

AUGUST

1944

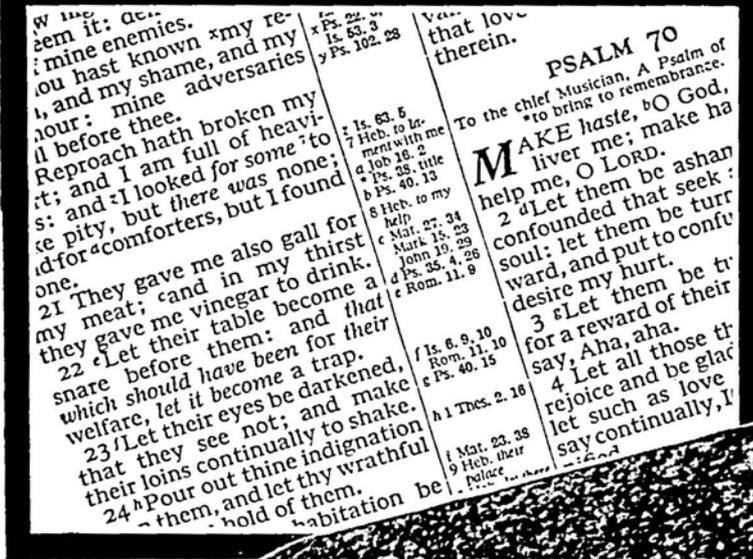
WORLD OUTLOOK



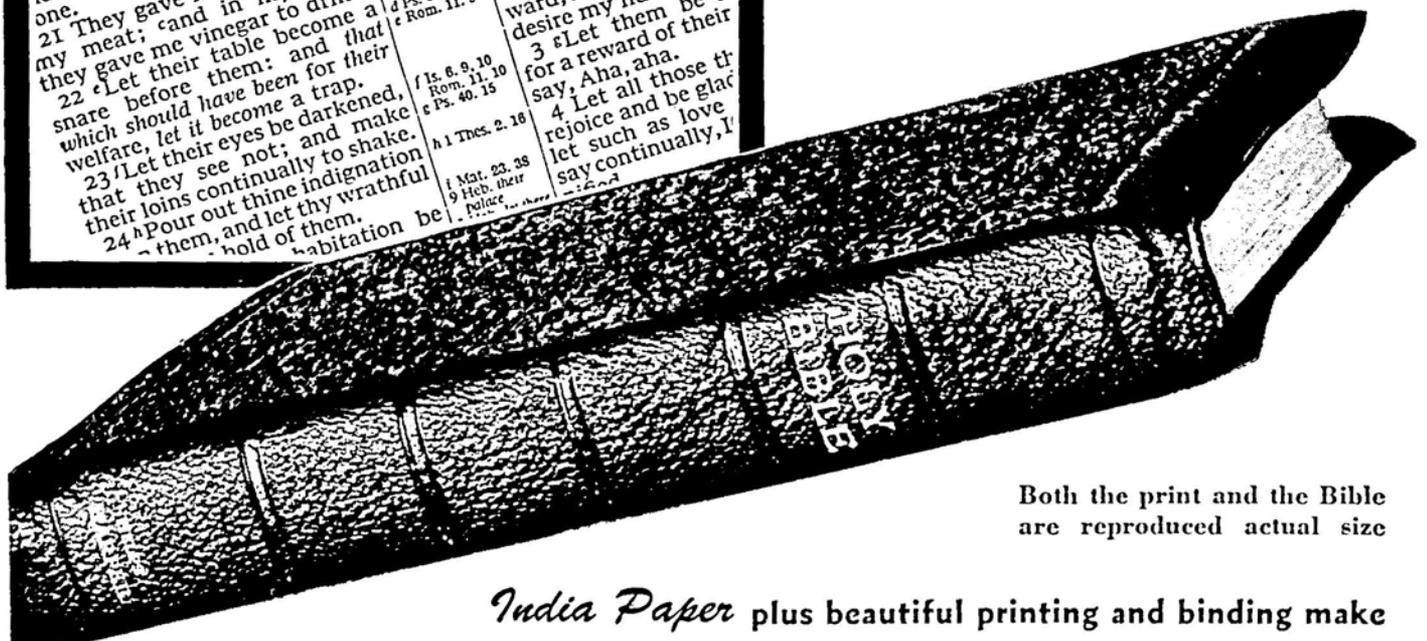
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Letters

From China

An article in this issue tells of a birthday party at Suining. The letter arrived after the article so we append it.

We got a bit less than \$30 Mex. in exchange for your December gifts and almost \$37 in exchange for the March quarter, but with the cost of everything continuing to skyrocket we can't stretch your money as much as we would like. Lux soap is about \$500 a cake, lard was \$100 a pound a few weeks ago, pork is more than \$80 a pound, lamp oil is over four times its price last year, ordinary cotton cloth is \$200 to \$250 a foot, eggs are from \$6 to \$10 each.

We have just closed a four-day Spring Institute for the girls and boys of our two Methodist high schools in Suining. Twenty boys and twenty girls attended. This was an entirely new experience for all except two of the students. Tuesday evening the Institute opened. That afternoon boys brought over their bedding rolls and spread them on the floor of our new stage and music room. Girls brought their bedding rolls to the third floor of our home. The Rev. Henry Sen and Mr. Ma of the N. C. arrived by bike Monday evening. They were weary from their cycling of 150 miles, but in good spirits.

