

OCTOBER

1943

WORLD OUTLOOK



PEON AND POPOCATAPETL, MEXICO

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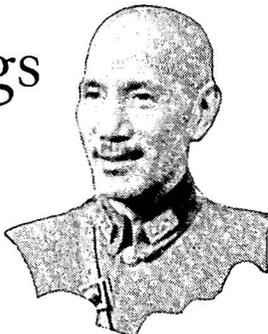
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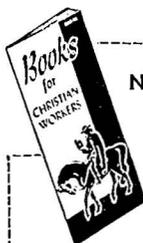
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Letters

A Suggestion for Use of Scrapbooks

● As chairman of missionary education of my circle of the W.S.C.S. of my church I want to make a scrapbook of pictures and articles from your wonderful magazines, with other material . . . to go with the study books on Latin American countries.

MRS. H. J. MILLER

Seattle, Washington

Minister Appreciates World Outlook

● We cannot praise nor appraise the WORLD OUTLOOK too highly. It is by and large the most outstanding religious periodical that comes to our home.

REV. A. B. CARLTON

Montgomery, Alabama

News From a Missionary to Poland

● This is the first word received from Miss Ruth Lawrence for a year. It was addressed to her brother who kindly shared it with the Board of Missions:

DEAR FAMILY: I arrived here with a group from Warsaw on January 18 and am very comfortably situated in a beautiful hotel located in a lovely park which we can enjoy all day. Vittel is a health resort with healing springs. One can have a pleasant and profitable furlough here—books to read, languages to study, and interesting people to know. I am quite well but am taking a good rest for a few weeks. This morning I attended Anglican Church services and later Free Church services led by a Baptist. Mrs. Gamble, wife of one of the missionaries in our mission, is here also. I received Bill's letter on September 30—only six weeks on the way. It was the first news I had had since the cable from Tom in November, 1942. It was wonderful to have news from all of you and to learn where you are, how you are, and what you are doing. Hope you are still all well. . . . Your letters can come to me now, so write. I can receive unlimited number and they don't have to be written on such forms as this, but I am limited. Can write only three letters and four cards a month.

A heart full of love for each of you, always,

RUTH LAWRENCE

Grand Hotel, Internierten-Lager

Vittel (France)

February 7, 1943

Letter From a Methodist School in Cuba

● One of the high lights of the school year at Colegio Irene Toland in Matanzas, Cuba, was the Institute for Christian Workers held in May. From all parts of the island and from the Isle of Pines, just south of Cuba, came a group of

twenty-five young people to spend a month at the school. Under expert leadership of missionaries and nationals they studied such courses as *Methods of Teaching, Child Psychology, the Methodist Discipline, Worship, The Board of Missions and Church Extension, Church Music*, and a number of Bible courses.

Other young people from Matanzas joined this group. All came to be an essential part of the school family as they studied, worked, worshiped, and played together.

The evening hour always found the group seated on the front steps, facing the sea, united in a vesper service. One of the missionaries had translated "Lord,

● It is always good to hear about active work our missionary dollars are doing. One of the 1942 Week of Prayer objectives was the purchase of a dormitory for girls at Granbery Institute at Juiz de Fora, Brazil:

Our secretary just gave me the good news of the fifteen thousand dollars for our "Predio Elizabeth Lee." . . . That property which we are now able to include in our campus means much to us, especially for our work with the girls. It gives us a firm foundation in that work so that now we can go ahead with confidence. You cannot imagine how glad this help from the Woman's Division made us. . . . Our work is going on steadily, and we see in our progress the guiding hand of God. We thank him and take courage.

IRINEU GUIMARAES,
Acting President of
Granbery Institute

"I Want to Be a Christian" into Spanish, and during one of these vesper services the young people used it. As they learned the origin of this Negro spiritual, caught the melody, and sang it softly together, they exclaimed, "How beautiful, how sincere!"

Tribute to Miss Winifred Kirkland

● Since the death of Miss Winifred Kirkland on May 13, 1943, WORLD OUTLOOK office has heard many tributes to her fine life and writings. Here is one of the best:

Some time ago I wrote you in regard to Miss Kirkland's spiritual writings. You answered and said, Miss Kirkland would be glad to hear from me and gave me her address. Some time later I wrote her and received a letter in reply from her just one month before her death. Oh, it was a glorious letter, one that will always be with me as long as I live. What a great soul was hers. . . . I only wish she could have tarried a little longer with us on earth. How well she understood Jesus and his disciples. . . . I don't know of anyone that had the spiritual feeling and under

standing within as she had. And as the WORLD OUTLOOK stated, in the June issue, she brought hope and comfort to thousands.

MRS EDNA M. RILEY

Alexandria, Virginia

Praise from Arkansas

● Not only have I enjoyed WORLD OUTLOOK and *The Methodist Woman*, I have delighted myself and others—I hope—in the contents of their pages. Even though I love going back to them and using the material as reference, I'm determined not to be selfish, but to pass them on to others. . . . In our church magazines lies the kind of "propaganda" that must bring better understanding of the peoples of the world and therefore make the peace we seek come sooner.

NELL F. NAYLOR

Winslow, Arkansas

Korean Missionaries at Home

● A letter from a missionary who had to return to this country from Korea writes:

After an absence of nineteen years, I am back working for the Seaboard (railway) as a stenographer and I find the work interesting. One may think of stenographic work as routine, but such is not my experience. I do stenographic work for those who put in the railroad facilities for new army camps, make plans to enlarge present railroad facilities, and justify the plans; investigate accidents and near accidents.

I have charge of the mission study in our circle, and sometimes teach Sunday school classes.

EULINE SMITH

And another:

As you may know, my twenty-five years in Korea were spent on the original Ewha (College) campus. . . . Upon arrival on native soil in 1940, I felt I could never face a classroom of active American youngsters, after my years with docile, teachable Korean lassies. But I have, for two years now, done just that. I started at the bottom, as it were, going to the country and teaching all grades from first to tenth. I, for one, have received a liberal education in the process.

From September I'll again be engaged in straight high-school work, as I was those years in Korea. My subjects are to be English and history. It's an undertaking these days to make a presentation so interesting that an active boy or girl is made to attend, but when have they ever needed, as now, the sympathetic leadership of a Christian teacher? To me, it's a real call.

MARIE CHURCH

4017 S. E. Yamhill

Portland, Oregon

Sequel to Hawaiian Story

● In the March WORLD OUTLOOK Letter Page we had a letter from Miss Alberta Tarr, a Methodist missionary under the W.D.C.S. (formerly in Japan),



Nimble fingers repair garments at Goodwill although industry says she is too old



One-armed man used his left hand to repair electrical apparatus

Salvaging Men and Materials in Wartime

By Florence Collins Weed *

IN a quiet corner of the rambling old factory building that houses the Goodwill Industries, a small bespectacled man with deft fingers works expertly at repairing clocks. They are outcasts from dozens of homes, but by transferring a better screw here and a better wheel there, this clockmaker can make these old time pieces run again. When this worker leaves his chair, he must walk on small platforms fastened on his legs which have been amputated above the knees. No clock store would care to employ such a handicapped man, yet the Goodwill Industries is giving him work, and keeping him useful and self sufficient.

This salvaging of men and materials is made possible by the discarded articles from attics and basements all over the land. Handicapped people repair them and turn them back to the public through stores where poor people may buy them at low prices.

Yet, strange to say, the widespread urge to salvage everything for the war effort has threatened

the supply of materials which ordinarily goes to Goodwill Industries. Patriotic housewives, hoping to aid the war effort, have thrown on the scrap heap broken electrical equipment which has little value as metal, but much more value when repaired and restored for household use. Children, anxious to increase the scrap pile at school, have donated good wheels from their wagons. Men, cleaning out the basements, have thrown away tools that could be repaired and used again.

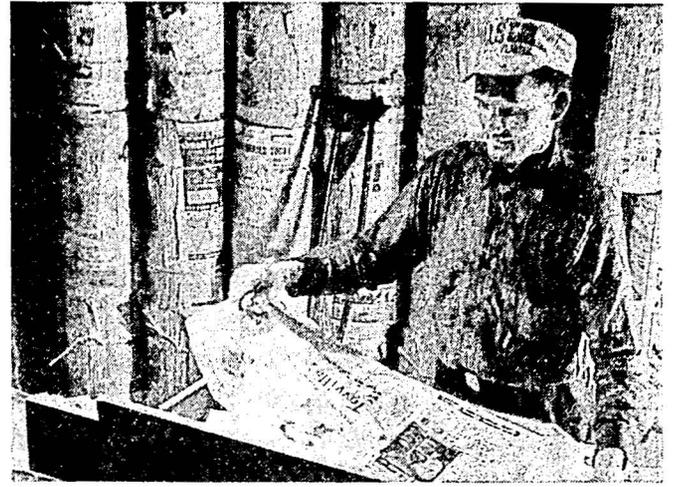
Goodwill Industries, everywhere, can use any home equipment, furniture, or clothing which can be repaired. What cannot be saved for further use will go into the usual salvage channels. Waste paper, metals, rags, and rubber will soon find their way to mills and smelters to be reclaimed into raw materials for planes, tanks and guns. By donating your discarded articles to the Goodwill Industries, you may be sure that your materials will be used where they will do the greatest good.

To prove this, let us take a tour through the Goodwill Industries of Chicago, an institution which can be duplicated in any one of more than ninety

* Mrs. Arthur R. Weed, the author of this article, lives at Evanston, Ill.



Cabinet worker refused by industry because of his age



Cripple folds and rolls paper for war salvage

different cities from Boston to San Francisco.

Deaf mutes and men past the age for industrial employment work in the shoe department. They are skilled at their job and have been trained to operate the power shoe repair machinery. They turn out excellent work in half-soleing shoes, straightening heels, patching and polishing leather tops. One cripple spends his time cutting up old purses and salvaging good leather for patching worn shoes. In a year, thousands of pairs of shoes, only partly worn, are reconditioned to give longer wear. In these days of leather shortages and shoes rationing, this shoe salvage alone, is a fine contribution to the war effort.

Meet John, who works in the mechanical department. He is badly crippled in body but has a mind that understands all the intricacies of radios. Each morning he drives to work in an old jalopy, bringing with him, four other handicapped men who would not be able to come, otherwise. Goodwill Industries helped him to buy his old car and to obtain a "C" card so that he could transport his fellow workmen. Under his hand, radios, long thought dead and useless, are revived by transferring usable parts from other radios.

At a near-by table, one-armed workers recondition electric toasters, vacuum cleaners, and floor and table lamps. Many a worn-out piece is dismantled and its good parts used to fill out the missing parts of a half dozen lamps. These one-armed workers move slowly but it is surprising what strength and dexterity is concentrated in one good arm and hand.

Near by is the department of baby carriages, another wartime shortage. On battered vehicles, wheels are realigned, springs repaired, bodies reupholstered. Under the beneficence of a coat of paint, these worn out carriages emerge fresh and clean, ready to go into service for another term of years.

Especially appealing is the mute boy, happily working the paint spray gun and painstakingly covering each part of the wicker carriages. At seventeen, this boy is a handsome fellow whose handi-

cap you would never suspect at first sight. This is the first time he has had a job and been able to earn money and put his hand to useful work. No one hurries him. He feels no strain nor competition from others since he is working alone at his own speed. Surely he must be happier than he has even been.

The furniture department gives employment to a number of men over age who were expert cabinetmakers and wood workers during their younger years. Under their experienced hands, old furniture is rejuvenated, repaired and refinished. Old sofas revive their usefulness when springs are tied and webbing replaced. Often new upholstery is added when furniture gives promise of years of use. An elderly woman in charge of the fabric room, washes and presses old materials and recuts them for new uses. Often a bit of ingenuity is needed, but workers here are accustomed to being frugal and fashioning something out of next to nothing. Occasionally, a rare antique finds its way to Goodwill Industries. It is always appreciated and sold to dealers who will pay a fair price.

A double line of power sewing machines keeps many women busy in the clothing department, while others sort the garments, repair them by hand, and press the finished articles. Ella is one of these workers, a midget whose feet can't touch the floor because a deficiency in minerals has affected bone development. She sews happily at her power machine, revamping old garments and making them wearable again. Eight expert men tailors, long past the age of employment, restore men's discarded suits. A youth, stone deaf, finishes them at the steam pressing table. When the garments are finished, they are placed on hangers, ready to be taken to one of the seven Goodwill stores located in some of the poorer sections of Chicago.

The doll corner is an interesting place, presided over by a woman who takes great pride in her work. She is deaf, but under her hand, dejected and dirty dolls minus paint and stuffing are turned into attractive playmates that any little girl would love.

With pride in artistic achievement, the handicapped woman scrubs the faces, applies a new face coating and tints cheeks and eyes. She launders good clothing and reassembles costumes. When the dolls are ready for sale, they look almost like new.

In all of the departments, there is useless material which can be sold only as scrap. Less skilled workers sort clean rags, metal and rubber scraps and prepare it for the salvage dealer. In the basement, a one-legged man smooths thousands of pounds of newspapers and rolls them into uniform bundles ready for shipment to factories where they go into cases for shells for the fighting fronts.

Into the Goodwill paper bags go a great many books, too old or unsuited to give to the Victory Book campaign. These are classified as to subject matter and placed on shelves in the library where they are readily accessible to the secondhand book buyers who come frequently to look over the stock. Sometimes rare editions are found among the discarded books and good prices can be obtained for these.

Last year, across the nation, more than six thousand handicapped men and women were employed by Goodwill Industries. All of these have defects of sight, hearing, paralysis or crippled conditions which make it impossible for them to get a job in the commercial world where they must compete with normal people. By working in these sheltered workshops, they get help in the form of wages at the same time that they are developing their talents and increasing their security and self-respect. The sale of the articles which they have reconditioned supplies about 85 per cent of the funds needed to pay their salaries and keep up the Goodwill enterprise.

Wartime needs for manpower make it important that each person work. To help this situation, Chicago has a Goodwill Industries Training School where handicapped people are trained so that they can secure employment in regular industry or in the Goodwill Industries. Through co-operation with the Chicago Board of Education, classes are held on four evenings each week. People can improve their skills in upholstery, wood finishing, cabinetmaking, sewing, and shoe repair. Classes also are held in speech and lip reading. More than 80 handicapped people took some training, and as a result fifteen found jobs in regular industry after some training, and twenty-five more were employed by Goodwill Industries.

To offset the shrinkage in the volume of materials Chicago Goodwill Industries are taking in some work on contract so that it can continue to employ more handicapped people. At a large table, a half dozen women are sorting screws which were picked up by magnet from the floor of an airplane factory. Time was when such screws were swept up and thrown away at the end of the day, but with the need to conserve metal, these screws are badly needed. The women who sort these screws and bolts, handle 250 different kinds. Many of these they can



A man without legs has skilled fingers

recognize by sight and feeling, but when there is any doubt as to the variety, they use a gauge for measuring.

At still another table is a group of crippled Negro workers who assemble writing paper and envelopes, binding them with a special wrapper for the Ten Cent store trade. These projects and others give handicapped people more money than they could receive through a relief organization, at the same time it makes for self-sufficiency.

In every Goodwill Industry across the land, there is a Christian emphasis for all who will accept it. Chapel is held several times each week with hymns and a practical Christian message. Jews, Catholics and Protestants attend. In the Chicago chapel, a church-like atmosphere is suggested by the stained glass windows, salvaged from an old church, and placed inside the factory windows. An altar and a simple cross has been fashioned from old materials by one of the cabinetmakers.

Adjoining this chapel is a smaller room where the deaf mutes worship under the guidance of a young woman who also cannot speak. She is employed in a wholesale millinery establishment, but she comes to the chapel before going to her own work. During the half hour period, she leads hymns and prayers in the sign language.

Under wartime conditions, the Goodwill Industries needs the continued support of all Methodist women. Founded by the late Edward J. Helms, they are one of Methodism's finest contributions to practical Christianity. Each year, thousands of handicapped people find security through honest tasks suited to their abilities.

The Trumpets Sounded for the Terrells

By Eula Kennedy Long *

IN the passing of James Milas Terrell and his wife, May Umberger, early in this year, the Methodist Church of Brazil lost two workers who had given the cause some forty years of valuable, consecrated service.

James Terrell, son of Captain Stewart Terrell, a strict Presbyterian, and of a devout Methodist mother, was born in Pigeon Valley, North Carolina, October 1, 1868.

After graduation from Emory and Henry College and Vanderbilt University, James sailed for Brazil, where his first charge was to the English-speaking congregation in Petropolis, a summer resort near Rio. At that time, the Woman's Board had a girls' school in that city, directed by Miss May Umberger, also of North Carolina. Within a year, James had persuaded her to become his own mate and helper, and their marriage was the beginning of a long ministry of brave, devoted service for the Master. Bishop Galloway appointed the young couple to Rio Grande do Sul, where the Southern Methodist Church had just taken over work formerly carried on by the M. E. Church of the River Plate Conference.

