves and to express their ideas.

Now and then we hear it argued that some present advantage suggests the substitution of leadership

from the top. The pressure of critical circumstances is urged; the inability of a democracy to act quickly and effectively. That is an insidious argument. That is the voice of our destruction. We must at all hazards keep our leadership among the people. For it is the priceless ingredient of democracy. At its best it is based on the principles of truth and justice by which nations must live as well as individuals.

I am not speaking in any doctrinaire sense. I am not advocating the dogma of any particular church. To be perfectly honest with you, I would say that the churches of our time have not always succeeded in making men aware of the fact that principles should be applied, not just preached. The churches of this land should encourage among their members, a high sense of personal leadership. For it is such personal leadership as exists in every decent American home that, multiplied many times, safeguards our town leadership, our state leadership, our national leadership.

I believe the churches should be exacting of public leaders, not by petty interference with their personal and private lives, but by measuring their responsible public acts against the yardstick of the very truths which the church teaches.

Today our energies, our minds, our hearts are consumed by the urgencies of the war we are fighting. But our hopes turn to the future. Deep in our consciousness we find ourselves saying again and again: "When the war is over—" and, tentatively, fearfully, like children with their fingers crossed, we begin to plan our personal lives. But we are beginning to realize that we can make no plans, we can have no personal lives if the world around us is not at peace. Let's go a little further in our thinking.

We know that when the Allied armies have destroyed the organized forces of tyranny and cruelty and evil in this world, we shall have a technical peace. The fighting will be over. But how can we make that peace real; how can we make that peace enduring? There will be conferences to solve these problems; there will be official discussions, appointed commissions. These things must be; they are the machinery by which nations function.

But if we are intent on establishing in this world a future where men can live in peace and enjoy the benefits of modern civilization, 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 this and other churches have been teaching throughout 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."

The Flag of Faith Is Never Furled

By Bishop Arthur J. Moore

President of the Board of Missions and Church Extension

AT some hour in the not too distant future the order to "cease firing" will be heard across the battlefields of the earth. Flags will be furled, armies demobilized, and the nations of the earth will turn again to the pursuits of peace.

Immediately thereafter, the Christian Church will face an incomparable opportunity and a terrible responsibility. It will be met with a challenge which will demand all the devotion, farsightedness, and generosity of which it is capable. The post-war problems associated with the relief of human misery and the rehabilitation of missionary work will demand vision and sacrifice as great as those we are now making for the successful prosecution of the war. The Church will stand on trial at the bar of mankind as perhaps never before. We are therefore to be under the logical and inescapable necessity of gathering together all the inspirations the past can yield, heeding the lessons of past defeats, in order that the Church, inspired by the spirit of the living Christ, may demonstrate that it is the instrument of God's will in the redemption of the world. There is a great need for a renewed and fearless study of the mind of Christ in order that we may ascertain the duty of the Church to this day and generation.

It would be a gesture of insincerity and artificiality to deny or ignore the implications the present world situation holds for the Church. Like every other worthy institution it must re-examine its commission, define its standards, defend its teachings, and justify its existence. Some cynic has declared, "The state of the Church suggests the predicament of a referee who has swallowed his whistle and is therefore unable either to direct or stop the game." Always in times of great tension men begin to ask: "What is the Church doing?" Before long some fearful people declare that the Church as an agency for world redemption is ineffective.

No one would deny that the world has been too much with the Church. Too often the Church has been tepid and full of compromise. More than one



Bishop Arthur J. Moore

crisis has found it lacking in spiritual discernment and incapable of courageous action. But it is equally true that in most of the great crises of human history Christianity has exercised a powerful influence on affairs, whether human, national, or international. No one can imagine what the present state of the world would be if the Christian Church had not been planted throughout the earth. The Church has more than once moved against the evils of the world and its force has been irresistible. It has produced an uncounted multitude of sincere, Christ-like men and women who strive to see that the intentions of God are carried out.

Some writer has declared: "The eighteenth century believed, the nineteenth hoped, but the twentieth does neither." This statement is quoted not because one agrees, but to emphasize that mankind has been caught in the undertow of a scientific materialism which has produced a philosophy of life in which there has been little room for God and spiritual ideals. Christians throughout the world are being stabbed awake by this hopelessness and chaos. Dr. H. Kraemer, in his *The Christian Message in a Non-Christian World*, declares: "The tempest of contemporary history is forcing back the Christian Church to fundamentals, to such a radically religious conception of life as is revealed to us in the Bible. We are exploring again the simple but revolutionary meaning of faith. The Christian Church is awakening to its responsibility to give clear and unequivocal answers to the questions that arise out of the thunder of events."

The inescapable conclusion of all of this is that we must begin now to prepare for an extraordinary missionary offensive. Otherwise we are in danger of being enveloped by the inevitable reaction which always follows a long and costly war. Either we surrender to apathy or plan and execute a bold advance. Certainly we cannot evade the challenge of the post-war situation. Here is as bracing and emancipating a challenge as was ever offered to Christians in any century.

Recently the writer was engaged in serious conversation with a devout layman. The subject of our conversation was the world-wide need for all that Christianity offers. When I had finished my part of the conversation this thoughtful layman looked at me and said: "Do you think the Church is ready to play its part in this world situation?" Upon the answer to that question hangs the missionary ardor and the evangelistic passion of the Church, and in it is the secret of a safe, friendly, redeemed world. Surely we must give serious concern to the true nature of our faith if the Church is to be the salt of the earth and the light of the world.

It is not difficult to envision the situation as we will face it at the end of the war. Europe and China and other vast sections of the earth will be a ghastly combination of poorhouse and cemetery. There will be burned buildings; scorched earth; many churches destroyed or damaged; our Christian constituency scattered, homeless, and starving; our schools, hospitals, and other institutions crippled; and beyond all this—famine, disease, and agony on a wider scale than has been known in recent centuries. We must rehabilitate our own Methodist work and take our part in the general reconstruction of the world.

At the close of the last war the demand was so great that it called forth the Centenary movement, in the course of which our churches gave close to a hundred million dollars to serve the world. At the close of this war the demand will be much greater. Will we be ready to meet it? Will we be ready to gather the facts, develop the procedure, lead our people in a great redemptive crusade?

There is always a temptation to relax and swing back to isolationism and self-centered materialism. This is true of the nations. This is what occurred at the end of the last war, and it goes far to explain the present war. There are people who think they discern public trends in that direction now. This may also be true of the Church. The provincialism,

the indifference to everybody and everything outside our own congregations, the anti-missionary attitude in some sections of our Church—this all grew up after the end of World War I.

Will there be another such reaction now? Here is a sinister danger immediately before us. We must at any cost avoid it in The Methodist Church. And we cannot keep it out of The Methodist Church unless we keep it out of the nation. To do this will require all our wisdom, but the cause is worth it. This also is evangelism. For the Christianization of the last man in the last corner of the globe is of the essence of the Gospel of Jesus Christ. And a provincialism, a selfish and anti-missionary attitude which prevents this, would eventually destroy the Christian movement.

To follow Jesus Christ, therefore, in a time like this is to face the future, not only without despair, but with an undecaying hope in the heart. The Church must have its institutions, ministers, teachers, sacraments, and rites, but in the end these will all fail unless the whole body of men and women who claim Christ as Lord move with measured, un-hastening, but irresistible advance in the way He leads.

Pearl Buck, in her story "Fighting Angel," presents a stirring picture of those men and women who went forth in other days to declare in no uncertain terms the Christian message of hope and courage: "These early missionaries were born warriors and very great men, for in those days religion was still a banner under which to fight. No weak or timid soul could sail the seas to foreign lands and defy danger and death unless he did carry his religion as a banner under which even death would be a glorious end. . . . To go forth, to cry out, to warn, to save others—these were frightful urgencies upon the soul already saved. There was a very madness of necessity, an agony of salvation."

The flag of faith must never be furled!



Vice-President Henry A. Wallace

OFFICE OF THE VICE-PRESIDENT
WASHINGTON

August 11, 1943

Mr. Elmer T. Clark
Editorial Secretary
Board of Missions and Church
Extension of The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mr. Clark:

I am glad to learn from your letter of July 28 that The Methodist Church intends to do everything it can to mobilize the sentiment of its eight million members in favor of the practical action in behalf of the brotherhood of man in the post-war world. Nearly forty years ago The Methodist Church adopted a social creed which has long been an inspiration to me. I am sure the Lord will bless the efforts of those churches which strive wholeheartedly to lay the foundations of a just, charitable, and enduring peace.

Sincerely yours,

H A Wallace

The Inauguration of President Chiang Kai-shek

By Richard T. Baker *

CHINA'S wartime capital was in its gayest mood recently to celebrate two holidays. One was the Double Tenth, tenth day of the tenth month, anniversary of the Sun Yat-sen Revolution which brought modern China into being thirty-two years ago. The other was the inauguration of Generalissimo Chiang Kai-shek as President of the Republic.

The Generalissimo took office in a solemn ceremony of state at 10 A.M. in Government House. In the presence of his ministers, members of the People's Political Council and Kuomintang Party officials, he took his oath with a pledge to free China from the invader and safeguard the welfare of the people. Wu Chih-hui, 81-year-old elder statesman of the Kuomintang and veteran of the 1911 Revolution, delivered the oath to the new President. The Generalissimo succeeds Lin Sen, aged patriarch of China, who died last summer. It is Generalissimo Chiang's second tenure as China's president.

The thirty-second birthday of modern China—parallel in this land to the American Fourth of July—was gray with mist in the capital like all days of early winter in Chungking. But the clouds and rain did nothing to dampen the enthusiasm of the people. Days before they had erected huge bamboo arches along the streets, bringing down evergreen boughs from the mountains that surround the city and getting out the red paper and lanterns which are traditionally the sign of China's jubilant spirit. The arches covered in green boughs proclaimed in large characters the slogans and principles of the Revolution. Every shopkeeper put out his flag and a lantern and the long winding streets which run along the ridges of Chungking's many hills literally waved with the red and blue National colors.

Chungking was awake early and last-minute decorations were put in place. Large drums of coiled firecrackers were unwound and hung on poles along the streets. The Chungking gendarmery blossomed out in black dress uniform. The facades of



Generalissimo Chiang Kai-shek, recently inaugurated for the second time as President of China

government buildings, post offices, ministries, and schools began to twinkle with illumination and color.

But most of all the day belonged to Chungking's 80,000 people. They trudged through the streets all day long, young people in the uniforms of their schools, the Boy or Girl Scouts, the Youth Corps, old people upon the arms of their sons and daughters. Here and there a band played John Philip Sousa marches.

It was a day of many events, public meetings, track meets, diplomatic receptions, dinners, and luncheons. Around the New Life Movement Center in the heart of old Chungking vast crowds of people gathered to remember their country's birth and honor its heroes.

At the Cathay Theater a public memorial was held. When the inauguration festivities got under way the Chinese gunboat "Yung-sui" fired a 21-gun salute from the confluence of the Yangtze and Chialing rivers at the foot of Chungking's peninsula. Three low-hung Cadillacs rolled out of the Generalissimo's headquarters and between rows of guards and plain-clothes men surrounded by police in motorcycles and sidecars made their way over muddy pavements to the National Government Building. The streets broke into noisy acclaim. It was the signal for lighting the firecrackers. They sputtered everywhere.

One of the most enthusiastically heralded events of the Double Tenth Holiday was the beginning of a two-day sports festival. Teams of track stars from schools and clubs competed for the honors of the day. Christian churches were asked by the National Christian Council to observe the day with public prayers for the state and for the incoming President.

With all the decoration and color which Chungking spilled about its streets and buildings, the city still could not completely hide its war ruins. Behind the lanterns where two interlocking crosses hung, signifying the Double Tens, windows were blown out and on many buildings jagged corners still could be seen where patching had been done after the enemy raids. The dugout shelters looked solemn and forbidding against the bluffs.