Instead of a workshop type of schedule, we had the ordinary program consisting of morning watch, Bible study, discussion period, singing, counseling, games, and vespers. Miss Ling was just back from four years in America. She told us much about the activities of American youth. Mr. Ma has recently returned from two years' work with the tribes people of the border country. His lectures were splendid. The border country should be one of China's chief mission fields in the future. Mr. Ma was also concerned about the future of the Christian church in China. He talked earnestly with the church leaders and youth about this problem of the future leadership of our church. Henry Se was good with Bible classes, worship, and counseling. The counseling period was a popular one.

Very near our school compound is a narrow alley in which live the families of many of our neighborhood Sunday school children. I pass them almost daily while they are playing—making mud pies, dragon boats, etc. They always speak and often ask, "Which day do we go to worship?" Easter Sunday we gave them each a colored egg—the first that some had ever had. They were beside themselves with joy.

Our church has only 40 hymnals for a congregation of over 200 people. The Canadian Press has printed an abbreviated copy of the hymnal, and I am going to buy a few.

This week-end I expect to visit our newly-organized Mothercraft School in Kienyang. Miss Liu Yoh Chin is in charge of it. I think she is doing a fine piece of work.

LOUISE AVETT

Suining, Szechwan, China

From India

We had a three-day institute over New Year's, and what an inspiration it was to see these young men and women who are to be our future leaders in the Indian Church beginning even now. In the communion service on New Year's Eve, in the campfire service on New Year's Night, and in the devotional services each morning, we felt the spirit of God ever near. In the lectures given and in the discussion groups afterwards they thought out and talked over the problems they are facing.

In our regular Christian Endeavor (which we have in India instead of Epworth League) meetings we have almost a hundred per cent attendance although so many of our boys live long distances. We have

HAVE YOU SEEN?

BY SUNG KYONG-SHIEN

Have you seen a shell pierce through
wall to wall,
With the dust so thick and black,
That you think "Surely, this is the
end"?

Have you seen your friend bleed to
death

By the tiny, tricky, flying bits of
steel?

Have you seen the wounded left un-
cared for,

And the dead unburied on the
street?

Have you stepped into your home,
To find it looted clean,
And you have nothing in the world,
Except what is on your back?

Have you heard the enemy's victor
song

Sending fear to your despairing
heart?

Have you heard the pounding on
your neighbor's door,

And the screams of women in the
dead of the night,

As you wonder if it will be your
turn next?

Have you tried to stretch one meal
into three,

Or tried to coax a smile from your
child's hungry face?

If you have not, then you know not,
Half the suffering, half the sting

Of this global war.

wide-awake meetings and good social times together.

We cannot get about as we would like, and find it difficult to give proper instruction to those who wish to be baptized. A few weeks ago I felt this helplessness when I went out to the village of Udas for a few days. There are no baptized Christians in the village, but some families there have been asking for baptism for a long time. The men are ready—the preacher who goes there once a week has taught the men to read, and given them instruction so that they are quite ready. But the women are not as far along, although they profess to be ready in their hearts. But they have no time to learn, and they are so tired late at night. They must work in the fields all day until dark, then cook the meals at night, care for the children,

do the washing, carry the water, etc. The men also work in the fields, but while the women do the housework they have time to learn . . . so it is in every place, we find the women far behind the men and yet we think that if they are coming into the Christian church the whole family should come.

The school in Indora with the headmaster and three fine women teachers is a delight to my heart. The Bible women there have been having regular classes for five different groups of women. They teach reading, give religious instruction, teach them to sing, and give them help in the care and discipline of their children. Here, where these certain women are at home in the daytime, we feel there is much more time being given to them than to the men in the way of religious instruction. The progress is slow, but we know that God is working in the hearts of people and we all, working together with him, are helping to bring India to Christ.

ADA NELSON

Macosa Bagh Girls' School
Nagpur, India

From Alaska

Our Sunday Evening Kashim program is growing every week. More native soldiers are turning out, also our youth. The women are co-operating with the cakes and the work. One circle bought new cups and saucers. Other circles are busy getting money to furnish plates, cooking utensils for the kitchen in the clubhouse.

CONSTANCE ERICKSON

Nome, Alaska

From Maryland

This last week we were able to get an interdenominational woman's committee together from the three local churches. They will be a great help in bridging the gap between the community and the girls in particular. The U.S.O., with its fine workers, is doing a grand work; they are most co-operative.

We hope to plan a vacation school with joint town and project leadership. There are over 350 children of grammar-school age in the project who surely need attention.

Our work among the girls also moves slowly so far as numbers in program are concerned but I feel very encouraged about it. We plan to make contacts with all newcomers and help over the first homesick days. . . . Living conditions are not "like home."

