

JULY

1949

WORLD OUTLOOK

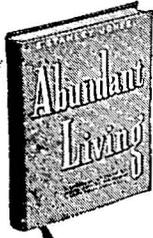


MEXICAN ROAD

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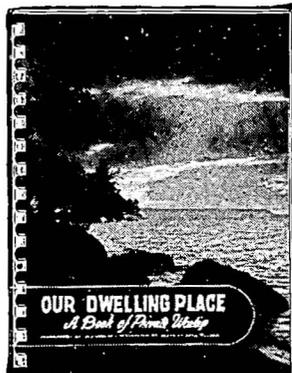
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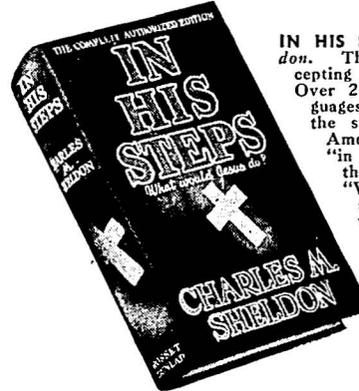


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Letters

Among Young People in Honolulu

● Would you like to know how our Sunday school observed World Fellowship Day this past Sunday? I had had two letters in recent months from my former Scarritt classmate, Sara Fernandez, who is now in Cuba. Relevant sections from her letter about the tremendous needs, especially educational and medical, in the area where she works were read to our Sunday school children as part of the worship service. Cuba was located on the map of the world, and the children were interested that it is in about the same latitude as our Islands. Then it was suggested that our morning offering be sent to Miss Fernandez to help pay the doctor who is willing to come from a neighboring town once a week to hold a clinic, if his travel expense of four dollars a trip can be met.

There had been no announcement in advance, no appeal to competition among individuals or classes—simply a presentation of the need at this particular place, and the suggestion that we try to help. We were amazed to find that the offering amounted to almost five dollars. If we had announced it the week before, or given the children special envelopes to take home, there would have been much more. As it was, they had to give from what they had with them that morning.

We think that it is better to give frequent opportunities to express friendship to various groups with small gifts than to make only one or two appeals a year for large gifts.

All these projects are under the leadership of the lovely university student, Miss Kikue Shjmbukuro, who is also Secretary of Children's Work for the Woman's Society of Christian Service.

Lily is our fifteen-year-old Sunday school treasurer. Here is a copy of her letter to Miss Fernandez:

"Dear Miss Fernandez: We, the Sunday school children of South King Methodist Church in Honolulu, have been discussing race relationship at our morning services, to help us become better and closer friends with the people of all nationalities.

"We have contributed to the war orphans in China, to the Filipino Church in the outskirts of Honolulu, and now we would like to do something for our friends in Cuba.

"We have learned a little about Cuba through the letters which you wrote to Miss Tarr, who is one of our teachers. We realize how much more fortunate we are, and everyone is eager to help.

"Enclosed is \$5.59, our morning's offering, which we sincerely hope will be of some use.

"Sincerely yours, Lily Kawaoka."

ALBERTA TARR

Honolulu

Would Like Series of Madonna Pictures

● I would like WORLD OUTLOOK to have separate picture sections or sheets. I have a splendid file of all interesting covers of

the magazine. I'm especially interested in Bible pictures, or say, a series of Madonna pictures by noted artists. I collect pictures of madonnas or of other good religious subjects. So many other types of magazines have pretty flowers, homes, etc. It seems our church and religious papers should all feature good religious covers, as they are fine material for Bible, vacation or even day school use.

MRS. FRANK R. WOLAND

Flower Hill Farm
Beason, Illinois

News from Eastern South America

● Hardly a month goes by but that Carlos Gattinoni does not take time to write of the work he is doing to the south. This is his last letter:

Once again let me remind you that as you leave winter behind, down here we come to the end of summer. We have re-

IF

Your WORLD OUTLOOK

Should Arrive Late—

EXCUSE, PLEASE

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

cently had our two summer institutes at Ramos Mejia, with a total enrollment of 124, as against 89 last year. At the Intermediate Institute our studies were devoted to the question of vocations. Mr. Lapuente, who is an outstanding teacher in Buenos Aires, and editor of *La Obra*, an up-to-date magazine for public school teachers, was leader of the studies. He secured the co-operation of a merchant, a social worker, a doctor, a teacher, a Christian worker, and a pastor (myself). Each one spoke about his calling from a Christian point of view. Then we were divided into groups for further discussion. Many of the delegates realized for the first time that God had something to say about their life work; some were confirmed in their vocations; others felt that they needed to make new decisions. Some who had not yet decided resolved to seek God's will on the matter.

Another series of classes was held at Villa Calzada, a small town of 3,000 outside of Buenos Aires. Here there is a tiny orphaned congregation—"orphaned" because the Scotch Presbyterian Church which started it has discontinued its missionary work among Spanish-speaking peo-

ple. The church is remaining independent for the present, though probably in the end it will come into The Methodist Church. Anyhow, I was invited to teach them something on Christian education. Almost the entire congregation came to the Institute. Even the leaders were ignorant of the abc's of Christian education, but in spite of their lack of knowledge of the principles and methods of teaching they had been making quite an intelligent use of their small space. It was a delight to teach them, for they were eager to learn. The Sunday school superintendent, a bright young man who is employed by a big commercial firm, told me: "I never dreamed there was so much to do in Sunday school work, and I believe something practical is going to come out of these classes."

At first, the people thought my program rather queer: forty-five minutes for the first class, twenty minutes for fellowship and tea; fifteen minutes for a devotional period, and then the second class. They had never had a session like that, but as soon as they saw it work the first day they were full of enthusiasm.

A visit to Montevideo showed me some hopeful possibilities for work among students. Invited by the Montevideo Y.M.C.A., I crossed the river and went to that city. I spoke twice at public meetings but my major work was done among small groups of young people and intermediates. One of my impressions from this work is a noticeable change in the attitude of men and students toward religion. Only a few years ago I could not have spoken so openly; but today, due to the tragic events of the world, people are more willing to hear about God.

CARLOS T. GATTINONI

In Touch with the Outside World

● This is the latest letter we have received from North Africa:

At last we again feel in touch with the outside world. Our mail is coming through and there are many American soldiers here. We are devoting part of our time to them. I spend three or four afternoons a week visiting a military hospital of the American Red Cross, and we entertain many in our home. Our religious education office is used as a Red Cross sub-station. Some fine young Methodists have looked us up, and we have lost no opportunity to make our work known to them. Recently, a group leader of the Methodist Youth Fellowship of the Philadelphia Conference spent Sunday afternoon with us.

We have a service in English for soldiers in our church each Sunday morning before the French service. Then in all our homes we have "open house" Sunday afternoon and evening. We are amazed at all that our country is doing for North Africa in so many different ways. Our great hope is that the effect of this impact may not be lost, but rather deepened as time goes on by really worthy missionary effort.

There will be need for many more missionaries as well prepared for their task as the fine specialists who are arriving every day for other types of service. It would be difficult for you to realize how

the people here are looking to America for help.

MRS. LILLIAN KELLAR
*Secretary of the Commission D'Education
Religieuse pour L'Afrique du Nord*

● From North Africa (Algeria) comes the word that it costs between two and three dollars to have a pair of shoes resoled, and the price of a paper of pins is almost two dollars.

On the Serving of Food

● It is always entertaining to see what our readers will commend or object to in WORLD OUTLOOK articles. A young man in New York City writes on the article by Dr. E. Stanley Jones in the April issue:

I have just finished reading the article on "Christianity and Race" in WORLD OUTLOOK. I cannot understand why the author says of Negro college graduates who are working as waiters: "It is a disgraceful waste of fine ability and brains to compel them, by a lack of other opportunities, to be doomed to the necessity of shoving food before people."

The only reason I am a college graduate is because I was given an opportunity to "shove food before people." In the summer, fine boys and girls from our colleges are found in hotels and camps acting as waiters and waitresses. One of the best unions in the country is composed of restaurant workers who spend their time in "shoving food before people."

Maybe I am "straining at a gnat" but it seems to me that this phrase shows a contempt for certain types of work.

A lot of us work at jobs we do not care for, and I hope the day will come when there is more opportunity for everyone—white and black. I want the Negro to have his chance just like everyone else, but I do object to singling out service in a restaurant as a degrading form of work.

THOMAS WICKS

A year ago this July I was appointed to work among the free Japanese in Greeley and in Weld County, Colorado. There were eight hundred Japanese in this county before the evacuation and something like a thousand have come in from California and from the relocation centers, so we have a fairly large Japanese population in this county. I keep busy doing friendly visiting among them, holding social meetings for the young people, and religious meetings for both old and young. I am greatly handicapped by not having a car, and I have to rely on the good will and surplus gas of some of my Japanese friends to get about over the county.

I have helped students find rooms, and find employment. . . . The only hospital in the county is located here and there are quite a few Japanese patients in the hospital from time to time whom I visit and help in any way that I can. It is a joy to be working among these people who so badly need friendship and understanding these days and I find them very appreciative of all my efforts.

MARY SEARCY

Greeley, Colorado

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

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MEXICAN ROAD

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Entered as second-class matter at the post office at Nashville, Tenn., under Act of March 3, 1879. Acceptance for mailing at a special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918. Published monthly at 815 Demonbreun Street, Nashville, Tenn. Editorial and executive offices at 150 Fifth Avenue, New York, N. Y. The price of subscription is \$1.25 net a year, single copies 15 cents. Printed in U. S. A.

Why Don't You Send Us a Preacher?

By Alexander James Reid*

IN my early days of superintending a district in our Congo Mission, a native chief, called Okoko, came to our home and, addressing us by our new native name "Uwandji Shutsha," said as earnestly as he could make his plea, "Other villages about us have a preacher; why can't we have one, too?" We did just what you would have done, had you heard that plea. We sympathized with the chief in his desire for a preacher and promised to visit his village just as soon as we could learn enough language to preach to them and could travel.

Chief Okoko had come from the Lomami section of our district, a section in which we would be compelled to travel by bicycle. In youth we had learned to ride a bicycle but had not traveled by that means for many years. We learned also that the Lomami section offered other adventure. There were lions and leopards and elephants and boa constrictors on the plains and in the forests. There were plenty of playful monkeys jumping from the treetops and wooing you into their wondrous homes far out in the depths of the primeval forests. There were evil-eyed crocodiles and treacherous hippopotami in the deep and muddy river we would have to cross. However, these beasts of the plains and water and forests did not intimidate us. When the time came for us to make investigation of the needs of that section, we got our bicycles, donned the garments of the path, and equipped ourselves for an itinerary to the village from whence had come the plea. We saw their needs and later supplied them with a preacher.

As we travel from village to village on our bicycles, we begin the day at a very early hour. Our villagers meet for early morning prayer in the churches. The faithful rooster is our timepiece where clocks and watches, for the most part, do not exist. In this section of the world where we are only three or four degrees south of the equator, the sun rises and sets each day of the year at practically the same hour—six o'clock. Evidently the fowl family have learned their lessons and practiced them to perfection, for with nearly clocklike regularity the roosters crow each day at four o'clock and five o'clock, then again near sunrise.

When we want to meet for a very early service, we advise the preacher to beat his drum at the first

cock crowing; when he does so, it is four o'clock. If we desire to meet at a later hour, we advise him to drum at the second cock crowing—i.e., five o'clock. Meeting thus at such an early morning hour enables us to contact our agriculturally inclined people who arise quite early to get off to their gardens.

Here in this tropical country, where we have nine months of rainfall each year, we may expect a drenching rain to appear any moment. Moreover, when passing through this big game country we may expect a lion, leopard, or elephant to cross our path during early morning or late afternoon travel. Too, we may see an edible antelope or some fine prairie chickens or wild guineas for meat. Thus, occasionally, we carry a double-barreled 12-gauge shotgun or a 38-caliber seven-shot Colt revolver. With all this, we usually need a man to assist us. After our boxmen have gotten on the way, we begin our bicycle journey for the day, stopping at each of the villages where we have native preachers.

Upon our arrival in the village the preacher beats his drum and calls the crowd from their farms or from the village where, perhaps, they have been awaiting our arrival. When the crowd has gathered, we preach from a simple text. At the close of most of our preaching services there is usually a crowd at the altar seeking the Lord. After we have prayed, we deal with the group who are probationary members. We make inquiry as to the life they are living and their faith in Christ. They must have been at least six months in this probationary relationship before we consent to baptize them into full membership. If, after examination, we find any ready, we baptize them and receive them into membership.

Since it is difficult to visit all the villages of a large district more than once a quarter, if you are the only elder traveling a district, it is also necessary to serve communion to the church each visit; this service usually follows the baptismal service. After proper investigation into the condition of the village school, the church structure, and the parsonage, and inquiry as to any new probationary members, we complete our series of services for that village and pass on to the next.

The eagerness with which these people await our arrival, the glorious reception they usually accord us upon our arrival, the general receptivity shown the gospel we proclaim—all urges one on and challenges one to put forth the best that he has to offer.

On one particular day while traveling in the

* Mr. Reid is a missionary of The Methodist Church in the Belgian Congo, stationed at Lusambo. He describes his work in superintending village churches and congregations and their insistent cry for preachers.



Methodist Prints

Typical chapel and male congregation in the Congo

Lomami section, we had spoken in a number of villages during the forenoon and knew there would still be others to pass through where we had preachers before we came to the village where we had sent our boxmen with our travel equipment. To pass up any village without a preaching service seemed grievous failure. Nevertheless, we felt that our strength would not be sufficient for the whole day at the rate we had been traveling during the forenoon hours.

So we came to a village, got off our bicycles and sat down in the shade of the porch of the rest house. We hadn't been seated there but a few minutes until a crowd started gathering around us; one by one they brought up chairs or blocks of wood and sat down. Soon they started entreating us to read something out of God's word and to preach to them. Though too tired and weary from the day's journey and the heat of the tropical sun to stand in their midst, I could not resist their tender pleading to speak to them of the love of God.

After resting a little, we pressed on to another village and then on and on through the rest of the day, until we had conducted seven services in seven different villages and had traveled twenty-five miles by bicycle over those unbelievably narrow and winding tropical forest trails.

At another time we were traveling into the far northern section of our tribe, investigating the needs of that vast interior area for which we as a church are responsible, but for which practically nothing had been done. In that section we were able to travel on state-constructed auto roads, developed for the production and export of cotton. We had stopped for the afternoon and night in the village of Ngongo, the village of one of the important chiefs of our tribe.

In all these large villages there are a number of the men we call drummers. Indeed, they are our broadcasting system, our daily newspapers, our telegraph operators, and our telephone systems—all combined in one person. There is no other way of communication. With their hollowed-out, portable, cleverly-made drums they can send out their mes-

sages for a radius of some ten to fifteen miles. With their long and short tap-tap codes they can give the news of the village, call other villages at their chief's wish, and call out individual men and bring them in from great distances away. While practically all the adult native ears are atune to the notes of the drum, to my knowledge, no white person can understand much of their system or decode it.

On this occasion, wholly unknown to us, the village drummer had telegraphed the news of our arrival and our plans for the journey to Lodja the following day upon our arrival in Ngongo. Following the afternoon church services, we were seated quietly in our rest house towards eight o'clock in the evening when a village delegation appeared before us with a letter from the chief and the people in the village of Kataka Kombe, some miles away. In the letter, they stated that they had been informed that we were planning on going to Lodja the following day and that we would be passing through their village en route. They said that unless we gave them a promise to stop in their village as we passed and to preach to them the gospel, they intended to throw logs across the way, blockade the road, and make us stop and preach. To make the story short, we did stop and preach in their village as we passed through; later, we sent them a preacher and have had a following through all these intervening years.

At another time we were traveling in the Lodja section in villages nearly two hundred miles from our home station. Natives who were doing construction work on a structure near the auto road told us of the large village of Kandolo, located just a short distance off the auto road, and their deep interest in a preacher's being sent to their village. When we entered their village later, we found one of the greatest openings we have ever had in Congo. After we had fully convinced the chief of our purpose, his village drummers called a crowd together, and there in the shade of a great bamboo tree, in front of the brick home of the chief, we met with nearly twelve hundred people and proclaimed for the first time to them the story of Christ mighty to save to the uttermost.

Without expense to the mission, they built a beautiful church structure able to seat several hundred people. We demand that all villages sufficiently interested to request a mission preacher manifest that interest in a practical way by building a church and then contributing toward the support of their preacher. Thus we seek to build, not a rice-Christian church, but a self-supporting, self-propagating church. So liberally did this village give that they paid more than enough to support their pastor. For a long time here the attendance *daily* averaged between three and five hundred souls.