* Richard T. Baker is Assistant Editor of WORLD OUTLOOK, now on leave for service as a professor in the new Chinese Graduate School of Journalism. This article was written from Chungking.



And So We Resolve Again . . .

By David Lawrence*

We have resolved through the Atlantic Charter.

We have resolved through the Mackinac Charter.

We have resolved through the Fulbright Resolution.

We have resolved by presidential declaration to establish the "four freedoms"—freedom of speech, freedom of religion, freedom from fear, and freedom from want.

And we have said that there shall be no more war, that aggression shall cease and that righteous nations must band together to enforce the peace by every means at their disposal.

We have resolved again to make a "lasting peace."

But of what avail are these resolutions when the ones we made in the midst of World War I were rendered meaningless after the war?

We said all that could be said at the end of the last war. We adopted a constitution for the world which had in it every element of moral and physical obligation. The League Covenant remains today as splendid an expression of world idealism and practical collaboration as it was when President Woodrow Wilson submitted it to the Senate in 1919.

It is not resolutions with high-sounding phrases that we lack.

We need only one word. And that word—translated into actuality—is Character.

We do not need more resolutions. We need humbleness, penitence, re-examination of our true motives, and the courage to rehabilitate the conquered as well as to restrain the conquerors.

We need, in brief, a dedication to spiritual values and a commitment not just to the words or rituals but to the actual practice of a Christian philosophy.

For the key to Character is to be found in confession of error and re-appraisal of our inner purposes and not in denunciations or hypocritical phrases.

We must honestly recognize that neither we nor the British nor the Russians are the sole proprietors of this world but merely temporary trustees obedient to the will of God. He created human beings everywhere equal—not to live under master rulers or a system of vested privileges. He gave to all persons irrespective of creed or color the right to enjoy freedom of opportunity—the inalienable right to life, liberty, and the pursuit of happiness.

The Covenant of the League of Nations still lives. It is built into the existing treaty structure of forty-four nations. Let the United States ratify that Covenant and pray God to give us the will and the courage to make it at last an effective instrument of international co-operation. For by its provisions, special alliances are expressly forbidden and, instead, the member nations are equally obligated to use all their force and resources as against aggressor states—whether members or non-members—to enforce and maintain the peace of the world.

* David Lawrence is Editor of the *United States*, an independent weekly magazine on national affairs published at Washington. This statement is an extract from an editorial and is reprinted by permission.



Crusade Meetings

Inspirational meetings launching the Crusade for a New World Order will be held in a large number of cities in January, promoted and directed by the Joint Division of Education and Cultivation of the Board of Missions and Church Extension. These meetings will be held in the following cities:

<i>City</i>	<i>Date</i>	<i>City</i>	<i>Date</i>
Albany, N. Y.	January 13	Memphis, Tenn.	January 20
Amarillo, Tex.	January 19	Milwaukee, Wis.	January 21
Ann Arbor, Mich.	January 19	Minneapolis, Minn.	January 26
Atlanta, Ga.	January 18	Nashville, Tenn.	January 14
Bangor, Me.	January 10	New Orleans, La.	January 26
Birmingham, Ala.	January 18	New Orleans, La.	January 27
Bismarck, N. D.	January 28	New York, N. Y.	January 12
Boise, Idaho	January 17	Oakland, Calif.	January 19
Bristol, Tenn.	January 11	Oklahoma City, Okla.	January 18
Buffalo, N. Y.	January 14	Orlando, Fla.	January 21
Charleston, W. Va.	January 28	Oxford, Miss.	January 21
Charlotte, N. C.	January 11	Philadelphia, Pa.	January 19
Chicago, Ill.	January 20	Phoenix, Ariz.	January 10
Cincinnati, O.	January 18	Pittsburgh, Pa.	January 26
Cleveland, O.	January 21	Portland, Ore.	January 19
Columbus, O.	January 19	Raleigh, N. C.	January 14
Dallas, Tex.	January 20	Richmond, Va.	January 28
Denver, Colo.	January 28	Rochester, N. Y.	January 13
Des Moines, Iowa	January 19	Sacramento, Calif.	January 20
Elmira, N. Y.	January 10	St. Louis, Mo.	January 21
El Paso, Tex.	January 18	Salt Lake City, Utah	January 26
Erie, Pa.	January 24	San Antonio, Tex.	January 24
Evansville, Ind.	January 14	San Diego, Calif.	January 12
Fort Worth, Tex.	January 21	Scranton, Pa.	January 17
Fresno, Calif.	January 17	Seattle, Wash.	January 20
Helena, Mont.	January 24	Shreveport, La.	January 28
Houston, Tex.	January 25	Sioux City, Iowa	January 17
Indianapolis, Ind.	January 12	Spartanburg, S. C.	January 10
Jackson, Miss.	January 19	Spokane, Wash.	January 21
Kalamazoo, Mich.	January 20	Springfield, Ill.	January 10
Kansas City, Mo.	January 11	Springfield, Mo.	January 20
Knoxville, Tenn.	January 12	Sumter, S. C.	January 17
LaCross, Wis.	January 24	Syracuse, N. Y.	January 12
Lexington, Ky.	January 26	Topeka, Kan.	January 12
Lincoln, Neb.	January 10	Washington, D. C.	January 27
Little Rock, Ark.	January 17	Wichita, Kan.	January 14
Los Angeles, Calif.	January 14	Winston Salem, N. C.	January 13
Louisville, Ky.	January 25	Worcester, Mass.	January 11
Macon, Ga.	January 19		

One of These Meetings Will Be Near You

Attend It

Women in the Crusade for a New World Order

By Mrs. J. D. Bragg*

TO participate in a crusade will not be a new venture for Methodist women. A crusade is "any vigorous concerted movement" and for more than three-quarters of a century church women have been enlisted in a very vigorous concerted movement to help establish a new world order—an order based upon the teachings and principles of the life of Christ.

They have gone about it through the sending of thousands of missionaries—teachers, evangelists, doctors, nurses—into the needy places of this and other lands.

A cast-off baby is found in a gutter by one of these missionaries, nurtured and cared for as her own, educated, becomes a physician, ministers to her own people, bringing courage and health in the name of the Great Physician, thousands coming under her ministrations; yes, a new order of life is established in China.

A young boy in the Ghetto of a great city, leader of the gang, hears of a place in the neighborhood where they can play basketball. With an air of bravado he looks it over and while so doing he catches a spirit of something which is new to him, which he has not known in the alley, and he returns again and again. Yes, he grows into a useful citizen, a member of a church, secures a degree from a great state university, and dedicates his life to a great movement to save the boys of America. Yes, a new order of life is established. These and others, by the score, are examples of what Christian women have been doing to help establish a new world order.

* Mrs. Bragg is the President of the Woman's Division of Christian Service of the Board of Missions and Church Extension.

The witnessing of these miracles of mercy, among the peoples of many races, together with the educational program which has been followed by the women of the church has helped to make them global-minded. They gladly enter into a movement on the part of the church as a whole, in favor of international collaboration to insure the peace of the world.

The Woman's Society of Christian Service places its organization behind the crusade for a New World Order, recognizing it as a Christian, not a political, movement. Representatives of the Woman's Society will participate in each of the mass meetings and will be ready to give counsel and advice to women leaders who may be present. It will be the privilege of the women of the local church, in co-operation with the men, through their Laymen's organizations, to do the follow-up work after the mass meetings. Letters of instruction have gone to the 26,000 presidents of societies in local churches, and they stand ready to give every assistance to the pastors in organizing the house-to-house visitation, so that a million Methodists may be reached and urged to write to their representatives.

One of our leaders has well said, "The creative spirit of women, the sharing heart, the possible contacts for good will, the potential political strength, declare women to be an important factor indeed in making of a new world order here in the homeland and through the homeland to the whole wide world."

With this creative and sharing spirit we enter into the Crusade for a New World Order.

Women's Part

In co-operation with the laymen and pastors, the Woman's Society of Christian Service will carry out a home visitation on behalf of the Crusade for a New World Order. Beginning the last of January and continuing several days, every Methodist home will be visited. The Crusade objective will be explained; the persons visited will be asked to write to some national leader according to the Crusade plan; in each home the folder, "Your Part," will be left. These folders will be sent direct to the pastors early in January. Leaders of the Society should consult their pastors at once, secure the folders, confer with the charge lay leaders, and organize the home visitation.



China Photo from Paul Guillumette

United Nations Day in Chungking. The necessity of war has made nations come together in co-operation. The necessity of building for peace will demand an even closer co-operation

A Crusade for a New World Order



Monkmeyer

League of Nations meeting where the fate of Ethiopia was decided. The League of Nations was not a failure. It simply did not go far enough. People's opinion must insure the next inter-nation body's success

Monkmeyer



Tension at a meeting of the League of Nations. The League had soon to find out that danger to the smaller members of the League was a danger to all. It learned a lesson, however, useful in building a new world order. These pictures were taken secretly at this famous meeting and have only recently been released



Meantime at Madras, India, Christian representatives of the countries of the world met to discuss matters affecting the welfare of the world. An Anglican bishop, Dr. Diffendorfer of The Methodist Church in America, and in the background, Dr. John R. Mott, at the Madras Conference

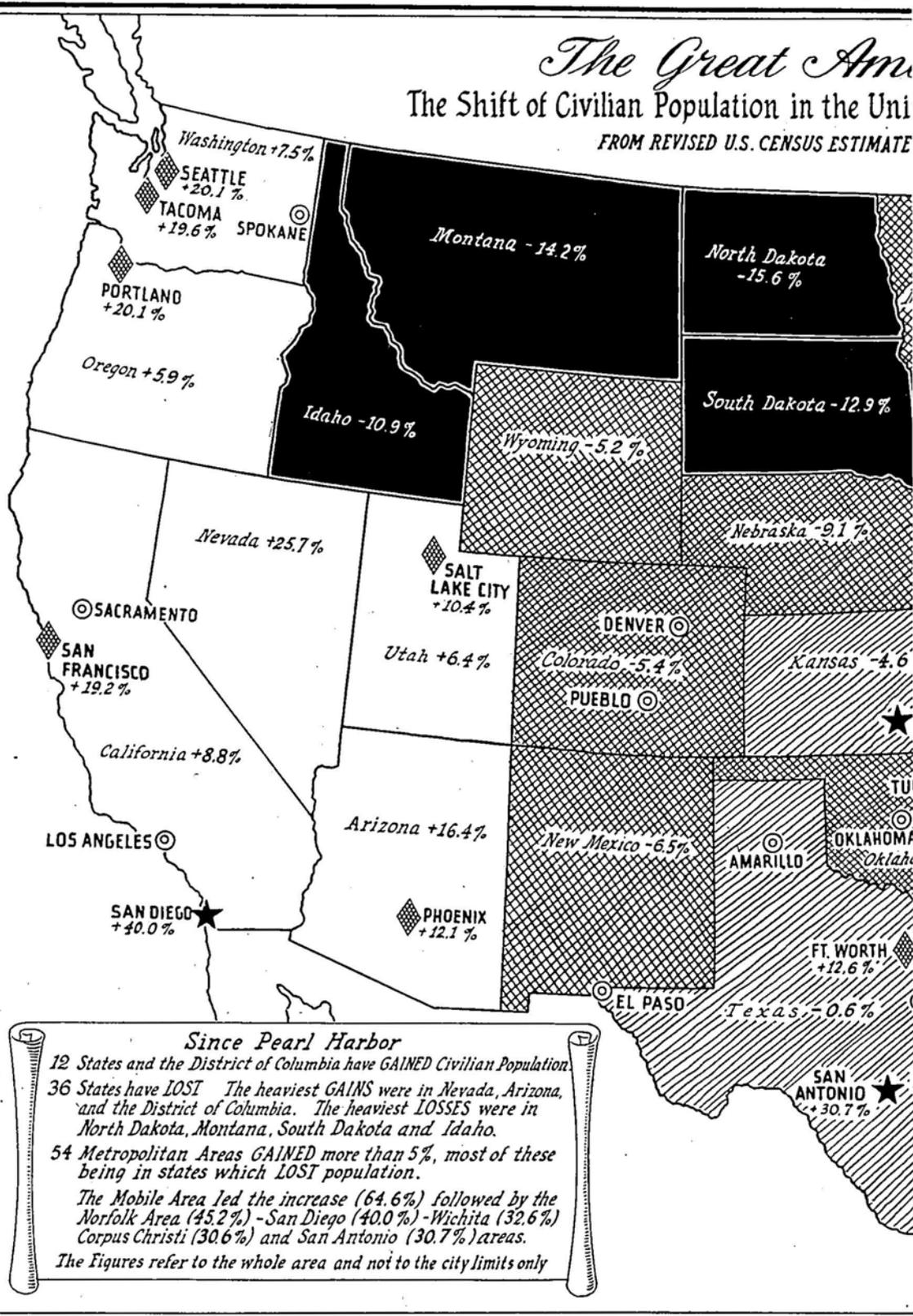


Dr. Y. C. Chen, moderator of the Christian Church of China, at the Madras Conference. One of the great outcomes of the Conference was the increased drive toward world literacy. China has made most remarkable gains in literacy

The Great American Migration

The Shift of Civilian Population in the United States

FROM REVISED U.S. CENSUS ESTIMATES



Since Pearl Harbor

12 States and the District of Columbia have GAINED Civilian Population.

36 States have LOST. The heaviest GAINS were in Nevada, Arizona, and the District of Columbia. The heaviest LOSSES were in North Dakota, Montana, South Dakota and Idaho.