LENA YORK

Elkton, Maryland

Responses from the Field to Methodist Overseas Relief Funds

We were greatly heartened to receive word from Dr. Moffatt that a sum of five thousand dollars had been sent by you for relief work under the auspices of The Methodist Church. It came at a time when we were in the midst of very great suffering and human need. One could not go out into the streets without seeing bodies awaiting disposal. Everywhere there were groups of ragged, hungry people accompanied by starving children. We were associated with

a free kitchen, feeding up to a thousand daily. . . . Knowing the situation as we did, we felt that the money could best be put into clothing and blankets, as cold weather was upon us and people were suffering greatly. . . . There is going to be a long trail of suffering and disease. . . . It will be years before Bengal gets over the effects of the recent disaster. . . . On behalf of all who benefited, I wish to thank the Committee on Overseas Relief for this wonderful gift.

W. G. GRIFFITHS

Calcutta, India

Relief in China

One of the better relief projects with which I came in contact was that carried on by the Nanchang International Relief Committee, a co-operative Catholic-Protestant group. In the summer of 1942 Nanchang was systematically looted; then the buildings were fired street by street. . . . As soon as the church group there received a promise of Relief Funds, Bishop Cleary, of the Irish Columban Fathers, released two priests and three sisters who carried on a house-to-house or rather hovel-to-hovel visitation, going into every inhabited shack and cellar and lean-to to find those who needed aid. These investigators and the Chinese Protestant Pastor Hsiung issued orders on a central store where rice, clothing, and bedding were made available. No one received any supplies except on order of the investigators.

Loans rather than gifts were given to certain families. As soon as they were re-established, they returned the money, to keep the circle moving and help the other fellows. This policy of relief through loans has had a twenty-year history in China through the work of the China International Famine Relief Committee. Despite minor losses the same gift of money can be made to do its work over and over again.—*A Field Director of Relief in China*

(Methodist Overseas Relief, 150 Fifth Avenue, New York City 11, is a channel of communication.)

Miss Manly's "Belief in Immortality" in April Issue Appreciated

I should like very much to secure five additional copies of the April issue of *WORLD OUTLOOK*. The very beautiful expression of her views on immortality by Marian Manly helped me so much that I have already given my copy to a friend. . . . What Miss Manly has written could be read again and again with new courage gained each time.

. . . Thank you, *WORLD OUTLOOK* publishers and Miss Manly, for this very real help.

E. K. M.

From Ohio

I should like to add a word of appreciation for this fine publication of our united Methodism. It is truly helping to build for good will among the nations, than which there seems no greater need in this day.

FRANCIS F. MILLS

Baldwin-Wallace College
Berea, Ohio

WORLD OUTLOOK

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Cover, "A Kindergartner Enters the Gates of Crandon Institute, Montevideo, Uruguay

(Natural color photograph from Crandon Institute)

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Madame Chiang Kai-shek Addresses General Conference and The Methodist Church

IT is with genuine pleasure that the Generalissimo and I, for the second time, send greetings to the General Conference of Methodist Church members. When our first message was sent, the outlook gave little occasion for hope and less for optimism. Things have now changed. Then China stood alone but today, in addition to the other United Nations, she has America as a comrade-in-arms, able and willing to put the greatest potential power existent in the world into the battle for right dealing.

We are all looking forward to a just peace, but the mere attainment of peace does not suffice. To ensure that it will be lasting, to achieve in perpetuity the Christian ideal of peace on earth, we must have valiant leadership and the concerted consecration to that ideal of all peace-loving men and women. To take that leadership, regardless of cost, is the privilege and duty of the Christian Church, for that is the road pointing to the Cross. May all freedom-loving people close their ranks with the Christian Church in the van braving all difficulties and dangers.

A peace founded on justice must be brought into being at the end of our victorious war, but however perfect an instrument may be, it takes people to direct it. Selfless devotion must inspire these men and women and they can only succeed if they have the entire Christian Church backing them to the limit.

It is, therefore, with great interest that I have learned of the launching of your "Crusade for a New World Order." The objects, I understand, are World Order, World Justice, and World Brotherhood. This concerted effort of our church is a long step towards ending all wars; for, when the last shot is fired, in world collaboration alone will lie the possibility of permanent peace. However, it can only be built upon the Christian principles which the Church has been heralding more urgently with the secretion of the ages.

When I was in your country last year, I was encouraged and gratified by the numerous gifts to relief organizations that our church members, amongst other friends, send through to me in China. Their sympathy and generosity throughout these war years emphasizes the fact that they are demonstrating in practical terms, "Bear ye one another's burden."

I was also glad to hear that your Crusade advocates "a larger and more energetic missionary pol-



Madame Chiang Kai-shek, of China, the world's foremost Christian woman

icy on the part of the Church, including the re-organization of the missionary work, the relief of human misery, and a more vigorous attempt to evangelize and Christianize all men and all social processes everywhere."

May God bless you and give you wisdom in your deliberations so that, through our united effort, peace and harmony may speedily triumph over the destruction with which the enemy is threatening the entire world.

MADAME CHIANG KAI-SHEK

Missionaries in the Solomon Islands

By William Kadison*

KERESI MAKERETA (Grace Margaret) SOTUTU is a Fijian woman who, with her husband, Usaia Sotutu, of the Methodist Missionary Society, lived in the Solomon Islands for fifteen years, teaching natives to read and write their own language, the rudiments of pidgin-English, arithmetic, and hygiene. She served, too, as midwife.