After a week-long voyage down the coast, they arrived in Porto Alegre, whence—accompanied by the Rev. John W. Price, his predecessor—Mr. Terrell proceeded to the interior town of Cruz Alta. In those days, there were no liberal allowances for halls and furnishings. Like the Israelites in Egypt, the missionary was supposed not only to make bricks but to go out and find the straw. After renting a house in which they could both live and hold services, the Terrells bought a few rough benches, a table and two hanging kerosene lamps. They were now ready to begin services in the front room of the house. A few humble believers, who had been led to Christ by an unlearned but consecrated colporteur, formed the nucleus of the work; and attracted principally by the singing, a few timid souls stopped to listen at the door and windows, which opened directly on the street.

Before long, Mr. Terrell discovered two young men who could help with the work and would like to consider the ministry, João Wagner, who could play the violin and accompany the hymns; and Antonio Fraga, who mended shoes for a living and had not even learned to read and write until he was converted at twenty-one. The Terrells took

them into their almost unfurnished house, and the boys slept on cots in a small back room, where they studied geography, grammar, and arithmetic, in preparation for entrance to Granbery College, the Methodist school some thousand miles north. Both in time became valuable ministers of the church.

The month-old-bride, whose adult life had been spent mostly in the schoolroom, had to adjust herself to many new and hard conditions. She cooked on a primitive brick stove in a little dirt-floored shed at the rear of the house." The smoke would choke me, and make the tears flow," she wrote, "as I spent long hours in that kitchen, cooking black beans for three hungry men."

As time passed, some of the better families in town became interested in the Gospel; the little congregation grew until another hall had to be rented, and more benches made.

In time, too, God blessed the Terrell home with two sons and a daughter. Yet there were also bad accidents, desperate illness, a steerage trip home for necessary medical treatment. Mr. Terrell didn't confine his work to the city. From Cruz Alta, he traveled horseback to points farther in the interior. Once he went to a region called "terra braba"—fierce country—to preach. On the day that he arrived the police authorities had beaten and taken prisoner all the believers who had been unable to escape their fanaticism. When Mr. Terrell and the colporteur who accompanied him approached a river which had to be crossed, two mounted guards took them into custody. As they were marched along, Mr. Terrell heard about the early assault, and saw some of the believers who had been arrested, working on the road. One old black woman whose hands had been beaten with a ruler until they were swollen had been forced to accompany the men to cook for them.

Mr. Terrell tried to impress on the soldiers that through these persecutions, they were not only breaking the laws of the country, but were committing an un-Christian act. His talk may have had some effect; for when they arrived at Santo Angelo, he was allowed to speak to the mayor, who returned the Bibles and books which had been taken from them, but told them to leave the place.

"I have higher authority than yours," replied Mr. Terrell, "for staying here to preach the Gospel." Somewhat impressed, the mayor ordered the chief of police not to molest them that night. In a hallway of the hotel, with a group of believers, prisoners in the building's basement, and with grains of

* Mrs. Frank M. Long, of Roanoke, Va., was born and reared in Brazil, the daughter of the veteran missionary, lately deceased, Rev. J. L. Kennedy.

corn—instead of the expected stones—thrown at the preacher, Mr. Terrell preached the gospel for the first time in Santo Angelo.

On many of these long trips through the interior, there were no hotels at which to stop; and Mr. Terrell would often go two or three days with nothing to eat, living only on the bitter *chimarrão* brew made from *mate*, which he had been forced to learn to drink. Often, he slept in the rain in the woods, or in outdoor sheds near the farm animals. The first time he preached in Passo Fundo, only two persons came to listen. The second time, he was allowed use of the Masonic Hall, and some twenty came forward expressing their desire to follow Christ. Today, in that important southern center, the Methodists have a large congregation, several suburban points of preaching, and the splendid Passo Fundo Institute, crowded with boys and girls from the best families in that region.

Later, Mr. Terrell was appointed pastor of Central Church in Porto Alegre, the state capital. While there, he edited *O Testemunho* (The Witness), the conference organ of the South. As there were no funds and not enough subscriptions to pay for its publication, he financed it personally by teaching Greek in the Julio de Castilhos High School. Through reading of the proofs, and increasing friendship with the missionary, Oswaldo Silva, a young worker at the printing-house, was converted and later gave himself to the ministry.

Another young man in the city came under their influence. To help pay expenses, the Terrells rented out two rooms. A young man and his mother came there one day, anxious to rent the rooms because of their convenient location.

"We are good Catholics, however," they warned, "and one condition of living here is that religion shall never be discussed in our presence."

The Terrells agreed. But what Alvaro Torres had not foreseen was that in some way, religion could be made to penetrate walls. His room was just off the dining-room where, every morning, family worship was held. Thus, against his will, he was forced to hear prayers and the reading of the Scriptures. Curiosity soon got the better of his fear of Protestantism. Forgetting the condition that he had laid down, he approached Mr. Terrell.

"How is it that you, who do not believe in God, nevertheless talk to Him and repeat the Lord's Prayer?"

"But we *do* believe—" began Mr. Terrell.

"No, I was educated in a priests' school, and they told us that Protestants don't believe in God or anything else."

Quietly and prayerfully, Mr. Terrell used the opportunity to explain his faith, Senhor Torres and his good mother, Dona Lisbela, asked permission to breakfast with the family and attend the worship; and before long, both had made public confessions of faith. Alvaro continued in business for a while.

But the call of the Lord was strong upon him; he yielded, entered the ministry and served faithfully until his death two years ago. Today, one of his sons is preparing to follow in his footsteps.

Both Mr. and Mrs. Terrell sensed the importance of a Christian home in winning and training souls for Christ. While pastor in Uruguaiana, they invited six young men who wanted to be ministers and were studying in the Methodist school of that city, Colegio União, to live with them in the parsonage. Of these six *Timothys*, the youngest was Cesar Da Corso Filho, who was many years later elected first national Bishop of the Methodist Church in Brazil; Oswaldo Silva, the printer whose life had been touched in Porto Alegre; Mariano Dornelles, whose son also became a preacher; and two others who served as local preachers in the Italian colonies of that state. What a number of spiritual descendants this fine couple has left to carry on the work!

But Mr. Terrell not only built character; he was a builder of churches and parsonages; and it was his vision and bold act of faith, when almost empty of purse, which led to the acquisition of the valuable property on which the fine Central Church of Porto Alegre today stands.

At different periods, ill health and family reasons kept him in the United States for a few years. But his heart was always in Brazil; and when the Board wanted to establish a Bible School in South Brazil, he was the man on whom they called. And although during that first year, he had only one pupil, that pupil was Sante U. Barbieri, one of the brightest lights in South American Methodism, now teaching in the Union Theological Seminary of Buenos Aires. Throughout later years, Mr. Terrell served in many capacities, nearly always, however, as Seminary teacher. His last connection was with the new Methodist Seminary in São Paulo.

In January of this year, Mrs. Terrell went to visit a sick daughter-in-law in Juiz de Fora; and while there, became very sick. During her absence, on Sunday morning, January 3, Mr. Terrell left the Seminary early, hurried to the highway to catch the bus which was to take him to a suburban Sunday school and church where he served. Death came suddenly, as he stepped on the bus. Because Mrs. Terrell was so ill, and because Brazilian law requires that all funerals be conducted within twenty-four hours, none of his immediate family could be present. When the sad news was finally broken to Mrs. Terrell, and she knew that her partner in service and adventure had gone ahead, all desire for living seemed to cease. Three weeks to a day from his passing, she followed him into rest.

Two more faithful servants of the Lord have answered the call of the heavenly trumpets. If the doors of Brazil are open today to the message of the Gospel, it is because of the faith, devotion and spirit of Christian adventure of early missionaries like James and May Terrell.

Methodists and Catholics In South America

By Sara Norris*



Miss Sara Norris and Mrs. Maria Olivares de Garcia whom she visited in Vina del Mar, Chile

THE month of April, 1942, was a significant one in the life of our country for it was the twenty-fifth anniversary of our entrance into the First World War. For a very different reason it was important to me personally as it marked the twenty-fifth anniversary of my decision to go as a missionary to South America under our Board of Foreign Missions.

One year I spent as a teacher of music in Santiago College, one of the oldest, if not the oldest, of North American schools for girls in South America. The last four years of my five-year stay I served as Directora of the Hogar Anglo-Chileno, the first house for women students of the University of Chile, opened a few years before by our Board at the request of the University authorities.

These five years of my life, spent in contact with

* Miss Sara Norris was formerly a Methodist missionary in Chile. She is now at the State Teachers College, Mankato, Minn.

the Latin Americans under the supervision of our great Bishop Oldham, Christian gentleman and statesman, I count as furnishing the richest experience of my life. They led to the establishment of such warm friendships that in the fall of 1941, twenty-four years after my first journey, I found myself on my way again to spend seven months of my sabbatical leave in South America, three months and more as the guest of my good friends in Chile.

This introduction is given to show the background of my interests as I returned to that great continent and the reason for some of my observations. Quite different is the approach of the majority of writers who are turning out hordes of definitive books upon all sorts of matters relating to our Southern neighbors. In almost none of these books is there a serious approach to religious questions, almost the entire emphasis being placed upon economics, politics, and social problems.

Besides my interest in those phases of life was a major one to see what had happened to the Catholic Church in the twenty years since I had left South America, and what place the evangelical church was taking in the development of the different countries.

The question is often raised among even those of our home churches who are interested in foreign missions as to why we should send missionaries to people in countries where the Christian religion, as represented by the Catholic Church, has been known for more than four hundred years. It was the very length of that undisputed rule which had in many cases left the Catholic Church in a static condition without generating or regenerating power to help the masses of people in Latin America. At the time of the advent of evangelical missions it was, by and large, neither a teaching nor a preaching church. The stimulus of our groups has been invaluable to the church in power.

It may be that among early missionaries or among certain somewhat fanatical groups of the present day the idea of "taking" South America for Protestantism has been uppermost in their efforts, as was suggested by John Erskine in his strangely mistaken reference to evangelical missions in the October 18, 1941, issue of *Liberty*.

A far more accurate statement of our position was voiced years ago by our wise Bishop Oldham, but told me only recently by a native-born and devoted friend in Chile. In response to her expression of impatience because of the lack of aggressive-

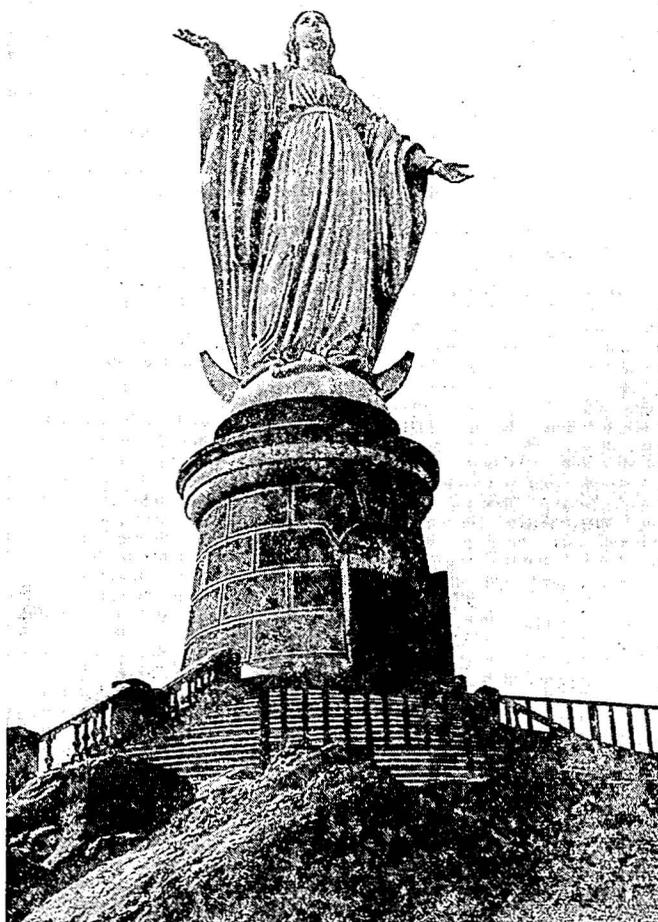
ness on the part of Methodists in Chile, the good Bishop said: "But you must remember that we are in South America to help the Catholic Church wash its face." I had as a major interest, therefore, as I approached the scenes of my early efforts, to see how well that job had been done.

My first information came from a delightful young Chilean couple who were my only table companions on the first leg of my trip. They were returning from a session of the Summer School at the University of Michigan and impressed me as young people of great social charm and intellectual attainments. Our table talk ranged freely over the fields of politics, social reform, religion and literature. I found them liberal in their political and social outlook and yet ardent Catholics, a combination which would scarcely have been possible twenty years ago as I then knew the Catholic Church. They told me of the services which the Church was offering to young men and women which could only have been found in the Y.M.C.A. and Y.W.C.A. in that earlier day. A much younger and more wide-awake clergy was evidently at work in the Catholic Church. Altogether I had my eyes immediately opened and was on the lookout for other manifestations of new power in that great body.

My next impression came to me in Quito, Ecuador. That state is listed as one of the nine Latin American countries in which there has been a separation of church and state. Yet here, under the compulsion of the attack of Peru upon Ecuador, the state permitted a procession in honor of the Virgin of LaMerced. She was carried through the streets of the city with thousands of persons of all ages in line and many more thousands in the Plaza and in the windows of buildings adjacent to it. Bands were playing, hymns were sung, and confetti was thrown, and enthusiasm ran high as the statue was carried into the Cathedral where special services were held for nine days in prayer for the country. Not for twenty years, people told me, had a religious procession of that sort been held in Ecuador. A medieval sight really, and in a way, one may say, a backward step, but at the same time an example of a new hold of the Church on the people of that state.

In Peru, always considered a most difficult mission field for the Evangelicals, new strictures on our work have grown out of the combined nationalistic and religious situation. In our schools we must teach, in classes of religion, material which if not prepared by the state and religious authorities must be approved by them. In our High School in Callao, coeducational since its inception (and with good results), pressure has been brought by the Church making a segregation of the sexes compulsory.

The activities of the Y.M.C.A. are greatly handicapped by the pressure of the families of young men and boys, and physical education, always an asset to the work of the Y.M.C.A., has been largely



Statue of the Virgin, Cerro San Cristobal, Santiago, Chile

taken over by the recreational department of the state, in great part staffed by men trained in the Y.M.C.A. of an earlier day.

Long before I reached Chile I was made aware of the great Eucharistic Congress of the Church to be held in Santiago during the early days of November. Pilgrims were coming by train, by boat, by plane from the northern states of South America and an impressive group they were. The young padre on the train coming down from La Paz was kept busy shuttling back and forth from Pullman to day-coach, keeping an eye on his charges representing the various strata of Bolivian life.

Upon my arrival in Santiago, I found the Plaza of the Constitution turned into a great Catholic auditorium with an enormous white cross, illuminated at night, and the characteristic altar of the church, with its rich hangings and candles. There for four or five days masses and communion services were held for the Army, Navy, and Air Corps, for the women of the Church, and for various other organizations. There on Sunday the assembled thousands heard the Pope speak to them by radio. In the great stadium of the city 50,000 children and young people received communion. On some occasions 200,000 worshipers were in the Plaza. For the great women's day, we were told that 500,000 were in the procession.

All in all it must have been a heartening experi-

ence to the ardent Catholics, who have a deadly fear of the Communist group now holding almost a balance of power politically and not in sympathy with the Church because it has not done what it should for the common people. Much of the Congress was pure pageant, but the attendance from almost all of South America testified to the vitality of the Church. It has seemed to me that, having practically lost its hold on Mexico in the recent past, it is resolved to save South America and will use any means at hand to hold the people.

These may all seem to be only impressions, but as I talked with leading workers in our own Methodist Church, my impressions were substantiated by their observations: a better-trained and better-living clergy at work; the tendency to make use of religious education aids put out by our church (I was told in one of our Methodist bookstores that these aids are bought in greater amounts by the Catholic clergy than by our own ministers); the organization of lay Catholicism into the group known as *Acción Católica* (Catholic Action) offering classes and sports and various services for young people; the opening of well-staffed private schools for girls which may bear comparison with the fine schools of our own church.

What should be our attitude as Methodists towards this new power in the Catholic Church? Perhaps first, some satisfaction that we have in a measure achieved what Bishop Oldham considered one of our chief objectives. There is no question in my mind that the Catholic Church is a more vital power in the lives of many of its constituents. Does that mean that there is no place for further evangelical work? Far from it.

In the tremendous awakening to its place in the world, South America needs greatly the stimulating influence of the evangelical churches. Without us, Catholicism would quickly sink back into its earlier lethargy and formalism. Furthermore, there are thousands of the more intellectual groups who have no sympathy with the teachings or practices of the old Church and are questing after a more vital Christianity than they find in it. To meet this need we should be sending as teachers and missionaries at large the most brilliant minds of our denomination.

Furthermore, new frontiers are opening in many countries and the evangelical church is peculiarly adapted to such conditions. From what one reads and hears, this is especially evident in Brazil, where the evangelical church seems to be serving the

new frontiers of that country as it served the frontier people of our own country in the days of our great expansion. Unfortunately, because of the exigencies of the war and its effect upon transportation, I had only a day or two in Brazil and thus had no opportunity to study this situation at first hand.