54 Metropolitan Areas GAINED more than 5%, most of these being in states which LOST population.

The Mobile Area led the increase (64.6%) followed by the Norfolk Area (45.2%) - San Diego (40.0%) - Wichita (32.6%) - Corpus Christi (30.6%) and San Antonio (30.7%) areas.

The Figures refer to the whole area and not to the city limits only

HOME MISSION PR

This map shows our most complicated post-war problem. In the shift of population people have drained from the country into city areas. Some states have lost heavily. But even in these states certain centers have grown tremendously and suddenly. Mississippi lost, for example, but the Mobile area

has had the nation's biggest boom. Look at Texas—and other states—the state lost but grew in spots. Look at the heavy losses in the Dakotas, Montana, and Idaho; look at the heavy gains in Arizona and Nevada. See how the population has swept to the South. This means that hundreds of churches have



Acme Photo

First International Committee on Relief and Rehabilitation. Strong men and women can be built by international co-operation in the distribution of food

Thomas Kwang, Chungking



Famous American missionary "Burma Surgeon" with a Burmese takes care of a Chinese patient. A wartime pattern of how specialists can be used in peacetime

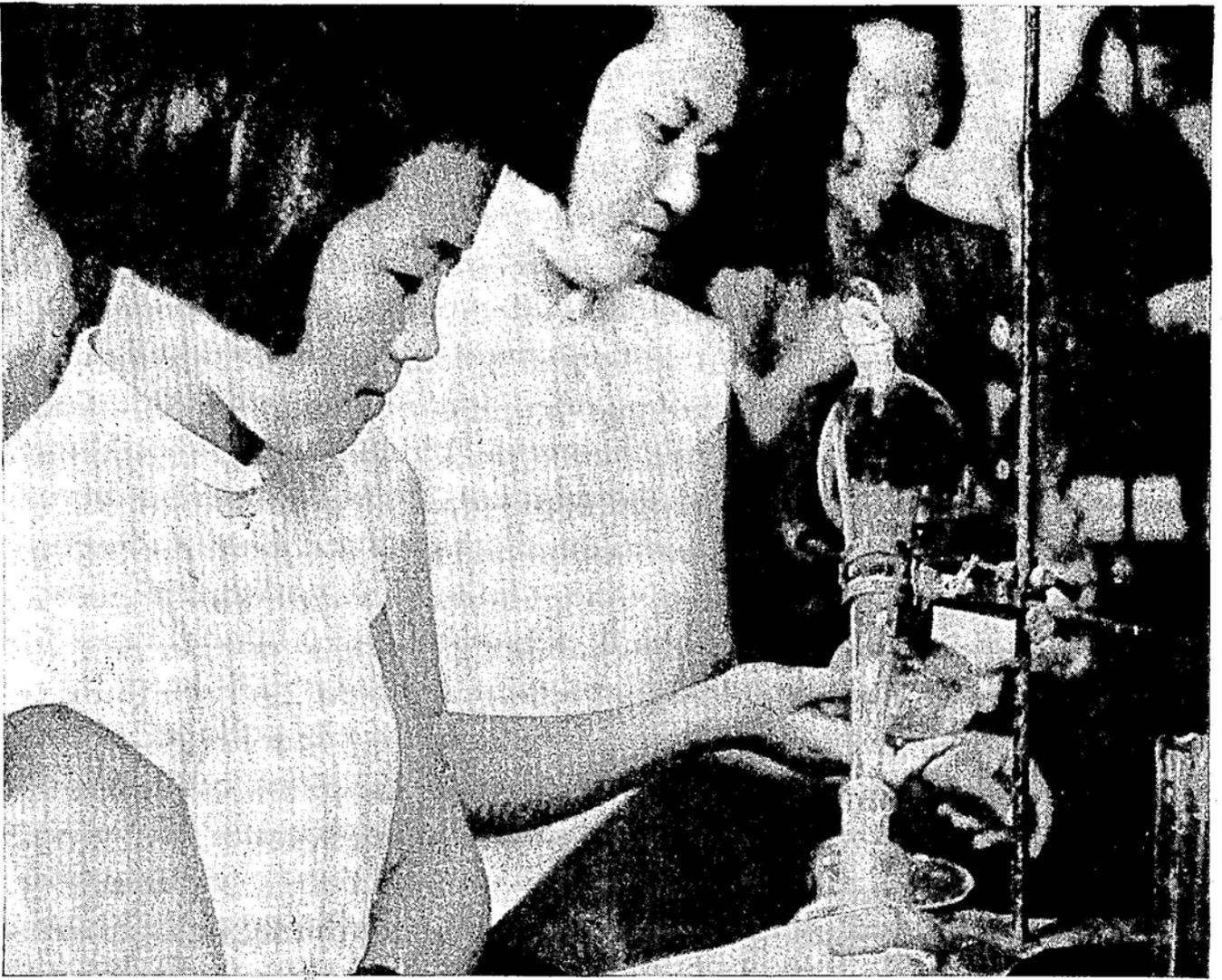


A religious service at the lunch period at night in a war plant. The shift of population has cut off many men and women from the service of their own Christian church. By methods such as these the mission program of the church is attempting to keep in touch with workers throughout the country

Ralph Vincent, Portland

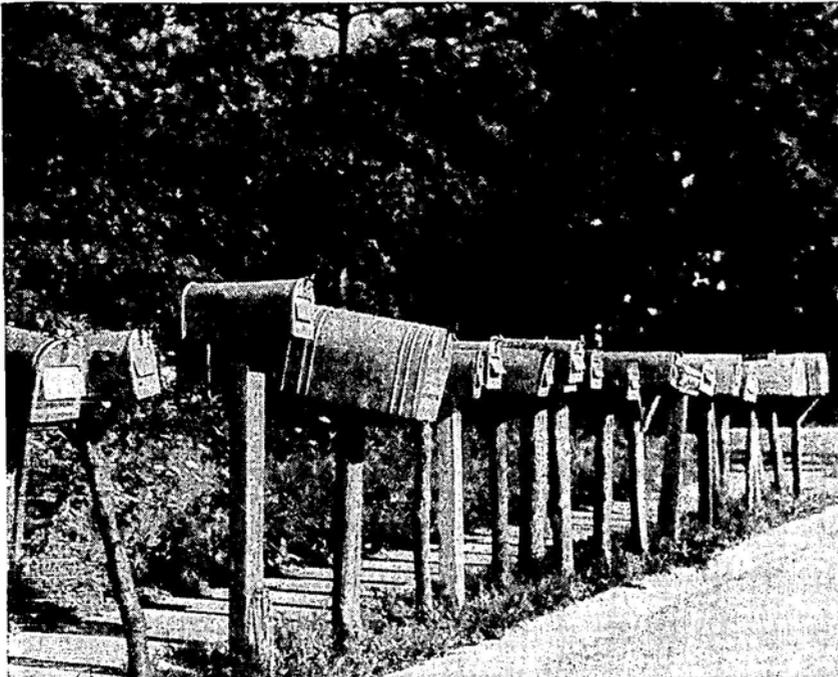


Vacation school in war-workers' housing project. Strong bodies and care for the children of the workers on the move has been one of the first concerns of the mission board in its program at home during the war and in its plans for the future



Girls in China are preparing today for the post-war world tomorrow. Some of their experiments are for the Chinese home of tomorrow

Phillip Gendreau



The people of the world must insist on the building of the new world order by their governments and support their governments as they build. Letters from all the homes of American Methodism will go out this month to tell the Senators and Representatives of this church's desire for such a world order and its resolve to help build it.

Peace Problems and War Problems

By Theodore M. Bernstein *

WHEN the last shot has been fired and the last war bird has skimmed gently to earth our statesmen will face problems rivaling, indeed surpassing, those now besetting our captains. The time to put the solutions into operation is after the war is ended, but the devising of the solutions naturally must come first.

Mention of post-war programs evokes in many quarters the understandable reply, "Let's win the war first." It is true that the winning of the war has a paramount claim on our efforts, but it is also true that plans for the peace have their own place in the strategy of victory. For the kind of peace we have in mind has a bearing on the kind of war we wage, and some of the proposals we draft may prove potent weapons against our adversaries.

It is pertinent to recall—as it has been recalled on countless occasions—the disruptive effect that the Fourteen Points had upon our adversaries of another day.

This war has already produced its counterpart to the Wilsonian formula of the last. But when President Roosevelt and Prime Minister Churchill put their heads together in a quiet ocean cove and came up with the Atlantic Charter they provided what has turned out to be principally a rallying point for the forces that are fighting the Axis. What they evolved was not a blueprint for that better future that they envisaged "after the final destruction of Nazi tyranny," but rather a generalized description to be handed to the architects. The blueprint is yet to be drawn. It is perhaps not too early to call in the architects.

Merely to state the post-war questions requiring solution is to indicate their magnitude and complexity. Some are problems of a passing nature, others are of a permanent nature, involving not only making the peace but also keeping it. In one form or another presentation has already been made of the points set forth in the following suggestive, incomplete list:

1. *Food.* This will be the most immediate but also the most temporary of the problems that will have to be met when the fighting is finished. With more and more men drawn into the world's war machines and more and more arable land laid waste by the armies, the supply of foodstuffs can

follow only a descending curve. Europe will not be able to feed herself when peace comes, so it will devolve upon the Allies—meaning mainly the United States—to rush provisions. Such stocks cannot, of course, be accumulated overnight.

2. *Refugees and deportees.* Beginning with the first flight of Jews, "Communists," and intellectuals from Germany with the advent of Hitlerism in 1933, an ever-mounting movement of peoples has been swirling across the face of Europe and other lands. Hitler has scattered not only Germans that he found uncongenial but also Poles, Netherlanders, Frenchmen, and others. Some have taken root on strange soil; most are waiting to return to the places they knew as home. Facilitating the vast homeward movements will constitute an administrative as well as a financial problem, and one for which a solution obviously cannot be hastily improvised.

3. *Antidotes to Hitlerism.* Here is a question that has received little attention, yet one that many believe will be an immensely significant factor in efforts to create a better future and to keep the peace. For almost ten years the entire German people has been subjected to Nazi indoctrination by the world's most efficient propaganda machine operating unchallenged within the Reich. Tough minds no doubt have held firm in the face of the onslaughts against science, against religion, against "inferior" races, against many tenets in that code of civilization that the centuries have so painfully built up in the struggle to banish barbarism.