For sixteen months after the Japanese invaded these islands, Usaia and Keresi Makereta and their five children, ranging in age from fourteen to three years, lived a nomadic life on Bougainville, where the Japanese established airfields and harbor installations. For sixteen months the invaders sought to capture the missionary family, who were carrying on their work among the Solomon Islanders.

Here is Keresi Makereta's story as she told it to me, partly in English, partly through an interpreter, in Fijian:

One January morning we awoke on the island of Buka to see eight Japanese warships steam through the narrow passage between Buka and Bougainville. We took what few things we could carry to the near-by mountains, where we built reed shelters.

After a week in the bush we returned to our station. We learned that the Japanese had inquired after us. The following day the Japanese returned and again we took to the bush.

We were advised to find refuge on Bougainville, which is much larger than our island. We hid in the thick jungle. The Japanese were determined to find us. The search went on ceaselessly. Instructions were issued to shoot us on sight. Several attempts were made by the Japanese themselves to capture us. Finding the job too difficult, they detailed some natives to hunt us down. We lived in great anxiety.

We moved inland, shifting from one *vuni-vuni* (hide-out) to another. When the Japanese came near, we would be warned and go elsewhere. We never went hungry. Abundant supplies of foodstuffs were always maintained in our *vuni-vunis* by local village church representatives. Whenever the Japanese came into a village, they would ask: "Where are the Fiji English?" The villagers would tell them they didn't know; that we had left Bougainville.

One day as we watched from the peak of a small ridge a Japanese launch took away the *kukurai* (village headman), the *tultul* (village constable), and two other leaders for questioning. They were kept in a Japanese camp four days, threatened with guns

and bayonets; still they kept our secret. On the last day, American bombs came over. The Japanese ran for the slit-trenches, but refused to let the natives do so unless they revealed where we were. In spite of the danger, they maintained a quiet mouth. Finally they were released.

The Japanese carried away everything from the missionary stations they could lay their hands on. Their "visits" deprived us of our all. They took our fowls, pigs, and ducks, and even the dressing-table and large mirror, fishing lines, hooks, and old gardening clothes my husband hung up on the wall.

Natives have been forcibly recruited to work for the Japanese. Their pay is one stick of tobacco for a week's labor. This is a type of ground tobacco, about three inches in length and costs 4d (about seven cents) per stick. The normal pre-war rate of pay for natives working for Europeans (this term covers all whites) living in the Solomons was three tobacco sticks or one shilling (around 18 cents) per day. If any native refuses to work for the Japanese, he is threatened with death.

Several white missionaries have been captured by the Japanese; we did not learn of their eventual fate. When the Japanese landed on Buka, Father Hennessey, an American, went forward to meet them; he sought permission to continue his work among his flock. Needless to say, it was refused. Later at Guadalcanal I met his brother, a doctor with the United States forces. The same thing happened to Mr. Alley (the Reverend Don Alley, a Methodist missionary from New Zealand, whose brother is a chaplain with the New Zealand Army in Fiji).

At about this time we were joined by Pacemaca Kotosoma, her husband Eroni, the only other Fijian missionaries in the Solomons, and their two children. For fifty miles they tramped, up hill and down, wading rivers, hiding in the jungle, dodging enemy patrols. They had with them three other children, orphans adopted by the mission. After four days, they reached the coast where they boarded an outrigger canoe, which, after a rough journey, finally brought them to us. The Japanese are bitterly hated by the natives, who do everything in their power to make the enemy's task more difficult.

After waiting many weeks we were rescued. Our husbands remained on shore. They will carry on their work until the war is over or until they are relieved by other missionaries. The natives need help now more than ever.

* William Kadison is a representative of the American Red Cross.

We made our way safely to Guadalcanal. The American soldiers made a great fuss over our children, and the American Red Cross representative was very generous to us. He gave us clothing, tooth-paste, soap, towels, dainties to eat, in fact whatever we needed.

Though our first week on Guadalcanal was peaceful, the following was quite different. We scarcely had a wink of sleep as the enemy came over to drop bombs night after night. He flew at high altitudes out of anti-aircraft range. Japanese planes enveloped

in flames resemble huge comets traveling down to earth; the color of the flames varies from green to red.

Our return to the Fiji Islands was delayed slightly. We were about to board a transport when the air raid siren sounded. We took to cover on land while the transport took to sea, leaving us behind. However, we finally got away. Both Pacemaca and I hope to return to the Solomons. We want to go back to our husbands and to our work.

A Soldier in the South Seas

"Back in Vella La Vella, when we were holding front-line positions, we had two dozen native workers with us. It amazed me to see these black people holding prayer meeting every night, singing the songs we all know in their native tongue, giving thanks to God for their blessings, and praying for the American soldiers to be victorious and drive the Japanese from their land. Someone has done a grand job here, and I heard so many of the boys say that since they now know where the money collected for missions went they would not be so close whenever the plate is passed again for missions back home. Many a night, as I stood listening to them, I felt the pull of God, and my heart filled my throat and tears were brought to my eyes. It seemed queer that the natives could hold prayer meetings, while the army had provided none for the soldiers at a time when God was our only refuge. The missionaries have really done a job over here, and can never get enough credit for their work. They are usually the last to leave a Jap-infested area. They go out the back door as the Japs come in the front."