It was while our annual camp meeting was in progress at the new Lodja station with all our

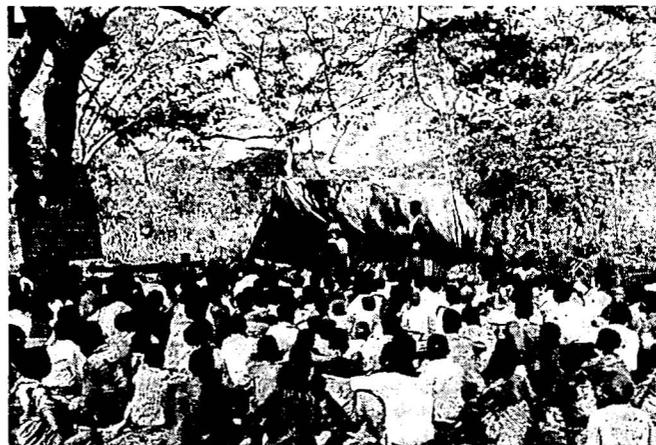
preachers and their wives and some of the village people present that a group appeared in our back yard and presented Mrs. Reid with a letter from their chief. She brought it to me in the office and I read there the pitiful plea, "Why don't you send us a preacher?"

I sat down and typed off a reply such as I had written many times to many chiefs: "We are happy to receive your letter and to learn of your desire to have one of our preachers come to your village. Just as soon as we can make a journey into your section and visit your village we will come. As soon as we can give you a preacher, we will be glad to do so."

Mrs. Reid gave the letter to the delegation without; she also gave them some bananas for their homeward journey. Then she went on about her morning's work. Later she noticed the group of natives still on the porch. Upon going out and making inquiry, she learned that their chief had told them they could not return home unless they came back with a preacher. Their chief was a great head chief of the numerous Olemba section of our tribe, numbering many thousands of people.

They literally sat down on our hands, refusing to leave—as many others had done—with only a promise that at some distant date they would get a preacher. Though we told them how impossible it was for us to send them a preacher, especially at that time in the midst of our meeting with our preachers, they stayed "sat down" during the course of the meeting. Meanwhile, they went to the altar of prayer to seek the Lord. Something had to be done about such "sit-down-strike" resistance. We saw that they really meant it, that they would not leave without a preacher, so we finally had to double up the work of some of our preachers, take on a junior preacher for the village of Shutsha, and send our strong young man, Peter Otoko, to the village of Diumi, whence had come our strikers. When the meeting was over, the men gathered up their preacher's possessions, put them on their heads and shoulders, and went off in hot haste with happy hearts to their village. Soon came a report that the chief and people had built a beautiful, commodious church structure and that they had a great following of people seeking the ways of the Lord.

During the intervening years since we first heard those pleas for a preacher, my wife and I have traveled each year thousands of miles over Congo trails and roads on foot, by hammock, by bicycle, by motorcycle and motorbike, and in an automobile, and have heard that same plea from literally hundreds of villages, representing thousands of people. Though we have had the gracious privilege of entering scores of these villages, preaching the first gospel message ever proclaimed to the village and supplying more than one hundred fifty villages with their first preacher, yet the needs, the never-ending pleas, the mighty challenge still remains in hun-



A boys' camp meeting in Africa

dreds of unoccupied villages in our own Otetela tribe.

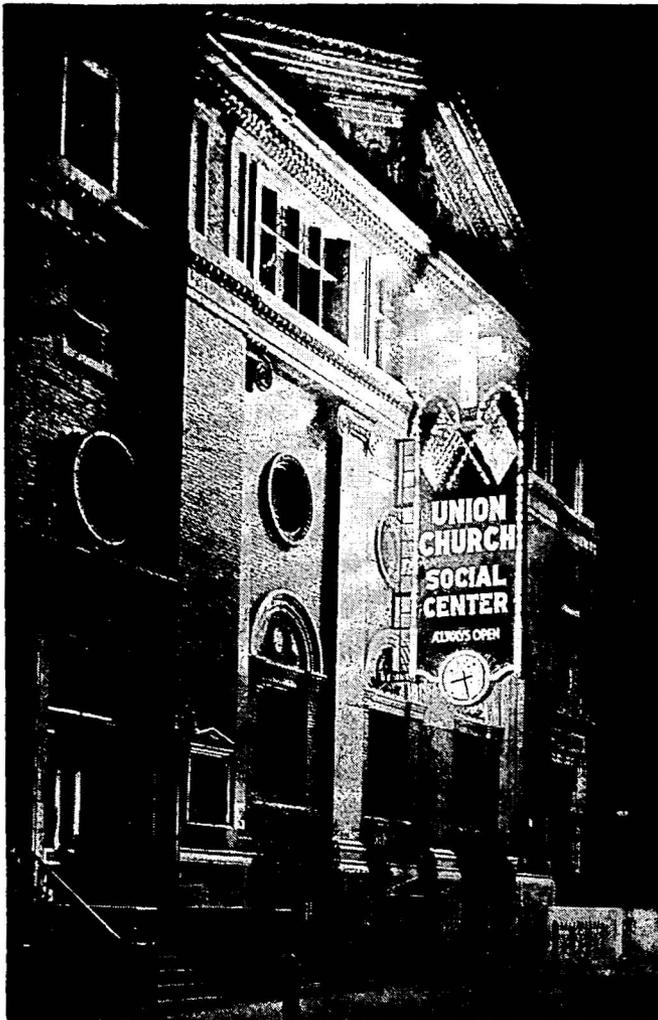
A little while before returning to America for our furlough in August, 1940, we sent our capable superintendent, Moses Ngondjolo, on his motorbike for a hundred-fifty-mile journey to supervise the work to the north of our Lodja station. He came back with a glowing report of the victories and blessings of the journey and with a statement that some fifty-two village delegations or chiefs had stopped him on the way and asked that we send them a preacher.

While we were happy, as was he, to know of the intense hunger for God, we were also conscious that long failure on the part of the church to meet these crying demands for light and help and a knowledge of God finally casts reproach on the Church for its little vision, its slowness to grasp Christ's demand to go into all the world and make disciples of every nation and to have compassion towards the multitudes.

Just before we left the field for furlough, a number of important chiefs, representing fifty-two thousand people of this section, came to me once again. I asked them to write out their plea and sign it so that I could take it to America and present it to the church. I have in my possession that paper, signed by eight important chiefs, as well as by many village officials:

Our friends of America in the love of Christ:

Many greetings from us. We write you this letter with deep sorrow and greatly beseech you that you build a mission in our section. Our first need is that they shall preach to us the good news of Jesus. Many people in darkness want to hear the words of our Saviour. Also we want our girls to enter the fence (native term for girls' home) to learn of the palaver of God. They will become the wives of preachers. We need also a hospital, to heal our bodies. We need also a school, in order that our children may learn about God. Help us in these needs for the love of God. God bless you in your work.



Union Methodist Church, "99 steps from Broadway," center of Methodist activities for service men in famed theater section of New York

NESTLED unobtrusively in the heart of the New York theater district, Union Methodist Church is drawing thousands of service men from near-by Broadway into the warmth and wholesome gaiety of its recreation rooms. Twelve additional Methodist churches in New York City are co-operating in the sponsorship of the club that is open to fighting men of every faith.

On a chill spring night last April, this reporter barged through the jostling crowds of that singular thoroughfare known since the war as "The Gray White Way." Dim lights revealed a scene of surging life and laughter but many soldiers inching their way along in the crowd appeared lonely in their aimless stroll through the busiest street in the nation.

At Forty-eighth Street, I walked a few doors west to the entrance of Union Methodist Church. Its members like to describe the location as "just ninety-nine steps from Broadway." Theaters surrounding the drab exterior of the building flashed the names of celebrities appearing currently on their respective stages. And then, this visitor walked

* Emily Towe is a special feature writer for *WORLD OUTLOOK*.

Service Club on Broadway

By Emily Towe*

down a few steps into the rose glow of the church clubrooms. Youthful sailors smiled into the eyes of the hostesses. From a nickelodian, which required none of the service men's nickels, flowed the soft strains of a popular melody. The click of ping-pong balls bouncing on tables in the game room mingled with the shouts of players, some of them novices and others obvious experts. Soldiers ranged from the painfully shy young private on his first leave in the metropolis to the self-conscious lieutenant whose actions were an unmistakable give-away that he had just received the gold bar on his shoulder.

The winsome hostesses were obviously there for the primary purpose of helping the boys have a good time. And they were having a good time themselves in the process, as could be observed on their pretty faces. These girls must be members of New York churches, not necessarily Methodist, and bring along reliable references from their pastors and employers. The war in North Africa and the Pacific seemed distant and unreal as boys and girls laughed and asked the common but always fascinating questions about the folks back home.

Rationing, that has curtailed the food habits of millions of New Yorkers, had not reached the lunch bar or the scarlet tables with blue chairs where service men and their girls sipped free coffee and munched cakes generously topped with sugar icings and chocolate. Soft drinks are served from the counter and the good women who work at the refreshment counter chuckled good-naturedly when an uninhibited Southerner returned four times to refill his glass.

Perhaps, the spontaneous reaction of a French sailor to the wholesome recreation at the church illustrates the ideas of the boys toward the program. With a vigorous nod of his head which shook the red pom-pom on his blue beret, the loquacious young men from the Richelieu battleship, then docked in New York, said:

"Last night I went to a bar. We had bad liquor, cheap girls, and spent all our money. Tonight, I come here and see beautiful hostesses, eat good food, and it costs me nothing. I wish more of the boys who walk up and down Broadway could know what they are missing in here."

The Rev. Mr. A. V. Harbin, minister of Union Church, a soft-voiced native of South Carolina, and a former missionary in Japan for seven years, who was in Hawaii at the time of the attack on Pearl

Harbor, moves as a genial host through the club-rooms. Because he is interested in the boys, he often stops to listen to lonely soldiers tell about the wife or sweetheart back home or to lofty post-war ambitions of service men who are dreaming of peace.

"We started this club last year as a leap in the dark," explained Mr. Harbin. "During the last war, this church served soldiers who passed through the city. We have really been surprised at the popularity which our place has reached almost overnight. And we'd like it very much if you'd tell readers of the *WORLD OUTLOOK* to send their relatives and friends in the armed forces to drop in for a sociable evening with us."

On the night of my visit, I chatted briefly at a number of tables with the boys and hostesses to find out whether they were really having as enjoyable a time as their glowing faces indicated. And I certainly was not disappointed because the duties of a reporter were almost forgotten in the fascination of listening to British sailors give their scanty but emphatic impressions of America or a young ensign inform the dark-eyed hostess opposite him that he had just reached that rank on the previous morning.

At the first table were seated a mild-mannered young man in his early thirties from the deep South, a swarthy private of Spanish descent from the West Coast, another humorous young man who told fabulous stories about himself to preserve his anonymity, and a charming honey-haired girl from Tennessee.

Private Calvin Jones, thirty-two years old, a native of Meridian, Mississippi, who is in the Quartermaster Corps, grinned shyly as he explained: "I just happened to drop by here the other night and liked it so well that I came back tonight. And if I'm in the city again, you can be sure I'll be here another time." Victor Sedillo, of Wilmington, Cali-



Rev. A. V. Harbin, pastor of Union Methodist Church in New York and director of the Service Men's Lounge, with two visiting members of the armed forces

fornia, the twenty-one-year-old son of Spanish parents, smiled agreement and commented, "This is my third time here." Miss Meredith West, a Methodist Church member from Teaneck, New Jersey, an eighteen-year-old girl with vivid brunette coloring and soft black hair that brushed her shoulders, was contributing her share as a hostess to draw all the boys at the table back to the church clubrooms.

At a near-by table were three British sailors with two American girls. It was evident that the reserved Englishmen were melting under the friendliness of the hostesses. With distinct accents that required the listener to sometimes guess the meaning of their words, the boys praised feminine pulchritude in this country but insisted stoutly that there was no place in the world like England. Even in the dark-out, they maintained, it is the most desirable place, and on their recent leaves they found that visiting Americans only gave the country the exciting atmosphere of "things happening."

Seaman Kenneth Winfield, twenty-two years old, of Greenford, Middlesex, said it was his first visit to New York. The skyscrapers, darkly silhouetted against the sky, appealed to the imaginative boy who planned to write a letter to his mother that night about America's most populous city.

In contrast to the action and gaiety in the main clubrooms, the serene library was occupied by a few boys who sought quietness and intellectual interests in the heart of New York. Mr. Harbin pointed with pardonable pride to the substantial gift-book collection, explaining: "If a boy becomes so absorbed in what he is reading, we let him take it on with only one provision—that he pass it on when he is finished."



The service men at the Union Methodist Church center are well entertained by approved hostesses, younger and older, from various New York churches



Dr. E. D. Kohlstedt

"I HEREBY APPOINT YOU TO THE HAZELHURST AND STAR LAKE CHARGE. GO TO YOUR WORK, KNOWING CHRIST AND HIM CRUCIFIED, AND ADAPT YOURSELF TO THE CONDITIONS WHICH YOU WILL FIND THERE FOLLOWING ARE THE NAMES OF A FEW PEOPLE WHO ARE MORE OR LESS INTERESTED IN THE SERVICES. SOME OF THEM MAY BE WILLING TEMPORARILY TO HOUSE AND BOARD YOU."

THAT was it, my initiation into the ministry. A few lines on the back of a postcard, and the signature of J. E. Farmer, presiding elder of the Appleton (Wisconsin) District. I was a second-year theological student, and had asked for a summer appointment in lumber and resort regions of upper Wisconsin. My notice had come; not a word about Sunday schools, Epworth Leagues, membership, official boards, or even a Ladies' Aid. No mention of pastor's salary.

I was to discover in due time that there would be four preaching places—Hazelhurst, Minocqua, Woodruff, and Star Lake—instead of two, the extreme points being twenty-seven miles apart, with Minocqua designated as headquarters; that there

* Dr. Kohlstedt is Executive Secretary of Home Missions in the Board of Missions and Church Extension. Recently a home missionary said to him, "You probably never experienced the difficulties we have to go through." He looked up the diary kept on his first pastoral charge and here gives some extracts from it. Some other extracts will probably appear in a later number.

My Initiation Into the Ministry

By E. D. Kohlstedt*

had been no church services for six months; that there was no membership, although one Methodist family, whose memberships were at Rhinelander, did live in Minocqua; that a few people were "more or less" interested, with the emphasis on "less" rather than "more"; that the term "pastor's salary" had no place in the vocabulary of that community; and that my personal support would be determined by whatever money might be dropped into the contribution plate from time to time, plus the privilege of boarding around, two weeks at each place, such invitations to be voluntary.

A diligent study of the map revealed the fact that Hazelhurst and Star Lake were in the extreme northern section of the state, bordering the Indian reservations, in the heart of the vast pine forest. Star Lake was the last station on the Chicago, Milwaukee and St. Paul Railroad. They were a memorable five months in the summer of 1898, full of new experiences for me. Let my diary speak directly to the reader:

May 7th.—When I awoke, very early this Saturday morning, and peered through the window of the train coach in which I had spent the night en route, I found myself in a world wholly new to me; not a house in sight, but trees and stumps, burned over territory, and desolation all around. Said I to myself: "We must soon reach the getting off place; this looks like the end of all things." Sure enough, a moment later the brakeman called: "Woodruff!" It was 4:45 A.M. Woodruff is mainly a one-street town of several hundred people, with a row of thirteen saloons to keep folks from getting too thirsty. I took the stage across to Minocqua, two miles away, a little city of nearly five hundred inhabitants, afflicted with fourteen saloons. Minocqua is an Indian name, meaning "beautiful maiden." Arriving about six o'clock, I was in time for breakfast with Kordenat's, the druggist's family, one of the names on my card. They received me graciously, offering to house me until I could locate a room. During the day I made fifteen calls in the interest of the Sunday service, placarded the town with announcements, and arranged for a choir practice this evening. Some of the folks on whom I called assured me that I was wasting my time and energy; said people were not interested and would not attend church, especially in the summer, while a few closed their doors on me rather abruptly. I was told that if I had a baker's dozen out to the Sunday service I might feel highly complimented. Several were overheard to remark that they had been accustomed to listen to elderly ministers who never knew when to stop; now they had been sent a youngster

who evidently wouldn't know what to say. All of which, strange to say, amused rather than discouraged and depressed the new minister.

May 8th.—This was my first Sunday as a Methodist minister in charge of a circuit: a chapel at Minocqua, a schoolhouse at Woodruff, and Woodmen halls at both Hazelhurst and Star Lake constitute the possibilities for Sunday and weekday meeting places. Would anybody come this morning? To my surprise and gratification, there were forty-five present at the Minocqua morning service and a capacity audience at Hazelhurst in the evening. Established contact with several men at both places who can, I believe, be depended on as friends and co-operators. Not such a bad world, after all.