But what of minds less strong; what of the young—all those, that is, up to the age of sixteen—who have been kept in ignorance of everything but what the Nazi rulers have chosen to tell them, in school and out? It is these young who will be the Germany of two decades hence. What should be done to bring them back within the fold of Western civilization? Should they be quarantined and then treated? Or should they be scattered to other countries for re-education, as the Nazi propaganda is already warning the German people the Allies plan to do? Or should the German educational system be placed under temporary international control? Or is it best to do nothing and put reliance in the faculty the truth is reputed to have of ultimately overthrowing error?

4. *Penalties.* A beginning has been made toward meeting the issue of punishing the war criminals, both individual and collective. Aside from the im-

* Mr. Theodore M. Bernstein is one of the editors of *The New York Times*. This article was previously published in the *Times* but its content is of such significance to the missionary movement that it is published here for the Methodist constituency.

patient suggestion from Moscow that any captured Nazi leaders be tried immediately, it was announced and reiterated by President Roosevelt that the United Nations were determined to bring the ring-leaders of savagery to justice. But, as the President was also careful to reiterate—and the point will bear further repetition—the United Nations “seek no mass reprisals.” Collectively, the aggressors are to be disarmed, says the Atlantic Charter. Whether further penalties are advisable in the light of what happened after the last war will no doubt receive extended study.

5. *International organization.* Significantly the Atlantic Charter declares that the disarmament of the aggressors is essential pending the establishment of a wider and permanent system of general security. Obviously such a system means some form of international organization. But what form: world-wide or regional or a combination of both? And with what degree of power?

6. *Sovereignty.* Scholars have long argued that the principal stumbling block to effective international organization is the traditional concept of national sovereignty. They maintain that the concept is as anachronistic as would be an attempt today by individuals in a community to assert unrestricted personal rights. Is the time yet ripe to remove the aca-

democratic wraps from this contention and trot it out into the arena of practical statesmanship?

7. *Territorial boundaries.* The question of ethnic boundaries as against economic boundaries will again arise after this war. At Versailles the emphasis was on the ethnic factor, but there were many compromises. It is safe to say that the next peace conference will produce many compromises, too. Yet if satisfactory solutions could be achieved on the questions of international organization and sovereignty the problem of national boundaries would become one of comparative unimportance.

8. *Colonies and empires.* Likewise comprehensive solutions to points 5 and 6 above would go far toward dealing the *coup de grace* to imperialism, yet would leave the commonwealth idea intact. But failing those solutions, the peacemakers will have to decide, in the case of empires as well as in the case of national boundaries, whether they are going to try to set a host of Humpty Dumpties back on world-wide walls.

There are, of course, many other major problems. The foregoing listing touches only by implication such important issues as trade and access to raw materials. But even so abbreviated a program indicates that the statesmen, fully as much as the military men, have their work cut out for them.

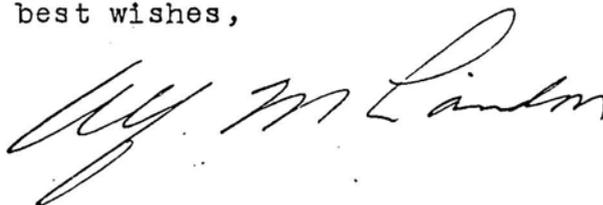
Mr. Elmer T. Clark, Editorial Sec'y.
World Outlook
150 Fifth Avenue
New York, N.Y.

Dear Mr. Clark:

In this mad world we are called upon for some good planning and hard-headed realistic thinking.

I am delighted to see the bishops of my church taking a lead in the cause of rebuilding a peaceful world.

With best wishes,





Phillip Gendreau

Victoria Station, Bombay, India. India is internationally-minded and is growing more so. At this station a Sikh from the Punjab meets a New Zealand pilot coming in and they exchange jokes with a Swede from North Dakota

India and the Peace

By Mrs. Otis Moore*

AT the Peace Table, and after, what will India be? India with its 388 million people, with its vast arable lands, its tremendous resources of timber and iron and waterpower, with its centuries of struggle and achievement—will it be the world's greatest headache? Or its supreme opportunity? That depends, of course, quite largely on India herself. But it depends too on people like us who came to know India first as a place where we sent missionaries, and then learned to respect her as a nation in the making, toward which we have an inescapable responsibility. What we think, what we ask our representatives to do, will help decide what happens to India. And to our grandchildren, what happens to India will be of the utmost importance, for India is one-fifth of the human race.

That one-fifth is not just stuck down in Asia's biggest pocket. India is internationally-minded, and growing more so. In Bombay a Sikh from the Punjab going overseas meets a New Zealander pilot coming in, and they exchange jokes with a Swede from North Dakota—big men, all of them, and brothers. Or a New York newspaper man on the way to Chungking finds a refugee from Singapore and another from Rangoon, and their talk ranges to Cape-town and Rio de Janeiro. Back in 1938, when we were still selling scrap to Japan, India bought and equipped an ambulance unit and sent it to China.

* Mrs. Otis Moore is the Executive Secretary of the work of the Woman's Division of Christian Service in India.

The visit of the Chiangs to India last year was not a mere political gesture, it was a meeting of friends with friends. Flying over the Himalayas is not going to stop when the war is done; China and India will work together.

Eva Logue from Maryland helps a fine young Indian doctor trained at Vellore run a health center in a village fifteen oxcart miles from the nearest railway. Eva takes a newspaper, her friends say, not because she has any time to read it but because she has to have it for the shelves of her medicine closet. It does get read, however. Every morning a high-school graduate who manages some farms in the neighborhood comes in; the men of the village gather round and he reads the news to them.

"Reds Take Dniepropetrovsk"—they wag their heads; "Yanks Bomb Rabaul"—they smile broadly; "Two Jap Cruisers Sunk in the Solomons"—they cheer. And this sort of thing is being done all over India. People who cannot read the news are hearing it, and are learning world names just as we are.

College men and women in Lucknow and Madras and Lahore are absorbing their history and politics, looking forward always to the time when India must manage her own affairs and be a nation among nations. *Men and women!* One of the most remarkable things about modern India is the emergence of its women. Through all the centuries India has had women leaders, some in public life, more in purdah, wielding power through their menfolk.



Mrs. Satyavati Chitambar, widow of the first Indian bishop of The Methodist Church. She is the executive secretary of the Woman's Society of Christian Service of India, a unit of the World Federation of Methodist Women. She travels thousands of miles, organizing women in villages, towns, and cities into Woman's Societies of Christian Service

Today, through the All-India Woman's Congress and its branches, hundreds of women are finding expression for their abilities and aspirations, and are feeling themselves linked with women all around the world. The wives of two young princes of Hyderabad State are leaders in this movement. Vijaya Lakshmi Pandit, sister of Jawaharlal Nehru, was a member of the cabinet of the United Provinces, as minister of health. Rani Maharaj Singh has accompanied her husband on many errands of state, and has herself been president of the All-India Christian Association and of the Indian Y.W.C.A. She has friends in many lands and is actively interested in India's international relationships.

Another Indian woman well known in the Christian community is Mrs. Satyavati Chitambar, widow of the first Indian bishop of our church. She is the executive secretary of the Woman's Society of Christian Service of India, which is one of the units of the World Federation of Methodist Women. Mrs. Chitambar travels thousands of miles every year, visiting conferences and local groups, organizing the women in villages and towns and cities into Woman's Societies of Christian Service. She helps their leaders plan the work of the year, programs suited to their attainments—perhaps the regular series printed in the *Indian Witness*; perhaps something simpler, but always something beyond their local situation—sewing for the Red Cross, a tem-

perance day once a month, special Bible study, and support of the projects of the All-India Society.

These are three of those projects: the Warne Baby Fold in Bareilly, which used to be a missionary undertaking but is now dependent on India except for \$585 annually; the Bhabua Mission, which seeks to evangelize a whole section which is solely the responsibility of the Methodist Church of Southern Asia; the work of Mr. and Mrs. Christian, a Gujarati couple who have become missionaries of The Methodist Church to Indians in South Africa. Teachers and students in our high school study and give their rupees; illiterate women in the villages listen and give their pice; some of the most active societies are away out in the jungle. But everywhere the women are learning that they belong to a Christ who came to the whole world.

It should be expected that Christian organizations and Christian women would be world-minded. Such occasions as World Communion Sunday and the World Day of Prayer dramatize Christ's ideal for his church, but the ideal ought to be made real every day in the year. The church in India is everywhere tied to the church in other lands, to Great Britain, to Germany, to Scandinavia, to Italy, to Australia, to America, and while it is moving toward Indianization it does not want to break these international bonds.

Ardent nationalists among the Indians commonly say that the Christians have no national sentiments, that they are in leading strings, following blindly the guidance that comes from overseas. But may it not be that the international ties of the Christian community will serve India well in the days ahead? If they and we strive always for mutual understanding, surely the church will be the greatest of all forces for reconciliation. We Methodists like to think of ourselves as a world church; if we are that, we shall not cease to help our members in India to realize their duties as citizens of their country and of the world.



Teacher-training class. Notice women and men study together. One of the most remarkable things about modern India is the emergence of its women

The Church's Basic Enterprise

By Florence Hooper*

THE Christian church would, in all probability, have ceased to exist in or about the year A.D. 80, if it had refused to send out missionaries. The small group left in Jerusalem after the Resurrection, staying there, in pious idleness, would have enshrined vivid memories of Jesus, worshiped him as a risen Savior, and then died off, one by one, leaving no successors.

To suggest such a situation is to give instant proof of its impossibility in fact. For the Christian church *had to* send out missionaries, first into Jerusalem and then to the uttermost parts of the earth. That necessity was, as we have shown in an earlier article of this series, inherent in the very nature of the religious experience which made its members Christians. Christ's gospel became of such vital import and had such driving force that its transmission beyond the first circle of disciples was inevitable.

The agent of this transmission, whether he works at home or abroad, is a missionary. It would be interesting to tabulate the varying impressions made by that word "missionary." To some, the absurd old rhyme:

Were I a cassowary, on the plains of Timbuctoo,
I'd eat a missionary, hat and coat and hymnbook too.

connotes perfectly the ludicrously out-of-place men and women who, in the name of Christianity, have carried to far lands costumes and customs, as well as theology, quite alien to the people to whom they went to preach. They didn't even know enough not to wear ministerial frock-coats in the tropics! Inept fanatics, they went where they were not wanted from a homeland that never missed them. The idea that the missionary, home or foreign, is somehow different, less intelligent, and less practically capable than other Christians is a persistent one.

To some, the missionary is a meddler, upsetting the age-long peace of non-Christians, destroying, or attempting to destroy their religions and codes of ethics, without having the ability to substitute anything better suited to their established ways of living. Again, he seems a more or less degenerate expatriate, careless, lazy, dependent on servants, and, sometimes, so affected by prevailing attitudes or secular Europeans, that his sense of mission dims almost to extinguishment and he becomes a mere sanctimonious trifler. In the slums of our great cities, we are sometimes told, are so-called missionaries whose stock in trade is a religious whine and whose ultimate and not-too-carefully-concealed ob-

jective is the pocket books of their flocks.

Frankness compels one to admit that all of these ideas might, by specific examples, be proven correct. There have been, and doubtless still are, people calling themselves emissaries of Christ who are and act just as the critics declare. After all, these agents of the church's basic enterprise are very like the rank and file of their fellow religionists, very, very good, "medium," or very bad indeed. The contemporary church made them; they are "as good and as bad" as it is. It was difficult for the early evangelists to get away from the Judaizing tendencies of the church in Jerusalem, just as it was next to impossible for the Spanish padres to escape the religious imperialism in which they had been brought up.