—Sowell T. Cutler



Executive Secretary Oliver A. Friedman, of Goodwill Industries

THAT time for which many of us have prayed and worked through the years—when handicapped persons would be recognized because of their abilities rather than be disqualified because of their disabilities—has come for thousands upon thousands who have been given employment because of the extreme man power shortage in many areas.

Another answer to prayer and hard work is found in the recently enacted federal legislation providing rehabilitation for disabled veterans in Public Law 1 and for disabled civilians in Public Law 113 which broadens the scope of rehabilitation services available to civilians and extends the services to larger groups of the handicapped.

Conferences with the administrative leaders in the Federal Security Agency and the Veterans Administration in Washington indicate that the services of all qualified private agencies serving in the field of rehabilitation will be required. Standards are now being developed for the purpose of determining qualifications of the agencies to be used.

Many, if not all, of our seventy-five Goodwill Industries will be able to meet the qualifications to be established, especially if they will readjust their staff personnel to permit the addition of vocational train-

* Oliver A. Friedman is the Executive Secretary of Goodwill Industries, Board of Missions and Church Extension, The Methodist Church.

For Such a Time as This

By Oliver A. Friedman*

ing supervisors in every Goodwill large enough to carry such a special service program.

Our local organizations increasingly recognize the fact that in our future development of service to the handicapped it is the responsibility of Goodwill Industries, especially because we are Christian missionary organizations, to build our service so that we may reach and serve every handicapped person in need of the specialized services of our enterprises rather than continuing on the basis of past operations which have been directed largely along the lines of collecting as much discarded material as possible and doing as much good as possible with the material collected.

Our future development must be based on a program designed to meet the total need. This appears to be our responsibility rather than merely doing as much good as we can with a certain type of resource.

To do this will require the increased development of employment and training activities in addition to those possible through the use of discarded materials. It will also require the increased development of specially qualified leaders to serve on the staffs of our local organizations. In this group will be training supervisors in the major crafts in Goodwill Industries, personnel supervisors, persons skilled in vocational and life guidance, social case workers, occupational therapists, and others.

Personnel service to the individual must be emphasized even beyond the service of work and wages for those served. I am not underestimating the great service already rendered in giving work and wages to the handicapped in Goodwill Industries, nor am I forgetting the excellent vocational, social and spiritual rehabilitation service rendered to thousands of individuals in our various centers. I am suggesting that we must continue to go on to perfection in this job of helping the handicapped to help themselves.

Never in history were we in so fortunate a position as now to render the peculiar types of service to the handicapped which we as a Christian rehabilitation agency can render. The challenge to us is to develop *now* the resources of men in the form of leadership, money to care for the promotion of the work and the special orientation training of leadership and material, both old and new, to provide employment and rehabilitation opportunity.

With one exception, all Goodwill Industries are increasing their total volume of work and all are definitely making plans to adjust their work to the

shock as well as the opportunities that will come with the cessation of hostilities.

We have assisted in developing an organization to be known as the National Council of Rehabilitation, which is bringing together a large number of agencies of national scope interested in the rehabilitation of the handicapped. This Council will provide a clearing house for the exchange of experience in the field of rehabilitation and a "voice" for so-called "Private" or "Voluntary" agencies serving the handicapped.

Included in the Council are organizations in the medical, therapeutic, training, guidance, social work, sheltered workshop and many other fields. Among them are those specializing in service to certain types of handicapped persons such as the blind, deaf, orthopedic, tuberculosis, and others, as well as "general practitioner" agencies such as Goodwill Industries. There are also the organizations of professional personnel as well as the servicing of educational agencies.

Associate membership is provided for national government agencies doing work in the field of rehabilitation and contributing memberships are provided for business, industrial, labor, fraternal, serv-

ice club, and other groups having a definite interest in the handicapped.

Thus it is expected that the whole cause and program of service to the handicapped will be advanced by bringing these national organizations together and their leaders into active service in the Council. There are more than thirty national organizations now affiliated with the Council.

The definition of the word, rehabilitation, which was prepared by the superintendent of the Department of Goodwill Industries, was chosen both to identify the name of the Council and to serve as the definition of the total service to the handicapped to be considered within the field to be covered by the word. "Rehabilitation is the restoration of the handicapped and the disabled to the fullest physical, mental, social, vocational, and economic usefulness of which they are capable."

Rehabilitation as thus defined is the purpose of Goodwill Industries, plus the added and overall responsibility of helping the handicapped to a full and abundant spiritual life as we lead them to a better understanding of the life and teachings of the Master and encourage them to affiliate with his church.

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A Gift That Blessed a Nation

Bishop Costen J. Harrell tells how General Julian S. Carr helped China by helping Charles Jones Soong, father of Madame Chiang Kai-shek, obtain an education.

The Great American Exodus

The greatest migration of all time is the shift that has occurred in the United States since Pearl Harbor as millions have flocked from town and country to the war industries.