May 9th.—Made ten calls today. Brought a bit of spiritual comfort to one consumptive mother, who must face the heartbreaking proposition of leaving her little family before long; there is no hope for her recovery. Congratulated another mother, rejoicing over the advent of a first-born son. How intimately life and death are related to human affairs. Believe it will be worth while to test the possibilities of a truly pastoral ministry, supported by a warm, evangelistic pulpit message. If, by the Grace of God, I can manage to keep close to folks, to be their friend and to share their daily activities and problems, perhaps I shall succeed in winning some of them to the Christian way of life, and to the Church. God help me to be a true servant in things spiritual to these communities.

May 12th.—I am finally established in my own rented upper room! After several diplomatic intimations that my room at the druggist's would be in demand shortly, on account of expected company, I hustled around and secured a second-floor back room, over the hot end of a laundry, for two dollars a month. From one party I borrowed a cot and a quilt, from another a table and a chair, bought a granite-ware washstand and a mirror, found towels, sheets, slippers, and a pillow in my trunk, turned up my two book boxes and am comfortably settled in a completely furnished home—parlor, kitchen, dining room, study, and bedroom, all in one. The near-by lake will serve as a satisfactory bathroom for the summer. This is the simple life, all right. In order to get in and out, I must pass through the office of a young lawyer, who occupies the second-floor front. Fourteen at the Minocqua prayer meeting tonight, an encouraging development.

May 14th.—New adventure today. First trip to Star Lake. Beautiful setting for a lumber town and summer resort, with its wonderful lake and vast pine forest as a background. Being Saturday, I made twenty-five calls in behalf of the Sunday service, and met a number of interesting people: Mr. Salisch, head of the lumber company, who generously proffered the hospitality of their rustic Waldheim Hotel, whenever my duties called me to Star Lake; Mr. Allen, a music professor, who consented to play at the service; a poor, drunken fellow, who was sure he could have helped God to make this old world more of a paradise for men; a company clerk, who insisted on calling himself a Jew, despite his unmistakably gentile features, and protested that the Church was making a lot of fuss about Jesus, "Who only raised a little racket in one corner of the world"; a little Sister of Mercy, who seemed to possess the Spirit of Christ; a white tourist with his beautiful Japanese wife; and certain "social leaders" of Star Lake, evidently people of parts. What an unhappy lot some tourists seem to be! Those who have had about everything their world has to offer in material comforts and social diversions hardly know what to do with most of their time or where to go for new "thrills." More than anything else, they need God, if they could only be made to realize it.

May 16th.—In spite of the general spiritual indifference of folks, which depresses me; the daily uncertainties, which in-

trigue and thrill me; the numerous difficulties, which challenge rather than frighten and dishearten me; the petty annoyances, which utterly weary me; yes, with all of its assets and liabilities, the work of the ministry utterly fascinates me as an opportunity for the investment of a life.

May 17th.—Conducted my first funeral today, a Woodruff man who had met with violence; he had been struck by a beer keg, and instantly killed. It was a pathetic and delicate situation for an inexperienced youngster like me to reckon with. The deceased represented the rough saloon crowd, who were present in large numbers but seemed to be mild enough in the actual presence of death. Of course no eulogy was possible. I simply assured them that, having lived his life among them, they all knew the deceased far better than I, a stranger in these parts, so I would not attempt to portray personalities with which they were thoroughly familiar. Instead, I took advantage of the opportunity to preach a searching gospel message to a group of men, few of whom ever darken the doors of any church. Guess the message must have gotten home to some of them, if quivering lips and blinking eyelids meant anything. Strange how insistent the most careless and criminally minded are to have a religious service when death stalks in their midst. They must be obsessed with the idea that there is something magic about such a service that can nullify the inexorable law of the harvest.

May 18th.—Worked for the printer most of the day, made several calls, had evening choir practice, and, with a willing committee, planned our Children's Day program. One of my greatest encouragements is the good will and confidence of the little children. If we can win the children early in life, there will be few derelicts and a far more normal development in the program of organized Christianity. In many a twentieth-century household and community we may be able to help fulfill the prophecy: "A little child shall lead them."

May 19th.—Worked in the print shop most of the day, made half a dozen calls, conducted prayer meeting this evening. Fine attendance, good interest, everybody congenial. The four years I spent learning something of the printer's trade between my grade- and high-school periods, seem now to have been a good investment; my knowledge of the business enables me to earn a fair wage, even on a part-time basis, so I need not worry about the "salary" item in my church "budget." While we have no church membership or organization, there is one Methodist family, Mr. and Mrs. Holiday and two daughters, whose church membership is at Rhinelander, now resident in Minocqua. They are fine folks, intelligent and devoted. The mother, a former school teacher and now a practical nurse, gave me many helpful suggestions relative to Methodist procedure and the work on the charge. The older of her two daughters is quite musical and willing to help.

May 22nd.—Sunday at Minocqua and Hazelhurst. Gratifying congregations, fine interest. Made four calls during the afternoon. Learning a bit more about human nature and the angle of approach. The presence of one man at the evening service was the result of some good-natured mutual banter, in response to his sally from the top of a lumber pile, the other day, when he noticed me passing through the yards, carrying my little bag. "Hi there!" he cried, "What sort of a traveling man be you, and what kind of a firm do you work for?" Looking up, I answered, "Hello yourself, this fine day. I travel for the King of kings, and work for the greatest firm on the face of the earth: The Methodist Church. Come around to the hall on Sunday evening, Sir, and I'll tell you more about it." He chuckled. I believe red-blooded men like the ring of a positive note in religion. These lumberjacks are no mere bluffers; they are absolutely frank themselves, and expect others to be equally so. They can be big-hearted friends or ruthless enemies. If they have confidence in you and like you, plain truths may hurt but will not offend them. What fine material for the church!

Methodists Seek 225 New Missionaries

BELIEVING that the end of World War II will bring a great demand for new and well-trained missionaries in every part of the world, the Board of Missions and Church Extension of The Methodist Church is now seeking more than fifty young men and young women for immediate service, and some 175 others to prepare themselves for service within the next few years.

The immediate missionary needs—which the Board hopes to meet during 1943—are in Africa, Free China, India, and Latin America.

In Africa, the Christian workers needed include: eight women nurses, two doctors, an evangelist and school supervisor, manager of a bookstore, ten women social-evangelistic workers, four women teachers and supervisors, three women evangelistic workers.

In Free China, there are needed a college teacher and a high-school teacher, each also qualified to engage in religious work.

India's needs include an evangelist for a large city, another for a rural district, and a third who could also supervise a school; a doctor, a director of physical education, three women teachers and supervisors, and five supervisors of district school and religious work.

Latin America calls for a doctor, a rural church pastor, an evangelist in a pioneer field, a college teacher, a social worker, and three women teachers.

The additional 175 workers, who may not be sent to fields until peace is declared, but who should be in training now for that time, include every type of missionary: ministers, religious educators, teachers in all grades of schools, social service workers, agricultural teachers, industrial teachers, business agents, physicians, surgeons, printers, nurses, and many others. It is expected that the post-war years will call many qualified men and women overseas for relief and rehabilitation service, for reconciliation service, for strengthening the national churches, and for various pioneering tasks—pioneering both in types of Christian service and in geographical areas.

"We cannot wait until the war is over to begin selecting and training personnel for these tasks," says Secretary Ralph E. Diffe-

dorfer. "The time of greatest opportunity will come just as the way opens up, while individuals and communities are aware of their need, and are seeking to rebuild their lives. We must be ready, and we can be ready only if we have *now* a group of adventurous men and women committed to this work and preparing for it."

A basic essential of every person chosen as a missionary is that he or she have "personal loyalty to Jesus Christ—a life that bears witness to the Christian conception of the Fatherhood of God and the Brotherhood of man." Candidates must be between 24 and 33 years of age (they can begin preparation earlier), of good health, members of The Methodist Church, graduates of a grade A college—with additional training for and experience in the type of service they are entering. "Woman missionary" means a single woman. When men are selected, it is usually preferred that they be married, and that wife (or fiancée) meet the same requirements of qualification—as they also are missionaries on the field.

Students in high school and college may apply now for consideration as candidates, and for guidance in their courses of study. It is likely that many of the men to be chosen for missionary service in the post-war years are now in the armed forces—but they can adjust their present reading and study to prepare themselves for the future.

The Board of Missions is also seeking young men and women for home mission service in America, and young women to prepare themselves for deaconess work in local churches.

Anyone interested in any of these types or fields of missionary service, or knowing qualified young people who may be interested in this life work, should correspond with Miss Ruth Ransom, personnel secretary, Board of Missions and Church Extension, 150 Fifth Avenue, New York, New York. It will help, as a basis of correspondence, to give information as to the candidate's or applicant's references, education, training, religious activity, Christian experience, health, skills, and interests, and to enclose a photograph.

Building the Post-war World

By Madame Chiang Kai-shek

CHINA'S LEADERS have urged our people to fight on, assuring them that a new era of international justice was certain to come when victory was won. . . .

What we must have in the new era is a concrete implementation of the principles we uphold, not empty slogans. We must not allow our fervor to exterminate aggression and willingness to make sacrifices for the common cause to subside after victory is won. There must be international policemen just as in ordinary life there are policemen to see that lawbreakers are brought to justice. Nations who break the law should be no less liable and subject to punishment and it is the duty of every nation to participate in active maintenance of peace and order. . . .

In this new world society we must all be indeed our brother's keeper and act accordingly. Then stronger nations will help the weaker, not patronizingly as before, but as elder brothers in whom trust can be felt, guiding the younger ones until they are able to stand on their own feet.

I recall that Dr. Sun Yat-sen, the Father of the Chinese Republic, said that all the world races started from the same metal and that it is a moral duty of those more advanced to help those not so far advanced.

Child prodigies seldom succeed in after life to achieve the distinction in the broader world that they had received in the model sphere of home and school. Nations similarly will not succeed, whatever their potentialities, unless they harness their abilities not for self-seeking but for the common good.

The time has passed when we can determine a man's status or his nation's by the color of his skin or the shape of his eyes. We must create a world society to fit the need and requirements of all races instead of adopting the procrustean method of lopping off a nation's territories and liberties to fit that nation into the existing order.

I have faith that from the crucifixion experienced in this war the democracies will learn the lesson that prevention is better than cure, that it is better to prevent wars than to win wars. But war can only be prevented if world society is so constituted that all races are given equal opportunity to develop their native genius not hampered but aided by the stronger and more advanced races.

It is paradoxical but true that nations, like individuals, can only permanently enjoy privileges and rights if they are willing to share them with others. If they attempt to reserve them solely for themselves they will lose them. History has illustrated this time and again. Exploitation, imperialism, and all the other anachronisms of pre-World War society must be swept out of existence.

Therein you can render invaluable help. Hundreds of my American friends have written me asking how they can be of service to China and the world. By marshaling all your power and influence to see to it that America helps to confer upon all races the freedom, the justice and equality that America herself enjoys. You would thus also help me because this is the vision I have held out to our people.

"My Faith Protects Me"

When Confucius was on his way to return to the Kingdom of Lu from the Kingdom of Wei, he and his party rested on the bank of a river. Below was a waterfall of several hundred feet.

On the opposite bank a man started to swim across the river. Confucius sent a disciple to stop him—"Cannot you see that here is a waterfall of several hundred feet with miles of whirlpools beneath it where not even fish or turtles can live?"

The man replied, "Do not mind me," and quickly swam across.

In astonishment Confucius asked him, "What skill or magic do you possess so that you can jump into this whirlpool and come out safe?"

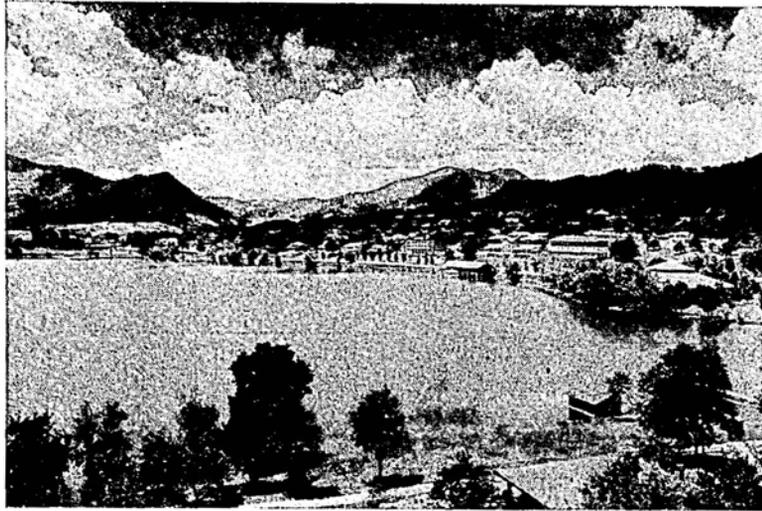
The man replied: "When I plunge into the river, I have faith in myself. When I swim in the current, I keep my faith in the water. My faith protects me in the current and I do not think about myself."

Turning to his disciple, Confucius said, "If a man can swim across such a river through faith, what cannot be accomplished by having faith in man?"

To translate, however, faith into reality, you and I must recapture faith in our fellow men in the spirit of your pioneer fathers who forged in the van of the movement westward and forward in cutting across the wilderness and endless forests. We should march onward with staunch hearts and steadfast will in the cultivation of what William James calls tough-mindedness—tough-mindedness while searching for rectitude and truth in the triumph of a just and permanent peace.

Let us then together resolve to keep on fighting in the faith that our vision is worth preserving, and can be preserved. For is it not true that faith is the substance of things hoped for, and the evidence of things not seen?

MADAME CHIANG KAI-SHEK



*When You Think of Vacation—
or a Summer Home—or Training
for Service—Think of*

LAKE JUNALUSKA

This entrancing assembly of The Methodist Church is in the mountains of Western North Carolina, famed "Land of the Sky." It lies near the eastern entrance to the Great Smoky Mountains National Park, which annually attracts more visitors than any other National Park.

At Lake Junaluska there are lectures, sermons, classes, music, discussion groups, moving pictures, entertainments all through the summer. There are camps for boys and girls. A Pastors' Conference. Training Schools in Religious Education. A Missionary Conference and School of Missions.

Whatever you desire in recreation, rest, inspiration, or training you will find at Lake Junaluska.

Come this summer. You will find a congenial company of friends in America's most favored surroundings.

Lake Junaluska is on the Southern Railway, 28 miles west of Asheville, N. C. Great highways pass the gate. Taxi service is available for those who desire it. Numerous hotels and boarding houses offer reasonable rates.

Write for a Program and other information. Address

DR. W. A. LAMBETH, *Superintendent*
LAKE JUNALUSKA, N. C.

A Sketch of Wartime Mobile in the Shipyards

By Mabel Garrett Wagner *

THIS is a sketch of women—two thousand of them among 27,000 employees—in just one shipyard!

Miles long, the yard is cluttered with piles of scrap iron, railroad tracks, huge machine shops, clock alleys for checking in and out, cars and trucks driving back and forth, a small hospital building, office buildings, and almost numberless huge sheds where all types of work is done. There were, when I was there, twelve new ships being built and many torpedoed ships brought in from seas for repairs.

The day I visited the shipyard it was raining, so one waded and slopped around in mud and water. Yet workers had to keep on with most of the work. The girl welders told me that if their feet or gloves were damp they would get electric shocks while welding. Their hands must be steady, and the seam must follow specifications. Unless they are careful always to wear masks, their eyes will be burned. In hot weather these masks are very uncomfortable.

The head of the safety department said the greatest problem is to get women to wear clothing that is safe. No uniform has been adopted—if the women go around the yards in dresses, steel jutting out or sparks flying may be dangerous. Yet girls dislike the way the public frowns if they wear slacks on streets and busses to and from work.

Clean rest rooms have been the greatest need. The girls now have some washbowls with cold water; but no benches or chairs to sit on, as these rest rooms are small. They have access to no lockers, so they cannot change clothes before going home or to town. In many sections, drinking water consists of a common dipper from a pail of water. Recently there was an epidemic of "strep" sore throats.

Workers must bring their own lunches, but they have no place to keep them. They have no place to keep their coats or wraps and must throw them down near where they work; wraps are exposed to weather, lunches are exposed to flies, ants, or thefts by passersby. The only place they have to eat is just where they happen to be working. A cafeteria, however, is being built.

Most of the work is out of doors, or in a big open shed. One girl said she had a continual cold all winter, for the mist and the wind from the water were always striking her.

The shop superintendents with whom I talked

did not complain of the efficiency or ability of the women. The problems they voiced were about getting women to wear proper clothing, and getting men to accept women, to become adjusted to right attitudes and not be "fresh" with women workers. When the first two women appeared on the yard to work, one supervisor said: "You could have charged admission, so many men workers wanted to look." The idea of a woman shipbuilder was unheard-of.