The modern American missionary, likewise, affected by the underlying materialism of his native land, tends to rate success in terms of plant, statistics, organization. *Many and terrible have been the mistakes which, given their era and their heredity, it was natural for missionaries to make.* A crowning evidence of the Divine power overriding the missionary movement is the universal transforming influence of it *in spite of the human faults and foibles of its agents.*

Granting freely that there have been missionaries unworthy of the name, the fact remains that the vast majority of these transmitters of the good news have evidenced high and holy character, practical good sense, and sane idealism. They have had the greatest friendship human beings ever know, the comradeship of Jesus Christ. They have forgotten themselves in their love for him and for those whom he called his brethren. They have actually gone a long way toward "turning the world upside down." Almost without stopping to think, they have foregone the normal rewards in money and in prestige which they might have gained in other pursuits. Even amid the temptations of alien climates and civilizations, they have stood firm and strong in the fundamental Christian code.

Despite the fact, however, that their sense of mission has steadied and purified them, they have *not* been angels on earth. Often, they have lamentably failed in Christian love and have become censorious, cruel, or dictatorial. But they have been surprisingly quick to realize that they were sinners! The missionary movement is said to excel in its power of self-criticism. Probably that power originates in the swiftness of the individual missionary to sense and to correct his many errors.

The fundamental aim of the missionary is the same, be he preacher, doctor, teacher, agricultural-

* This is the second in the series "The Church's Basic Enterprise," which is being prepared by Miss Florence Hooper, well-known writer in WORLD OUTLOOK.

ist, translator, or author. He is out for the souls of men. Looking with Christ's eyes, he sees them "slaves who should conquer, bound who should be kings." Working as his Lord worked, he is willing to "perish for their saving, die for their life, be offered for them all." This is no empty form of words, nor an attitude of far-away-and-long-ago.

In Malaya, this very day, are missionaries from whom no word has come for many months. Without fanfare or heroics, quite simply, they decided rather to perish in trying to save their adopted people than to accept escape from the Japanese armies they might so easily have made. Whether they live or die, they have actually given their lives for the souls entrusted to their care. They are types of a long succession who have made, down the ages, the same choice, not always in outward form so dramatic, but, again and again, approaching complete dedication to their declared ideal.

The missionaries of the apostolic period merit careful study, because they drew the primitive pattern which underlies later efforts to propagate the Gospel. Driven by an overwhelming passion, they traveled the highways, by land and sea, of the Roman Empire. Their hearers were, first, their fellow Jews scattered throughout the Empire and, then, Gentile pagans, to increasing numbers of whom, as time went on, their message was addressed. They preached directly and with desperate dynamic; the time was short; men *must* be told. In private houses, they taught little groups of hard-won "believers," at serious risk of persecution by civil or religious authorities. The fact that Greek was the *lingua franca* almost everywhere they went, simplified their approach, even in places far from home.

Paul enumerates arrests, imprisonments, beatings, with such nonchalance as indicates that they were commonplaces to him. He is never nonchalant, however, about the struggle, often a losing one, of his converts to climb the long, hard way to heights of Christian virtue.

These early missionary realists attacked grim problems of human behavior with such energy as created standards of morality that have come down to this very day. Behind these men was no elaborate ecclesiastical organization. Support came largely from their own labor. Except for Paul and a few others, they were persons of little education or worldly influence, yet they wrote letters and enunciated truths which have shaped all later history. The divine power within some way made up for the poverty of their equipment.

Today's missionary seems worlds away from his prototypes. He is, usually, backed by powerful mission boards. Whether he works at home or abroad, he can live in comparative stability and work according to his established methods. Except under extraordinary conditions, peril of arrest or persecution is slight. Financial compensation is assured, though it is much smaller than he might have

earned in other pursuits. He is highly trained for specialized tasks. The "home missionary" teaches in his native tongue; the foreign must learn an alien language, and become acquainted with new ways of life. An ancient religious tradition, and the long history of religious controversy, condition the freedom of his thinking and of his preaching.

A study of what the modern missionary actually does, especially in foreign service, will help to show whether the differences between the first century and the twentieth century evangelists are more than superficial. First of all, he must learn to preach in a strange language. In pioneer fields, as in some parts of Africa, he finds no written word and must acquire the native speech by a person-to-person method, requiring infinite patience, but richly rewarding in first-hand revelation of manners, customs, and points of view. Often, he must reduce the language to writing, translate the Bible and invent the medium (letters, symbols, etc.) by which his converts may master its contents.

Literacy is essential in a religion based not on oral tradition but on a Book. In highly cultured countries, like China, language schools await the newcomer, in which he studies both the speech and the literature of his adopted land. Meanwhile, as Henry Drummond once wrote, "From the day the missionary lands, the language of love, understood by all, will be going forth from him, consciously or unconsciously. It is the man who is the missionary, not his words."

Possessed, at last, of a rudimentary knowledge of the new speech, the neophyte is assigned to a concrete task. Homesick, deprived of accustomed family and community backing, the new missionary faces stiff problems. That he usually comes safely through the trying early years shows that the personal religion which sustained Stephen and Silas is still in active operation, in their present-day successors.

"Do they have telephones and trolley cars in Seoul?" "Oh, yes," the Korea missionary answered. "Then why do they need you? They seem to be civilized already." Thus naively was stated a widespread misunderstanding of the function of the agent of the Church's basic enterprise.

Conversion to Christianity inevitably raises people in the scale of civilization. Christian villages are cleaner than non-Christian; Christian children more alert; Christian self-respect universal. These are proven *results* of missions, but the transformation of individuals into the image of Christ is the missionary's reason for being. Other transformations take care of themselves. Doctor and nurse give even more expert attention to the spirits than to the bodies of their patients. Teachers aim to awaken the souls of their pupils *by way of their minds*. By methods diverse, and changing with the years, they all seek to work the age-old miracle, in a true apostolic succession.



Crusade Literature

The general literature of the Crusade for a New World Order is listed below. It may be secured at the Crusade meetings or ordered from the Editorial Department of the Joint Division of Education and Cultivation, 150 Fifth Avenue, New York 11, N. Y.

1. The Coming Peace, by Bishop G. Bromley Oxnam

The Crusade leader in this booklet sounds the keynote of the movement.

2. The Prince of Peace in the Post-war World

A statement of the home and foreign missionary challenge in the postwar period, by Bishop Arthur J. Moore, President of the Board of Missions and Church Extension.

3. Prayers for a New World Order

A small booklet containing brief prayers by well-known persons.

4. The Crusade Poster

A small poster (about 12x20) reproducing in full color the painting of Christ made for the Crusade by the most famous of American artists, Howard Chandler Christy. This poster has been sent to the churches, folded. If unfolded copies are desired, send 10 cents to cover the extra cost of mailing tube and postage.

5. The Crusade Postcard

A postcard of the Christy painting in full color. Will be used in the inspirational meetings. Extra cards may be purchased for 25 cents a dozen.

Supplementary Literature

The Joint Division of Education and Cultivation has published certain missionary literature which may be used as supplementary material. The principal items are as follows:

1. The Great American Exodus

The home mission problem presented by the shift of population since Pearl Harbor, with a map showing the changes.

2. A Good Neighbor in Brazil, by Alvadee Hutton Adams

The story of Dr. H. C. Tucker's work in Brazil, pertinent to the cause of good relations. Dr. Tucker was recently decorated by the Brazil government for his service as a Good Neighbor through a period of fifty-seven years.

3. Methodists on the Barbary Coast (North Africa)

4. Alaska Is Our Country

5. India—Land of Promise

6. On the Move (Defense Communities)

Other Literature

A small folder, "Your Part," will be used in the home visitation sponsored by the laymen and the woman's organization. It will be sent direct to the churches.

"The Christian Citizens' Expression of Political Opinion" contains a list of Congressmen and Senators. May be obtained from the Commission on World Peace, 740 Rush St., Chicago.

Write to the Board of Education, 810 Broadway 2, Nashville, Tenn., the Commission on Evangelism, Medical Arts Bldg., Nashville 3, Tenn., and the Board of Lay Activities, 740 Rush St., Chicago 11, for literature pertaining to the part of these agencies in the Crusade.





BOOKS

THE CHURCH AFTER THE WAR. By Bishop Francis J. McConnell. Joint Division of Education and Cultivation, Board of Missions and Church Extension, The Methodist Church, New York. \$0.25.

This is a deceptively simple book. In casual, easy manner, almost as if they are asides, Bishop McConnell presents the problems facing the Christian world today and in the immediate future in its mission task. But let no one be deluded into thinking of the problems as asides. The relationship of a missionary to his own country and the country of his work, the respect for the independence of the new convert to Christianity, the place that the physical hunger of the world plays in the approach to the non-Christian world are some of these problems. To a student of post-war United Nations' plans they have a familiar sound. But Bishop McConnell's book approaches these problems from a distinctly church point of view.

Bishop McConnell quite evidently considers the missionary task of the church its first task. He does not fall into the error of many liberals who look on many of the customs of the non-Christian world as customs that should be preserved so that the cultural integrity of the people may be preserved. For instance, while he does not feel ancestor worship a sinful thing, he does feel that ancestor worship can be of direct harm to the development of a human personality in some circumstances. Therefore it should be tackled as a problem by the Christian. But although he looks on the non-Christian world with a wary eye, he nevertheless stresses the good will in even the non-Christian world—a good will that will allow Christianity to be preached and will welcome the practice of Christianity. This recognition of good will in the non-Christian world, a fact that has made possible the spreading of Christianity, by the way, is a distinct contribution to the consideration of missions.

The book is an excellent study book. It has the quality of being readable with the additional quality of starting thought. This book should be a requirement for every mission class.

LATIN AMERICA—ITS PLACE IN WORLD LIFE. By Samuel Guy Inman. Harcourt, Brace and Co., Revised Edition. \$3.75.

Not every book revision is an event;

but the revision and enlargement of Inman's *Latin America* is that. This is a work every inquiring American will want to read, either to bring his thinking on Latin America up-to-date, or to have his own ideas of these countries challenged for accuracy by the outstanding apostle of inter-American understanding.

Dr. Inman has used his opportunity for revision to introduce much new material and to add his observations and interpretations from 1937 to the present. He recognizes the difficulties the citizen of the United States may have in "thinking continentally" and sets out to boost his readers up over the wall of information isolation, to give them a look at our Latin-American neighbors and the ties that make acquaintance and co-operation imperative and a privilege not only during but after the war as well.

Problems of racial backgrounds, population tendencies, political developments, economic life, labor movements, spiritual currents, and ideological bids for power all receive careful attention. Yet the treatment is never a mere catalogue of facts; on the contrary, there is a flow of fascinating interpretation of these matters which can issue only from the pen of one with encyclopaedic knowledge of men, motives, and events. Through it all there is evidenced that happy concern for conservation and growth of democratic values which lets us know where the author's heart is.

The well-prepared index and bibliographical notes make this book valuable as a ready reference and discriminating guide for further reading.—C. C. H.

THE OLDEST STORY IN THE WORLD. By Louise Raymond. Little, Brown and Company, Boston, Massachusetts. \$1.50.

This is an elaboration of the Bible story of the creation in a simple, straightforward manner, so that even the small child can understand and appreciate the religious beauty and wonder of his Heavenly Father's world.

Every time one glances over the pages of this lovely book, he sees something new. The many beautiful, skillfully colored illustrations by Marie Stern are natural and lifelike. If one wishes to make a gift to a child which will appeal to his imagination, he will not make a mistake in choosing this book.—M. V.

Books Received Approved Mission Study Texts and Leaders' Helps

For Adults and Older Young People

For All of Life, by William H. and Charlotte V. Wiser. Cloth \$1.00, paper 60 cents. This study gathers up stories of Christians venturing in many lands to bring the gospel to bear on all of life.

Discussion and Program Suggestions for Adults on "Christian Ventures in Learning and Living." Paper 25 cents. This pamphlet is based on *For All of Life* and contains suggestions for leaders of study groups, by Oscie A. Sanders, and suggestions for ventures in learning and living through programs, by Margaret Shannon.