I should like to end this report on this encouraging note from the East Coast, but it seems to me that there should be brought home to Methodism that, for various reasons, we have lost ground on the West Coast, certainly with respect to our church schools. Twenty-five years ago we had a chain of schools, well-staffed, reaching from Bolivia to southern Chile. We were in the forefront in educational methods and especially known for character building among our students.

Today, with the development of educational departments in the various states (many ideas being taken from our institutions), the national schools are equaling or taking precedence over our schools in the academic offerings and equipment. More than one school has passed out of our direct control because we Methodists at home have lost the vision of the power of Christian education in Latin America.

During a short stay in Concepción, Chile, more than one person not of our faith spoke to me, regretting the fact that Concepción College and Colegio Americano are no more. Of course, the great earthquake dealt our

work a devastating blow, but before that event our schools had lost their power.

I hope that Methodism may take its place again in Chile as an intellectual as well as deeply stimulating religious force. Our great agricultural plant at Angol, El Verjel, is doing a fine piece of work but is hampered by the meager support given it from the home base. Its agricultural school, which is being recognized all over Chile, and its social welfare program should be greatly expanded in line with national planning, so that we may not be left behind as we have been in our regular educational program, but should offer the best opportunities in these lines never omitting the Christian emphasis which we are now bringing. A really adequate development of this work might prove an example for work in other countries. It will be difficult of course to secure funds when the huge demands of the war are upon us, but in the post-war planning I hope we may again turn our interest to the West Coast of South America. There awaits a magnificent opportunity for American Methodists to prove that they are really Good Neighbors to Chile.



An Indian mother and child, Chile

Missionaries

By James V. Reid*

IN my childhood years a missionary from a foreign country was the object of highest admiration and childish hero worship. And now in middle age, having visited many mission fields I find myself possessed of something akin to that same childlike admiration for missionaries.

On each of my foreign visits I have been more and more impressed with the consecration, sacrifices, and devotion of these heroes and heroines in the war of the ages against sin, with its blinding delusions, superstitions, and soul darkness.

Those white-souled messengers of the Cross leave home, comforts, companionships, scorning the perils of travel, the dangers of disease and pestilence, braving the opposition of the adversaries of darkness and persecution, and count not their lives dear. All to what end? That human souls might know of the redeeming power of Christ, whose blessings we enjoy so abundantly, and whose salvation we so freely accept.

Recently I sat at breakfast in Mexico City with a young couple who had been on the mission field for two years. They were college graduates and also trained in a scientific course of linguistics. The first thing that impressed me was their radiant enthusiasm and sparkling personalities. After a brief conversation I found that they were stationed with a primitive Indian tribe where they lived in a crude hut much as the Indians live. To get to their location they had to travel two days by bus and two days on foot, carrying their baggage, food, and bedrolls. They were now in the city on a brief business trip.

The young woman said, "Let me tell you about our romance." She related how they had worked together in their home church and had become engaged. Then the young man had gone to the mission field. After two years of service he returned: he described the remote place among the Indians where he had been working; he laid bare all the hardships, privations, and dangers, and then said, "If you are willing to go with me to this field your name can be Mrs. L—; if not, then here our ways part, for Christ is first in my life and career." Laughingly, she told me how willingly she had said, "I will go." Two happier young people I have never seen. So many are seeking thrills and adventure in worldly pursuits. That young couple had climbed the heights of spiritual thrills that brought joy beyond anything the world can offer.

Recently in Guatemala City I attended an Inter-

Missionary Conference, where were gathered the workers from various missions, representing a number of denominations. All denominational lines were lost sight of as they prayed together, discussed their problems, rejoiced over their victories, and laid plans for more intensive warfare against a common enemy.

In the group were gray-haired veterans with bronzed, wrinkled faces; some with emaciated bodies. They had seen hardships and persecutions, and bore the marks of battle. There were the middle-aged workers, seasoned by experience, bearing the greater burdens of the present day. There were several young couples with small children. In the faces of those young missionaries was the forward look, shining with hope and enthusiasm; their eyes aflame with the spirit of conquest.

After two days of happy fellowship and counseling together the Conference closed with the song, "Faith of Our Fathers." I sat at the small chapel organ playing; my heart leaped with inspiration and tears flowed freely while I listened and watched the glow of determination in those upturned faces as they sang, "We will be true to thee till death."

The fields are so white unto the harvest and the reapers altogether too few. Oh, that the Christians of the homeland might pray more fervently for a great host of young people to catch the vision, hear the call and answer, "Here am I, Lord, send me." The battle must be carried on until the last soul on earth has heard of our Christ and His power to save. And may we not be found wanting in our support of those heroes and heroines of the Cross who have gone as our representatives to the uttermost parts of the earth seeking the lost.

● THE TOWN AND COUNTRY PULPIT, edited by Dr. A. H. Rapping. A volume of helps for pastors in towns and rural areas. It has a suggested order of service, sermon outline, and illustrations for each Sunday in the year. It is the only book of its kind available. Price \$1.00. If you are a town or country preacher—or if your pastor is one—order this book today. Write to the Editorial Department, Board of Missions and Church Extension, 150 Fifth Avenue, New York.

* Mr. Reid is a Methodist evangelist of Fort Worth, Texas.

A Red Letter Day in Black

By Ralph E. Diffendorfer*

THE Division of Foreign Missions sends its greetings and a word of deep appreciation to the bishops, district superintendents, pastors, and members of The Methodist Church.

The increased giving of the last fiscal year brought to the Division \$229,288 added receipts to apply on regular appropriations. Last year also brought us \$41,761 increase in receipts from undesignated legacies. Then, by careful administration and by savings due largely to restricted travel, we were able to save \$98,982 on the budget of last year. This made available an unexpended balance of \$370,031. The disposition of this amount was considered by the

Executive Committee in June and it was unanimously voted to write off all the deficit of the Division, which amounted to \$341,728. When making the motion to pay this deficit, one of the laymen said, "Let us sing 'Praise God from whom all blessings flow.'"

It will be recalled by many that, at the close of the Centenary period in 1924, the year in which I was elected Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, that Board was in debt about three and a quarter million dollars. Most of that indebtedness was paid off by preferentials from World Service giving for the two following quadrenniums in lieu of a special campaign for that purpose. Not all of the debt was paid in this way. A balance has been carried through the years. In 1931 it was necessary to add to the indebtedness nearly a half million dollars, in order to avoid the unnecessary destruction of most of the work of the Board. Losses on properties in the United States added still further to the debt. Annual payments on the debt were then ordered by the Board and they have been faithfully made. But, never once, through all these years has that Board been free of indebtedness. This increased giving last year and the action of the Committee means now that the Division of Foreign Missions is without any red ink on its books!

This will cause great rejoicing throughout the Methodist world; and its significance to the work and to the standing of The Methodist Church can



Dr. Ralph E. Diffendorfer

hardly be estimated.

After paying this deficit, there was a balance of \$23,031 which will be used for necessary non-recurring expenditures, mostly property items in the foreign field. It is the first time for years that any money has been available for such purposes.

The Division is fully aware that there are some heavy obligations on properties on the foreign field, but it regards these as a part of its regular current service. Another year or two of increased giving will enable the Division to clear off most of these debts—just as here in the homeland churches and institutions are paying their debts. It is a goal devoutly to be

desired—one worthy of our sacrifices.

The Division also received up to May 31, \$252,903 from the Week of Dedication offerings. This amount enabled the Division to pay off all of its War Emergency advances, the evacuation of missionaries, etc., and to give nearly \$75,000 to approved projects in Latin America. In the war Emergency items the Division was able to set aside \$42,000 for the relief of distressed Chinese Methodist leaders. Probably in no area of the world is suffering more acute today than among the Chinese pastors, teachers, doctors, nurses, and other workers. The Woman's Division agreed to provide an equal amount.

Bishop Welch and the Methodist Committee on Overseas Relief agree to double these two amounts so that The Methodist Church is now able to assure our Chinese Methodist leaders that \$15,000 a month, beginning with June, will go out regularly for the next twelve months for their physical relief. What this will mean to the future of Methodism in China is beyond estimate. It will save workers to the Church. It will keep institutions from closing down. It will bring new confidence in America's sympathy and understanding of China's distress. Its influence will go out beyond The Methodist Church to the whole Christian Movement in China.

On behalf of the Division and all its missionaries and national workers, I extend our gratitude to The Methodist Church for these gifts. We crave your continued support, your fine understanding, and your prayers during the difficult conditions which The Methodist Church overseas is facing and will continue to face for many a day.

* Dr. Diffendorfer is Executive Secretary of the Division of Foreign Missions of the Board of Missions and Church Extension, New York.

Takwirira¹

As Told By Frances Quinton *

EVERYTHING about the building of Takwirira was fun. From the moment it was planned the girls were excited. Why shouldn't they be? There is no more fascinating game in the world than planning and building a home. And this was a special home. It was to be the type of home that could be built in any village in Southern Rhodesia, so therefore the girls would have to learn to build it themselves. It was to be the kind of home that could be a model for all the other people of a village so it would have to be not only attractive but also a home that could be used as a demonstration center for baby care and cooking and all the thousand and one things that a woman does in her home.

The girls at Fairfield Girls' School had learned about homemaking in their classrooms. They had even learned how to beautify an African village. But that was just book knowledge. With a real model home going up right in their own school yard they could see if the knowledge was worth having.

Of course there was trouble over who was to live in the home. Finally, it was decided that all the girls in the homemaking class should write reasons why they should live there—and the ones who could give the best reasons would be the ones who would be chosen first.

The reasons were practical. One little girl who had come from a mud-daubed pole house in a distant village wrote that she should live in the model house because she was an expert at mending walls. She was thinking of her own mud house where the walls crack as they dry and must be smeared with thin mud. Although her mending abilities were not needed that child was one of the chosen ones for the first term at "our house."

It was in truth "their" house, the possession of that first class of homemakers. The nineteen girls of the class spent their agriculture-class time making and tending a garden for the house which would provide the highest number of vitamins. A fowl yard was laid out; a lemon tree, an orange tree, and some papayas were planted. Shrubs and flowers were brought to the house almost before the walls were up. All lessons were learned for the purpose of making their house the kind of

home of which they had dreamed. The sewing class made curtains. Recreation hours were spent in painting doors and cupboards. Crude beds were made for the babies—because the girls had already made up their minds to "borrow" some babies from the baby-fold next door.

Now, the work completed, by what name was this house to be known? After much discussion the girls decided upon *Takwirira*, which in their own language means *we are going higher*.

Quite impressive was the dedication service held on a Sunday afternoon that May day in 1941. The girls themselves helped plan the program, the African minister officiated, and the church choir provided music for the consecration of a home.

That evening the would-be wall mender and three of the other girls with their four borrowed babies moved in. They were to occupy the little home for a period of eight weeks, and then give place to another "family" for a like period, so that by the end of the year each girl in the class would have had the same privilege.

Every Monday morning a little procession filed down the steps to the baby house, each girl bearing a precious armful of baby to be weighed. Each "mother" was as keen to see whether Njanje or Siyanyi or Ndasara had gained as if he or she had been her very own baby—maybe more so, as the grades for this course depended largely on how the babies thrived.

So that the girls might learn something of the value of money and the expense of keeping a home, each group was allowed the sum of \$2.50 a week. Each girl kept the accounts for the two weeks during which she was responsible for the housekeeping. First of all twenty-five cents went into the tithe box. The remainder paid for lights, milk, food, and any necessary clothes for the babies. It was always a great game to see who could show the biggest balance at the end of the period.

At the close of 1942, forty-five African girls had had the advantage of managing a real home. It was planned for the purpose of helping the African girl to be better fitted for the place of wife and mother.

It is with sadness that we hear that the home is not lived in this year. It is a casualty caused by lack of missionary staff on the field. But after the war it must again be opened and many other such homes must be opened at other schools. The model home at the mission school can be one of the most potent factors in the conversion of Africa.



Children in African village. Girls at Fairfield Girls' School in South Rhodesia, Africa, are learning how to care for just such babies

* Frances Quinton, now on furlough, is a missionary under the Woman's Division of Christian Service stationed at Fairfield Girls' School in South Rhodesia, Africa.

¹ *Takwirira* will furnish excellent supplementary material for leaders of the W.S.C.S. program in both November and December.

The Story of Martha Watts

By Mrs. T. H. Lander*

WHEN my husband was appointed by Bishop Granbery in 1889 to go to Brazil to establish a school for boys, I felt entirely unfitted to be a missionary's wife. I confided my misgivings to the president of our Woman's Missionary Society and she encouraged me by saying:

"When you get to Brazil just ask Miss Mattie Watts and she will tell you what to do."

Distances are great in Brazil and missionary wives are too busy to travel, so I did not meet Miss Watts until about a year after our arrival when she was a guest in our home. Miss Watts appreciated my asking for advice and her answer was something like this:

"My mother taught me everything that a young woman in Kentucky should know, and here in Brazil I have used all my knowledge except one thing—in our large family, I made pants for my brothers, but now, in a girls' boarding school, I do not need to make any!"

It so happened that for my own boys I learned how to make pants in Brazil; but I was far from able to follow Miss Watts in many other accomplishments.

My first impression of Miss Watts was that she was attractive, with dignity, self-confidence, poise, and a personality that fitted her for any position requiring leadership. I realized that she was deeply pious, loving her church and dedicated with her whole soul to the evangelization and spiritual uplift of Brazilians.

Miss Watts was the first missionary sent to Brazil by the former M. E. Church, South, for what was termed Woman's Work. It is a great privilege to be a pioneer in a mission field, to lay the foundations on which future workers may build. No doubt the success of our Methodist work in Brazil,



Martha Hite Watts. Although a citizen of the United States, Miss Watts was offered the position of Minister of Education in the first days of the Republic of Brazil. She remained in her work as a missionary-teacher

especially the Woman's Work, is due in great measure to the sensible and wise methods instituted by Miss Watts.

A colleague who knew her intimately, in referring to her as an accredited leader, says: "She was always sympathetic, understanding, helpful, kind, and patient with me in my youth when I had so much to learn."

Another colleague gives this testimony: "She was noted for justice and good management, a stickler for connecting our work with the Brazilian church."

A third tribute reads thus: "There was terrific opposition from the priests when she opened her school; however, with her wonderful assets; a winning personality, perseverance, patience, and loving tact, she finally won out. She was a strong advocate for

the principle of enlarging in every way woman's opportunities for service in our church."

Dates and statistics are not always interesting but often are necessary for a clear understanding of one's work. Martha Hite Watts was born in Bardstown, Kentucky, February 13, 1845. She was the tenth in a family of twelve. Her father was a distinguished lawyer, her mother was an intelligent and resourceful manager; and in the home and surroundings there was an atmosphere of general culture. Her special training was obtained in the Normal School of Louisville, and there she began teaching in the public schools. On joining the church she entered at once into the wider privilege of teaching a class of young women in the Sunday school. She organized these pupils into a missionary society, a venture for which there was no precedent in our denomination.

Two of our leading church women, Miss Maria Gibson and Miss Mary Helm, contributed to the deepening of her spiritual life, and through the influence of Miss Helm, Miss Watts offered herself for work as a foreign mis-



The memorial statue unveiled by the citizens of Sao Paulo on the campus of Colegio Piracicabano, the first school founded by Miss Watts and founded in the days when Brazil was an empire

* Mrs. Lander, wife of the founder of Granbery College in Brazil, served the church for thirty-five years as a missionary in Brazil.

sionary in Brazil. Under the superintendency of the Reverend J. J. Ransom, Piracicaba, in the province of Sao Paulo, had been selected as a favorable place for establishing a school for girls.

Miss Watts arrived in Piracicaba in May, 1881. She had traveled for almost two months in company with the Reverend J. L. Kroger and his wife and the Reverend J. L. Kennedy. These missionaries were sent out by what was known as the parent board. As there was no direct line of steamships to Brazil the voyage was made from New York by way of London and Lisbon.

With indomitable courage Miss Watts studied Portuguese, made friends with Brazilian people, rented and partially furnished a house, and advertised the opening of a school, when she had been in the country *only four months*. She was helped by the Misses Newman, daughters of a Methodist preacher. They had been reared in an American colony not far from Piracicaba.

Only one little girl appeared on that memorable first day of school, and for three months no other pupils were added. But all this time Miss Watts was winning friends and she did not despise the day of small beginnings. It is clearly a case of divine guidance that in these early days Miss Watts formed a friendship with two leading families in Piracicaba. No reference to her work is complete without mentioning the telling influence of Senhor Manoel M. de Barros, a senator, and his brother, Prudente M. de Barros. They sent their children to the school and other prominent families followed their example.

Miss Watts named her school *Colegio Piracicabano* and in every way she strove to associate it with the life of the city. For the first eight years of the school's history the country was an empire. Then, all of a sudden, a republic was declared. Miss Watts was a keen student of politics and she rejoiced that this change foretold progress for Brazil.