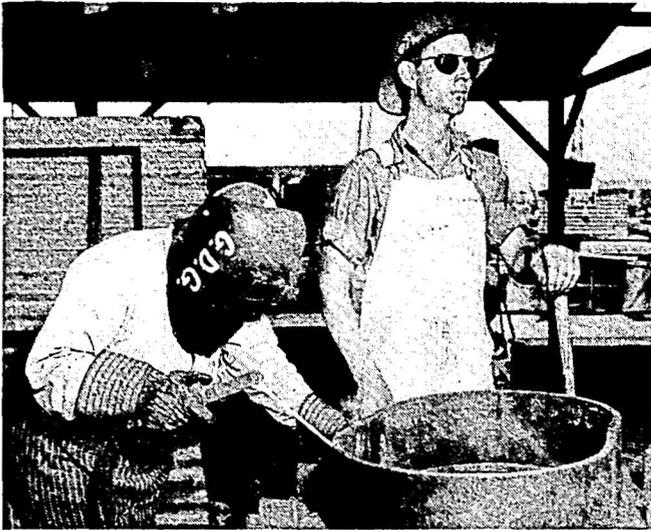
In conversation, one girl, a high school graduate, said, "You don't have any trouble with the men being fresh if you just let them know you're here for business. They soon get used to it."

I saw women working as guards, welders, ship-fitters, electricians, burners, asbestos pipe workers, checkers, and cutters. Looking up I saw women poised high up at the top of the shed, operating a crane. A University of Minnesota graduate had just been hired as a guard, and many of the women in the yards were high school graduates. A woman seventy-



Shipyard worker is careful to wear her mask constantly. She runs the danger of burning her eyes without it, although on hot days it is very uncomfortable. Safe clothes are a problem with the woman worker

* Mrs. Wagner is working in defense areas under the Woman's Division of Christian Service. She has recently left Alabama for the Northwest where she will work in defense areas in Oregon.



Woman and man worker in same shop. One of the problems has been to get men to accept women as equal workers on the job



Kitchen in better housing project. This woman worker must feed her family and do her housekeeping after work, but "it's not bad when you have a clean, comfortable home to come to"

four years old that day secured a job in the auditing department.

When I asked girls if they had had difficulty in finding places to live, one told me that she comes sixty-six miles each day, getting up at four o'clock in the morning. Another had been coming ninety-nine miles until recently; and she said that others still come that far each day.

Conversations and stories of experiences are continually revealing that women shipbuilders feel keenly the way the townspeople snub them and "look down" on them simply because they wear "those awful pants" on the streets and don't look fresh and clean.

Girls complain that if they stop in town to shop in their work clothes, the clerks will hardly show them anything, and even seem to resent their patronage. Yet most workers live too far away to be able to go home, dress and come back to town. Finding a time to shop is also difficult. They can eat only in the lower class restaurants where the clean-



A makeshift home near the Mobile shipyards. One of the questions church women are asking is: "How can we use our influence for better housing?"

liness and quality of food is questionable, not to mention the atmosphere and general conditions. In fact the army has blacklisted some of these as unsafe food for soldiers. yet they are open to the shipbuilders.

The same prejudice is felt toward the women aircraft workers who also have to wear "those awful pants" at Brookley Field, a government field for repairing aircraft brought here from all over. However, working conditions are better at the air field.

There are many questions before our church women who live in the areas of war industry. Some of them are:

How can women's organizations help to see that proper, good-looking clothing, head-dress, shoes are designed, manufactured, and accepted by local plants and women workers?

What can local and national women's organizations do about getting proper working conditions—rest rooms, wash rooms, and eating places in all industrial plants which are now taking on women workers?

How can we educate the public in local communities to accept women in this new role? Church folk everywhere are opening social centers for soldiers and sailors in churches. Church women talk to, entertain, socialize, and feed these men, regardless of their educational, cultural, or economic backgrounds. Yet they have not awakened, many of them, to what they can do with women workers in aircraft and shipbuilding plants. Many women workers are from rural or small towns and are Methodists or Baptists in their own towns.

A glorious opportunity for service lies before all church women in these communities. Already our own Woman's Division of Christian Service, together with women's groups of other denominations, has caught a vision of what can be done. May it be carried farther and quickly.

The Four Freedoms

By Adella M. Langill*

ONE I love; two I love; three I love, I say. . . .” No matter what the message of the daisy as a lovely maiden pulls it apart, petal by petal, “eleven he courts; and twelve he marries” will depend upon something besides botanical luck. Unless the maiden is physically attractive, mentally alert, and spiritually vibrant, all the flowers in the world will not produce a happy ending. So it is with the Four Freedoms. All the words in the dictionary may be written or spoken to acquaint humanity with the ideals behind the Freedom of Speech, Freedom of Religion, Freedom from Fear, and Freedom from Want; but, unless every human being can be made to know that the realization of the Freedoms depends upon him, they never will become facts and guiding principles by which man may “live happily ever after.”

To persons living in the United States where it is the accepted thing to think one is guiding his life by the Bible, the Constitution, the Gettysburg Address, and other documents the message of which is concern that the other fellow have abundant opportunity to express himself to the height of his potentialities, it may be difficult to realize that there are places in the world where, at present, the Four Freedoms would be looked upon with dismay if not dread. One has but to talk with Oriental grandparents whose American-born relatives have descended upon them for a more intimate education into the ways of their fathers to learn how poorly prepared are these ancestor-worshiping sons of Asia to welcome Freedom of Speech.

There must be no ambiguity about the practice of the Four Freedoms. Mental alertness demands clear thinking without any quibbling. Freedom of Religion must mean that man's religion, or lack of it, will in no way interfere with his place in factory or office or his election or defeat at the polls. At the same time, the establishment of this Freedom must not mean that Christians will assume that the religion of non-Christians is satisfying and that, therefore, the evangelistic phase of missions is outmoded. No other religion has the concern for man's life on earth or his hope of immortality that is expressed in the Christian faith. This concern and this hope must be shared with the rest of the world.

Psychologists say that the lad who begins to whistle as he passes a graveyard at night does so not

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Phillip Gendreau

The President of the United States formulated the Four Freedoms as our war aims. The people of the United States must understand what those four freedoms entail before they can play their part in establishing them on the earth

because he is afraid but he is apprehensive lest he become fearful. The story is told of a man in service who confessed his fear of death in a letter to his mother. After considering the matter for some time, she flew to his camp for a visit in spite of the fact that she was in terror of planes. When her son expressed surprise, she explained that she did it to show him that fear is nothing of which one need be ashamed—it is giving in to dread which is the demonstration of cowardice. By sound economic practices, by education, and by Christian consideration of one man for another, Americans must be relieved of the inner tensions which keep them bound to their misgivings in order that the rest of the world may have absolute certainty that Freedom from Fear is within the realm of human possibility.

Freedom from Want is the most tangible of the Four Freedoms, and for that reason might seem to be the easiest of realization. But to know that, even in America, not everybody is sure of the necessities one need only remember the lines of men and women who stood outside employment offices during the early 1930's and to imagine what may occur, unless careful planning is done now, when the fighting ceases and the millions of men return to claim those jobs which they gave up to join the fighting forces. Many plans for economic security are emerging in England and in the United States. Such proposals are sound when based upon the policy of extending to everyone the opportunity to engage in work for which he has natural ability and training at a wage which will ensure security to him and his family. If such schemes reduce the individual to the status of a ward of the government,

they will, in the long run, militate against his realization of Freedom from Want.

The United Nations food conference which met recently in Hot Springs, Virginia, brought together experts to study and to plan that all the world might have enough of the proper food. Roscoe Drummond, writing in the weekly magazine section of the *Christian Science Monitor* (April 24, page 2), said:

"It is a significant beginning, because it is putting first things first. Food may well be the cement which will weld the United Nations' war alliance into a United Nations' peace association, for this first allied conference is being purposely summoned to promote a present agreement to deal with the greatest common need of the United Nations, food, as an earnest of a future agreement to deal with the greatest common enemy of the United Nations, war.

"When the United Nations can agree on first things, they may well be made masters over larger things.

"The food conference is designed to deal with these first things and to evolve the widest measure of prompt, working collaboration. Perhaps co-operation will prove to be contagious."

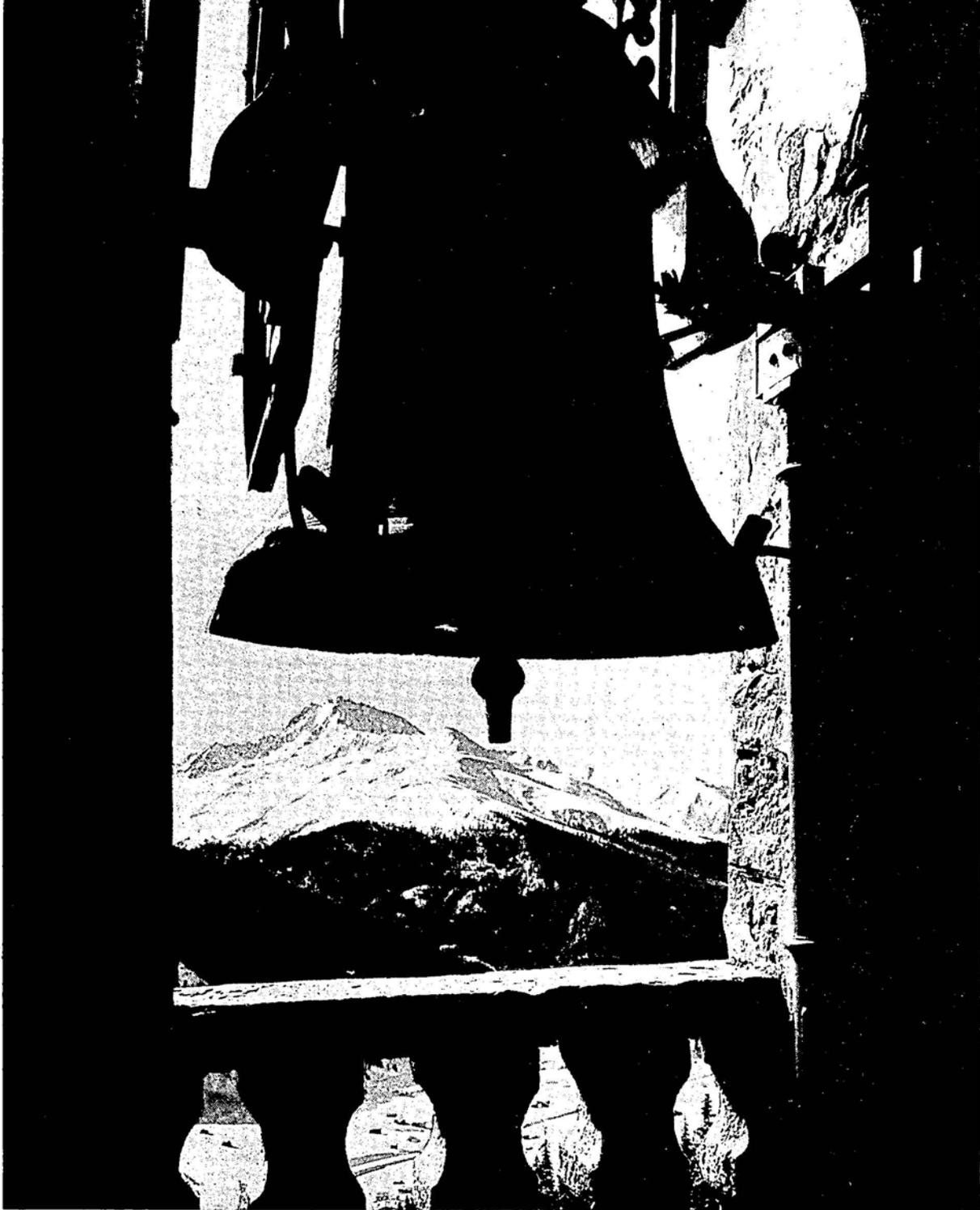
The question is, will the men and women of the world be willing to pay the price which will ensure these qualities or will they be in much the same frame of mind at the end of the present struggle as that of the people of the United States at the end of World War I? Will they be so full of hate, suspicion, and fear that they will desire only to withdraw into some section of the world they may call their own and be let alone? The answer to that question depends upon the attitude of each living person. "We may sweep the world clean of militarism," said the late Arthur Brisbane as quoted in *Link* (April, page 2). "We may scrub the earth white of autocracy. We may carpet it with democracy, and drape it with the flags of republicanism. We may hang on the walls the thrilling pictures of freedom—here the signing of America's independence, there the thrilling portrait of Joan of Arc, yonder the Magna Charta, and on this side the inspiring picture of Garibaldi. We may spend effort and energy to make the world Paradise itself, where the lion of capitalism can lie down with the proletariat lamb. But if we turn into that splendid room mankind with the same old heart, 'deceitful' and 'desperately wicked,' we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace."

The setting up of such a peace conference in each individual heart is the task of the Church. No other institution is able to change the lives of men to such a degree. In every denomination in every section of the United States church leaders are speaking out in support of a peace that shall provide for the rights and privileges of the common man. From

far corners of the earth statesmen as well as clergymen are taking a similar stand. But this is not enough. Walter Van Kirk says: "The Government cannot act in these matters apart from the people. And the people, or the great majority of them, are members of our churches. What these Christians think is important in determining government policy. What they say is even more important. I make the categorical prediction that after this war the peace will be lost, as it was lost a quarter of a century ago, unless the people of the church enlist, *en masse*, in a mighty movement to sheathe forever the swords of the nations." *New Century Leader* (April, page 12). No, it is not enough for the leaders to confer and to express themselves. The men and women in the pews must be given the same opportunity to inform themselves, to take their stand, and to act on these questions. Such opportunity may be given through the church school, the young people's organizations, the men's clubs, the Woman's Society of Christian Service, and the Wesleyan Service Guild.

The question may properly be asked, "How can members of the Wesleyan Service Guild, an organization of women employed outside their homes, contribute to the establishment of the Four Freedoms?" They have an unparalleled opportunity to do so. In business, at home, and in their travels to and from, they may demonstrate to all with whom they come into contact that Freedom of Speech does not necessarily lead to rudeness; that a Catholic or a Jew has the same right to advancement as does a Methodist; that faith in the all-loving God enables one to face circumstances with poise and assurance; that a high standard of living must be available to all or will be available to no one. They may form study groups in the local unit where consideration is given to such documents as the Christian Manifesto, based on the lectures and reports of the conference recently held at Delaware; the pamphlet entitled *Toward New Horizons*, published by the Office of War Information and containing addresses by Vice-President Wallace, Under Secretary Welles, Ambassador Winant, and Milo Perkins, Executive Director of the Board of Economic Warfare; the six pillars of peace proposed by John Foster Dulles, chairman of the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of the Churches of Christ in America; and the monthly "News Letter" of the Catholic Association for International Peace.