Discussion and Program Suggestions for Young People, by Edward F. Ouellette. Paper 25 cents. This pamphlet is for use with *For All of Life*.

The Silent Billion Speak, by Frank C. Laubach. Cloth \$1.00, paper 60 cents. This popular account of the literacy movement that has grown out of the author's pioneer work in the Philippines is a fascinating story of one of the most creative ventures of this day.

Christian Adult Education in Rural Asia and Africa, by T. H. P. Sailer. Cloth \$1.25, paper 75 cents. This reference and source book for leaders makes a contribution to the study of a long-neglected area of Christian missions.

Into All the Villages, by Willis Lamott. Paper 25 cents. The life of the village peoples in Asia and Africa is here vividly presented.

Everything Counts, by Margaret B. Cobb. Paper 50 cents. This text should help leaders and classes see the part they may have in helping to promote the world-wide missionary program.

For Children in Grades 4, 5, 6

Tommy Two-Wheels, by Robert N. McLean. Cloth \$1.00, paper 60 cents. This storybook tells "of the adventures in friendship of Tommy, an English evacuee. He makes friends with people of Japanese, German, Negro, and Chinese backgrounds."

A Junior Teacher's Guide on "The Church and America's Peoples," by Elizabeth Hoffman Rose. Paper 25 cents. Here are plans and procedures for using *Tommy Two-Wheels*.

For Children in Grades 1, 2, 3

The Pigtail Twins, by Anne M. Haladay. Cloth \$1.00, paper 60 cents. "Here is a story about children in the Third Grade of a large consolidated school near Denver. The children help to bring about friendly relationships among the families of the community."

A Primary Teacher's Guide on "The Church and America's Peoples," by Florence M. Taylor. Paper 25 cents.

Any or all of the books reviewed may be ordered from the Methodist Publishing House, 150 Fifth Avenue, New York 11, New York; 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

Russian Bishops' Message to Christians

¶ The Moscow Radio recently broadcast a message from the Congress of Bishops of the Russian Orthodox Church to "Christians all over the World":

"This is an extraordinary momentous year for us all. The whole world is enveloped in the flames of war. Blood is flowing over the fields of Europe, Asia, Africa, and America. Civilians in many countries occupied by the Germans are being subjected to unheard of violence. They are being enslaved and exterminated. Fascism is sowing death and destruction everywhere.

"Our motherland has borne the main blow of the German onslaught, but with God's help and its supreme effort our glorious Red Army is driving the perfidious enemy out, inflicting severe wounds on him, who though bleeding, is still strong.

"The Russian Orthodox Church appeals to Christians the world over to unite closely, fraternally, cordially, and mightily in the name of Christ for the final victory over the common foe.

"The Congress of Russian Bishops implores Christians in all countries to join in common prayer to the Lord to grant a speedy victory in this historic and sanguinary struggle, so that Christian ideals may triumph over the destruction with which Fascism threatens the entire world.

"By our vigorous effort Fascism will be crushed, wiped off the face of the earth, and peace, freedom, and happiness will be restored on earth.

"God bless you, Christian brothers, and your struggle for a just cause."

The appeal was signed by Sergei, Metropolitan of Moscow and Kolomna; Alexis, Metropolitan of Leningrad; Nicholas, Metropolitan of Kiev and Galicia; eleven Archbishops; and five Bishops.

✦

Naval Men Rate 'Chaplains' Assistants'

¶ The United States Navy has established a new rating for enlisted men with musical talents—that of "Specialists (Welfare)" of "Chaplain's Assistants"—now held by about 150 men and with others in training. These specialists assist the chaplains by organizing and directing choirs and orchestras, playing pianos and organs, and serving during

worship programs in many ways. They are indoctrinated at the Navy Training School for Chaplains at the College of William and Mary, in Virginia.

✦

Program of Churches for Post-War China

¶ Negotiations between the National Christian Council of China, of which Bishop W. Y. Chen is secretary, and the Foreign Missions Conference of North America, representing almost all Protestant churches in the United States and Canada, has evolved a seven-point program for the emphasis which missionary and Christian work should take in post-war China.

These are: the development in China of city churches with evangelistic and social service programs; the selection of missionaries for special services rather than for administrative posts; the pooling of religious specialists and their service without regard to denomination; the development of a ministry on the level of college presidents, doctors, etc.; the organization of a laymen's movement; the improvement of the rural church; the use of Christian literature, produced by specialists, and geared to the spiritual trends of the times.

✦

Soldier Impressed by African Christians

¶ Staff Sergt. Forest J. Myers, of Coldwater, Ohio, writes from somewhere in central Africa to the Rev. C. D. Wentworth, of Orono, Maine, an observation that is coming back to the United States from many soldiers overseas.

"Among the African peoples the Christian religion is more advanced than I had imagined," he writes. "Some black boy will walk up and say he is a Catholic, a Presbyterian, a Methodist, or some other religion. American and European missionaries have certainly aided in civilizing these countries.

"All denominations have, in addition to churches, free schools, hospitals, and fine mission centers where Africans are taught to be ministers. Donations by the American churches and the life-long work of American missionaries certainly have not been made in vain. It's a shame that all Americans cannot see the need for aid to missionaries for the expansion of schools and the purchasing of medical supplies."

Finds Opportunities in Panama City

¶ "Panama City, Panama, is not unlike many other cities during wartime in that we have many general demoralizing agencies in the community whose influences are being felt by parents and youth leaders," writes the Rev. Howard W. Yoder, Methodist missionary-educator. "We are doing what we can to help in the building of the lives of the young people, not only through our school and church program, but are striving to co-operate in every way with the government authorities and the parent-teacher association of our school.

"Opportunities in the schools and churches in Panama are unlimited. The Pan-American School has the most promising future, with the many friends who are ready to co-operate in the building of a real missionary school and program with new building and equipment. The school already has the confidence of all Panama as evidenced by the fact that we were obliged to turn away over 500 pupils at the beginning of the year because we were not able to take them. We received 840 pupils, a banner enrollment, and in order to take care of this number, we have been obliged to run two shifts."

✦

French Protestant Churches Continue Work

¶ Protestant churches in France are continuing to aid refugees under "increasingly difficult circumstances," according to an article in a Swiss Reformed Church paper. The article said that "fresh tasks" have arisen due to "the German imposition of forced labor" with regard to the care of both "the young people who have been deported to Germany and those who remain hidden in the woods and mountains."

"There is special difficulty in providing the hidden refugees with food. Of great importance is communication by letter, which always brings courage and comfort, and sometimes gives an opportunity for regular religious instruction. It is a particularly fortunate occurrence when individuals succeed in fleeing to Switzerland."



Rev. Howard W. Yoder

Post-War Issues Polled by Church



Dr. Ralph W. Sockman

According to results of a church-wide poll on post-war issues conducted in Christ Methodist Church, New York City, 209 of 216 persons answering the questionnaire believe "the terms of peace after this war to be of deep Christian concern" and 206 think "our church should participate in building support for a peace based upon Christian principles," while 204 favor "some kind of world organization." The poll was sponsored by the Post-War Committee of the church, of which Fred Atkins Moore is chairman. A monthly forum was favored by 143 persons, while 59 approved weekly study group meetings for a six-week period to study the matter more thoroughly.

The most "no's" were recorded in opposition to the question "Should the United States pledge to the world now that it will associate itself with all other nations of good will in planning a just and durable peace designed to provide for economic and political justice to all peoples as fully and as quickly as possible?" and to the request to "make sacrifices for winning the peace similar to those required for winning the war."

The fewest "no's" were registered against pledging the United States to associate itself with other nations of good will to prevent future aggression, and against the possibility that nations "should agree to delegate certain aspects of absolute sovereignty to give reality and strength to a world organization." This question and the inquiry concerning personal sacrifice also produced the most uncertainty in the minds of those who answered.

Dr. Ralph W. Sockman is pastor of the church and the Rev. Laton E. Holmgren is associate minister.



Archbishop Says Russians May Worship

That freedom of worship is allowed in Russia was emphasized by Archbishop of York, Dr. Cyril F. Garbett, on his return to England from a visit to Moscow, which he made at the invitation of Patriarch of the Russian Church, Sergei.

Addressing a conference at the Ministry of Information in London he said: "There can be no doubt that worship within churches is fully allowed. Orthodox prelates were emphatic about this. We attended two services in a cathedral, both on weekdays. The first occasion was a celebration of liturgy. This lasted over three hours.

"People were standing the whole

time and were packed together. I was told there were 10,000 present and that there were thousands in the square. There was a most moving scene of emotion and welcome as I left the cathedral, huge crowds surging forward and crying, 'English Archbishop, thank you, thank you.'"



Nazi Oust Pastor and Pocket His Gift

Nazi authorities in Norway not only dismissed a pastor of the Norwegian church but confiscated 6,000 kroner collected by his congregation as a farewell gift, the Stockholm newspaper, *Svenska Dagbladet*, reported recently. Following the dismissal of Pastor Skaare of Lesja, the congregation obtained permission from the Quisling police to present him with a farewell collection. After 6,000 kroner had been collected, the police stepped in and pocketed all the money.

The Missionary Welcomes the Soldier

"It has been a joy to meet American as well as British, Australian and Indian soldiers from the ranks to general" writes Dr. Orville L. Davis, principal of Leonard Theological College, from Jubbulpore, India.



Dr. Orville L. Davis

"Our American boys have seemed so wholesome, sympathetic, understanding, and co-operative! We have had reason to be proud of them. Their fellowship has been intriguing and fruitful.

"One of our students was appointed by the Government as chaplain to Indian troops. Mr. Coole (of the faculty) has served as chaplain for British troops. What a grand opportunity to help

INFORMATION EDUCATION INSPIRATION

★ The Chiangs of China

ELMER T. CLARK • "Religion, adventure, romance, revolution, the place of American education in China, and her part in the present world war, all are here. An amazing tale of people who live and fight by the principles of the New Testament."—*New York Mirror*. ILLUSTRATED \$1

★ I Was Made a Minister

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.'" *The Pulpit Book Club Bulletin*. ILLUSTRATED \$2.50

★ I Married a Minister

Golda Elam Bader and 16 others
In seventeen brief chapters seventeen women write about different phases of the business of being a minister's wife. Together they give a delightful picture of the mistress of the manse and make her work appear as one of the finest professions for women." *Religious Book Club Bulletin*. \$1.50

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Tucker Decorated with the Southern Cross



Dr. Hugh C. Tucker

While the dominant ecclesiastical hierarchy is trying to convince the American people that the presence of evangelical missionaries in Latin America is resented and prevents good neighborly relations, word comes that

the Government of Brazil has conferred the Order of the Southern Cross, one of its highest decorations, upon a Protestant missionary in recognition of his service to the nation.

The recipient of this signal honor is Dr. Hugh Clarence Tucker, who has been a Methodist missionary in Brazil for fifty-seven years and is the most influential unofficial foreigner in South America.

Dr. Tucker is the only surviving charter member of the Methodist Conference in Brazil and is now the General Secretary of the Board of Social Action of the Brazil Methodist Church. He was for half a century agent of the American Bible Society and explored the whole vast territory of Brazil, introducing the Bible to people who were unacquainted with it.

He built the Bible House in Rio de Janeiro, arranged for a new translation of the Bible in Portuguese, and also secured the translation and publication of a Bible dictionary and concordance in the language of the people. He helped to organize the first Y.M.C.A. in Brazil and the first Sunday School Union.

Dr. Tucker introduced in Brazil the methods of combating yellow fever epidemic which were developed by Dr. Walter Reid in Cuba and co-operated with Dr. Oswaldo Cruz in the campaign which completely rid Brazil of that epidemic.

Dr. Tucker built the first hospital for foreigners in Rio. He secured the first public playground ever known in the city. He built its first and greatest social center, the famous People's Institute, now operated by The Methodist Church.