In the new regime Senhor Prudente Moraes Barros was appointed governor of the state of Sao Paulo. Anxious to introduce improvements in this prosperous state he bethought himself of inaugurating a system of public schools patterned after *Colegio Piracicabano*. Often he consulted Miss Watts and followed her advice. This school system was copied in several states, but always Sao Paulo led in such reforms. The Normal School was especially outstanding, a far-off copy of the one in Louisville.

In addition to her school responsibilities Miss Watts found time to organize the W.C.T.U. in Brazil and to serve as its first president.

After several years Senhor Prudente became Brazil's first civil president elected by vote of the people. He wished to establish a modern educational system for the entire republic and he offered Miss Watts the position of Minister of Education. This presented a field for extended usefulness and Miss Watts, a natural leader, enjoyed being thus hon-



Isabella Hendrix School in Belo Horizonte, another school founded by Miss Watts, has carried on in her fine tradition. The buildings of Isabella Hendrix are the finest educational buildings in Brazil

ored. But she turned a deaf ear to a real temptation and chose to remain with her work under the auspices of her beloved church.

The *Colegio Piracicabano* being well established, land was bought and a permanent building erected. The location was propitious, being the very site where once there was an amphitheater for bull fights. Years later when the school had outgrown its accommodations a handsome edifice was erected, named the Martha Watts Annex. The entire expense was borne by former pupils. There is a memorial window showing a portrait of Miss Watts surrounded by little children. In the cornerstone was placed the first Portuguese Bible that she had used; on a margin was written her prayer, "Lord, give me the souls of my pupils."

Today the alumnae of *Colegio Piracicabano* may be found in places where women lead, in all parts of the Republic.

After her first school was firmly established in the public mind, and other missionaries were fitted to continue the work, Miss Watts was needed to establish schools elsewhere. I quote an official pamphlet: "In 1895 Miss Watts went to Petropolis, a beautiful little city in the mountains . . . where she founded a second school. After this school had rendered a worth-while service for twenty-four years, its pupils became a part of *Colegio Bennett* at Rio de Janeiro."

There were two distinct elements in Petropolis. First, the local population, many of foreign descent, who were extremely opposed to any Protestant innovation. These were led by several orders of nuns and priests who had schools of various grades; one, catering to high-class, wealthy girls, was an active leader in its opposition to a new college under Methodist influence. Petropolis is the summer home of government officials, foreign diplomats, and the aristocracy. This element, free from prejudice, wel-



Brazilian students with faculty members at Scarritt College. The good will between Brazil and the United States is personified by the exchange students here from Brazil. Some of that good will is due to the early work of Miss Martha Watts

came the new school. Miss Watts, with tact and good judgment, cleverly managed to make friends with the various elements and the *Colegio Americano de Petropolis* established an enviable record for thorough scholarship attained by modern methods.

Miss Watts' talent and prestige caused her to be chosen for another important adventure which was really her last. In 1904 she established a school in Bello Horizonte, the beautiful new capital of the state of Minas Geraes. This city, reminding one of our own Washington, was carefully planned and partly laid out before a single building was erected. Through the influence of a Brazilian pastor, a valuable city block was secured free with the proviso that a church, a residence, and a school be erected within a certain fixed time. Our church, helped by the Board of Missions, put up two of the required buildings and the Woman's Missionary Council erected the college. The name chosen was *Isabella Hendrix*, honoring the mother of Bishop Hendrix who then was in charge of mission work in Brazil.

Once again Miss Watts' abilities as an educator were appreciated in high places, and the Secretary of State often consulted her in planning the educational system for this large state. But in spite of wealth and fine climate Minas Geraes was backward in general advancement and our Protestant faith and American methods were not appreciated by the populace. This insured hard work and often disappointments to our pioneers. While in the midst of some of her most trying difficulties, Miss Watts wrote, "We'll stand the storm as we have done in Piracicaba, . . . and Petropolis, for our schools are God's schools. We must have his lighthouses wherever we can put them, and he will keep the light burning." At a later date the situation was thus reported: "The influence of Roman Catholicism in

this section and special characteristics of the people have made the work difficult and the school has been carried on through the years at great odds. However, it has made its way, and among former pupils are found some of the finest women of the city."

Miss Watts planted well. Could she but return to Bello Horizonte she would find a school beloved and honored by the leading people of this modern city and great state. Her love for the beautiful would be gratified by the new school building which is considered the best educational building in Brazil. Strangers interested in teaching or in planning schools often go to Bello Horizonte just to study this building.

From Bello Horizonte in 1909 Miss Watts came home on furlough. Once before when she was at home her family and friends had begged her to resign from the foreign field on account of ill health. But in spite of arthritis she went back to her beloved field and rendered full time service. In leaving Brazil in 1909 she was confident of returning and of continuing her work; but it was in vain that she planned. In Kentucky on her way home from a missionary meeting she fell and broke her hip. After months of suffering she went to her eternal reward on December 30, 1909.

In the Broadway Methodist Church in Louisville, there is a bronze tablet which reads: "In loving memory of Martha Hite Watts. By her pupils in Brazil, in love and gratitude for the influence she exerted on their lives and for her beautiful service from 1881 to 1909." Those who knew Miss Watts best will find this tribute incomplete. A friend of her early days remembers her thus: "She was a hard worker and a fine manager. It was always a treat to visit her school where everything was in such perfect systematic order."

A fellow-worker sends this story showing unusual self-control: "Her 'Buddy Ben' was the member of her family who wrote to her constantly. Once we were in the midst of closing exercises; Miss Watts, famous for her grace and ability on such occasions, was presiding. The United States mail came in and I handed it to her as she ran to the office on a hurried errand. I noticed that a letter postmarked Louisville was not from 'Buddy Ben.' She went to her room for a few moments and returned for the afternoon session. That evening, after the last performance she stood a long time saying good-bye to patrons and pupils as they laughingly filed out for their vacations. Later on in her room she placed a letter in my hands. It was the Louisville letter that had brought her news of the sudden death of her brother, the one being in all the world most dear to her. In answer to my inquiry why she had not told me before, she said, sobbing, 'I could not have carried on if anyone had known. He would not have wanted me to fail in my duty!'"

There was the keynote of her success—Duty.



Wesley Community House, Norfolk, Virginia. Probably in no place in the country has there been such a great influx of new people, due to the war, as in Norfolk, Virginia. Churches and civic welfare groups have struggled to meet the problems that have arisen. The Woman's Society of Christian Service is doing its part by contributing a part of its funds which will be raised during the Week of Prayer to the purchasing of this Wesley House where boys and girls will have a wholesome place to play and study

Week of Prayer and Self Denial October 24 - 30



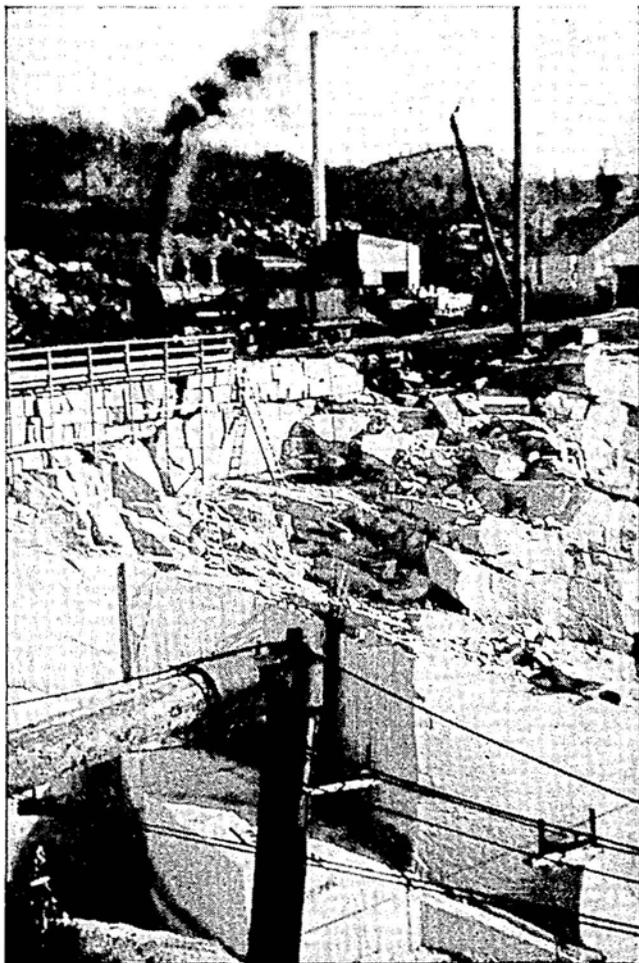
President Wu of Ginling College. It was President Wu who at the outbreak of the war moved the college into the West—it is now on the campus of West China College in Chengtu. Housed in makeshift buildings, it carries on under the most desperate conditions. After the war money must be found to help this college and other women's Christian colleges to re-establish themselves. A portion of Week of Prayer money goes for this great work

Charles Fenn from Three Lions

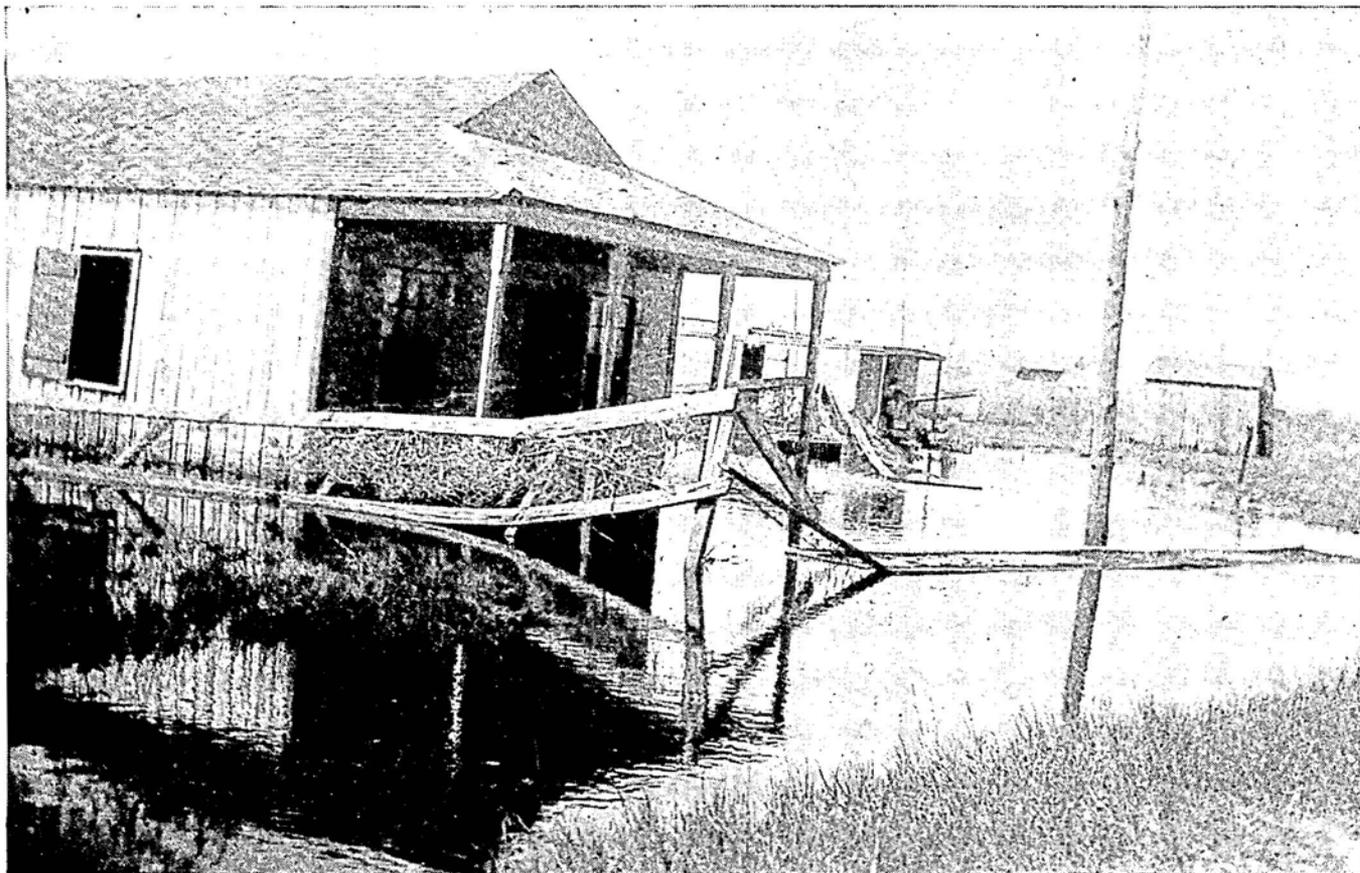


After the war the Woman's Society of Christian Service must have funds on hand not only to re-establish schools for the college woman but also to help educate the women and children who have just awakened to the world that lives outside their villages

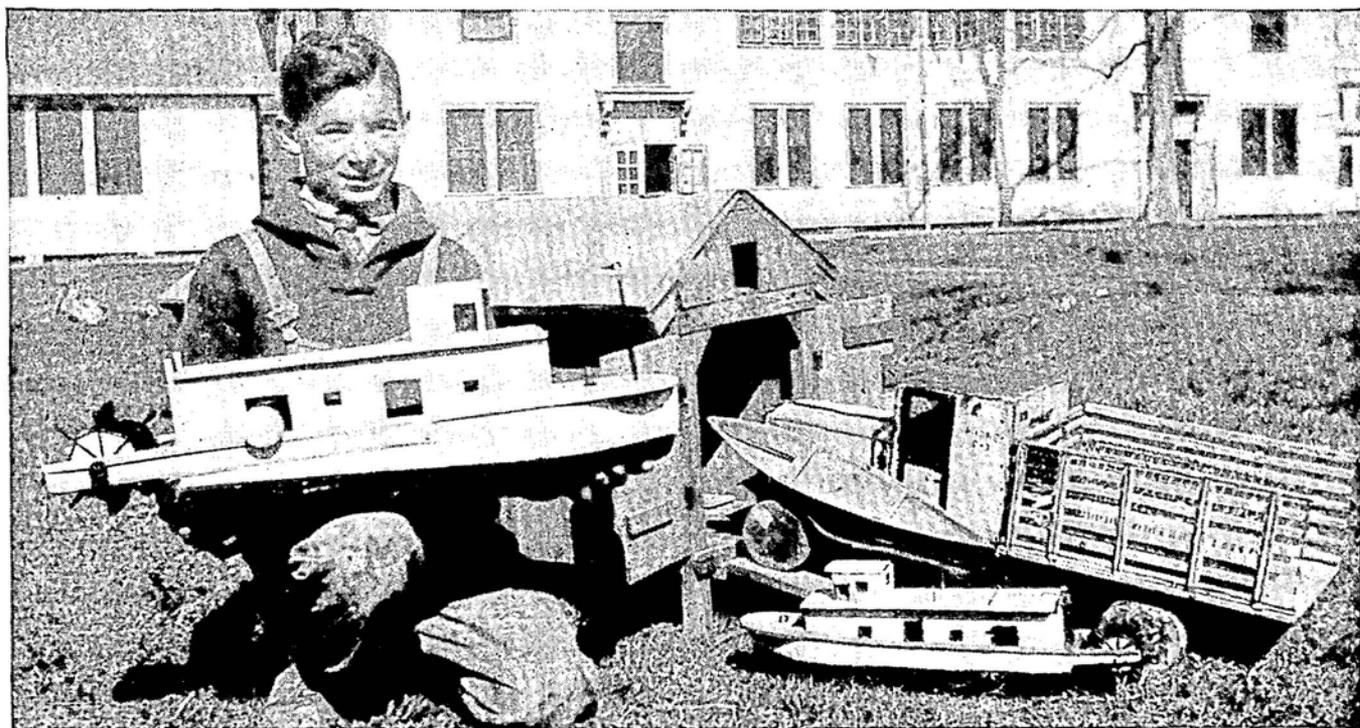
North Barre, Vermont. Quarry workers have lived for generations in North Barre. Many of them have come from French-Canadian backgrounds and have kept their French language. The work is desperately hard



Children of the quarry-men find North Barre settlement house gives them a new understanding of life and fits them for the part they are to play in the world after the war. The Week of Prayer makes it possible for their settlement house to be repaired so that it will be snug against the Vermont winter



The Acadians. French descendants in the South of the United States cling to their language as the French-Canadians do in the North. Living in the bayous, sometimes they are cut off from the main stream of the nation's life



The MacDonell School and Wesley House helps Acadian children to get ready for their part in building the United States of the future. One of the boys is making miniature boats and trucks now. The world of tomorrow will depend on his skill



Phillip Gendreau

Old-fashioned village school in India. India is already looking to missionaries to help it prepare teachers for modern village schools. In the interests of the whole world, Methodist women are getting ready to help