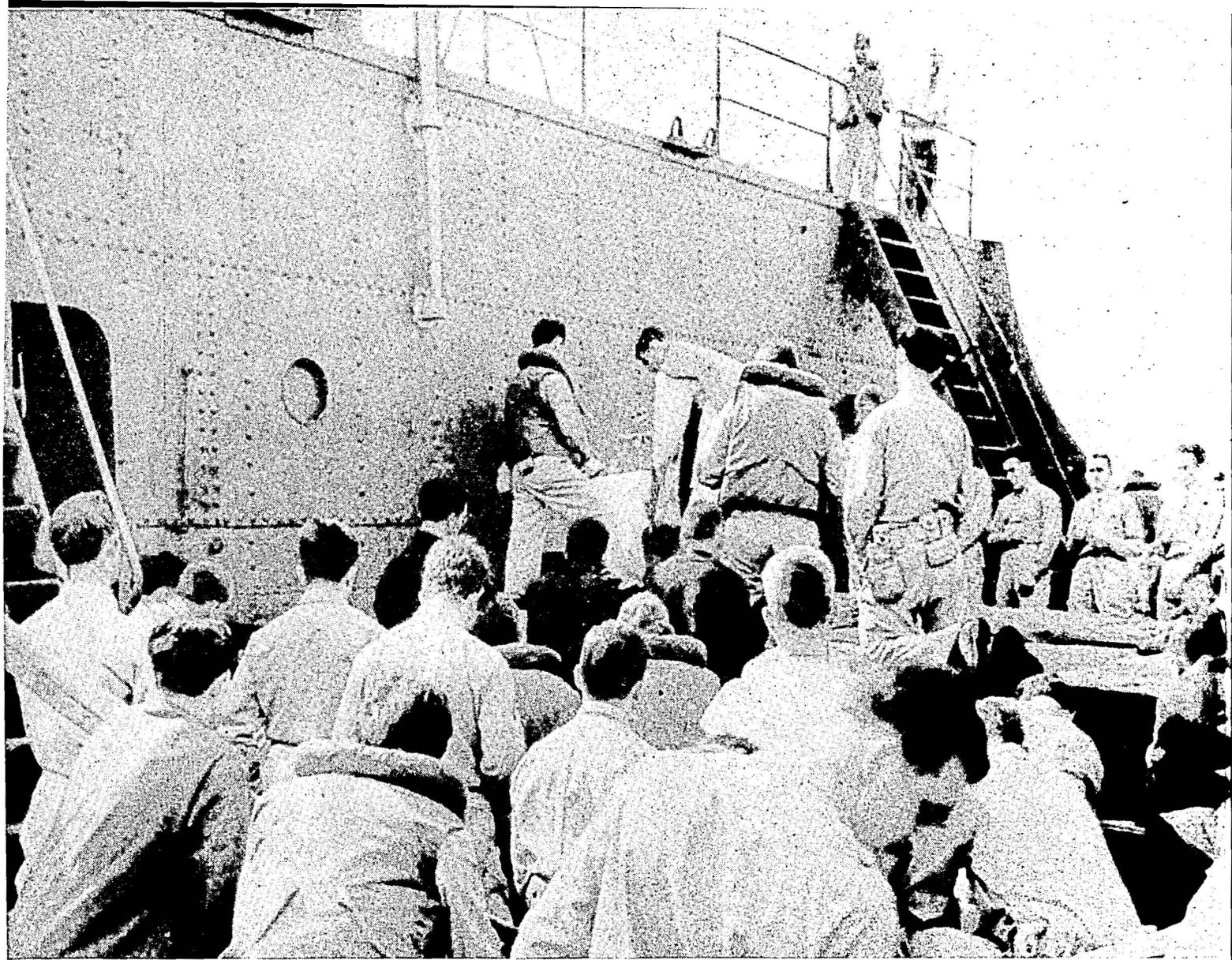
The Four Freedoms must be attractive. The rest of the world must know beyond the shadow of a doubt that these principles are a blessing to men and women in the United States and in England, which countries are reputed to enjoy them. Then, and then only, can the human race be expected to embrace them, to sacrifice for their achievement, and to pass them on to generations yet unborn. It is the duty of the Church to show the way.



Monkmeier

High in a church steeple in Norway, the bell hangs still. Although the Nazi oppressor has been able to still the bell's clapper, he has not been able to still the tongue of the church. Bishops and clergymen have been censored, arrested, forbidden to hold church services, but still they speak out. When the authorities have insisted that a certain prayer, since it might deal with the forbidden theme of liberty, not be said, the congregation sits in silence saying that prayer silently. So valiant has been the church's stand against Nazism that all over Norway the church stands as a leader for freedom of speech, from fear, from the want that has been brought on Norway's children, and finally, freedom of religion

The Church and the Four Freedoms



Three Lions

Triangle Photo Service

A Catholic service aboard a ship going to Australia. The American boys worship with their life belts on. Protestant, Catholic, and Jewish services are held among the armed forces. On the battlefield there are no enmities among those of different faiths



Jewish women praying for their loved ones in the occupied countries. Such services as these cannot be held openly in many parts of Europe. Even were the services permitted, the women would be afraid to come openly to prayer since they might be seized as member of a race to be persecuted. Both European Protestants and Catholics have found a new unity as they have protested against the treatment of the Jewish people

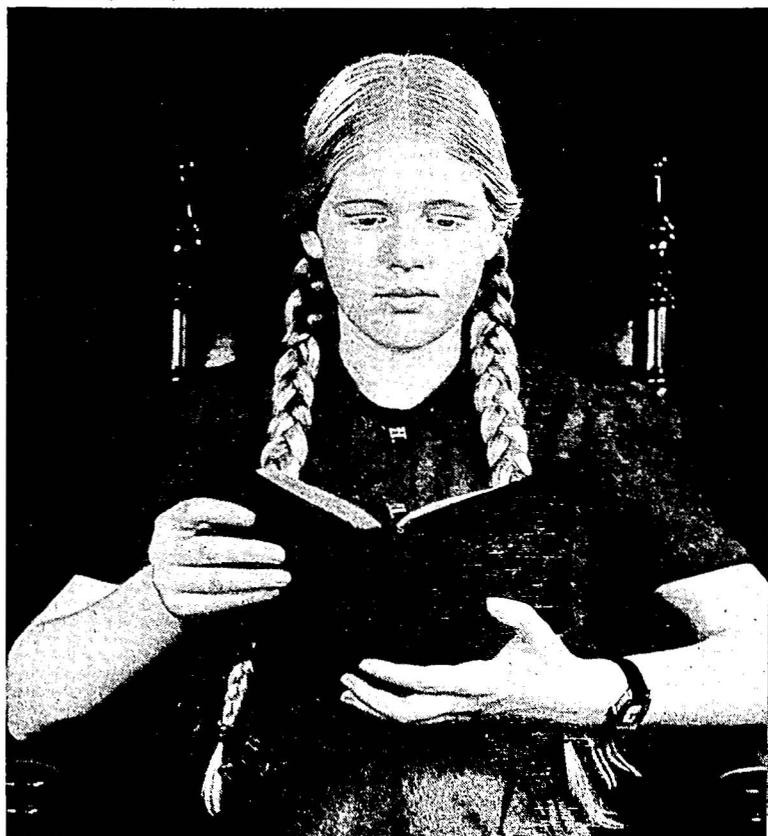


Men coming to a labor rally gather around a street preacher. Never in modern history has it been as easy to talk to men on the street about religion

H. Armstrong Roberts

Triangle Photo Service

The child with her own Bible is no phenomenon in our American homes. There are still countries in this hemisphere, however, that frown on the reading of the Bible, and until very recently had laws against its sale. All through the countries of Latin America, the Bible is read by those men and women who have met the missionary





These young Japanese are tagged and ready to go off to a relocation center. Five foreign missionaries from Japan are giving their time today to caring for the Japanese in the relocation settlements. Freedom from fear means the building of a world where people are no longer afraid of each other and relocation settlements unnecessary

Stenn from Three Lions

Chinese Sunday school in New York City. Freedom from fear means freedom from the fear that keeps the fathers and mothers of these Chinese children from becoming citizens through the Oriental Exclusion Act. The Board of Missions and Church Extension of The Methodist Church has declared itself for the repeal of the Act affecting Chinese

Free Lance Photographers Guild

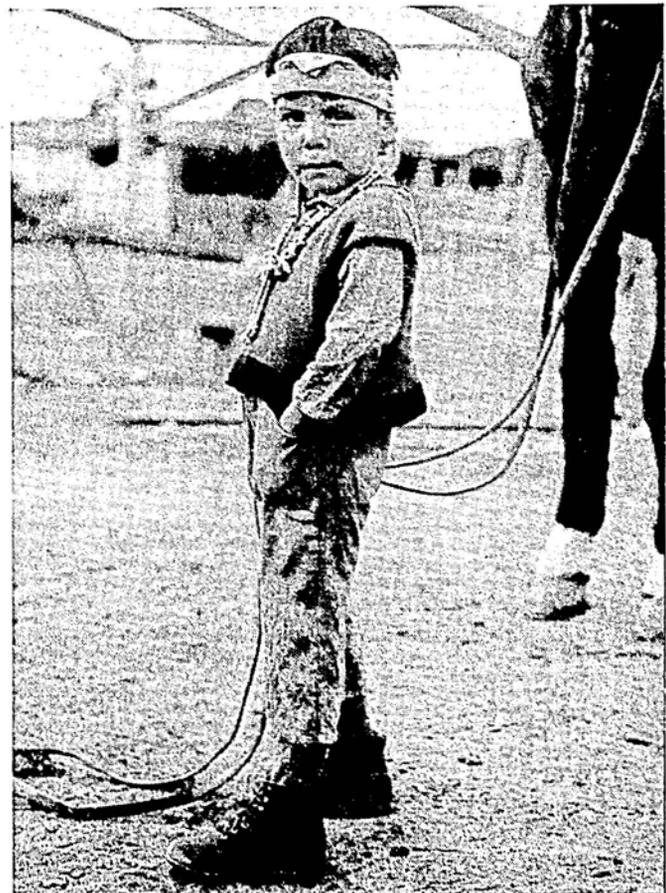




Chinese girls going to air raid shelters in the caves as the air raid signal sounds. Freedom from fear means freedom from war and the continual threat of war. A program of action has recently been announced by the Bishops of The Methodist Church whereby they hope to enlist the people of the Church in a drive for a post-war world in which war cannot thrive

Freedom from fear means freedom from the fear of welcoming this young Navajo into the life of America. The Navajos still live on a great arid reservation of sixteen million acres in the Southwest. The Methodist School at Farmington, New Mexico, is the only accredited high school on the reservation. Many of the Navajo graduates of the high school have gone into the army and into intelligence work for the United States. Citizenship should not be far away for all Indians

U. S. Indian Service

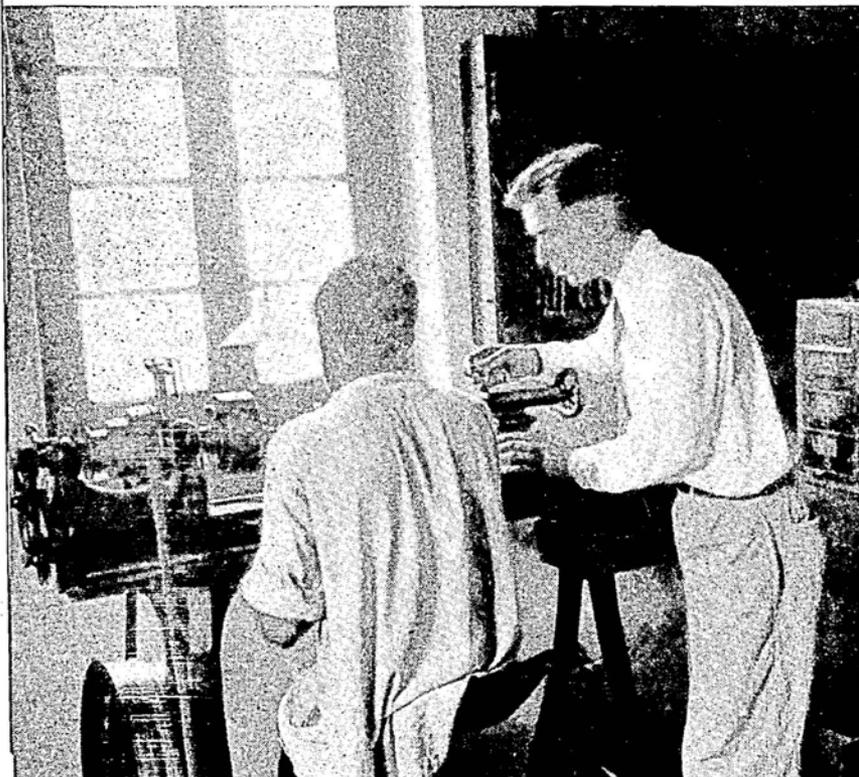


Acme Views



At the baby clinic in the Internationale Hospital, Trujillo City, Santo Domingo. Freedom from want means freedom from poor diet. These mothers are helped to select the right food for their babies so that they may grow up strong

Methodist Prints



A professor and student in the machine shop at Lucknow Christian College in India. Freedom from want means knowledge of some skill that will fit Indian boys like these for a place in a working world



Monkmeyer

A group of Mexican villagers gather to wait for an educational program which is coming to town. At first, the people were warned away by the old fathers of the town. Some of the Protestants who went to the village to teach of new methods of keeping well—such as vaccination—were stoned. Freedom of speech must be established throughout the world in order that some truths may be said

Roy Pinney from Monkmeyer

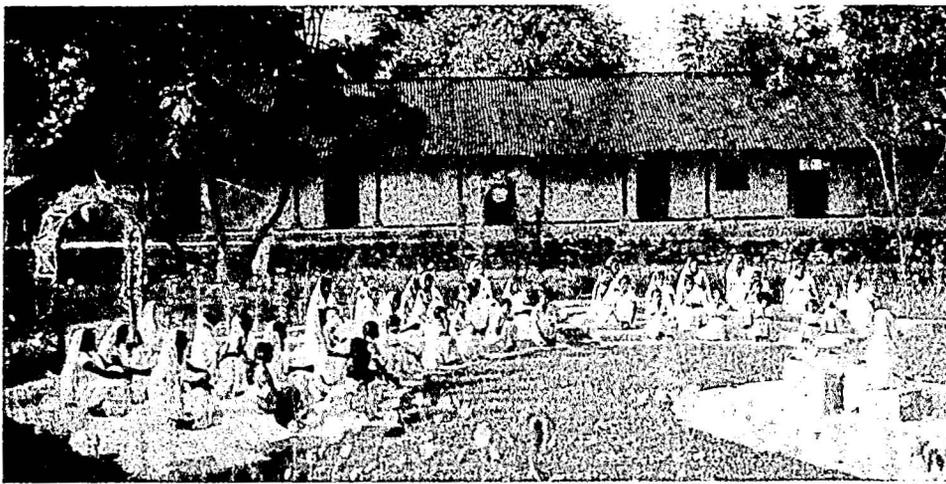


Freedom from want means that a place for women workers now at work shall be made in all plans for full employment in the post-war world. The Woman's Division of Christian Service has already started work that will bring the church into touch with the "new" woman worker



Three Lions

The child of a war worker helps mother keep house. Freedom from want means good housing, sanitary conditions, and security



Girls at the outdoor "prayer place" in the hostel in Baihar, India, where Miss Warner has lived. A greater opportunity for worship comes in the informal life of the hostel than in the circumscribed life of the schoolroom

The Challenge of the Hostel in India

By Marian Warner*

PEOPLE in India used to think of the hostel as an orphanage because some years ago after famines our mission boarding schools sheltered many orphans in the hostels and saved their lives. Now, however, we think of the hostel as a place where children who do not have school facilities in reach of their homes may live and attend school. In India about ninety per cent of the people live in rural areas. Sometimes there are long distances with no schools. Most frequently the schools which are established in these rural areas include only the first four grades. If they wish to study further, children who attend these village schools must go to a central boarding school. The distances are too great for busses to be used as is the custom for consolidated schools in America, and often the roads are impassable.

The central schools must provide not only a place for the children to study but a place for them to live. The disadvantages in separating them from their parents, their home, and their village are realized. Yet when one considers the advantages it is evident that there are great missionary possibilities in this situation. The children have as many waking hours in the hostel as they spend in school, and often several more. They live there nine or ten months of the year, often from the time they are six or seven years old until they leave school. That

may be four, eight, eleven, or even fifteen years if they finish college. Here there is an intimate association in a freer atmosphere than the schoolroom is often able to provide. There is no curriculum to follow, no governmental restrictions to hamper. Each manager is free to plan this time as he wishes.

What are some of the opportunities that the hostel situation presents? The first is that of building strong, healthy bodies. That often means gardens to supply fresh vegetables, cows or buffaloes to provide milk, a carefully planned diet to cover all needed food values. It means an annual health examination for each child with follow-up corrections, including dental care, and guarding against diseases such as malaria, dysentery, and tuberculosis. It means treatment of minor ills and injuries. It means provision for restful sleep. These are advantages that few children outside the hostel receive.

Through life in the hostel the children may learn habits of cleanliness. And learn them when they are not too old to change their habits and ideas. They may learn how to keep the scalp clean and free from vermin. They may learn how cleanliness and health go hand in hand.

Another lesson that may be taught in the hostel is respect for honest labor including helpful work habits. Too common is the idea that an educated person should not do manual labor. The illiterate parents of a boy who learns to read and write may not expect him to work at home. They may feel he has risen above that level. That is an idea that

* Miss Marian Warner, now home on furlough, serves under the Woman's Division of Christian Service in India. She here opens up a little-considered subject—the place of the child's hostel in the missionary movement.



A hostel "mother" helps a child to bathe. One of the teachings of the hostel is that cleanliness and health go hand in hand. The child learns habits of cleanliness early enough so that they become a lifelong habit

must be proven false. Each child needs to have some duties which he is expected to do and for which he is held responsible.

Along with work experience is the opportunity of teaching children the uses of money, earning, spending, borrowing, lending, giving. They need this training, not just in verbal teaching, but in actual practice, if they are to have these skills when they leave school. One of the great curses of India is the money lender and debt. They need to have some sense of money values which they will never get if everything is handed out to them. Many of our schools are in cities where it is a problem to find worth-while work for a large number of students, but with careful planning it can be done. In rural areas, gardening and field crops furnish work and earning experiences.