Dr. Tucker has known every president of Brazil since the fall of the emperor and the establishment of the republic. He was one of the founders and the first vice-president of the Brazil-United States Cultural Society, the first good neighbor society ever founded, and

which is today one of the most influential organizations in Rio.

Dr. Tucker's wide contacts and influence are indicated by the fact that when a great reception was given in honor of Secretary of State Cordell Hull in Rio Dr. Tucker was asked to stand with the national leaders at the head of the reception line and introduce those present to the American Secretary. It was said that a missionary was the only person in Rio de Janeiro whose acquaintance was sufficient for this duty.

United Missions to Enter Japan

North American missionary agencies and boards serving in Japan, and members of the Foreign Missions Conference of N.A., are in unanimous agreement that when it is again possible to re-enter Japan with missionaries and Christian institutions, they shall enter co-operatively instead of as separate denominations and agencies.

This decision is generally considered one of the foremost steps yet contemplated for united action by American Protestantism in the Orient, and there is hope that the missionary groups may be able to achieve such co-operation in other fields, even in countries where the service of missionaries has been relatively undisturbed by war conditions.

S.A.I. Needs Six Scholarships

Introducing several students of Spanish American Institute, who must have scholarship aid in order to continue their education at the school in Gardena, California, President Richard H. Silverthorn stresses the imminent need for six scholarships of \$150 each.

Among those now at S.A.I. who need scholarship aid are two brothers, "Pat" and "Mike," who came there last year after the death of their mother and are responding encouragingly to the school program. The father is anxious to support his own children (the boys have a sister), but his own illness makes steady work impossible and full payment of the boys' expenses out of the question.

Two others came to Gardena from a family of five girls and six boys. Four boys are now in the armed services, one sister is married and the others are of school age. The father died eight years ago. The only support of the family comes from the brother serving in England and the sister.

Two other students are from broken homes. The father of one brought the boy to a Mexican pastor in the area, who in turn recommended him to S.A.I. Already the boy is fitting into the school program enthusiastically. The father of the other lad works in the mills and

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has no one to care for him. This boy, who evidences strong religious training in his home, is happily established now as one of S.A.I.'s most promising students.

British Again Honor Sam Higginbottom



Dr. Sam Higginbottom

Sam Higginbottom, Philan.D., LL.D., L.H.D., of Allahabad, India, has received an award from the British Government in the King's Birthday Honors List. He has been given a bar to the Gold Kaisar-i-Hind medal which was presented to him originally in 1924 for his service in improving the conditions of villages and rural life in India. It is understood that the award of the bar is the equivalent of a second medal.

In addition to the Kaisar-i-Hind award, Dr. Higginbottom received the King George Silver Jubilee Medal in 1935 and the Coronation Medal in 1937 for service in India. The Northfield Award for Significant Service was presented in 1938 by Mount Hermon School, Northfield, Massachusetts. He was moderator of the General Assembly of the Presbyterian Church in the U.S.A. 1939-40, one of three laymen to hold that high position.

Dr. Higginbottom wrote "The Gospel and the Plow" about his work in India, and also many articles which have appeared in various periodicals. At present Dr. Higginbottom is president of the Allahabad Christian College and principal of the Agricultural Institute.

Dr. Higginbottom wrote "The Gospel and the Plow" about his work in India, and also many articles which have appeared in various periodicals. At present Dr. Higginbottom is president of the Allahabad Christian College and principal of the Agricultural Institute.

Christian Japanese Loyal Says Smith

Only nine Christian families are among the 20,000 persons at the Tule Lake Segregation Camp where disorders recently occurred, it is reported by Dr. Frank Herron Smith, superintendent of the Methodist Pacific Japanese Provisional Conference. Although the Tule Lake Camp will soon house all those repatriates and the so-called disloyal Japanese and disloyal citizens of Japanese ancestry, the fact that the majority of those who remain are Buddhists and Shintoists suggests that the missionary efforts of the American churches among Japanese residents and Japanese Americans in the United States should be congratulated on this demonstration of loyalty by the Japanese Christians in this great crisis, believes Dr. Smith.



Dr. Frank Herron Smith

News Column on Church Women

Because of the constantly enlarging place of women in church life, and the growing interest of women in the worldwide range of religious thinking and religious service, the Department of



News Service of the Board of Missions of The Methodist Church began the issuance in the secular press on January 1 of a weekly news column entitled "Women in the Church," by Mary Fowler.

It will be a weekly column of about 300 words, and will be offered, free of charge, to editors of daily and weekly newspapers, editors of large parish papers, and to women who conduct columns of women's church news in church and secular papers. The news will be interdenominational and international in character, and will in no way be denominational in spirit, or be propaganda, or controversial. It will report—in from one to three or four items each week—what women are doing and say-

ing in the missionary and religious field, at home and abroad.

Pastors and leaders of the local societies and the W.S.C.S. are invited to send for samples, and to request local editors to use it weekly. Samples may be secured by writing the Department of News Service, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

Japanese Revise the Old Testament

A conference of the Old Testament Revision Committee was recently held in Japan to revise "the appellation for God and geographical and personal names" as well as to make "general improvements on the literary style of the existing translation," according to the Tokyo Radio.

The "new translation" of the Old Testament by the government-dominated Church of Christ in Japan was hailed as further "progress of Christianity" by one broadcast. "We find that the Bible now has become the book of the Japanese and that the new translation of the Old Testament by Japanese scholars is most timely," the broadcast said.

The Tokyo Radio has reported that all Japanese Christians, irrespective of their former denominations, would be "blessed with a unified hymn book in the near future."

† "Este es uno de los mejores libros . . . sobre la mayordomía cristiana. . . ."

† CUANDO CRISTO DOMINA

Others Say:

"So wholesome, so fundamentally Christian and so unusually applicable to everyday living that it will be very helpful for young people and for those who have just begun to plan their lives after the teachings of Jesus."—Bishop H. Lester Smith, Methodist Church.

"Fresh, suggestive, and inspiring. . . . It should be a help to any minister in leading the thinking of his people in the field of stewardship."—Rev. B. K. Tenney, Director of Stewardship, the Presbyterian Church in the United States.

"Reveals the shallowness of a religion that does not penetrate deeply enough to reach the pocket, and the insincerity of a religion which is lavish in words and parsimonious in gifts. . . ."—Christian Century.

"Whenever Dr. Versteeg writes he always makes us think; he sometimes makes us mad! Better be mad at times than never to think at all!"—Christian Evangelist.

". . . It is like climbing a particular mountain to take a look at the whole range."—Dr. Allison, First Methodist Church, Lawrence, Kansas.

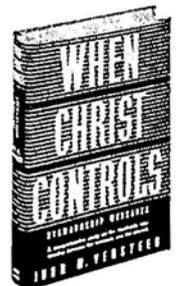
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Japan Missionary Dies in Texas



Dr. James S. Oxford

¶ The Rev. James Samuel Oxford, LL.D., for thirty years a missionary of the Methodist Church in Japan, under the former Board of Missions of the Methodist Church. South, died in Fort Worth, Texas, September 27, following

an operation. For many years he was a leader in commercial education in Japan. Following his return from Japan in 1941, he was appointed an educational missionary to Panama, and served there nine months before returning to the United States for medical treatment.

Dr. Oxford was born in Hico, Louisiana, on January 14, 1880. He held a Litt.B. degree from Daniel Baker College, and a diploma in Banking and Accounting from the Eastman School of Commerce. For some years he was in charge of the commercial department of Daniel Baker College, and then spent two years in the Biblical Department of Vanderbilt University. In 1907 he went to Santiago, Chile, and taught for two years in the missionary school, Instituto Ingles. In 1937 Daniel Baker College awarded him an LL.D. degree.

In 1910, Dr. Oxford was married to Miss Ruby Ann George, and the following year they were appointed missionaries to Japan. For the largest period of their service in that country, Dr. and Mrs. Oxford were associated with Paltmore Institute, Kobe, of which he was principal for several years. From 1918 to 1941 he was mission treasurer, and for a period was also treasurer of the Woman's Department.

In 1941, with the exodus of most missionaries from Japan, Dr. and Mrs. Oxford returned to the United States. He is survived by Mrs. Oxford and by a son, Wayne.

Nazi Membership in Holland Decreasing

¶ Dutch Nazis are admitting that religious opposition in Holland is causing many people to give up membership in Nazi organizations, according to dispatches from Occupied Holland received in London.

Anton Mussert, Dutch Nazi puppet leader, declared recently that the decreased membership in the Dutch Nazi Party was due to "religious objections." "In the so-called better circles of the N.S.B. (Dutch Nazi Party) some have left the movement because they suddenly discovered religious objections or got into trouble with relatives." The Nazis call Mussert the "Shepherd" of the Dutch people. He is trying to round

up all anti-German groups and blames the Dutch clergy for using their spiritual leadership to turn the Danes into saboteurs against the Nazis.

Nazis Warn Belgians against Priests

¶ Nazi occupation authorities in Belgium have warned local burgomasters they "will no longer tolerate" priests who read anti-German letters in their churches, nor such anti-German acts as the scribbling of the letters R.A.F. on walls, the Belgian underground newspaper, *L'Insoumis*, said in a dispatch recently.

Addressing a hastily-summoned meeting of burgomasters, a representative of the German commander-in-chief declared:

"Closer collaboration between the German and Belgian authorities is essential. We are doing everything possible to ensure the food and coal supplies of the population." The remark, the underground newspaper said, was greeted with "smiles."

Denouncing the writing of anti-German slogans on public buildings, the official warned that burgomasters of localities where such acts took place would in the future be subject to immediate dismissal. "Needless to say," the underground dispatch said, "these words aroused no enthusiasm."

Generalissimo's Son Is Baptized

¶ The youngest son of Generalissimo Chiang Kai-shek was recently baptized a Christian by Bishop W. Y. Chen, in the Central Methodist Church of that city. The Generalissimo gave the young soldier a copy of Fosdick's "The Meaning of Faith," saying, "You must know what you believe." Then, before the lad left for the front, he gave him a copy of the Bible and a copy of Fosdick's "The Meaning of Service," admonishing him that if he wanted to be a real Christian he must learn to be of service to his fellow men.



Bishop W. Y. Chen

"Church Has the Answer"

¶ "The church must gird herself for the greatest missionary program she has ever known," writes Chaplain George A. Baker, a member of the Upper South Carolina Conference, from an advanced post overseas. "She alone has the answer to the international problems. She must know no race or color but must strive to bring all to oneness in Christ."

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I never saw what the spirit of missions meant until I began to see the basic causes of war."

Buddhist Priests to Act as Propagandists

Two hundred and sixty-five Japanese Buddhist priests have been summoned to Tokyo for training as "priest-instructors" to launch a nation-wide series of propaganda talks on Japan's war effort, the Tokyo Radio recently announced.

The lecture tours, according to the broadcast, began on September 21 and will enable the Imperial Japanese Buddhists Association to "in part share the responsibility of strengthening the fighting spirit at home."

Goodwill Does Army Job

Morgan Memorial Goodwill Industries of Boston, Massachusetts, has completed the delivery of several thousand dollars' worth of material to the United States Army camps located in the New



Goodwill furniture repair

England Area on direct purchase order from the Quartermaster's office in Boston.

According to P. J. Trevethan, assistant superintendent and supervisor at Morgan Memorial, the program began when the army base in Boston was taken over as an embarkation area and Morgan Memorial was requested to call for some donated furniture and asked to undertake the repair of several upholstered chairs. The completed work created so favorable an impression that it was called to the attention of the officer in charge, who, it was learned later, had known of Morgan Memorial previously in his civilian capacity as a trust officer in a Boston bank. Later this officer was transferred to the Special Service Command in the First Corps Area, where he made other contacts with army officials for Morgan Memorial.

Malay Missionaries Reported Safe



Rev. Gerald V. Summers

Two postcards, received recently at the office of the Board of Missions and Church Extension in New York and dated Nov. 1, 1942, from a Japanese internment camp in Malaya, give some added information concerning a number of Methodist missionaries and friends being held by the Japanese. Both were sent from "Changi Internment Camp, Syowan, Malaya," which is on the peninsula near Singapore.