Triangle Photo Service



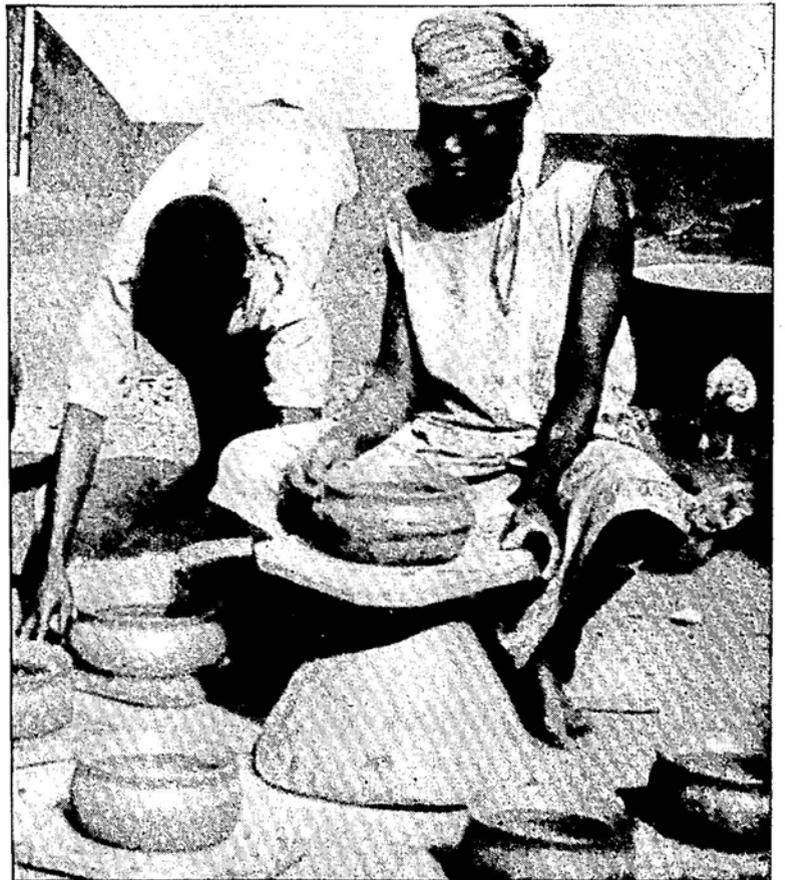
Milk is good, but this child needs more than milk. He needs to learn how to be a part of the community in which he lives. Week of Prayer money will be used to establish a settlement in Mississippi for that very purpose



Triangle Photo Service

An African child is bringing a bouquet to "dress up" the practice model home in the school compound. The model home has had to be closed temporarily because of the war. After the war there must be a sum to open it

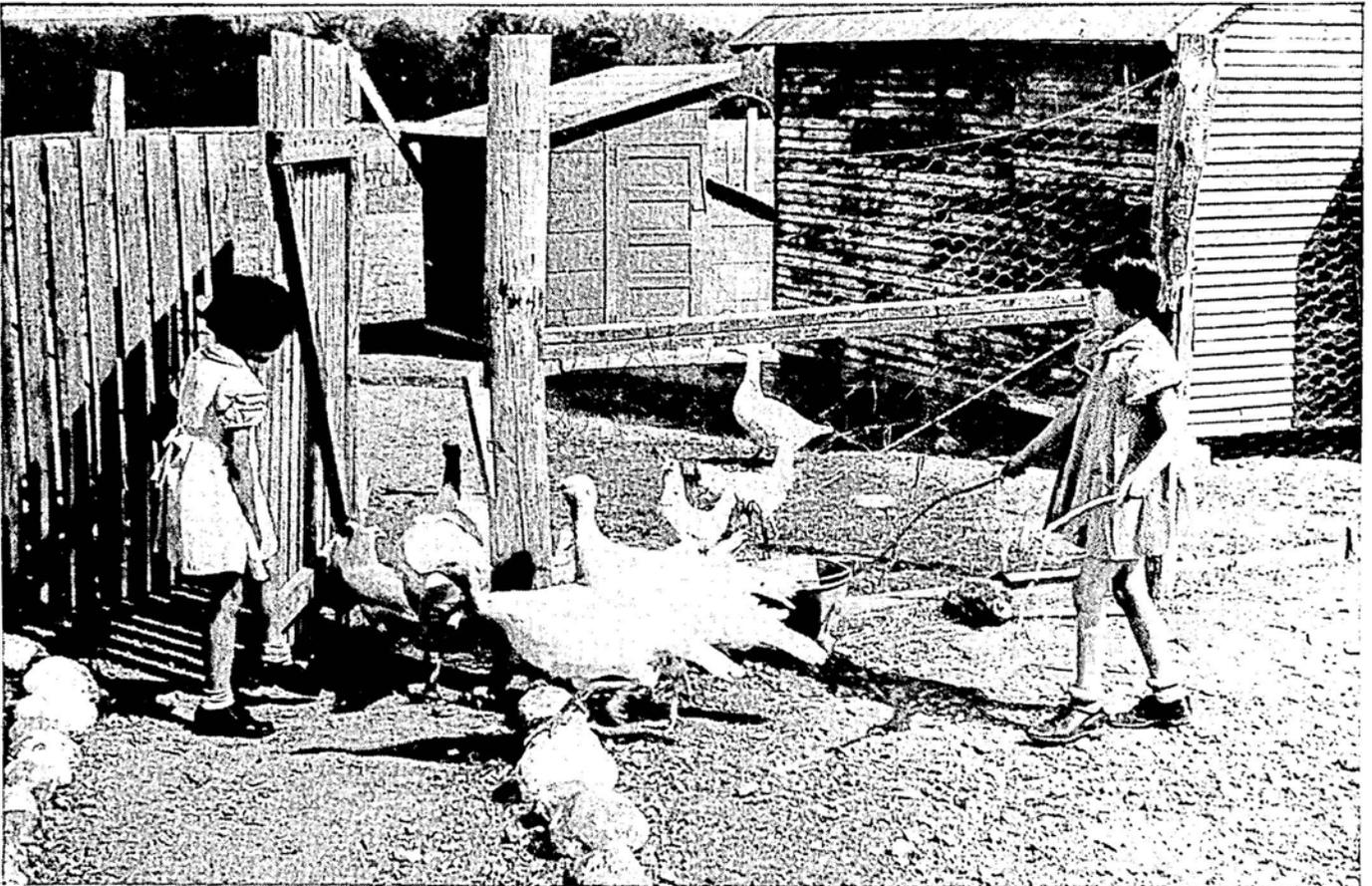
In Africa the woman who once was satisfied to spend her day turning the clay on a rude potter's wheel is looking toward a better life. The women of the church must see that she enters that life



Triangle Photo Service



Congregation of the Ponca Mission Church in Oklahoma.
Week of Prayer money is helping the Indian work in Oklahoma

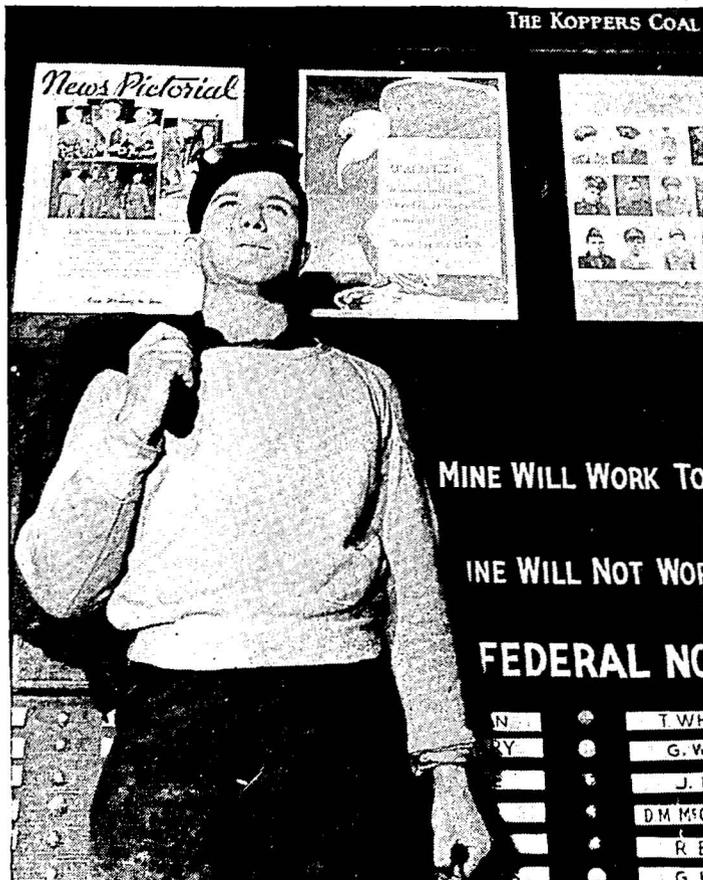


Indian children learning how to care for poultry. Indian mission work cares for all of life

U. S. Indian Service



Children of many nationalities busy in the Leisenring Community House kindergarten. Antagonisms that have existed between those of different countries are being broken down through their children



Type of miner who lives at Leisenring, near Dunbar, Pennsylvania. The Leisenring Community House which was burned down sometime ago and is being re-established with Week of Prayer gifts, has a great role to play today in interpreting the miner to the church and the church to the miner



Triangle Photo Service

New workers arriving at a war industry plant. They are not only new to the job but also new to the city. The Detroit Guild is working to reach them and to be of help to them

Detroit's Women Workers

By Lena York*

LIKE to work in the plant. There are such varied and interesting people. But I would not want to have to stay here forever." This was a comment of an ex-teacher now working in one of Detroit's immense war plants as an inspector of gears. She described her fellow workers. They came from factories, offices, homes, the professions—even from the circus. Some of them are new to Detroit, wives of service men, girls away from home, housewives. They have varied backgrounds in religion, culture, and national heritage.

A year ago one out of every ten workers in De-

* Miss York is representing the Woman's Division of Christian Service in communities where war industries have disrupted the normal life of men and women. She has been working for the past few months in co-operation with the Wesleyan Service Guilds of Detroit.

troit was a woman, but the average is very rapidly moving toward the national average of one in four. Many women are in the war industries which have been booming for over a year. These include many mothers and wives of service men as well as single women. They make very good wages, usually working eight hours a day, six and sometimes seven days a week. The time-and-a-half wage for overtime (over 40 hours) is really what makes the work attractive. If a day is missed, the hole in the week's wage is very noticeable. Women work regularly on all shifts. If it is the day shift, they must join the crowd to shop on Monday night, when the stores stay open. Or if they work on the afternoon shift, they must take their recreation in the small hours of the morning when the only eating places open are the beer parlors. Or if they go to work at mid-



Triangle Photo Service

Girl with a spray gun. Girls work long hours and sometimes seven days a week. In their off hours they want recreation with friends

night, they have to learn how to sleep in the daytime.

Another large group of women continue to do the city housekeeping in laundries, restaurants, and hotels. Some of these are older women, many are Negro women, and some are young women attracted to the city and wanting to get into war industries. They use these jobs as stepping stones to other and better-paid jobs. This work is more strenuous than ever, because fewer people are available to take care of a greatly increased population. Wages have increased for all—waitresses who were formerly paid twelve to fifteen dollars and tips, now get eighteen to twenty-two dollars and tips. And still it is not uncommon to see restaurants closed temporarily, due to lack of proper serving staffs.

The third major employment for women is in the offices. In addition to increased need in all war plants for clerical help and the usual commercial and normal needs, many government offices have been moved to Detroit, bringing with them total new staffs. These workers are largely women. Many of them are young and away from home. They work under great pressure and often without the sense of importance of their jobs in terms of the total war effort. They make, on the whole, the lowest wages of the group of women workers. Their salaries average one-half to one-third the wage of the industrial workers. Yet they have higher expenses in keeping up appearances, and often living expenses are higher for them. Some of them would

go into industrial work, but they do not like to appear on the streets in work clothes. They like to be attractive, and they are afraid that riveting or other factory jobs will ruin their complexions. And they still feel that a "white-collar" job carries with it more prestige.

Rooms—a place to stay—are a major problem for single women, as well as for families. The Y.W.C.A. is overcrowded, as are other special residences. Hotels are far too expensive, if available. Rooming houses and private homes open to women are hard to locate, and not always attractive or desirable. The Homes Registry has a fine service of finding rooms, which they carefully investigate and will gladly refer to girls; but a newcomer might not know of this service. Also, the rooms available in desirable neighborhoods are very limited. Women also need a few conveniences not required by men—they want to wash out their clothes, for one thing. They need places to entertain their friends, and they may want to cook. These facilities are hard to find. If a girl has to come home from work after midnight she should have good transportation and a respectable neighborhood. Few of the newcomers are getting help through agencies in locating rooms. They are not satisfied with their living quarters, but knowing it is an emergency period, they put up with great discomfort as a part of their sacrifice.

Detroit is not an easy city in which to move about. The transportation system and the layout of the streets is complicated. With so many new people not only on the streets but also serving as bus and trolley conductors much time and energy of newcomers are wasted in getting around town, to say nothing of the fear involved when city life is strange anyway.

Eating facilities are overtaxed. On Sundays most restaurants close. At noontime, downtown office workers stand in line for food. Drug store counters are lined two and three deep. Gone are the days of a leisurely luncheon or dinner—it is necessary to hurry to make room for others.

The Wesleyan Service Guilds in Detroit are concerned about these problems. As employed women they are studying the situation and in co-operation with the Detroit Council of Churches are planning to undertake programs to meet the needs of other employed women.

First of all, these women must be found. Some of them come to church. The minister may have their names and addresses. Guilds are getting the names and calling on the women in a friendly way to learn if they can be of service. Probably no woman likes to go places alone, but many women will not go out alone even to church. Church-going has been a family affair.

One Guild member told of debating with herself after Sunday school about going into church alone—her mother was out of town that Sunday. She noticed a shy-looking young woman coming into the church

and she asked if they might sit together. Result: a new Guild member and a newcomer who became a part of the church program.

Other women may be located through the places where they work. The Guilds obtained a partial list of a new government office force and divided it among all the Guilds of the city. The Guild members called on these women and referred those who expressed a church preference to their nearest church or synagogue and sent their names to the ministers of the churches. On the whole, they were well received. But the Guild that has had the best response sent out a delightfully friendly letter telling about its concern for employed women and offering its services in any area of need and inviting the women to their meetings. A postcard was enclosed for reply, and the result was a hundred per cent response. Those who expressed interest were called on.

But some newcomers can be located only by finding them where they live. This would mean a community-calling program, and this is being planned at the present time in one area along interdenominational lines.

The major need of these new women workers is fellowship. Many of them are having to become adjusted not only to a new community and way of life but also to separation from husbands or boy friends who are in the armed forces. Others come from small communities and do not feel at home in the city or even in the beautiful, well-equipped city churches. Still others have led a very busy life with many activities and now they do not have time or energy to continue, but they need to associate with people. The church can serve all these women.

Social workers, personnel officers of plants, union officials, and many others who know these women made suggestions of several needs that they felt the churches might have to meet. All activities including Red Cross, study groups, classes, or special group meetings should be listed and specifically opened to these women. If a church is near a small factory without cafeteria facilities, a room in the church where lunches can be brought away from the work bench might encourage better health habits. If a kitchenette can be made available, some women might greatly appreciate a chance for preparing a home-cooked meal for themselves or their friends. A union suggested opening a war workers' lounge in church parlors, especially if the church were in



Erin from Monkmeier

Girls at lunch. Some churches are opening up their parlors for girls to have their luncheons away from their work

a rooming-house area. Discussion groups on health, personal problems, current affairs, and other items serve a need. Two union leaders urged—a week before the recent riots—that special attention needed to be given in the area of race relations. Dramatics are recommended as one type of program which can meet many areas of interest.

All these suggestions go beyond the regular religious service of the churches. Many of the young women are not aware of their needs. They are just starting out on their own and want to run their own lives. They are excessively sensitive to attitudes critical of them. Most of them welcome real friendship. They are facing most perplexing problems. They do not see a normal future with home and family. They want to live their lives fully, creatively, and successfully. Conditions under which they must live are difficult. They need sympathy, understanding, encouragement, and those come best through personal contacts. The church has a great opportunity and responsibility in service open before it.

October Is Wesleyan Service Guild Month

The Guild celebrates the month by:

1. Deepening its spiritual life through the Week of Prayer
2. Expanding its world consciousness by preparing for the Crusade for a New World Order
3. Developing its fellowship with all church women in plans for participation in the peace study under the United Council of Church Women

Grace E. Manly

By Ola Dudley Uphaus*

WE have lost our most effective worker in the West China Church," stated one cable from Chengtu after the death of Miss Grace E. Manly on May 8, 1943. Certainly West China has lost its most versatile missionary.

Grace spoke Chinese and English equally well, so she was in demand as an interpreter and speaker. Many were the challenging and spiritually uplifting worship services she led. She read English beautifully, and often used this talent to lull restless patients to sleep. She was an excellent cook; she had charge of our garden that furnished vegetables and gorgeous flowers. Her beautiful flower arrangements for our home, the high-school worship centers, and the church will not soon be forgotten. She enjoyed working with clay and paints. She directed plays and had gotten together a much-used collection of costumes and stage properties.