In the hostel children may be taught the wise use of leisure time. Hobbies may be encouraged, reading interests broadened, musical instruments taught, crafts made a pleasure. These will enrich their lives and make valuable contributions to any home or community when school days are over.

Although physical training and games are included in the school program there is also a place for play and sports in the hostel, even as children living in their homes play there as well as at school. They learn many things through play, co-operation, keenness of perception, muscular co-ordination, and a sense of achievement. Through working and playing together under wise guidance, children may learn how to get along with others, how to respect the rights and opinions of many different people. Through games, through group activities which they plan and carry out they may develop socially.

A very large proportion of our Christian workers, pastors, teachers, nurses, and doctors, have lived in

hostels. Rich potentialities exist for the development of leadership. There is the panchayat, or group of leaders, chosen by the children which may help in the government and planning of hostel life. The cottage system where that is possible provides opportunity for this type of training. Our Christian students should be leaders in their communities when they leave school, for they are of that small educated group among masses of those who cannot read.

The hostel should meet emotional needs. Little children need parents. When six-year-olds have to live in a hostel in order to attend school consideration should be given to this need. They want affection wisely given, sympathy, and understanding. Older children groping to find friends of both sexes need to feel there is someone in whom they may have confidence. There will probably be an increased number of orphans as a result of war casualties. They will no doubt have emotional needs demanding special study.

Many young people marry and go into homes of their own directly from the hostel. When they are at home with parents only two months of the year there is not much opportunity for preparation for marriage. Often parents are unable to give adequate teaching because they do not know how. The hostel home has the responsibility of providing training in this important field.

Ideals of service, training in character, religious education may all be taught in this practicing ground. Here, as in the home, children give vent to their feelings much more freely than at school. They laugh, sing, quarrel, cry. This is the place one sees beneath the surface. It is here that not only a religious program is needed, devotions both private and in a group, but some practical applications of Christian living.

We have been thinking of some of the challenging missionary possibilities presented by the hostel. Now let us consider some of the needs to meet this challenge. Missionaries need more time to work out



Painting the Christmas mural at the Baihar hostel, December, 1942. The children have taken great pride in the murals of their hostel. A hostel can give a child a chance for creative work outside of school hours

plans and programs for the hostel. There are some outstanding examples of such planning which could well be used as inspiration for others. They are the exception rather than the rule, but show what is possible. Now that nationals are taking over the principalships of many of the schools missionaries may be able to do more in this field.

The persons upon whom the great responsibility rests, however, are the house father and mother. Our program stands or falls through them. The problem of finding house fathers and mothers worthy of that name is known all over India. A training program is very much needed. It might be given in a model hostel or in connection with a teachers' training school. Institutes could be held for them regularly as they are held for teachers. One institute was held in 1941 which was surprisingly well attended and deeply appreciated. It is hoped that it will be repeated. Ways must be found to give prestige to this position and to dignify it as a teacher's position. Children imitate adults. The house father and mother should be examples.

What can be provided in a material way for the hostel that will help to make it a place where children may develop along many lines? We think first of play equipment. Many hostels have practically no equipment for play. Yet we know that both the larger and smaller muscles are developed through play, that keenness of perception and many other skills grow in this way. Little children need sand, blocks, swings, see-saws, ladders, planks, wagons, tools, dolls. Older children need group games, balls, nets, game boards. In the field of crafts some permanent equipment such as carpentry tools, looms, a little hand-run sewing machine might be provided. There are also the arts of painting, embroidery, and house decorating, which, while not exactly play, might be followed as hobbies if materials were available.

Many hostels need to build up a library. Children need books to read for pure enjoyment, books that tell how to cook new dishes, books that describe



The present matron at Baihar—a beautiful Christian character. The importance of the house mother cannot be overlooked as she must stand in the place of the child's real mother. She sets the tone of the hostel

games to play and the planning of parties, books of adventure, biography. Children can be taught to care for books.

Music has endless possibilities and often has very little place in the school curriculum. Why should not our children have some firsthand experiences with the sitar, the tabla, and other forms of stringed instruments and drums? A harmonium, a little organ-like instrument played with one hand and pumped with the other, which has now become a part of Indian music, can give great joy. Even little children delight in practicing upon it.

It is generally felt that the cottage system makes possible a much more homelike and practical life for the children. However, in some situations it is not possible to introduce it. Where the children do not live in small groups in cottages, it might be felt that a little home demonstration house would give very much needed experiences to boys and girls. Here a small number of children of varying ages might live for a period of time and learn to plan meals, budget, and live in a family-sized group. Where food is cooked in large quantities girls get little training for their first years of married life.

Many children cannot bring a brass plate and glass from home, and often the hostel dishes are in poor condition. Sometimes with a little help children may do extra work to pay for a plate they may call their own. It helps to have the kind of dishes that at least a moderately refined home would have when one is trying to teach manners and refinement.

Christ said, "I am come that they might have life, and that they might have it more abundantly." In these formative years we would surround these children with an atmosphere that is stimulating to development, homelike, and that will create ideals guiding them to that abundant life.



Two small hostel girls have their pictures taken with the largest mural on the walls of the hostel. These Christian murals have interested not only the children in the hostel but also the residents of the town itself

Children of Known Ally

Russian nursery school children who have been sent to the country for a summer's vacation



Sovfoto

A CHURCHMAN

"The future of the world will depend very largely on close co-operation between the United States, Russia, China, and the British Empire. Religious and ideological differences between Russia and ourselves are great and it would be dishonest to disguise them, but they are intensified by a lack of understanding. Our two nations must get to know one another better, both through literature and later on, when traveling is again practical, by a wide interchange of visits.

"There is so much we can learn



These young Russians go to the fields while their mothers harvest the crops, but they can retire, when they are weary, to the wagon creche

Sovfoto



Washing-up time in an outdoor day nursery. Each child has his own place to keep his soap and towel, quite like a day nursery in the United States

Sovfoto

ur Little- Russia

Children of the frontier guard commanders in the northwestern frontier of Russia



Sovfoto

PEAKS ON RUSSIA

from one another; and we must make it clear that we are looking not only for a wartime alliance between the two great states in arms, but that we are most anxious after the war to work together for the peace and good of mankind in loyal fellowship. The deep sympathy we have for Russia in her suffering through ruthless invasion, and our thankfulness for the victories she has gained, are preparing the way for closer co-operation than seemed possible a few years ago."

THE ARCHBISHOP OF YORK
(Dr. C. F. Garbett)

This little Russian is a nature enthusiast. Winters are severe in the part of Russia in which this child lives, so springtime is precious



Sovfoto

Mothers meet in the courtyard of a babies' clinic. Notice the contrast in appearance of the babies and the mothers. Russia is made up of many races and tongues



Sovfoto

The Missionaries and the Soldiers

AN army chaplain serving with the infantry in New Caledonia says: "Out here we find the Christian religion the closest tie we have with our strange neighbors. The work done by missionaries in past years has borne fruit in Christian character. People of various races find that they are one with us American soldiers in the same loyalty to Christ and the great human ideals of justice and liberty which rest on Christian truth. We should support missions for those whose lives are freed from darkness and despair by the light of the Christian gospel. And it will not hurt us to know that the same mission work has paved a way for us here in New Caledonia, having created a spirit of sympathy and understanding. None of my sturdy men will ever say, 'I don't believe in missions.'"

★ ★ ★

Missionaries working among lepers in two mission stations in the Belgian Congo, near which a large camp of American soldiers have been housed recently, report great interest in their work on the part of the soldiers—especially the doctors and nurses.

"But perhaps the most appreciative of the visitors have been the American Negro soldiers," report the missionaries. "They had returned to the land of their forefathers and yet they did not feel at home in it. White people generally, except their buddies in arms and the missionaries, held aloof from them; while their African 'relatives' had languages unknown to them and customs also entirely foreign. Our missionaries felt that of all the Americans in the country these needed most the kindly Christian contacts we could give.

"Some of them said that since coming to Africa they had not felt like singing but at the mission they sang their spirituals in the church, the hospital, the leper camp, and in our homes. . . . A number of white officers and soldiers, doctors and nurses, were likewise appreciative. This was particularly true of the Jews when they were invited to the home of a missionary to spend the evening of the Day of Atonement."

★ ★ ★

Missionaries in North Africa are enjoying contacts with American soldiers now in that region, according to Mrs. Frederick J. Kellar, Methodist missionary and secretary of the Commission on Religious Education in North Africa. Writing from Algiers, Algeria, she says:

"At last we again feel in touch with the outside world! Our mail is coming through and there are many American soldiers. We are devoting part of our time to them. I spend three or four afternoons

a week visiting a military hospital of the American Red Cross, and we entertain many in our home. Our religious education office is used as a Red Cross station. Some fine young Methodists have looked us up, and we have lost no opportunity to make our work known to them. Recently a group leader of the Methodist Youth Fellowship of the Philadelphia Conference spent Sunday afternoon with us. We have a service in English for soldiers in our church each Sunday morning before the French service. Then in all our homes we have 'open house' Sunday afternoon and evening.

"We are amazed at all that our country is doing for North Africa in so many different ways. Our great hope is that the effect of this impact may not be lost, but rather deepened as time goes on by really worthy missionary effort. There will be need for many more missionaries as well prepared for their task as the fine specialists who are arriving every day for other types of service. It would be difficult for you to realize how the people here are looking to America for help."

★ ★ ★

Rev. R. D. Bisbee, Methodist missionary at Poona, in India, thus writes concerning his contacts with members of the American armed forces:

"Mrs. Bisbee and I are also having wonderful opportunities for service for Christ among the troops, and we entertained over four hundred soldiers last month. Our home is always open to them and the boys greatly appreciate this. I am including in this letter part of a letter of appreciation which we received from one of the soldier lads who has had Christian fellowship in our home:

"Just a line hoping you are both well and still carrying on the good work for Christ among our boys in Poona. Words fail me to express my thanks for your kindness. Like many more soldiers I shall ever remember my stay in Poona by the warm Christian fellowship and love of your home. Your ears must have burnt yesterday as I wrote home to the principal of Cliff College (the college where I was trained) telling him of a church spiritually on fire in Poona, and of the wonderful work you are doing for Jesus Christ among our soldiers in India. I only wish there was a home like yours in every town in India, England, and all over the world, where men and boys far away from home could find fellowship and love. I hope the young boy I brought to chapel still continues coming. What memories your home and church brought back to one's mind. May God richly bless your efforts. I have been moved since I went back. Where I am now we are miles from anywhere, but never out of the presence of God. Toil on and in your toil rejoice like Nehemiah. You are doing a great work.'"



"Is It Nothing to You . . . All Ye That Pass By?"

IN this hour of continuing war and suffering, Jesus' parable of the Good Samaritan brings a new and a more significant meaning to Christians as we face the opportunities of the hour. Physical suffering—starvation, disease, death—runs rampant over the world. The anchors of hope and faith are being pulled up; leaving mental decay, moral and spiritual stagnation. In our plans of Post-War Reconstruction, are we so engrossed that we are letting people die today?

To help make vivid our fellowship with war sufferers overseas, the Methodist Committee for Overseas Relief has prepared a beautifully colored worship triptych "WE SHARE."

It is of heavy cardboard, beautifully printed in colors, and will make an attractive and worshipfully fitting altar piece. Any Methodist church may secure one free by writing to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York City.

For the King

By Newell S. Booth *

A TALL clean-limbed lad of fourteen strode imperiously in among the wives of the cannibal king. They were brewing beer for the annual feast, and Keta Kalonda was official beer maker for the king! Not that he made the beer. That was women's work—but he was to see that it was properly done, to taste it, and to present it to the king. At the feast he would stand humbly behind the king and fill his gourd as often as it was emptied.

Twenty-five years later a visitor goes to the mission station at Kanene two hundred miles away. No missionary has been stationed there for two years. Yet the grounds are strikingly neat and clean; the buildings shine with care and whitewash from the native *mpemba*; the fruit trees are bearing; hundreds of pineapples and thousands of lemons, mangoes, bananas, all are ripe for the students. The classrooms are filled with eager-eyed boys and girls, and beyond in the chapel the teachers and lay leaders from the village churches are gathered in a district meeting. A tall, clean-cut, bearded man is speaking to them. It is Keta Kalonda, or Loshita, as he prefers to be called now. He is in charge of the station, pastor of the church, and assistant in the supervision of the district.

More than twenty years ago the boy had been pulled by curiosity to the station school at Kabongo. His uncle, the cannibal king, had given him permission to go. There he found other boys and men and women and girls of his tribe who had become Christians. He came in close touch with the missionaries, Coleman and Lucy Hartzler. He never returned to his work as official beer maker. In fact he became a leader in the securing of temperance pledges under the inspiration of Lucy Hartzler.

After some years of training he was sent out as a teacher and preacher. His great voice gathered crowds to the outdoor meetings. And they listened with respect to this man of the royal line. They noted that profound mixture of authority as a leader and humility as a follower of Christ. He became disciple maker for a new King!

Ten years ago he thought that he needed more training. Not curiosity but a desire for better preparation for his work pulled him toward the central training school of the Mission at Kanene. The missionaries and church leaders agreed, and so he set out on foot with his wife and children to travel two hundred miles to study for the ministry.

At Kanene his qualities of leadership were noted and for two years while still in school he was *capita* (foreman) of all the workers and students on the mission. Day after day he directed the labors of the men and boys—sometimes more than two hundred of them—as they worked in the gardens, on the

grounds, putting up new buildings of sun-dried bricks, repairing the old buildings, making roads, planting trees, keeping back the jungle from the paths. He also supervised all the agricultural work of the students in their own fields and gardens. And he handled the thousands of francs monthly necessary for the food rations of the students.

When he graduated from the Institute he was stationed as pastor-teacher at the important village of the paramount chief right near the Government post. Again his combination of authority and humility won the confidence of the people, the respect of the chief, and fine recognition from the Government officials.

Two years ago, when it became necessary to leave Kanene without missionary supervision and when the removal of the Institute to its new site at Mulungwishi took away most of the African leaders from the station, someone had to be found to carry on the work. The demands were rather exacting. There must be someone in such a responsible position who would have the recognition of the Government. The supervision of the necessary work in the upkeep of grounds and buildings and gardens must be adequately done. The respect and confidence of the people and pastors in the district was to be won only by a brotherly spirit mingled with firmness to see that all went well.

Loshita Kalonda was just the man for the choice. An indefatigable worker, with authority and yet humble. He had become a member on trial of the Annual Conference and would soon be ordained to the ministry. The Bishop appointed him to Kanene with expectation of real success. As usual, Loshita has come through and is doing the kind of work with which one would like to co-operate.

As a minister of Christ, Loshita Kalonda is official disciple maker for the King. Not that he does all the work—he has a faithful corps of laymen, teachers, and pastors who are working with him.

You can co-operate with Loshita and with others like him. For example, \$50 a year is needed to complete his support, and whoever gives it will be doing a great service "for the King." Then Loshita has several tribal brothers from that same cannibal background, young preachers who can be supported for \$75 or \$100 a year, depending on living costs where they are laboring. There are André Mundele, an ordained member of the conference and one of our finest African leaders; David Ilunga, pastor of the Springer Institute Church at Mulungwishi; Bartholomew Shikala, teacher at Elisabethville; and several others. And there are scores of villages calling for teachers from all over the Congo, places where sums ranging from \$15 to \$50 a year will answer the call. If you are interested, write to the Department of Promotion and Finance of the Board of Missions and Church Extension.

* Newell S. Booth is a Methodist missionary to Africa, now in the United States on furlough.



SOCIO-ECONOMIC APPROACH TO EDUCATIONAL PROBLEMS. National Survey of the Higher Education of Negroes, Misc. No. 6, Vol. I. By Ina Corinne Brown. Order from Superintendent of Documents, Washington, D. C. \$0.40.

To those persons who would like to know the present status of the higher education of Negroes, this volume offers a wealth of information in well-outlined, concise statements and through numerous charts and maps. Such subjects as the following, with many sub-topics, are discussed: "The Background of American Race Relations," "Regional Factors in the Socio-Economic Status of Negroes," "Regional Variations: The County Analyses" (with maps of eighteen states giving populations, urbanization, occupations, economic and cultural levels, and educational opportunities as regards the Negro), and "Suggestions for Applying Socio-Economic Data to Educational Problems."

The facts set forth in this book constitute a plea to all fair-minded people for the practice of democracy in the United States. This is an excellent handbook for the social worker, the educator, and other persons interested in the sociological and economic problems of America.

GUIDE FOR THE STUDY OF AMERICAN SOCIAL PROBLEMS. Compiled for the American Social Problems Study Committee. Columbia University Press. (Order from: The American Social Problems Committee, 330 West 42nd Street, New York, New York.) \$1.00, paper.