One is from the Rev. Gerald V. Summers, Methodist missionary in Sibulawak, Sarawak, Borneo, who was on the Malay Peninsula when the war broke out. He reports that the Rev. H. B. Amstutz, the Rev. Tyler Thompson, the Rev. Burr H. Baughman, Mr. Gulland (brother-in-law of the Rev. Robert A. Bladell, now in India), Miss Minnie Rank, and Miss Eva Sadler, R.N., "are here" (presumably meaning in Changi Camp), "well, and adequately adjusted to present conditions." He adds: "I hold steady at 170 lbs. Am busy helping repair shoes for fellow-internees. Our people have collected a satisfactory library. Am in a Mandarin class. No dangers of over-rigorous hardships face us and we have our own medical services, so do not be over-anxious for us. All pastors were unharmed and the work goes on. None have returned to Borneo."

The other card is addressed to Bishop Edwin F. Lee and is signed by C. G. Jackson, a lay member of Wesley Church in Singapore and a retired British official. He reports that he is still with Amstutz and Thompson in the internment camp; "Burr (Baughman) joined us in July—is very well; Summers and Gulland are next door. All well—ladies, too—very busy."

He adds this word concerning the mission: "It is very fortunate for our Methodism that a nucleus stayed—their influence among us has been most valuable. They have earned a high repute by their addresses, classes, examples. The conferences met in September (1942); first separate with Hosengong and Paul Hang chairmen; then in joint session; press gave no appointments. Not one of our pastors or families were hurt. Five churches here (not Wesley Church) badly damaged—all repaired but Geyland (Chinese Church). The church is alive; everywhere working with apostolic spirit, faith, and sacrifice. Bishop Wilson (Anglican bishop of Hongkong), who is not interned, has been a staunch friend, and is working toward church union."

Mr. Jackson also reports that Miss

Lydia Urech, a Swiss Methodist who has been working as a missionary with American Methodists in Malaya, is with the Swiss colony—and the Swiss are neutrals.

"Do not worry about us," writes Mr. Jackson. "All are in as good spirits as the situation permits. Separation from loved ones is hard, but not one regrets his decision. The church can be proud of its representatives here."

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British Methodist Leader in the United States



Rev. Walter J. Noble

¶ The Rev. Walter James Noble, of London, who until last July held the highest office of British Methodism, the Presidency of the Conference, has been in the United States on a coast-to-coast good will tour.

Invited last year by American Methodist officials, Dr. Noble was unable to accept because of his duties as president of the Conference of the Methodist Church of Great Britain.

The British churchman is his denomination's General Secretary for Overseas Missions, supervising the missionary activities in twenty-five countries. Dr. Noble was from 1900 to 1922 a missionary in Ceylon. He is regarded as one of the foremost leaders in interdenominational and international missionary cooperation.

As president of the British Methodist Conference, Dr. Noble's responsibility included the presidency of the Irish Methodist Conference and the Welsh Methodist Assembly. He has been a close associate of the Archbishop of Canterbury in the organization of the British Council of Churches and an active promoter of the World Council of Churches.

During the past summer, Dr. Noble was a member of a group of speakers who broadcast to the overseas forces over BBC on the general theme, "What Are We Fighting For?" His books include *Christ and the Changing World*, *The Indian Mass Movement*, and *Church Union in South India*.

He is a native of Durham. Before studying for the ministry in Didsbury College, Manchester, he was for a time a railroad office employee. He has visited America before and his son, a pilot of a Hurricane bomber, was trained in Alabama.

England Worried by Juvenile Delinquency

¶ Clergymen, physicians, and members of Parliament are greatly concerned with the increase in juvenile delinquency, prostitution, bigamy, illegitimate births, and venereal diseases reported throughout England. While blaming the conditions on the sociological and psychological strains of the war, churchmen say that they can be controlled. The mobilization of women, as well as men, for war service of many kinds, is pointed to as the direct cause of waywardness among "latch-key children" of from ten to eighteen years of age. It is leading many Britishers to question if the nation has been wise to take mothers and fathers out of the

homes and sacrifice the children to the needs of the war machine.

Morrilton, Arkansas, Project Expands

¶ Since the appointment in 1940 of the Rev. W. O. Scroggins, ministerial student at Hendrix College, as junior pastor of four near-by rural churches under the supervision of the Rev. J. Albert Goehn, pastor at Morrilton, the work has grown until it has become necessary to employ two additional junior pastors.

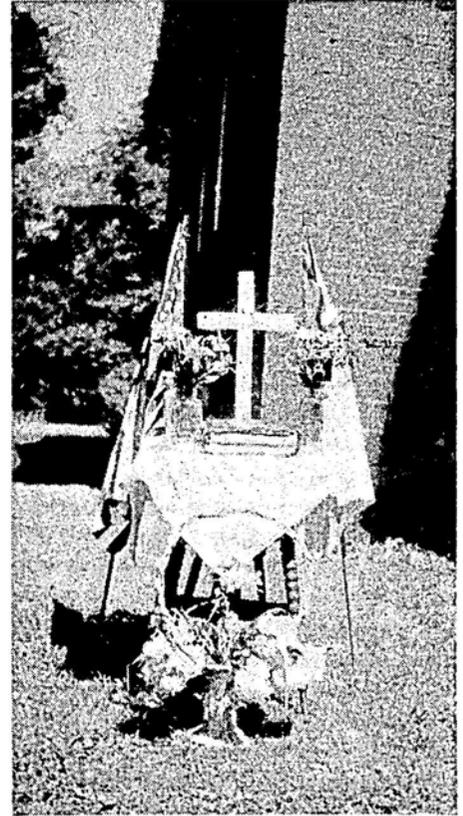
"The four full-time men, together with several co-operating laymen, now serve Morrilton and nine rural communities, with other fields to be reached as soon as possible," says the Rev. Glenn F. Sanford, executive secretary of the Town and Country Commission of the Little Rock Conference.

"During the two years in addition to a large number who have transferred from other churches, more than 240 have joined the churches on profession of faith. At only one point were services other than those of the ministers and laymen of the group used. In one community former Methodist Episcopal and Methodist Episcopal, South, congregations merged. Both buildings were torn down in favor of a new church at a more central location. At another place where there had never been a church a concrete store building was made adequate for a religious program. In three other communities the existing churches were remodeled. In still another a new congregation was organized and a building was erected and dedicated free of debt.

"In this program, in addition to the special training given two ministerial students from Hendrix College, three young men have been licensed to preach. Two of these already in active service. One other has indicated his intention of entering the ministry."

Reedsville Vacation Schools Successful

¶ Vacation schools in five rural one-room churches of the Reedsville Parish, Reedsville, W. Va., brought a new experience of worship to children in the



Worship center used in Reedsville vacation schools

widely scattered territory pastored by the Rev. C. C. O'Neil. In two churches last summer's schools were the first ever held in the church. Although schools were held during the farmers' busy season, parents co-operated in sending their children as regularly as possible. For six weeks Mr. O'Neil held three-

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hour sessions in two schools a day, five days a week. This project was one of 200 rural vacation schools sponsored during last summer by the Department of Town and Country Work, says Dr. A. J. Walton, superintendent.

A Chinese Christmas Carol



Professor Bliss Wiant

printed by an American commercial firm.

The original Chinese words were written by T'ien Ching-Fu, a former student of the School of Religion of Yenching University, and was first published in the famous new Chinese hymnal, *Hymns of Universal Praise*. The lyric of the Chinese has been rendered into English by Prof. Bliss Wiant, Methodist missionary and professor of sacred music at Yenching University. Prof. Wiant—under his Chinese name of Fan T'ien-hsiang—composed the tune of the carol, following the Chinese style.

The carol had its "debut" at St. Thomas' Protestant Episcopal Church, New York City, and has been sung a number of times by the Fisk University Choir and other choral societies and choirs. It is published by The H. W. Gray Co., Inc., 159 East 48th Street, New York City, N. Y., at twelve cents per copy.

Danish Church Will Not Yield

Two days before the Nazis put Denmark under martial law, the Primate of the Danish Church, Bishop Hans Fuglsang-Damgaard, issued a pastoral letter declaring that the Danish people must not "yield an inch from truth, right, and justice," the Stockholm newspaper *Svenska Dagbladet* reported.

The letter, which was read in all Copenhagen churches, said in part: "Profound darkness has fallen upon our people. We do not see the road ahead, not even the next step. We feel as if our most precious possessions have been taken away from us.

"However, God is with us in this darkness. Trusting in Him, we will continue our normal duties. In speech and in writing we will do our best to con-

tinue to maintain quiet and order. We will contribute to counteracting the hatred poisoning our people's souls, but we will not yield an inch from the Church's Confession, nor will we yield an inch from truth, right, and justice. We remain loyal towards our church, our king, and our fatherland."

Brotherhood in a Burma Jungle

Natives of the Burma jungle, referred to as "primitive killers," befriended and saved the lives of Eric Severeid, well-known news broadcaster, and nineteen companions when their plane was wrecked and burned in the jungle several months ago. Extracts from Mr. Severeid's account give the story as follows:

"Burmese jungle headhunters, every one a primitive killer, saved our lives when twenty of us leaped by parachute from a crippled United States transport plane into the mountains of northern Burma.

"When my chute opened I saw the plane strike the ground and explode in a geyser of angry orange flame right below me.

"I jumped from a height of about 500 feet and if I had waited five seconds more I would have gone down in that blazing heap.

"My parachute, despite all my yanking at the ropes, drifted rapidly toward the blazing plane. And all the while I was uttering a prayer that I wouldn't be carried into the flames.

"Suddenly a gust of wind blew me into a hillside where I landed, rolling over and over through dense undergrowth. I decided that I was alive, and not hurt at all.

"Slowly the members of our party, many of whom had landed far away from the burning plane, collected on a trail near an aborigine village.

"Before we were assembled, I could hear natives yelling in strange jargon along the trail while I was searching for my parachute bag in the brush. I was unarmed—except for the tiny penknife—so I rushed to the side of our pilot who had a pistol.

"It was wild, savage country. We didn't know what kind of a reception we would get. Some of the world's most primitive killers live in these Assam mountains, so far away from civilization.

"But the natives came bearing food and drink. They helped us, and led us through the maze of undergrowth to their village where they killed goats and pigs for us. These aborigines became our devoted friends."

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Students of this one class have served primarily in educational, evangelistic, theological, and social work. The majority are at home on furlough although two are under appointment to the Belgian Congo, and two are theological students from the Vanderbilt School of Religion. Three of this class have recently returned from occupied areas, having arrived in the United States on the last trip by the "Gripsholm." Fourteen of the number recently returned on the "Gripsholm" are graduates of Scarritt College.

Germany Controls Baptism of Poles

Hans Karl, Deputy of Church Affairs in the Reich, has informed the German Bishops, who met at Fulda, of decrees governing the baptism of children of Polish workers in German factories and on farms.

Baptism can be administered only by German ministers, without the use of the Polish language. The ceremonies must be minimized to the essential formula. Under no circumstances can Polish children be baptized with German children. Only the nearest relatives can attend the ceremony. Germans cannot serve as godparents for Polish children. In certain circumstances even these decrees may be suspended.

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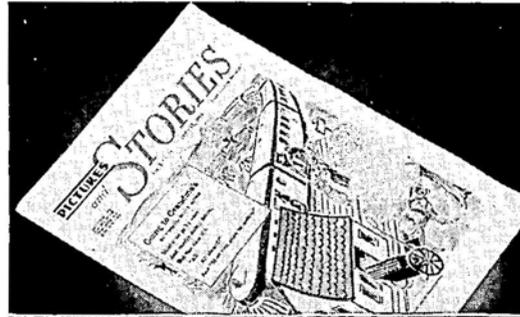
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