She had a scientific attitude toward her work; and made careful surveys that often were unappreciated by unscientific co-workers. As a tireless teacher of English, she always had piles of notebooks to correct. Because she was sympathetic and understanding, and objective, she was called upon to spend much time mediating where there was misunderstanding. When there were more jobs than workers, the extras were given to Grace, and more than once her health was endangered by this unfair practice.

Her first choice of work was rural evangelism, but she took over the high school in Chengtu when there was a crisis. At another time she was sent to the Chengtu church to bring order and harmony. Each year at annual conference she was given the chairmanship of the Finance Committee, and she spent hours settling salary problems. All leaders of conferences and retreats wanted her as a staff member because her head was full of original ideas, her heart of compassion and love; and her patience and enthusiasm were contagious.

Grace played, worked, and lived with enthusiasm and she was enthusiastic in her appreciation of the efforts of others. She was deeply sympathetic, and as a result there was a constant line of callers knocking at her door. They came from the richest and the poorest homes in China. When Grace was preparing



Miss Grace E. Manly, missionary, who died in Chengtu, West China, May 8, 1943

to leave for her last furlough, we who knew her well were touched by her gifts—beautiful gifts from wealthy friends, a hand-made western-style dress from a poor student she had helped, a wonderful scrapbook from children at the church. Her gifts were more than gifts—they were love and respect woven into things.

Grace was very generous. Probably no one knows how many students she put through school—with fees, plus milk and eggs for underweight students. She kept a most careful account of her personal money and gave away so much that she kept her friends and family concerned about what she had left for herself. In her last letter she said that she and

the Chinese teacher with whom she had been living for more than a year were eating for breakfast rice or wheat porridge, fried dry peas and spinach; for dinner, dry steamed rice, bean curd, and turnip; for supper, often dinner warmed over, perhaps with another vegetable added; and only once in a while a little meat or fruit.

She was very happy with this arrangement of living with Chinese friends in a city where she was the only foreigner.

Truly she was burning her candle at both ends and it made a beautiful light, but it burned out all too soon.

Grace Manly was born of missionary parents in China, and since her return as a missionary in 1924 she gave herself unstintingly. She was deeply loved by friends all over the world, and was respected by all as an intellectual stalwart. She lived her Christian message as completely as any one we have ever known, and all of us would like to say with her wonderful mother, "The prayers of many friends have availed to help me rise up from the depth of sorrow and attain to some conception of the heights of joy that have come to Grace and rejoice with her." Still our hearts cry out with the words of another friend, "How can we, how can China, get on without Grace?"

A radiant, vibrant person like Grace continues to live on in the lives of the rich and the poor, the sad and the unhappy, in the lives of underprivileged children in Chinese villages. Her giving of her life is a challenge to us to carry on—here at home and in China.

* Mrs. Uphaus was, until 1939, a missionary in West China under the former Woman's Foreign Missionary Society.

The Church's Basic Enterprise

By Florence Hooper *

CHRISTIAN missions are, whether one likes them or not, an "enterprise in being," a religious and organizational fact to be reckoned with, despite all criticisms and objections. Through two thousand years, in one form or another, this outreach of those who follow Christ to those who do not, has continued. Its manifestations and its activities have varied. Its declared purpose has been differently expressed from century to century. Its vitality has been now high, now very low. But it has persisted—from Jesus' coming to this day. Why?

Why, for concrete example, did Paul travel the Mediterranean world under conditions of terrible hardship and persecution, in order to preach to hostile Jews and unresponsive heathen? Why did Augustine turn his back on luxurious Rome and journey across the wilds of northern Europe to convert the barbarous tribes of sixth century Britain? Why did John Wesley "look upon the whole world" as his parish? What made Francis Asbury and his colleagues and successors count as of no moment the hours, days, and months in the saddle, perils of forest and rushing stream and unfriendly savages, if only they might speak their good word to uncouth, isolated settlers in the widely scattered pioneer clearings of America?

Why, finally, to come down to modern cases, do intelligent, normal, up-to-date men and women of every nation joyously relinquish highly-paid jobs and fine worldly prospects to go as missionaries of the Cross to far countries, into the slums of their own homelands, or to whatever spot on this teeming earth does not yet know their Lord? It seems logical to assume that some common motive, affecting all these widely differing persons, has been the force that has projected the Christian missionary movement. What is it?

Language forms and historical backgrounds change so vastly with the years that answers from successive periods seem, at first glance, to be widely divergent. Sometimes there is an armed crusade, with entangling political implications. Sometimes there is vehement emphasis on saving the unconverted from hell-fire. The hell-fire goes out of fashion and the social gospel takes its place. Again, industrial missions, aiming at salvation through raising the economic status of converts, hold prom-

* With "Motive and Meaning," *WORLD OUTLOOK* introduces the first of a series of articles which will appear from time to time on "The Church's Basic Enterprise." Later articles in this series will discuss the agents of this enterprise, the concrete forms and the discernible results. Miss Hooper, author of the series, was treasurer of the former Woman's Foreign Missionary Society and is well known to *WORLD OUTLOOK* readers for her articles in the magazine.—Editors.

inence; then Christian education, Bible translation, or medical work.

Careful analysis, however, shows that, under diversities of phraseology and of material activity, there runs one reason, given with amazing unanimity by all these missionaries as the ultimate spring of their endeavor. Paul, spokesman of a new and untried religion, confesses to a motive essentially the same as that of all his successors. This is how he said it to first-century Romans:

"To Greeks and to Barbarians, to wise and to foolish alike, I owe a duty. Hence my eagerness to preach the good news to you in Rome as well. *For I am proud of the Gospel; it is God's saving power to every one who has faith.*" To friends in Greece he wrote: "I did not come to proclaim God's secret purpose with any elaborate words or wisdom. *I determined among you to be ignorant of everything except Jesus Christ . . . Jesus Christ the crucified.*"

Out of Paul's personal experience of a living Christ came the relentless urge which drove him forth to share so great a treasure with all men everywhere regardless of how far away they lived or of how high or low in the social scale they chanced to be. Paul's safety, comfort, prosperity were forgotten. *Christ the Savior must be preached.*

So say also the men and women who have come after Paul, claiming "the mighty ordination of Christ's pierced hands" as reason enough. "As the Father has sent me into the world, even so send I you"—they call their sufficient warrant. So say the missionaries and from such saying they have built the missionary enterprise.

But do they speak the truth? Is this Christ they preach really the "eternal in our time"—*our time*? Does he even now reveal the things men desperately need to know and solve the problems that sorely plague them? He and his missionaries make large claims. It is of utmost importance to discover whether or not these claims have been justified by their actual impact on the workaday lives of ordinary folks of every race, class, and historical period. Has this great Person, wherever he is known and loved, become indeed the Savior of the world?

Not as theologians, but from a purely practical lay standpoint, let us review what he said about himself. The assumption that we do actually know the kind of person he asserted he was and was to continue to be is too often based on vague sentiment or inadequate study. Since it is the fundamental evidence underlying Christian missions, we must look at it now again and with special care.

For a global venture, a universal Deity, interested in humanity, is needed. Jesus called himself

such a God. Remember: "I am the bread of life . . . the living bread which has come down from heaven . . . the bread I will give is my flesh, given for the love of the world . . . if anyone eats of this bread, he will live forever."

Now, bread, figurative and literal, is the basic need of humankind. Hunger of body, mind, and spirit conditions everybody. Christ says he is, in his own person, the Bread which satisfies it. Did you ever notice this strange thing, that in vitally Christian communities, free to follow their own will, famines seldom occur, famines either of food for the body or of sustenance for the spirit? Is there any connection between this fact and Jesus Christ? Was Augustine's sixth century mission to the Angles justified by British response to danger and disaster in 1940? Had it anything to do with the undaunted power of a great modern people to keep the machinery of their physical life and of their intellectual and spiritual well-being from breaking down in famine and despair? I think it had much to do with such ability. "The words I have uttered . . . are spirit and life" he declared. Beleaguered Britain seems to prove that *today*.

Next to food, men need light. Jesus said, "I am the light of the world. He who follows me will not walk in darkness, he will enjoy the light of life." Anyone who has stumbled through the blackout of intellectual doubt, any student before whose bewildered eyes every tiniest candle of mental and religious certainty has flickered out knows what Christ meant by that saying. When, by some great grace, the light spiritual came on again, it was the Lord Jesus himself! All history proves that where he comes, as a living Person, not as an ecclesiastical dogma, he in indeed Light of the mind and of the spirit. Those who, abiding by what he says, really become disciples of his have come to "*understand the truth, which has set them free*" as he asserted it would. The freedom of the mind which Americans know is a direct product of the preaching of Christian missionaries—from Asbury and his fellows back through the Wesleys and Augustine and Paul to *Him* who is the fountain-head of liberty.

In the forties of the twentieth century human misery has rolled up mountain-high. Distraught, persecuted, imprisoned, or set helplessly adrift, millions of men and women are searching, consciously or unconsciously, for the comfort and protection of friendly Omnipotence. Comes the clear, firm voice of Jesus Christ: "I am the Good Shepherd and I lay down my life for the sheep." Guidance to these and all other wanderers he offers and reminds them that he died on Calvary not for a theory but *for them*. So doing he presents himself as "The only real and living way" to a Father God who loves them. Modern sufferers *need* to know what Jesus said, *if it is true*. Such pertinent good news must "have the will" of all the compassionate (Christ's followers or not) to be so if it can. Happily, through

long centuries, saints and martyrs, pilgrims and patriots, brought to this Father by missionary teaching have been proving in their trials and difficulties that *it is so*.

People who live in a day when the very stars seem to be falling from the heavens need not only help along a weary way but also a basic and an ultimate gospel capable not merely of carrying them through this turbulent scene but of landing them safely and surely in an everlasting existence to follow it. Jesus confidently called himself the pre-existent and the ever-living God. "Before Abraham was born, I have existed." "I and the Father are One." "I am, myself, Resurrection and Life; he who believes in me will live even if he dies."

One need, deeper than all others, men have—for forgiveness of their sins and for a divine, renewing power which, entering their inmost lives, can transform clearly recognized sinfulness into enduring righteousness. "All we like sheep have gone astray" and "God be merciful to me, a sinner" are more than phrases from Bible and prayer book. They express a terrible human experience, shattering and inescapable. In C. S. Forrester's novel *The Ship*, an ordinary seaman, busy with a highly dangerous assignment in the midst of a great naval battle, works apparently alone, but actually, constantly face to face with the sins of his youth and with the groping, crushing urgency of his need for God's forgiveness and understanding.

A sense of spiritual inadequacy and errancy is universal. Sin's dogging footsteps pursue all sorts and conditions of men. *Christ promises forgiveness and salvation*. Unique among the world's teachers, Jesus proclaims through his own sacrificial death forgiveness for all who repent and joyous reconciliation with an Almighty and long-suffering God. "I, if I be lifted up, will draw all men unto me." Here indeed is the heart of missionary motive and meaning—God on a cross, dying to show his children how much he loves them and how surely he will forgive them and make them over into his own image—if they but give him a chance. The Christ the missionaries preach forgives sin. Forgiven themselves, the heralds of his cross *must* go, even to the ends of the earth to tell to all who will listen the most amazing news human ears ever heard: "*Christ, the Savior, is here.*"

The strivings of the human race for bread and light; for comfort and guidance; for a dependable God both near at hand and eternal; for forgiveness and rehabilitation; for assurance of immortality—all these strivings Christ has promised to satisfy. That he keeps his promises, whenever news of him is heard and heeded, unprejudiced observers freely admit. A thousand elaborate proofs could be added to the few, simple ones adduced in this study. Evidences are everywhere and in all periods. Jesus Christ, then, is compelling motive and ultimate meaning of the church's basic enterprise.

"China's Religious Heritage"

A Review of the New Book by Dr. Y. C. Yang

China's Religious Heritage, by Y. C. Yang. Abingdon-Cokesbury Press, New York and Nashville. 196 pages. \$1.50.

The new book by Dr. Yang has already received a warm welcome and is a valuable contribution to an important subject which will be especially interesting and useful to the ordinary intelligent reader as well as to students of the subject. This, unfortunately, is by no means true of many books dealing with the Oriental religions, the pedantic dullness of which have left laymen without adequate knowledge of the subject.

Probably Dr. Yang is as well qualified to write such a book as any person in the world. He is a Chinese who rose high in the diplomatic service of his country, then resigned all his political offices to become president of Soochow University, the only Methodist university in China. Educated both in the Orient and America, he has traveled extensively in all parts of the world. Over and over again he has traversed the United States; he knows our language, literature, customs, and psychology as well as we ourselves know these things. He is a devoted and active Christian, with a knowledge of the Bible and theology that is unusual in a layman.

When the war made it necessary to leave China he came to this country and spent a year visiting churches and religious gatherings in every state. Then he spent a year lecturing on Chinese Civilization at Bowdoin College in Maine. He has also lectured in Duke University and other institutions; his book is based on lectures delivered on the Quillian Foundation at Emory University. He has recently been drafted for the war effort by the Chinese government and is now on the staff of the Chinese Information Service in New York. He is in charge of the speakers' bureau and is working to acquaint the Ameri-

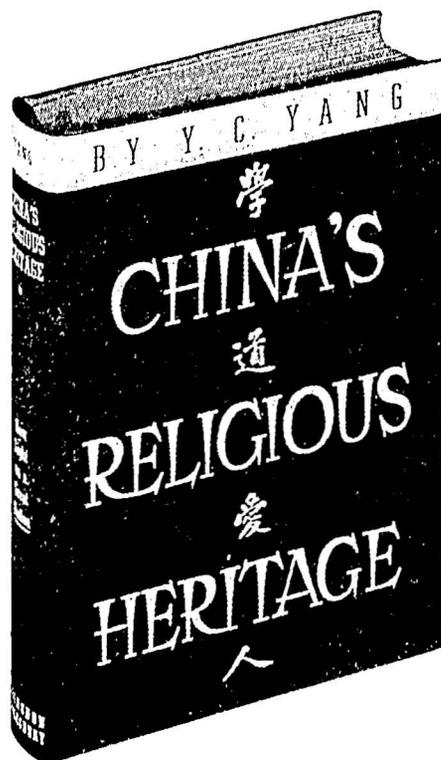


Dr. Y. C. Yang

can people with the culture of China. Out of this background and experience has come Dr. Yang's book on "China's Religious Heritage," the title of which exactly indicates its contents. There are chapters on The Religious Significance of Chinese Culture; Confucianism: The Art of Living; Buddhism: The Path of Escape; Taoism: The Law of Nature; and Christianity: The Way of Life. The first chapter will be worth twice the price of the book to most people. No piece of writing of similar length does as much to dispel the attitude of prejudice towards the ethnic religions without creating that maudlin senti-

mentalism which would create a syncretism by scrambling the admitted excellencies of these faiths with Christian principles. Dr. Yang uses the story of Christ and the woman at the well to tell us, in understandable phrases, that no man can hope to convince the Chinese people that Christ is greater than their "Father Jacobs" unless he knows these "Father Jacobs" and wherein their greatness lies. Similar remarks could be made about the other chapters, the subject matter of which is sufficiently indicated by their titles. In beautiful, expressive, and plain language, Dr. Yang sets forth the principles of the three great non-Christian religions of China—Confucianism, Buddhism, and Taoism. Then he adds a discriminating chapter on Christianity, which rounds out the book and climaxes the Chinese religious scene. It is greatly to be hoped that this notable book will find itself into the hands of and be carefully studied by all intelligent people who are interested in the religious culture of the world.

The volume is published by the Abingdon-Cokesbury Press, which is the trade name of the Methodist Publishing House, and it can be ordered from any of the branch stores.





The Philippines

Our Future in Asia (The Viking Press. \$3.00) was written by Robert Aura Smith.

The following quotations are from a review written at my request by Franklin L. Burdette, Professor of Economics, Butler University: "Robert Aura Smith, from years of reportorial experience in the Orient, has written a penetrating analysis of the American stake in Asia. Particularly he has written of the American future in southeastern Asia and its bordering islands. . . . The book is journalistic, but it is astute journalism; it is written with the comprehensiveness, with the array of historical and statistical data, and with the dignity to be expected from a well-known and reliable foreign correspondent of *The New York Times*.

"An extensive segment of Mr. Smith's book is devoted to 'Our Philippine Venture.' . . . Our policy, he declares, has been self-contradictory. 'While the United States has undertaken a big job in political tutoring and has made every effort to see to it that the Filipinos are ready, politically, for self-government, it has at the same time adopted and carried out an economic policy toward the Archipelago that has made economic independence impossible (p. 92). Mr. Smith contends that realism will dictate, both for the United States and for the Philippines, a policy of retaining the advantages of political connection and of providing at the same time domestic autonomy for the islanders and self-imposed restraints upon the authority of the United States in the Philippines. Both Americans and Filipinos, he says frankly, need a "face-saving formula" (p. 165)."

I do not agree with the policy suggested by Mr. Smith, but I recommend *Our Future in Asia* because it gives facts which Americans will need for an intelligent discussion of postwar settlements in that part of the world.