"This is a practical and usable guide to a number of the social problems confronting the American people. These problems are stated in terms of the community; woman's status and opportunity; education; civil liberties; the future of the Negro; organized labor; the farmer; housing; the consumer; security; youth; and national unity.

"This guide is to help high-school and college students, women's clubs, church and civic groups make democracy work; to enable them to release the energies which lie dormant in democratic communities and which can only be brought out by democratic techniques. The guide is set up so that groups of citizens or citizens alone,

leaders of groups, newspaper writers, opinion formers, and those who give the power to an opinion by their support can find the materials they need in a language they can understand, at a price they can afford."

PRAYERS PERSONAL AND SOCIAL. By James Myers. The Federal Council of the Churches in America. \$0.15.

This little booklet of prayers and meditations is a revision of *Prayers for Self and Society*. It includes petitions for a Christian social order, for health, for those absent in time of war, for peace, mothers, and for the deliverance from the sin of lynching. It also includes confessions and prayers of praise, a wedding prayer, and a litany for the unemployed. At the end of the booklet is a helpful bibliography.

WINGS FOR THE COMMONPLACE. Oolooah Burner. The Woman's Press, New York. \$0.35 each booklet.

This series of four pamphlets, *De Profundis*, *I Find My Neighbor*, *I Find Courage*, and *I Find the Kingdom*, should help their readers re-establish their dependence upon God; recognize their need for finding and keeping close to their fellow-men in a war-torn world; aid them in their search for the source of courage in this hour; and reassure them that Christ had faith in the coming of the Kingdom of God on earth—a task in which all share.

De Profundis affords material for individual or group meditation and worship. As drama it is very effective. The similarity of experiences described by the ancient prophets with those of the present time is startling. The voice of disillusioned youth protesting sounds strangely like Job and Jeremiah.

I Find My Neighbor is a safe guide for those who wish to find and keep close to their fellow-men. These meditations should help one to walk with reverence among all human beings and to know that in loving them one frees them to be their better selves.

I Find Courage, while written for individual use, may become a starting point for group discussion on fear, discouragement, courage. Pondering over its sentences should renew one's faith that God is in the struggle with mankind for a richer upward-moving freedom and lead the reader to retain only healthy fears.

In *I Find the Kingdom* the writer shares a way of thinking about the kingdom which has been helpful to her and to some of her friends. The New Testament parables and other teachings are freely drawn on and interpreted; and the reader is encouraged to enter with eager heart the kingdom way of learning, growing, and loving.—E. S.

ONE PEOPLE AMONG MANY. By Ethel Cutler. The Woman's Press, New York, New York. \$1.50.

In this unpretentious little volume of scarcely one hundred pages the author brings her readers into an atmosphere of physical beauty and poetic loveliness. With her we "shiver in the unseasonable 'snow in summer,' swelter in the 'midday heat,' seek a 'hiding place from the wind and a shelter from the storm,' rejoice in the 'shadow of a great rock in a weary land'—fill our arms with blossoms"—anemones and the red lilies of which Jesus spoke when he placed their beauty above that of the gorgeous raiment of Solomon.

The book is a scholarly bit of writing in which the author gives glimpses into the "stark simplicity" and concreteness of the Hebrew language as she interprets and gives new meaning to many words and phrases of Scripture. "Throughout their history," she states, "the Hebrews shepherded words. Their imagery was vivid and personal. For them the 'morning stars sang together,' and Wisdom 'cried aloud at the head of the noisy streets.' Jehovah 'rode on the wings of the wind.' Their enemies 'licked the dust.' All life was personal. . . . He [God] was always personal. They knew his name. They heard him speak. They felt his presence near. This was their supreme gift to mankind."

Through this little book the reader comes to realize anew the oneness of humanity in its age-long search after God and righteousness.—M. D.

AUSTRALIA. Raffaello Busoni. Holiday House, Inc., New York. \$1.00.

Into this attractive booklet of only twenty-five pages, including illustrations, the author has put a vast amount of information about the history of Australia, its topography, its peculiar flora and fauna, and its original inhabitants. This, an account of the development of Australia from its drab beginning as an English penal colony, to its present status as a great democratic commonwealth, is most interestingly told. Although written for young folk, this book will be enjoyed by older readers.—E. E. R.

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

The Moving Finger Writes

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

Laubach Literacy Campaign Well Received



Dr. Frank C. Laubach

Laubach's effort to teach illiterates to read.

Prof. Laureço Filho, director of the Pedagogical Institute in Rio de Janeiro, who gave the address at the dedication of Bennett College buildings, shared with Dr. Laubach the basic word list collected from Brazil schools. He became so interested in the literacy project that he succeeded in having 10,000 copies of Dr. Laubach's reading lessons and charts printed by the Bureau of Education at government expense and distributed throughout Brazil.

Methodist missionaries in Latin America entertained Dr. Laubach and helped him to prepare the reading lessons in Spanish, Portuguese, Quechua, and Aymara. Some of his conferences in Peru were held at Lima High School. In Rio, Miss Anita Harris helped him with her excellent knowledge of Portuguese. During his stay in this city three hundred Methodist young people were holding their annual conference on the campus of Bennett College. After his first demonstration these young people became so interested in the literacy work that Dr. Laubach was invited to go out to live at Bennett with them. Some of them spent many hours copying his lessons. Bennett teachers and students helped him to select basic words for his teaching charts.

Japanese Youngsters Aid Cuban Mission

¶ If travel expenses of four dollars a trip were available, a doctor in Cuba could hold weekly clinics in a village in Cuba. Fifty Japanese children in the South King Street Church, Honolulu, heard about it. Accordingly they sent their Sunday morning missionary offering, amounting to over five dollars, to Miss Sara Fernandez, missionary in charge and a friend of Miss Alberta

Tarr, furloughed missionary from Japan, now engaged in missionary work in Honolulu.

"There had been no announcement in advance, no appeal to competition among individuals or classes—simply a presentation of the needs at this particular place, and the suggestion that we try to help out," says Miss Tarr. "If we had announced it the week before or given them special envelopes to take home, there would have been much more."

To Subscribers Desiring Change of Address

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Three Buildings Dedicated at Misenheimer



Mrs. Henry Pfeiffer

gifts of Mrs. Henry Pfeiffer.

The three buildings were begun in 1941. The school opened first in Lenoir, North Carolina, in 1899 and later moved to Misenheimer. Gradually the lower grades were abandoned and in 1928 two years of higher education were added. Through the generosity of the Pfeiffers, five brick buildings were erected in 1935. More recently a modern science hall was built and the administration building remodeled. High school work was discontinued in 1938 and efforts of the institution were devoted to the junior college.

China's Doctors Making Own Drugs

¶ Because of a crucial shortage of drugs such as belladonna, digitalis, codein, and morphine, Chinese physicians and surgeons looking after ill and wounded guerrilla soldiers in China's vast northwest are now attempting to cultivate plants producing drugs. Madame Sun Yat-sen, who sponsors medical aid to guerrilla fighters and their children in the northwest, has recently cabled to the China Aid Council in the United States an urgent appeal for information on the cultivation of the purple foxglove, whose leaves provide digitalis, and on the cultivation of the deadly nightshade plant, whose leaves produce belladonna.

Madame Sun writes that codein and morphine, so necessary on the battlefield, are now being extracted in small quantities from opium. She says that thousands of guerrilla soldiers have died, and many more have suffered unnecessarily for want of medicines in the northwest region, where fighting has been constant since Japan started her invasion in 1937. The death last December of Dr. Kotnis, a young doctor from India, director of the International Peace Hospital in Wutaishan, is said to have resulted from inadequate medical treatment resulting from drug shortage. His predecessor, the Canadian, Dr. Norman Bethune, founder of the International Peace Hospitals, died in 1939 as a result of lack of drugs needed to treat an infection.

Blockaded on three sides by Japanese armies, this northwest area had not received outside medical aid for two years until recently when four truckloads of medical supplies were sent through from Free China. In the past five and a half years, medical treatment of the thousands of Chinese guerrilla soldiers was made possible almost entirely by drugs and medicines captured from the Japanese or smuggled out from Peiping, and by the small quantities of drugs and serums manufactured in the local drug factory.

A drug factory and serum institute, aided by funds sent from the United States through the United China Relief, are now producing medicines made



Madame Sun Yat-sen

from local herbs and indigenous materials. The low-grade vaseline obtained from local oil fields is being improved upon by Chinese research chemists working in this drug factory.

Says Churches Can Make Peace a Reality



Prof. Georgia Harkness

“The Church is the only international organization still functioning in the world,” says Prof. Georgia Harkness, of Garrett Biblical Institute, Evanston, Illinois. “In our worship, in our preaching, in our organizations, in our missionary work, the church must build the foundations of a new spiritual world community where there is a common interest and a spirit of friendly brotherliness. The church has the right and the great responsibility to lead the world in bringing about this world fellowship, undergirding it with a spiritual world community. Thus can peace become lasting reality in this world.”

Famine Affects 9,000,000 in China Province

“The Church Committee for China Relief and United China Relief have appropriated a total of \$913,000 to be used at once for disaster relief in Honan Province, and in near-by stricken areas



Children helped in famine area

of China. Earlier these bodies had sent more than half a million dollars to relieve famine among Honan's population.

A large portion of the more recent appropriation will be used to purchase seed; since good rains have recently fallen, it is believed that a quick and good harvest can be garnered in this famine area. The relief will be distributed by missionaries who already have relief organizations set up.

O.W.I. Leader Praises Negro Churches

“A high quality of religious leadership has been one of the glories of Negro culture in the United States,” believes Chandler Owen, of the Office of War Information. “The names of such



Negro church building

sainted men as Richard Allen, Lemuel Haynes, Peter Williams, and Josiah Bishop are written in permanence on the pages of American history. Alike in humble wooden churches and in the magnificent brick and stone churches of our metropolitan cities, Negro clergymen steadfastly have kept alight the lanterns of the spirit.

“Today Negroes own church property valued at nearly \$200,000,000. Baptist, Methodist, Episcopalian—all other denominations—enjoy complete religious freedom. It is easy to foresee what would happen to these churches under Hitler. He has persecuted the churches in his

own Germany and in occupied countries. He has murdered or jailed clergymen brave enough to defy him. In the Nazi code there is not room for both Hitler and God.”

Indians Pray for Service Men

A special prayer meeting was held in the home church of each of more than 300 Methodist boys of the Indian Mission of Oklahoma before they entered the armed services, says Dr. W. U. Witt, superintendent of the Mission. Frequent Sunday night services of prayer, held throughout the Mission, are helpful and popular among relatives of the service men.

A service flag, bearing fifty-six stars for service men of that part of the Osage nation, was recently dedicated with appropriate ceremony at the Indian Round House at Grayhorse, under the supervision of the Rev. Linn Pauahy, pastor of the Grayhorse Mission.

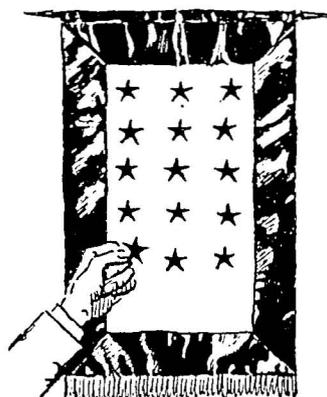
Rev. Guy Quoetone, Kiowa pastor who has been stationed at the Apache Mission in a community of peyote worshipers during the past year, has conducted services in an improvised church building all winter. He had only four members when he began his ministry and has increased the membership to twenty-seven members, who are raising money to build their own church.

Putting a New Star on the Service Flag Is Not Enough

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Overseas Committee Distributes \$1,030,963.90



Bishop Herbert
Welch

Methodists have given \$1,030,963.90 to the Methodist Committee on Overseas Relief during the past thirty-four months, committee executives reported to members of the Committee in session at 150 Fifth Avenue, New York, on April 7 and 8, with the chairman, Bishop Herbert Welch, presiding. Bishop Welch reported additional sums from the Day of Compassion funds—\$230,000 given to English Methodism, and \$390,000 for chaplains and men in the service—which bring total war emergency gifts to \$1,650,000. The Committee expressed its gratitude to the church for its co-operation and voted allocations totalling \$95,000 to Methodist and interdenominational agencies.

According to Bishop Welch, about 40 per cent of the Committee's allocations have been distributed among Methodist agencies abroad. China has received the major aid of the Committee, \$300,000 having gone to Methodist and interdenominational missionaries and to Madame Chiang's war orphans.

Orphaned Missions in Asia and Africa also received assistance. Prior to the spread of the war throughout Europe more extensive aid was possible. European aid now goes chiefly to the Y.M.C.A.'s spiritual program of War Prisoners' Aid. Until the occupation of France, the Committee contributed to the Quaker Child-Feeding program in South France. Although this program is now temporarily in abeyance, the Committee hopes to carry this phase of assistance to new areas.

Dr. Floyd C. Shacklock, assistant to the chairman, was elected treasurer of the Committee, to succeed Dr. Morris W. Ehnes, who resigned.

Religious Books' Sales Rise

In the present crises a tremendous new demand for books on all phases of religion is evidencing itself in the sales records of the various publishing houses. *Publishers' Weekly*, booksellers' trade journal, quoted reports of correspondents who said that religious books were advancing ahead of all others, and that the layman was the dominant purchaser.

The thirteen Methodist Publishing Houses say that they are selling more books than ever. Comparing nine different titles, they indicate that "in 1941 those titles sold less than half as well as they did in 1942. The exact increase in one year's time was 110 per cent."

Both Harper and Macmillan, in the

general publishing field, report a rise in sale of religious non-fiction and the Bible. They remark that the rise is "astounding."

Congo "Orphans" Helped from America

Funds raised in churches in the United States for the relief of "orphaned missions" are, in the Belgian Congo alone, supporting twenty-nine mission-



An "orphaned missionary" from Sweden serves in Southern Rhodesia

aries and their families cut off from contact with their mission-sending churches in Belgium, Denmark, Finland, Norway, and Italy, the Congo Protestant Council reports.

Mexico Industrial School Reopened

In 1942 the Methodist industrial school in Mexico City, which has been closed for several years because of the revolution, was reopened. In January, 1943, permission was secured from the Minister of Education to add to this primary school the first year of secondary education.

Miss Ethel Thomas, who has long served in this institution and is now in charge of the dormitory, writes: "We have one hundred girls in the house at the moment with more to come shortly. Extra chairs and tables have been put into the dining-room and study hall. I think I have fitted in every bed possible.

"The first year of secondary started off with seventeen girls, fourteen of whom are boarders. At least one more is coming into the dormitory. Besides all these students we have with us two girls who study in the Normal School, two who are in the last year of secondary in a government school, one who is in the University, and another who studies in the School of Chemistry. Some of these are outstanding Protestant girls who have a great influence over the younger students."

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Bishop Chen on China Relief Committee



Bishop W. Y. Chen

Seven leading Chinese Christians have been added to the American Advisory Committee which, in China, has been in charge of the distribution of relief funds and supplies reaching that country through the Church

Committee for China Relief and the denominations it represents. These new members are: Bishop W. Y. Chen of the Methodist Church; Bishop Paul Yu-pin of the Roman Catholic Church; S. C. Leung of the Y.M.C.A.; Miss Shih Pao-chen of the Y.W.C.A.; Mrs. K. C. Wu, wife of the Vice-Minister of Foreign Affairs; K. M. Hsu of the Kincheng Banking Corporation; and Fei Chi-hao of the Central Trust Company.

Caring for China's Refugee Children

During the years since the fall of Canton, China, in October, 1938, up to the present, the Kwangtung provincial children's homes have grown from one youth training corps of forty-eight members to twenty units of homes, schools,



Chinese girls in training for service

and factories, taking care of a total of 8,000 boys and girls. In the same period, 1,586 children have been sent to higher educational institutions, including military academies, while 348 have joined factories and business concerns.

The forty-eight members of the youth training corps of Canton reached Northern Kwangtung together with a unit of Chinese troops. With the arrival of more destitute children from the war area in Southern Kwangtung, the corps was expanded and reorganized into a wartime children's training corps. For their relief, the Central Government gave a subsidy of 100,000 yuan. With this as a start, the first Kwangtung provincial children's home was established on the outskirts of Kukong (Shaokwan), its wartime capital, on August 14. In November the same year the second home was opened. Four additional

homes were established in 1940. Each of the six homes accommodates 1,000 children, while the seventh, opened last year, takes care of 500.

The homes are operating a tile factory, a toothbrush factory, a printing plant, a paper mill, a soap factory, and a wood-and-bamboo workshop, in which the older refugee children and the graduates of the schools maintained by the homes are employed.