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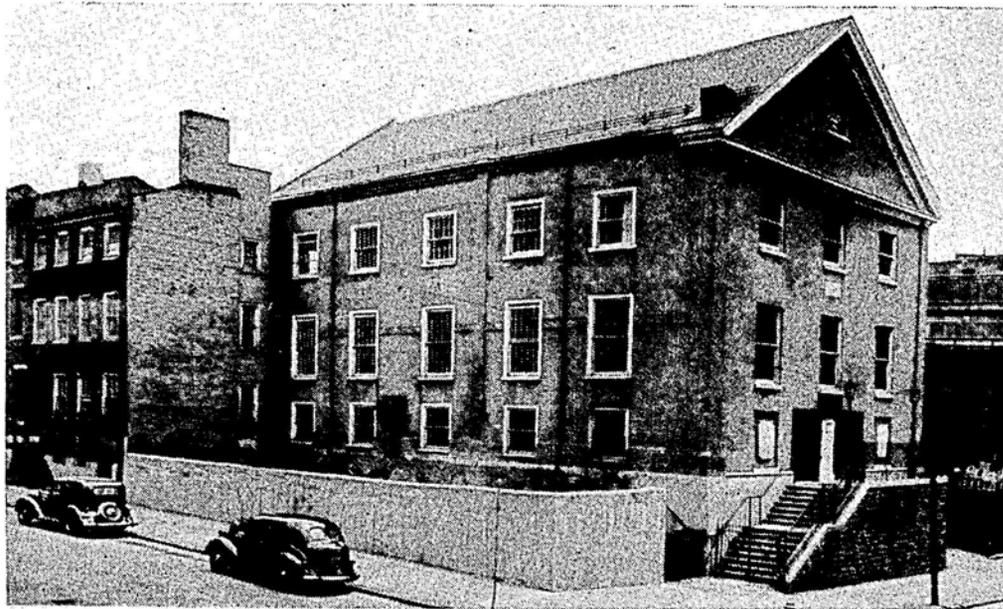
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Old St. George's, a Missionary Church

By Francis H. Tees*

ONCE standing in the very midst of attractive residences, prominent hostelries, and religious edifices and surrounded by grass and trees, Old St. George's, Philadelphia, American Methodism's oldest and most historic church still stands, but now in the shadow of the Delaware River Bridge, flanked by stores and factories. Nevertheless it continues to minister unto a community greatly reduced in residents but deeply needful of both material and spiritual ministrations.

So revered has the old edifice become, so mindful were both Church and City authorities of the work still to be done in the community she has served continuously for a hundred and seventy-five years and so anxious were they to perpetuate it on the original site, that plans for the roadway were changed and the Bridge was built fourteen feet farther south than intended.

The nucleus of St. George's Society was a group of Methodists—seven or more in number—who met in a sail loft near the Drawbridge on Dock Creek, under the leadership of James Emerson, described as a “dealer in orange and lemon shrub at the sign of the Sugar Loaf.” Besides Emerson and his wife, the group consisted of a “block and pump-maker,”

a “tallow chandler” (candle maker), with their wives, a “cordwainer” (shoemaker), and later, a “flour dealer,” a “tailor,” a “brick layer and mason,” with their wives and the wife of the “cordwainer.”

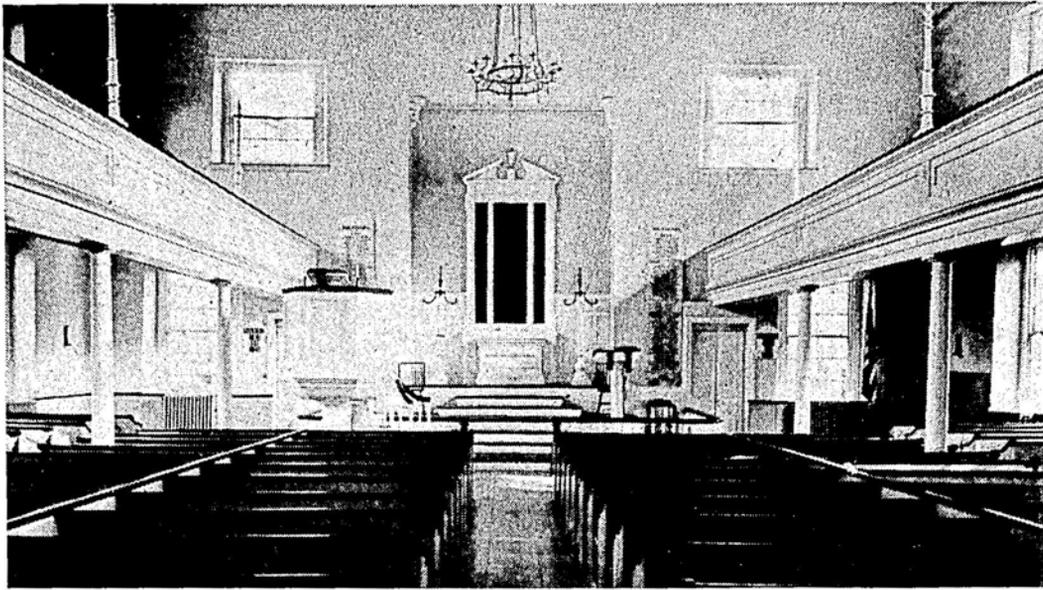
Although it is historically stated that Captain Thomas Webb organized St. George's in 1767, with James Emerson as Class Leader and John Hood, the cordwainer, as Clerk and Precentor, there is convincing evidence that the group had been meeting together sometime prior to his arrival.