In the foreword of his book, *These Two Hands* (The Bruce Publishing Company, Milwaukee. \$2.25) the author, E. J. Edwards, states:

"Our missionaries are not all supermen. They have human feelings, human weaknesses, and human emotions, just like the rest of us. Weak as their human hands may be for the trying task assigned to them, those same hands

become heroically powerful when strengthened by the supernatural vigor of God's grace.

"In this book I try to tell one such story. I have set it down in the form of a tale. . . ."

This is a story interestingly told. The Filipinos in it have to speak English, or English-speaking people could not read it. But the flavor of their speech derives from their character and the dialogue is entertaining. Filipino customs; their economic life; their homes; their simple faith; their cock-fights; the way they wash their clothes; their games—all these are presented incidentally. The psychological struggle through which Father Buff Conners passes before his human weaknesses are overcome is handled deftly in the telling. The descriptions of both persons and places are good.

This book, written by a Roman Catholic about a Roman Catholic working among a people predominately Roman Catholic, is well worth reading by Protestants.

Who Walk Alone (Henry Holt and Company. \$2.75) was written by Perry Burgess, one of the three winners of the National Book Award in 1940. Last November it went into the thirteenth printing. It is the story of an American who went to the Philippines in the army of 1898, returned home at the close of the Spanish-American War and the Filipino "Insurrection," entered business with his father, fell in love, built a house for his bride-to-be, and many years after his Philippine experiences, learned that he had leprosy.

It is "a true epic of great courage and a beautiful life."

Anyone who has ever lived in the Philippines will do well to keep his hands off this book until he has time to read every page of it without interruption. For once he begins it, his office work, his victory garden, his correspondence, his conversation at meals, will be utterly neglected until he has read the last word. And this goes also for many who have never seen the Seven Thousand Emeralds.

Here is the story of the transformation within twenty-five years of an island of despair into a haven of hope. Culion, the largest leper colony in the world, now has a population of about

4,000. Its homes, hospitals, roads, business places, public utilities, research laboratories, and other facilities are modern. Ned Langford, the ex-soldier, did more to modernize the island during the twenty-five years he was treated there than any other person. His return to the United States brings his life and his story to a glorious climax.

(*WORLD OUTLOOK* is indebted to Dr. E. K. Higdon, Secretary of the Philippines Committee of the Foreign Missions Conference of North America, for reviewing the foregoing books.)

I Saw the Fall of the Philippines (Doubleday Doran and Company \$3.00) by Colonel Carlos P. Romulo gives a startlingly clear picture of the day-by-day activities of the inner circle of Americans and Filipinos around MacArthur during the terrible days of heroic resistance between the invasion of the Philippines and the surrender of Bataan. From Corregidor Mr. Romulo as the "Voice of Freedom" spoke over the radio to the Filipino people of the occupied cities, towns and villages, giving encouragement and advice to his countrymen confused by Japanese propaganda and "soft words." Because of this a price was set by the Japanese for his capture and delivery to them.

Life in the musty, ill-ventilated tunnels of the "Rock" under constant bombardment is vividly related; officers, soldiers, civilians, government officials, doctors, and nurses—each working at his particular task; ill-fed and in constant danger of death from disease or bomb wounds, sharing a blanket or a bit of long cherished moldy cheese. The author's escape to Australia parallels the accounts of others and matches them in suspense and interest.

An interesting portion of the book, if not as exciting as the rest, is Romulo's experience as he traveled about as a newspaper man in search of democracy in different countries of the Orient. Also his childhood contacts with Americans who aroused his resentment that later changed to appreciation are described.

Romulo is an experienced journalist, a Pulitzer Prize Winner, and during the defense of the Philippines became personal aide to General MacArthur. He is able as no other writer could be to show us the mind and heart of the Filipino people as they struggled to defend their country and the close cooperation and real friendship that existed between Americans and Filipinos during that heart-breaking experience.—M. A. E.

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

Pictures Old and New India



Rev. Marion L. Kumler

¶ "In a recent copy of an Indian photography magazine there is an arresting picture," says Rev. Marion L. Kumler, Methodist missionary in Raewind, Punjab, India. "It is a picture of an old Moghul palace falling into disrepair.

Along the side silhouetted against the 'departing glory' of the sun one can see the pierced marble balustrade.

"The picture, as its name 'Departing Glory' implies, has a double meaning. It is fitting that the old Moghul palace should be taken against the setting sun, for its day is finished, as is the old India which it represented with its inequalities, its caste, its pomp and show against the background of squalor and human misery.

"There is a new India arising. It has been slow as though a weary giant

were merely tossing in his sleep and could not arouse himself. But in these days of world crisis the awakening is becoming more rapid. The war is affecting the humblest villager. India is becoming industrialized. Slowly and with great cost through the mists of confusion and suspicion, India is preparing herself to take her place among the nations of the world."

✦

Dr. Pugh Succeeds Bishop Leonard

¶ The Rev. Dr. William Barrow Pugh, stated clerk of the Presbyterian Church in the United States of America and chairman of the General Commission on Army and Navy Chaplains, will leave this country shortly on a visit to the American armed forces in Europe, Africa, and the Far East. Dr. Pugh will carry on the trip begun by the late Bishop Adna W. Leonard of The Methodist Church, his predecessor as chairman of the General Commission, who lost his life in a plane crash in Iceland on May 3.

Missionaries "Humanizers of Truth"

¶ Urging missionaries to use the simple methods of Christ in meeting the needs of those among whom they serve, Bishop Francis J. McConnell recently said: "In his final judgment, the tests which Jesus used were so simple that those who met them didn't realize that they had, while those who had not thought they had. Apparently insignificant—bread, a cup of water, a coat—these tests were so simple that they could not be misunderstood in serving those who needed them. . . . The first 'light of the Knowledge of the glory of God in the face of Jesus Christ' will come to many people in the light of the kindly expression of your face. The look in your eyes at times when you do not know that you are being observed will be meaningful to those you help, and you will work miracles among them because you cannot help yourself, for the spirit of Christ will so fill you that you will minister most effectively to those that need you. Your task is to be humanizers of truth."



Bishop Francis J. McConnell

✦

Superintendent Deschner Receives Honors

¶ Anton Deschner, superintendent of Holding Institute, Laredo, Texas, has been elected president of the Optimist Club of Laredo, a service club with the motto, "Friend of the Boy." The club is active in boys' work, sponsoring two Boy Scout troops, one of which is at Holding Institute, and also a Junior Optimist Club.

✦

Religion Vital in Pan-Americanism

¶ Dr. Daniel L. Marsh, president of Boston University, warned the Inter-American Institute this spring against overemphasizing religious antagonisms among the various groups. This Methodist leader stated further that religion was a factor that could either separate or unite the peoples of the Americas. This fact, he feels, places a great responsibility upon the dominant religious group.

Richard T. Baker Goes to China



Rev. Richard T. Baker

Rev. Richard T. Baker, assistant secretary of the Editorial Department of the Board of Missions and Church Extension and assistant editor of WORLD OUTLOOK, has been called to China for special journalistic work by the United States and Chinese Governments. His headquarters will be in Chungking. Among his duties will be participation in setting up a National School of Journalism in China for the training of Chinese newspaper men.

Mr. Baker, a member of the Upper Iowa Conference, is the son of Rev. and Mrs. E. A. Baker. He is a graduate of Cornell College, Union Theological Seminary, and the School of Journalism at Columbia University. On finishing his graduate work at Columbia he was awarded the Pulitzer Prize in Journalism and went around the world visiting the various mission fields and corresponding for religious periodicals. He was a delegate to the International Youth Conference at Amsterdam, Holland, in 1939. He is the author of two mission study books for young people published by the Missionary Education Movement.

The Chinese Ministry of Information, through Vice-Minister Hallington K. Tong, who accompanied Madame Chiang Kai-shek to this country, and the U. S. Department of State asked the Pulitzer School of Journalism to designate five persons for special journalistic work in China in connection with the war. Mr. Baker's name was at the head of the list and he was one of the first to be selected.

By action of the executive committee Mr. Baker has been given leave of absence from his duties with the editorial department as a war emergency service, but he continues as a member of the Board's staff.

College Girls Save an Army



Dr. Wu Yi-fang

According to President Wu Yi-fang, noted Chinese woman educator now lecturing in America, a Japanese army was advancing inland from Foochow toward Nanping, where Hwa Nan College, a Christian missionary institution,

is located. There was a great deal of indecision and confusion. But Hwa Nan College did not evacuate, which was fortunate for the Chinese army.

The College received a message one morning from the Chinese commander, who was advancing to meet the enemy, which indicated that the Chinese military supply line had in some way temporarily broken down. There was in Nanping a large supply of emergency rations, known as Huang Ping. Would the girls of Hwa Nan be good enough to pack these rations, and send them off to the front? The girls were delighted to be able to serve.

The Huang Ping is a hard biscuit shaped like a doughnut. It was invented by a famous General Huang, and thus bears his name. The girls strung the hard doughnuts on strings like necklaces, wrapped them in cheesecloth, and

sent them to the front. The soldiers received the rations, slung them around their necks, and proceeded to ambush the Japanese in a mountain pass, where the invaders were severely defeated. Thus the battle was won and Fukien Province was saved. The girls received a polite letter of thanks from the army.



French Salvation Army Dissolved

The Salvation Army, whose flag was planted in France in 1881, has been totally disbanded and the 595 officers and employees have been forced to give up their work by the Vichy authorities.



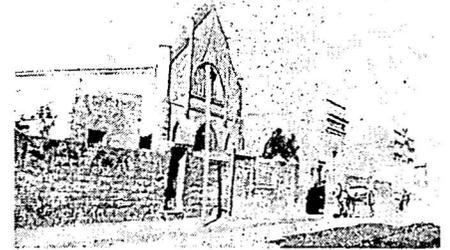
War-torn Countries Give

Dutch churches have continued giving generously to missions, although no money can be sent out of the country to support their workers. Their policy is to pay up all past debts, free properties from mortgage encumbrances, and build up retirement reserves for the future.

In Sweden recently a quarter of a million dollars was given on one Sunday for foreign missions. In France the people have continued to give to missions through their greatest disasters, and in England giving has increased this last year.

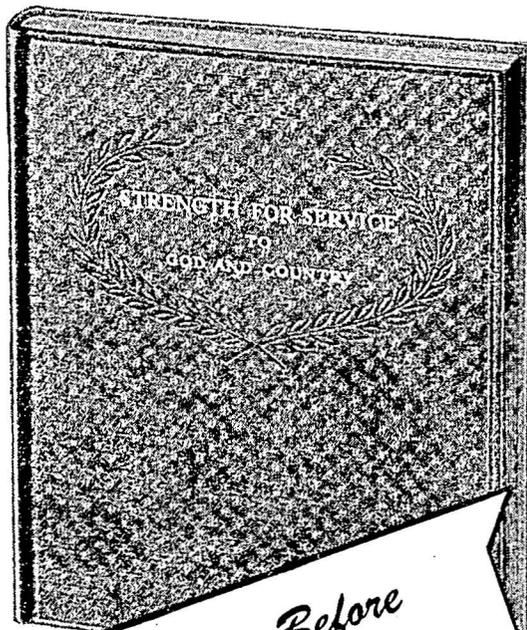
Evangelical Centers Planned in Argentina

Under the leadership of Dr. Sante Uberto Barbieri, of The Methodist Church in Argentina, plans are under way for the organization of evangelical work and chapels at the summer re-



A Methodist chapel in Argentina

sort and seaport of Mar del Plata; at Chubut where there are several thousand descendants of Protestant immigrants who are now without pastoral care in Spanish; in some of the northern provinces—notably Tucuman and Catamarca—where there are no evangelical churches in whole towns; and for extending the work of the Church into the City of Florida, Uruguay. This committee conducted evangelistic campaigns in Argentina in 1942 that added seven per cent to the membership of the Methodist churches.



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WORLD OUTLOOK

Chaplains Lose Denominational Bias



Dr. G. Pitt
Beers

“Chaplains are encountering one situation which is basically different from that to which they have been accustomed in the civilian pastorate,” says Dr. G. Pitt Beers, of the American Baptist Home Missionary Society.

“A chaplain is put in charge of a contingent of men without regard to their religious affiliation. He must find a way to be helpful to Catholic and Jew, and he is the chaplain of the most irreligious and most anti-church men in his contingent.”



“We Need a Missionary Offensive”

Urging a greatly increased “Christian missionary offensive” to meet the conditions of the war and the post-war periods, Presiding Bishop Henry St. George Tucker, of the Protestant Episco-



Bishop Henry St. George Tucker

pal Church, said recently: “The time has come when the church must launch a new missionary offensive, an offensive designed to take advantage of some of the tremendous opportunities directly or indirectly resulting from the war. These might be termed wartime missionary opportunities but their results will be felt long after the war itself is concluded.

“One of the most appealing calls comes from Free China, that vast section in West and Southwest China into which literally millions have migrated. They tell us of unlimited opportunities if the church at home will furnish the additional support and personnel at the proper time. Even in Occupied China, our work is going on and a

great program of reconstruction will be necessary as soon as the war is over.

“Similar calls come from Latin America. From India, too, there comes an urgent demand for advance. Here at home, opportunities of equal magnitude are open to us. . . . These needs constitute a call from God. . . . Shall we not be ready to pay the price that will be needed to embrace the opportunities to bring into being that new and better world which we as Christians believe to be God’s purpose for mankind?”



Catholics Return to Iceland

The Most Rev. Johannes Gunnarsson, son of the first Catholic to live in Iceland in modern times, was recently consecrated bishop of Iceland—one of the world’s smallest vicarates. The Catholic Church has three churches and 400 people in Iceland. The new bishop comes from a family that has been in Iceland for a thousand years. His father was converted to Catholicism when on a visit to Denmark. The Bishop was educated in Iceland, Denmark, and Hol-



Church Goes to the Factories

Increasingly large numbers of British people are attending religious services in their factories and other places of business, and an increasing number of clergymen of all faiths are making this one of their major tasks, according to the Rev. Harold A. Cockburn, of Dumfries, Scotland, now visiting in the United States. This type of ministry is made necessary in part because some 3,000 British churches have been bombed, and because millions of men, women, and children are engaged in war services and in defense posts on Saturday, Sunday, and holidays.



Will Serve an Alaska Church

The Rev. Vernon L. Booker, former minister of the First Congregational Church of Newark, New Jersey, has gone with his wife and 22-months-old baby to Nome, Alaska, and entered upon the pioneering pastorate of the Federated Church of Nome.

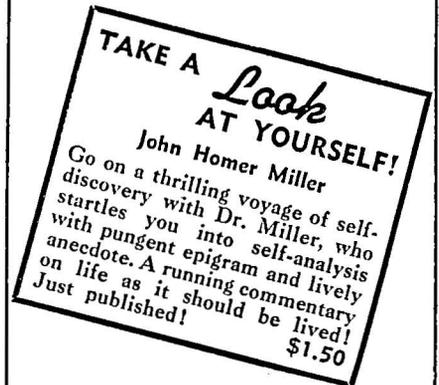
This Alaskan church is jointly under the care of the mission agencies of the Methodist and the Congregational Christian churches. Its former pastor was the Rev. Wilbur B. Wood, a Methodist minister. This is the only church for the Protestant white population in Nome. Its congregation has been greatly enhanced by the influx of American soldiers into this section of Alaska.

BOOKS to read now!

I WAS MADE A MINISTER

Edwin Holt Hughes

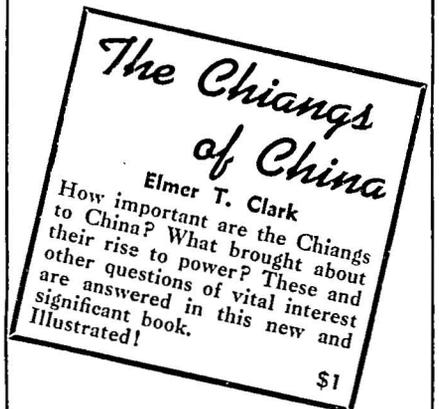
“The autobiography of Bishop Hughes is more interesting than the average piece of fiction and far more edifying than the average sermon.”—*Dr. Clovis G. Chappell.*
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VICTORIOUS SUFFERING

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“Will do marvelous good in the hands of men and women whose burdens have become much greater in days of war. Will help the Christian worker to lead such sufferers to take the truly Christian viewpoint of triumph or victorious suffering.”—*Chas. Haddon Nabers*
\$1



PRAYER

George A. Buttrick

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\$2.75

The METHODIST PUBLISHING HOUSE

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"Gospel Is Basis of New World" Says Welch



Bishop Herbert Welch

❑ "In the last fifty years a world, new in many aspects, has come into being, a world which our grandfathers will never recognize as theirs. But the new social order for which we plan and pray and fight will not arrive with

the mere signing of a treaty, however wise and however generous.

"Nevertheless, a new idea has now found its way into the thinking of even the masses—the idea of the worth and the dignity of the individual man, the idea of human brotherhood based on the fatherhood of God. This has in it the germ of the new social order. This is the answer to the problems of individual pride and bigotry, of class antagonisms, of racial intolerance, of the national lust for domination over other peoples. This is the basis, and the only basis, of a genuine internationalism which must lead to world organization for justice and for peace.