Boston Children Help Warphans, Shut-ins

Children attending weekday church school at Morgan Memorial Church of All Nations, Boston, Massachusetts, contributed \$4.35 for Chinese warphans plus \$3 for plants for neighborhood



Junior choir members, Morgan Memorial Church

shut-ins, says Miss Edith McDowell, director of religious education at Morgan Memorial. She accompanied a dozen youngsters to the florist's to buy the flowers. Every youngster in the primary department has a victory flowerpot garden, having been given parsley seeds to be planted in a pot of dirt at home. A special Easter self-denial offering taken by the young people was divided between Methodist Overseas Relief and Chaplain A. R. Mullins, former pastor of the English congregation at Morgan Memorial, to be used for his hospital work.

Noted Russian, Berdyaev, Arrested

Nicolas Berdyaev, Russian theologian, was reported under arrest by the Nazis in the Paris reports. He was described by the Archbishop of Canterbury as "one of the most important writers" of these times.

Berdyaev was exiled from Russia in 1922, following the organization of his own philosophical university. He had been a professor of philosophy at the University of Moscow before that time.

He was first associated with the International Y.M.C.A. in Berlin, moving to Paris in 1924. He has resided there since, editing a paper called *The Way*, published by the Russian Y.M.C.A. press and heading a religio-philosophical academy. At the time of his arrest he was writing his autobiography, relating to his conversion from Marxism to a philosophy of freedom based upon the Orthodox faith.

This Field Is Not "Overstaffed!"

In the United Provinces, India, where Methodism has some of its heaviest responsibilities, all missions together have fourteen foreign workers per million inhabitants, 71,000 persons for each worker; in Hyderabad State, where The Methodist Church has a large mass movement, there are twelve foreign workers per million; in Baroda State (Gujarat Conference) six foreign workers per million. Balaghat, Bastar State, and Sironcha, three jungle districts in Central Provinces for the evangelization of which Methodism is solely responsible, have a total area equal to one-third of the state of Iowa, and a population of 1,250,000. The entire Methodist missionary staff is two couples, both near retirement, and three single women.

Registration of Women Opposed

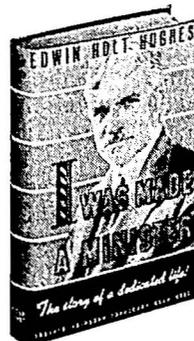
The supreme directorate of the Catholic Daughters of America declared recently at its semi-annual meeting that the proposed registration and mobilization of women would not help the war cause and "would change the whole structure of the nation and is unthinkable unless as a last ditch proposal."

Bishop Hughes' Long-Awaited Autobiography



I Was Made a Minister

A stand-out in heart-warming anecdote, incident, and observation by a Methodist beloved by all Christendom!



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India's Christian Women Serve in Many Posts

Increased numbers of Christians are reported in India, says Mrs. Otis Moore, executive secretary for the Woman's Division of Christian Service in that country, "but we are doing far



Miss Eileen Hakens, headmistress
Avery Girls' School, Ajmer, India

too little in training them to be really good Christians." Mrs. Moore also stresses the need for additional missionaries.

Miss Ida Farmer, of Aligarh, Northwest India Conference, recently told Mrs. Moore of a teacher of adults in five different villages who earns twelve rupees (\$4) per month; and that a master in a government-aided school who checks progress during week ends in different circuits is being paid traveling expenses and three rupees per month beyond his salary.

Missionaries Give Bibles to Americans

Visiting American boys in the army hospital in Algiers, Algeria, North Africa, American missionaries there are strengthening the bond between the mission field and their sponsors in the homeland.

Miss Martha Whiteley, missionary nurse in the Methodist hostel in Algiers, reports visiting the boys in the army hospitals and leaving New Testaments for them. "The boys received them gratefully," writes Miss Whiteley. "The British and Foreign Bible Society in Algiers had exhausted its supply of Bibles, Testaments, and Gospels in English. It is interesting to meet Methodists from Iowa, Oregon, or Tennessee—boys whose mothers are in mission work in our churches at home."

According to Miss Whiteley, the arrival of allied troops and many supply ships have increased the food supply for civilians. The Student Hostel has be-

come the home of fifteen English and American girls in the American Red Cross and other services.

Australian Missions Carry On

Despite the ever-present danger of invasion from the Japanese at the very gates of Australia, the Church Missionary Society (Anglican) in that land is preparing an extensive wartime program of service, and a still greater post-war program among its neighbors. Immediate relief is being given the impoverished churches and people in the British and Dutch islands to the north of Australia, and to others in China. As soon as the war is over it is planned to send "a mission of spiritual help" to the native clergy and congregations in the Dutch East Indies; even now new missionaries are being trained in the use of the Malay language, preparing for the post-war years in this essentially Mohammedan area.

Harper Sibley Heads Church Committee on Relief

Harper Sibley, prominent New York lawyer, former president of the Chamber of Commerce of the United States, and former president of the U.S.O., has been elected chairman of the newly-



Harper Sibley

formed Church Committee on Overseas Relief and Reconstruction, which will co-ordinate the work in this field of some twenty leading Protestant denominations of America. The Foreign Missions Conference of North America and the Federal Council of the Churches of Christ appointed the committee. Dr. Ralph E. Diffendorfer and Mrs. J. S. Cushman are vice-presidents, and Dr. F. M. Potter, recording secretary and treasurer. Dr. Leslie Bates Moss, long active in this type of church service, has been selected as the executive director; and Dr. A. L. Warnshuis will be liaison officer between the committee and government agencies also carrying on relief overseas during the war and in the post-war period.

Church Attendance Surveys

A survey of church attendance as affected by war conditions made by the Rhode Island Ministers' Union showed that, with the exception of a small percentage of neighborhood churches, attendance had fallen off sharply. Enlistments in the army and industrial work were the main causes.

In the Midwest, however, the Milwaukee Council of Churches found that churchgoing was on the increase. They attribute this upswing to the fact that people are seeking solace in these days of stress and an anchor to cling to in times of uncertainty and change.

World Outlook Circulation Guide

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Creighton Lacy Has Book on China



Creighton
Lacy

¶ *Is China a Democracy?* a short, readable volume on the positively democratic trends now emerging in the life of modern China, has just been published by the John Day Company, a New York firm, under the authorship of Creigh-

ton Lacy. Mr. Lacy, whose father is Methodist bishop of the Foochow Area in China, is a writer still in his twenties, currently a ministerial student at Yale University and a candidate for missionary service in China under the Board of Missions.

Mr. Lacy's book, based on his own firsthand knowledge of the country in which he grew up and a keen scholarship toward Chinese culture, answers the question posed in the title, "Is China a democracy?" with a resounding "Yes!" If he errs in any of his conclusions, it is certainly on the side of too great an enthusiasm for the democratic future of the emerging Chinese Republic.

The social conventions of China, ages old, are the bedrock of democracy; much more fundamental to genuine democracy, Mr. Lacy suggests, than are the vitalistic power struggles of Occidental culture. Chinese life has traditionally exalted the individual, has pluralized sovereignty as widely as there are human families, and has matched individual rights with social duties—these, the author believes, create a given condition predisposing the Chinese people toward democracy.

The history of Chinese opinion, Mr. Lacy writes—Confucius, Mencius, Lao-tze, and, above all, Sun Yat-sen—is also the thought of great democrats. So is the political history of the empire. Even though monarchical in structure, in fact there was always power of revolution and recall which kept the people at the center of sovereignty.

On the basis of these traditions, Mr. Lacy gives a penetrating analysis of present-day China and comes up just as optimistic as before concerning the future of democracy. Americans who have never bothered to know the structure of republican China will find Mr. Lacy's description of the Chiang Kai-shek state as concise and yet thorough a handbook as is now available.

Critics of Mr. Lacy's thesis, those who are less optimistic about democracy's future in Asia, will gently remind him that the Confucian ethical system is perhaps not really as democratic as it is hierarchical, stressing order and obligation in the relations of inferiors to superiors. Also, what about the one-party system? What about too great stress upon nationalism?

Mr. Lacy was born in Kuling, China, and is the son of Bishop and Mrs. Carleton Lacy. He is a graduate of Swarthmore College and a senior at Yale Divinity School.

¶ "Apply Religion" Stassen Says

¶ During his speech to the University of Dubuque, Dubuque, Iowa, Governor Harold Stassen of Minnesota avowed that: "I would like to see ministers preach in 10,000 pulpits on how to write principles of our religion into the problems of our relations with other peoples of the world after this war." The occasion for his address was his receipt of the third honorary rectorship and the honorary degree of doctor of laws from this Presbyterian school.

British Methodists Give More

¶ The London Methodist Missionary Society announced that they had raised 470,422 pounds sterling for Overseas Missions, an increase of 40,935 pounds over the previous year.

M.D. Finds Chinese Troops Undernourished

¶ Dr. Henry Louderbough, an American physician attached to the Friends Ambulance Unit at Paoshan, near the Burma front, West China, reports very serious undernourishment among the



Chinese soldiers at Y.M.C.A. service

Chinese troops stationed in that area.

"Our medical cases still outnumber our surgical cases about two to one," he says. "I'm sure I've written about the dietary problems in the army and they are very serious. It is essentially the same lesson I learned in Puerto Rico—when you don't get enough to eat you get sick, and you don't get well till you get enough to eat. You could chuck out all the doctors and nurses on this side of Salween, and set up boarding houses that would give these soldiers three square meals a day, and I really believe that three-fourths of the medical cases we have would disappear."

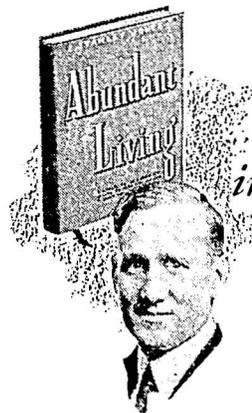
Training School Sponsors Community Project

¶ A group work program has been organized for the Negro constituency of the Dunbar School in Kansas City, Missouri, sponsored by the Department of Sociology and Social Work of the National Training School. Beginning with the second semester, clubs were organized for children of the fourth, fifth, sixth, and seventh grades. Group-work students from the National Training School thus secure practical experience and are alert to use the club activities for personality adjustment and character development of the individual members. Handicraft, music, and dramatics are popular among the youngsters.

Upon the recommendation of the principal of the Dunbar School, Miss Daisy Trice, the Board of Education of Kansas City granted permission for the use of two schoolrooms one night a week in order to start the program with which the public school and Parent Teacher Association were eager to cooperate. A joint committee from the National Training School and the District Woman's Society of Christian Service is investigating possible permanent quarters for the center. As soon as permanent quarters are obtained, the program will be expanded and a full-time Negro worker will be in charge.

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Fighting Soldiers Deeply Religious

Chaplain Lennie S. Dubberly, a Methodist from Prosper, Texas, recently said in his report from Buna that the soldiers in the front lines were deeply religious—more so than imagined. "They've told me they pray very often, especially in the thick of the fight," he said, and then went on to say he was extremely proud to be a chaplain in the United States Army.

Chaplain Dubberly left Port Moresby by plane November 8 and landed with his outfit on the other side of the Owen Stanley Range. Armed only with a Bible and hymnbook, he ducked Japanese bullets with his men. He was wounded by a bullet the day after Christmas, but said little of this in his report.

To Study China's Co-operatives

Professor W. Mackenzie Stevens, former dean of the College of Commerce of the University of Maryland, has flown to West China, at the commission of the Chinese Government to make a study of Chinese industrial co-operatives, their value in the war effort, and their place in post-war China. Prof. Stevens was in China from 1934 to 1936, engaged in student training and in investigation

of co-operatives, with headquarters at the University of Nanking. He is the author of several books on co-operatives in China.

Mission Property Destroyed

From July, 1937, the outbreak of the current Sino-Japanese conflict, until December, 1939, a total of 23 per cent of Christian medical work in China was interrupted, and damage to plants and equipment reached over a million and a half dollars.

Lord's Acre Plan Grows

The Lord's Acre Plan, a new type of tithing, was originated in the small country churches of western North Carolina in 1930. Under this plan church members put aside a set amount of their crops to give to the church each year.

Since 1930, around 3,000 churches all over the United States have accepted this plan and are now using it as a supplement to the "Food for Freedom" program.

Missionaries found the plan workable in foreign fields and today finds the people of China, Africa, India, and many other countries working on the "Lord's Acre."

Weekday Religious Teaching in 41 States

Weekday church school—to which public school pupils are released from classes for from one to three hours for religious instruction—are now in operation in more than 800 school systems in forty-one states, according to Dr. Roy G. Ross of the International Council of Religious Education. Bills now in legislative process in Wisconsin, New Jersey, and California would add those states to the list.

Holland Christians Still Surviving

Despite the deportation, imprisonment, and hiding of thousands of Christian young people in Holland, large religious meetings for young men and women are being held in various parts of the Netherlands. These meetings, although they are held under such great difficulties, are reported to be more extensive and impressive than ever before.

It is also reported that the imprisonment of preachers and lay readers in concentration camps is having a very pronounced effect upon the religious life of those in the camps. There are an ever increasing number of morning and evening services, attended not only by church members, but also by many who have no church affiliation.

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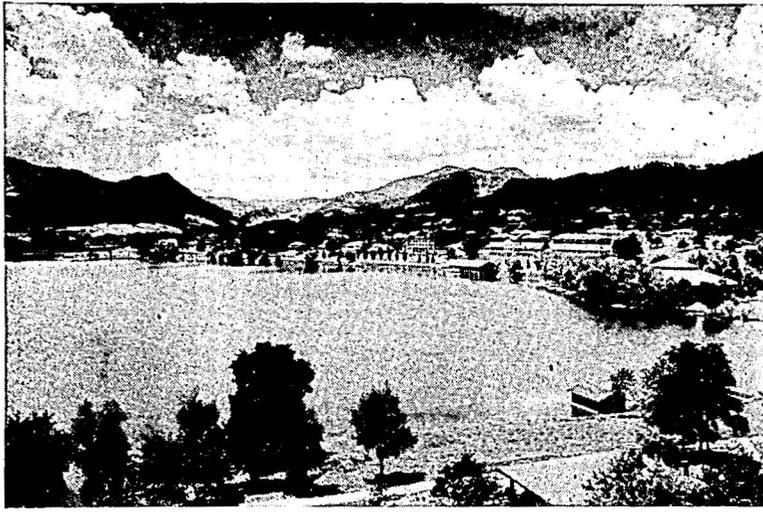
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As usual the Missionary Conferences and Summer Schools of Missions will be held.

Mount Sequoyah, Fayetteville, Ark., July 6-16

South Central Jurisdiction School of Missions (July 6-16) and Missionary Conference (July 9-16)

Lake Junaluska, N. C., July 26-Aug. 3

Southeastern Jurisdiction School of Missions and Missionary Conference

Lake Junaluska, N. C., Aug. 3-8

Church-wide Pastors' Conference

Gulfside, Waveland, Miss., Third Week in August

Central Jurisdiction School of Missions and Christian Service

Silver Bay, N. Y., July 13-20

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For detailed programs and other information write to Wm. F. Quillian, Karl C. Quimby, or Mrs. Helen B. Bourne, 150 Fifth Avenue, New York, New York

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It is a story woven closely into the fabric of the history of the Chinese-American understanding, emerging into an epic of the New China, perhaps the first chapter in the story of a new world now coming to birth. It reads like a romantic fairy tale, but it is rooted in the sure foundations of the Christian faith and a love for freedom.

THE CHIANGS OF CHINA is, first of all, a thrilling narrative. The thread of the Soong-Chiang saga begins with Charlie Soong in America, his education here, his return to China, and the founding of the so-called "Soong dynasty," out of which sprang the popular revolution and the Republic.

THE CHIANGS OF CHINA is a romance, but one of the most unbelievable of romances in modern fact or fiction. The courtship and marriage of Chiang Kai-shek, Commander-in-Chief of the armies of Sun Yat-sen, and Mayling, youngest of the Soong sisters, was one begun and maintained in the constant shadow of revolution and war. Together they have stood against cruel aggression, incredible odds of all sorts—an inspiration to their people and to the world.

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THE CHIANGS OF CHINA is a testament of the Christian life, It may be said to add a new chapter to the modern Book of Acts: explains Chiang's forgiveness of his kidnappers, his prayers for his enemies, Madame Chiang's plea before Congress for a peace that is not punitive—ideas amazing to most of the world, but simple expressions of living religion to the Chiangs, who give to the Bible and prayer prime consideration in public and private life.

Their philosophy is expressed in these simple words by Madame Chiang: "It means to try to do with all my heart and soul and strength the will of God. . . . I know that nothing can happen either to the General or to me till our work is done."



THE CHIANGS OF CHINA is a tapestry of East and West. It is packed with facts, insights into the minds of two great peoples, keys to the future of one of four great nations of the earth. It is candid and colorful, appealing and prophetic.

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