How the Class, as it came to be called, originated is not definitely known. For some, it is thought to have owed its origin to a Wesleyan ship carpenter who, according to an eye witness, preached in a shed or stable near the site of the sail loft on Dock Creek “long before Webb began to make his visits to Philadelphia.” Again, the group may have owed its origin to, or may have been one of, the numerous religious groups or “Societies” as they were called, that resulted from the evangelistic labors of George Whitefield and his followers.

In 1768, the Society moved from the sail loft to what had been a “pot” or public house at No. 8 Loxley Court. Here, Wesley's first missionaries to America were received and began their labors in America.

Prior to the Leeds' Conference in August, 1769, Robert Williams, who for several years had traveled Irish Circuits, waited upon Wesley and acquainted

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Auditorium, Old St. George's Methodist Church, Philadelphia

him with his desire to do missionary work in America. Wesley refused to send him as a missionary but gave him permission to labor as a volunteer under those about to be sent.

Williams, in company with Thomas Ashton, a wealthy friend, hurriedly left England for America and in time landed unexpectedly at Norfolk, Virginia. After spending the night at the home of the wife of a ship captain, for whom his prayers were providently answered, Williams made his way north, arriving at Philadelphia on or before September 2, 1769. The "Old Cash Box" of St. George's notes:

"1769—Sept. 2, paid Mr. Williams travelling expenses £1.2.6d.
do for washing for Mr. Williams 5s. 7½d.
do for Mr. Williams in Boat 2s. 2½d."

The ministry of Williams seems to have been very acceptable to St. George's, and, indeed, it may well have been. Although he lived but a few years after coming to America (1769-1775), Asbury wrote of him, "Perhaps no man in America has ministered to the awakening so many souls as God has awakened by him." St. George's "Cash Box" reveals provision made by that Society for his care, periodically, until December, 1771.

Among Williams' activities, on his arrival in Philadelphia, were the sale and reprinting and sale of some of Wesley's books, sermons, and tracts, which he had brought from England. As a result of Williams' activities, followed by some restrictions or modifications by other itinerants, the Book Business developed.

On October 6, 1769, four hundred imprints of Charles Wesley's hymns were printed for St. George's by Dunlap and Company—probably from copies furnished by Williams.

The first two accredited missionaries of Wesley to America were Joseph Pilmoor and Richard Boardman. Both volunteered for service at the

Leeds' Conference in 1769, and set sail from Gravesend, England, on August 21. After a passage of nine weeks, they arrived at Philadelphia, October 24, 1769. "Having no knowledge of any Society in Philadelphia," wrote Pilmoor, "we had resolved to hasten on to New York, but as we were walking along one of the streets, a man who had been in Society in Ireland and seen Mr. Boardman there, challenged him. He informed us that he had heard two preachers had arrived and he was then out seeking us." Pilmoor comments, "God had work for us to do we knew not of."

The next day, October 25, Boardman opens his ministry in America by preaching on the "Call of Abraham" to the Society in Loxley Court. The following day he sets out for New York. Pilmoor, however, "agreed to stay some time in Philadelphia to try what might be done for the honor of God and the salvation of immortal souls."

In the evening, October 26, he opens his ministry in America by preaching "to a fine congregation of attentive hearers" in the Loxley Court quarters.

For a time Pilmoor lodged above the Society's meeting room which was on the street level.

Pilmoor did not confine himself to the Methodists' meeting place but took to the outdoors—the Market Place, Potter's Field, and the Common or Race Course, where the stage was his pulpit.

Three days after Pilmoor's arrival, Edward Evans, "an old Disciple of Christ," a convert of Whitefield and one of the first trustees of his "Academy," joined forces with Wesley's missionary and together they did evangelistic work in the city, in the surrounding country, and in New Jersey.

Both Pilmoor and Boardman were confined largely to Philadelphia and New Jersey until the coming of Asbury in 1771. Then, feeling relieved of the responsibility of those cities, they "agreed to go forth in the name of the Lord and preach the gospel in the waste places of wilderness." This they

did—Boardman traveling north and Pilmoor south to Georgia.

On November 6, 1769, Pilmoor read and explained the rules of the Society to a vast multitude of serious people. "The first time, I suppose," wrote he, "the rules were read in America to such a multitude of people."

The following are a few of the informing and interesting items as posted in Old St. George's Cash Book.

- "1769—Dec. 2, pd for 10 yds. Plaid 3/6 d. for Mr. Pilmoor's night gown—£1.15
1770—Feb. 17 pd for Mr. Pilmoor for Lissy the maid 7s. 6d.
Nov. 1, for shaving of Mr. Pilmoor, etc. as per bill £7-6-6.
Feb. 24, 1770 paid Mr. O'hara for a wig and shaving for Mr. Pilmoor, 3-10.
1770—May 4 pd Jos. Jenkins 2 weeks lodging and Diet for Mr. Boardman £1. 1d.
June 8 pd. for 1 pr. of silk stockings for Mr. Boardman 13s. (On July 16, Boardman refunded the 13s.)
July 6, paid for Hinges etc. to Mr. Boardman's Wig Box 3s.
1771—June 2, paid for 4 months shaving and one bleeding for Mr. Pilmoor £1 8s. 8d."