"The Gospel of Jesus Christ is the master creative force of world history, and the propagation of that Gospel is ultimately the most powerful and effective means of bringing in that new day of truth, righteousness, and peace which we call the Kingdom of God."

Picturing China's Agriculture

❑ Dr. Kuo Ping-wen, Vice-Minister of Finance, in the Republic of China, recently pictured his nation as the oldest and largest agricultural country in the world. The total area of farm land is



A Chinese farm scene

232,000,000 acres, which supports a population of 450,000,000. There are approximately 60,000,000 farm households in the country out of a total of 80,000,000.

"Rice and wheat are the staple foods; soy beans, kaoliang, millet, barley, corn, and potatoes are next in importance," Dr. Kuo pointed out. "The nation as a whole consumes little fish or meat,

and small quantities of eggs, fruits, and greens, which are considered as subsidiary foods. While it is fairly sufficient in caloric value (in normal years, not in war years), the diet is seriously deficient in protein, calcium, and vitamins."

Praises Colegio Ward

❑ Among recent visitors to Colegio Ward, Methodism's outstanding secondary school in Buenos Aires, Argentina, was Dr. Antonio Sagarna, Justice of the Supreme Court, and the father of a former student of the Colegio.

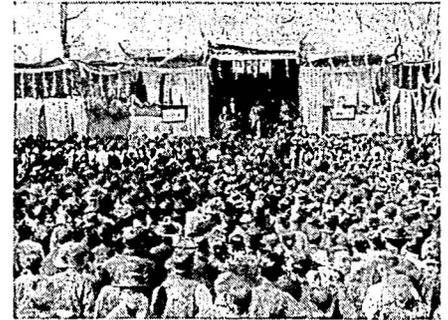
Dr. Sagarna spoke to the student body, and was unstinted in his praise of the institution. Another recent speaker was Dr. Galarce, Inspector-General of National Colleges of Argentina. Dr. Fred Arden is principal of Colegio Ward.

Photos Service Men at Church

❑ First Avenue Methodist Church, St. Petersburg, Florida, gathers army and navy men after each morning service, has their picture taken, and gives a group picture to each man to send home to his family. In addition, each service man who so desires is given a New Testament, free of charge.

Educational Cinematography

❑ The American missionary-supported University of Nanking, China, in temporary exile in Chengtu, has a "Department of Educational Cinematography" which sends throughout Free China



The Chinese like a "cinema"

documentary and educational films, made in the United States and Great Britain, and all assisting China and the United Nations in the prosecution of defense against Japan. These are shown to vast audiences, sometimes to as many as 10,000 people.

The university has established a "National Microfilm Library" in Chungking, and sends copies of films to all parts of China. It is also manufacturing microfilms of about 400 subjects, and furnishing them to all film libra-

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THE METHODIST PUBLISHING HOUSE

ries in China. Films are also being produced of various Chinese industries and these are being shown throughout the United Nations.

No Zoot-suiters in Mission Groups



Dr. Vernon M. McCombs

Commenting on the recent zoot-suit difficulties in Los Angeles and vicinity, Superintendent Vernon M. McCombs, of the Methodist Latin American Conference in the Southwest, says that no "pachuco" (prankster) has come

from among the boys of the Protestant churches.

He urges all churches in the area to widen their programs of education and recreation for youth. "A fifth freedom is involved in this situation—the freedom of play," says Dr. McCombs. "These boys need equipment for play and competent leadership for play, and the churches must furnish it. Our Mexican church at Watts, California, for example, has a full program of activities, but no outside playground. Yet Watts Parish, with 22,000 Mexicans, is a major haunt of gangs. These two facts are closely related."

"Bread Cast Upon the Waters"

Dr. Frank Dickinson, agricultural missionary of the staff of West China Union University, Chengtu, twenty years ago took a number of seedlings of the famous Eureka lemon from America to be planted on the Chengtu Campus. Just before his boat reached Chungking it was wrecked in a rapid, and when the seedlings finally were recovered from the bottom of the Yangtze River, all were dead except one.

This year hundreds of crates of fine lemons are being sent to the corners of Free China. All these lemons, a crop in 1943 worth a million dollars to the Chinese people, are the descendants of this one tree. Hundreds of native citrus trees have been grafted with the superior stock, and are bearing fruit in abundance.

Laymen's Sunday, October 24

Under the auspices of the Laymen's Movement for a Christian World, "Laymen's Sunday" will be observed in many churches throughout the United States on October 24. It is expected that on this Sunday all or a major portion of the services in many Protestant churches will be conducted by laymen; they will also preach the sermons.

Chinese Woman Educator Here

Second in interest only to the visit of Madame Chiang Kai-shek to America is the presence in this country of Miss Wu Yi-fang, president of Ginling College for Women. The college has long been located in Nanking, but is now "in exile" in Chengtu.

Dr. Wu has aroused much interest in academic and other circles in America. She is a past president of the National Christian Council of China, is a chairman of the National People's Political Council, and is recognized as the leading woman educator of China. Smith College recently conferred upon her the degree of Doctor of Laws.

Open New Clinic Mayari, Cuba

Under the auspices of The Methodist Church in Mayari, Cuba, a Children's Dispensary and Clinic was opened recently in a building donated and equipped by the church. One hun-



Dispensary at Mayari, Cuba

dred and twenty-five persons have pledged monthly support of the dispensary. Four doctors, two pharmacists, a laboratory technician, and seven lay members of the church are on the board of directors. The Rev. and Mrs. Maurice C. Daily, Methodist missionaries in Mayari, have supervised the development of this service project.

Special Membership for Service Men

The Pasadena Community Church of St. Petersburg, Florida, Dr. J. Wallace Hamilton, pastor, has devised a plan of War Service Membership. To each man in service is sent a pledge card. The card says, "I believe in Jesus Christ as the Son of God and have decided to accept him as my Friend, Guide, Lord, and Savior. I hereby apply for membership in absentia, in the Pasadena Community Church, St. Petersburg, Florida."

The men are urged to visit the chaplain in their post or area and tell their chaplain of their membership in the St. Petersburg church. Some of the men

also ask the army or navy chaplain to sign the card as witnesses to their pledge of loyalty. The cards are then returned to the church in St. Petersburg and the members of their families are notified of their action.



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Please send me _____ copies of "I Bear My Witness," by Generalissimo Chiang Kai-shek, for use only in our Methodist church. Our church has _____ members.

Name _____
Address _____

Sam Higginbottom to Retire



Dr. Sam Higginbottom

One of the best-known and most colorful missionaries in the world will retire next year. He is Dr. Sam Higginbottom, principal of the Allahabad Agricultural Institute in India since 1911. It is the pioneer agricultural training school of Asia, and its graduates are in every province of India and elsewhere in Asia, teaching better farming and operating farm schools.

Through the years, Dr. Higginbottom has been influential in introducing many new foodstuffs and many new farming methods to the people of India, and he has had a large share in making the civilized world conscious of the need of the Indian peasant. Dr. Higginbottom will be succeeded at Allahabad Agricultural Institute by Dr. John L. Goheen, who was the organizer of the Sangli Agricultural and Industrial School in India.

Willkie Praises Work for China's Orphans

"When I was in China, I visited many of the orphanages and came away deeply impressed with the fine work being done," said Wendell L. Willkie recently to the American Committee for



Who cares for them?

Chinese War Orphans, through which many American churches are supporting China's youngest victims of the war. "To many of these children, peace is a thing unknown. All of their short lives have been spent in suffering, in privation, and in sacrifice, subjected to the uncertainty and death that war brings. For six long years that has been their life, and yet when you see them as I saw them, you realize how wonderful youth

is—you can't help admire its plasticity, endurance, and hope. These children are the future leaders of China."

Indian Christians Honored by Crown

Among recent honors conferred by the British Crown upon residents of India for meritorious service to the empire appear the names of three Christians in North India. Miss Olive Dunn, daughter of the Rev. William N. Dunn, of South Bend, Indiana, and a missionary of The Methodist Church in Shahjahanpur, India, has been awarded the Silver Kaisar-i-Hind Medal; Justice Dulip Singh, brother of Raja Sir Maharaj Singh, president of the All-India Christian Conference, has received a knighthood; and Rai Sahib Albert N. Shukla, a district magistrate in Lucknow, and son of the late Rev. Ganga Nath Shukla of the Lucknow Conference of The Methodist Church, is raised to the rank of Rai Badadur.

This Is Co-operation

This story comes from a missionary in China: Six tons of Bibles and other Christian literature waited at a point on the occupied side of the Yangtze River for transportation across to Free China. The Buddhist transportation company which had brought them that far had a permit from the Japanese authorities in Hankow, but the last Japanese sentry refused to honor it. Weeks passed. The Lutheran missionary in charge of the shipment learned that the Japanese sentry was anxious to win the favor of the Catholic priest in the district. The aid of the priest, an Irishman, was enlisted. He rode in the first boat, the sentry made no objection, and the literature was carried across into Free China.

"Take Your Children to Church," Says Judge

"We have never had an active church boy, a Boy Scout, or a member of the junior police in real trouble in the juvenile court," Judge Philip B. Gilliam, of the Juvenile Court, Denver, Colorado, told parents recently.

"Children need adventure. They will get it in some form or another. War makes necessary some adjustments. Take—don't send—your children to church. There is a need to teach children simple things. They need to get close to earth. We must do something for our children now. We not only need to save the world for our children, but also to save the children for the world which will be theirs tomorrow."

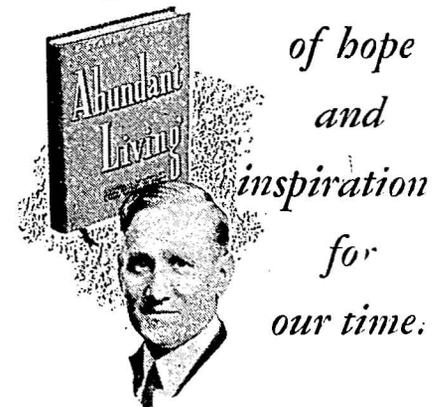
Recruiting for Post-war Relief in Greece

Anticipating early relief of Greece from Axis domination, the American Board of Commissioners for Foreign Missions (Congregational-Christian Church) is organizing a self-supporting unit of volunteer workers to carry on, for a period of one year, a social service, relief, and rehabilitation program. Each member of the party will be asked to contribute \$2,500 or to have some church organization contribute that amount for him; this will provide transportation, living expenses, and some help toward relief in Greece.

The party will consist of business men and women, teachers, nurses' aides, club leaders, Red Cross workers, and social workers. Those applying should be between 24 and 65 years of age, in good health, and while a knowledge of modern Greek is helpful, it is not required.

The service of the unit will range from conducting a rest house for mothers and children, to running soup kitchens, working in hospitals, assisting in recreational centers, and cooperating with government and other relief agencies. It is expected that the party will sail on one of the first boats leaving the United States after the liberation of Greece.

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THE METHODIST PUBLISHING HOUSE

WORLD OUTLOOK

**British Medical Ass'n
Honors Dr. Anderson**



Rev. A. Garfield Anderson

¶ The Rev. A. Garfield Anderson, M.D., former medical missionary in Korea, who is now serving in the new Methodist hospital at Nyadiri, Southern Rhodesia, and has also been "drafted" by British authorities in Rhodesia to superintend one of its leper colonies, has recently been honored by election to membership in the Mashonaland Branch of the British Medical Association.

**Education in the
Post-War World**

¶ "Dislocation, delinquency, and disillusionment are three factors of the aftermath of the war that will make necessary an intensified Christian guidance for youth," says Miss Muriel Day.



Miss Muriel Day

of the Woman's Division of Christian Service.

"Readjustment of youth who have been drawn away from accustomed places and surroundings and seen the far places of the world, or who have been working in industrial plants will call for the wisest guidance and for schools ready to receive them.

"The youth of our nation will need to have guidance in finding themselves, in interpreting the Christian faith in terms of the new day, of learning how to live after having learned how to kill. . . . Our objective, then, is to train for living rather than only to train to make a living. In a day when vocational skills and competence are, of neces-

sity, being stressed, it is important that we keep this objective of our educational program before us.

"To determine the needs of education in a post-war world is a summons to what current advertisements call 'imagineering.' Certain needs are evident. A personnel trained in the best progressive educational methods will be required. Curriculums will need to be enriched to meet the need of every child. Departments of educational and vocational guidance must be strengthened, and the entire curriculums put on a progressive basis."

**War Leads
to Ministry**

¶ According to the Archbishop of Canterbury, where there is a British chaplain, held by the enemy as a prisoner of war, who is holding in the prison camp a class for eight or nine army officers who have decided to offer themselves for ordination as ministers when they have regained their freedom.

**6,640,424 Methodists
Among 67,327,719
U.S. Churchmen**

¶ Somewhat more than one-half the people of the United States are members of churches or synagogues, according to a recent compilation made by Dr. Benson Y. Landis, of the Federal Council of the Churches of Christ in America, and issued by that body as the "Yearbook of American Churches, 1943." The compilation shows a total membership of 67,327,719 persons in some 256 churches and sects—only 52 of which had 50,000 or more members. The total is an increase of 2,826,125 over the membership reported two years ago. Among the larger churches are: Roman Catholic with 22,945,247 members in 18,976 local churches; Methodist Church, 6,640,424 members in 42,206 churches; Southern Baptist Convention, 5,367,129 members in 25,737 churches; Jewish congregations, 4,641,184 members in 3,728 temples and synagogues; National Baptist Convention, U.S.A., 3,911,612 members in 24,575 churches; Protestant Episcopal Church, 2,074,178 members in 7,685 churches; Presbyterian Church, U.S.A., 1,986,257 members in 8,511 churches; United Lutheran Church, 1,709,290 members in 4,046 churches; Disciples of Christ, 1,655,580 members in 7,919 churches; Northern Baptist Convention, 1,538,871 members in 7,365 churches; Evangelical Lutheran Synod, 1,320,510 members in 4,326

churches; Congregational-Christian Church, 1,052,701 members in 5,827 churches.

**Represents Chinese
Christian Youth**

¶ A recent arrival in the United States is the Rev. Newton Chiang from Chengtu, West China. He is in this country at the request of the Chinese government to help interpret to American youth the struggles, aspirations, and needs of the young people of China. Mr. Chiang is a staff member of Nanking Theological Seminary.

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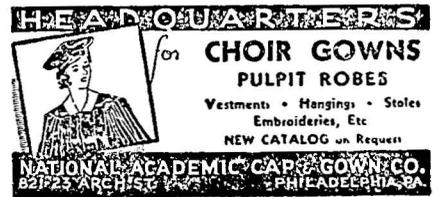
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The Christian testimony of the colorful leader of China's millions.

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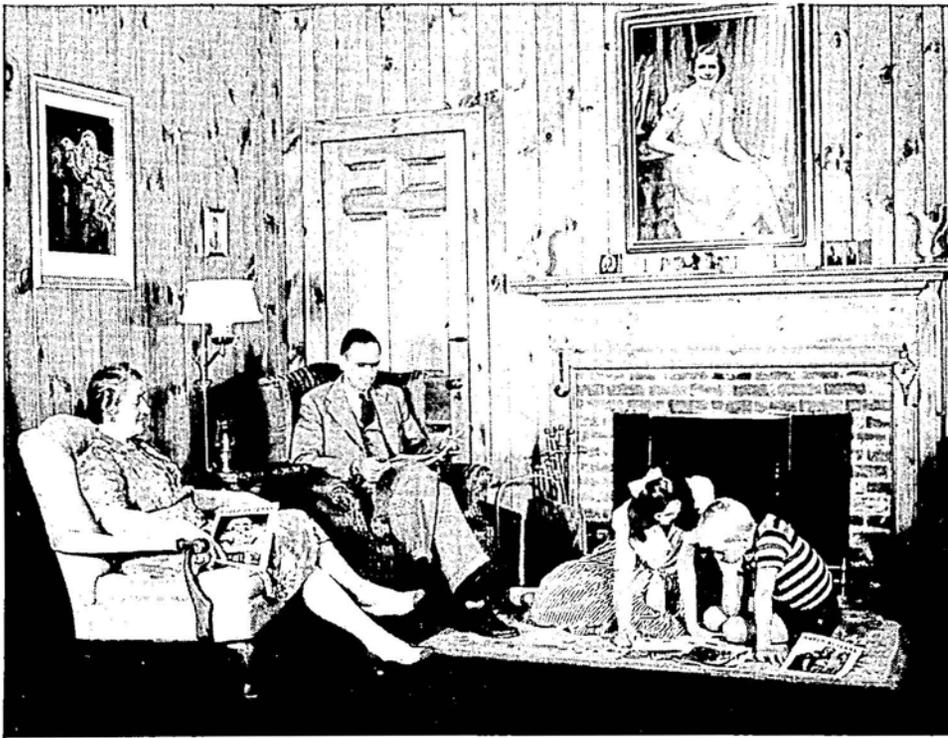
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_____ "Black Reflects the Light"
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