"On Thursday, November 23, 1769, we met," wrote Pilmoor, "to consult about getting a more convenient place to preach in. What we had would not contain half of the people who wished to hear the word, and winter was approaching, so that we could not stand without." As a result, decision was made to purchase a "shell of a church" built by a group of Dutch Presbyterians but left unfinished for want of money. To satisfy creditors, the building had been sold at auction for £700. The Methodists in turn purchased it for £650. Possession was taken on the day of purchase. On the following day, November 24, 1769, Pilmoor dedicated the unplastered, unfloored, and unfurnished "shell" in the presence of a "numerous congregation." The membership at the time numbered 100.

The deed of St. George's, dated September 11, 1770, was the first to be drawn in America to conform with Wesley's "model deed" of 1750.

Located in their new quarters on Fourth Street, the Society at once addressed itself, in spite of many discomforts and difficulties, to the task of finishing and beautifying its edifice, perpetuating and establishing Methodism and advancing the Redeemer's Kingdom.

St. George's was the first Methodist edifice to be called a "church." All others were and had been called "chapels." Asbury gave St. George's added dignity by calling it the "Cathedral of Methodism"—thus it was known for over half a century. The Society and the edifice were to earn the enviable distinction of being unequaled in historic achievement by any other in American Methodism and unsurpassed, if indeed equaled, in spiritual accomplishments.

Following Williams, Pilmoor, and Boardman,

came in time other Wesleyan missionaries or itinerants—King, Asbury, Wright, Rankin, Shadford, Yearbry, etc.—all knocking first at the portals of St. George's and being welcomed to these shores by its Society. In consequence, St. George's has been called "The Church of the Arrival or the Welcoming Receiving Station."

Unfortunately Boardman did not leave a diary. We are, therefore, dependent upon Pilmoor for much of the information regarding the activities of the Methodists between 1769 and 1771.

From Pilmoor's diary, we learn of an important "Statement of Faith," consisting of eight articles, uttered by him on the evening of Sunday, December 3, 1769, in St. George's to "a crowded audience." In this statement he proclaimed Methodism to be "an organization having no schismatic aim but seeking earnestly the revival of spiritual religion." This was the first public utterance in America, if not anywhere, of Methodism's purpose and principles.

Pilmoor tells us of the inauguration in America at St. George's of some well-known Methodist customs or institutions:

1. The Prayer Meeting—then called the "Intercession," Friday, December 8, 1769;
2. The Love Feast, March 23, 1770;
3. The Watch Night, Thursday, November 1, 1770—followed shortly by one held New Year's eve, December 31, 1770.

Concerning the Love Feast, Pilmoor wrote, "It was indeed a time of love. The people behaved with much propriety and decorum as if they had been for many years acquainted with the economy of the Methodists."

On August 18, 1770, Pilmoor tells us of the arrival at St. George's from England of "a new herald of peace" in the person of John King. Pilmoor arranged for King to preach his probationary sermon on August 31, 1770, before the Leaders of St. George's. As a result, King was licensed to preach and subsequently earned the distinction of being the first Wesleyan itinerant to preach in Baltimore.

On October 27, 1771, Asbury and Wright arrived from England. "In the evening," Asbury informs us, he and Wright went to St. George's where the people welcomed them "with fervent affection," receiving them "as angels of God." On October 28, 1771, Asbury preached to them his first sermon in America.

"June 3, 1773," writes Pilmoor at Philadelphia, "Captain Webb and his lady with two preachers, Rankin and Shadford, arrived from England." Asbury, who also was in Philadelphia at the time, wrote, "To my great comfort arrived Mr. Rankin, Mr. Shadford, and Capt. Webb." Mr. Rankin preached the following day in St. George's. On July 5, Mr. Shadford "gave an exhortation on 'True Old Methodism' and seemed to intimate," said Pilmoor, "that People wanted it until now."

St. George's Cash Book records:

"June 9, 1773, Paid for 3 quarts of wine to Mr. Shadford, 5s.
 June 18, 1773, Paid for washing of Messrs. Rankin and Shadford to Nancy Lloyd, £1.5s.9d.
 June 18, Paid for portorage of Mr. Rankin's goods from ship 2s.6d."

On July 14 and 15, 1773, the First Conference of American Methodism was held in St. George's. Ten preachers, representing a constituency of 1,160 members were present with Rankin presiding.

Of this Conference, Ezra Tipple wrote, "While there was at this time apparently no thought of a separate American organization, nevertheless some things were accomplished besides making rules. I think it is not too much to say that *at this Conference in 1773, rather than at the Christmas Conference of 1784, the Methodist Church had its birth.*"

The Second Conference in 1774, at which Gatch and Waters, the first two native American itinerants, were admitted, and the Third in 1775 were held in St. George's.

The Book Business, later the Book Concern, now the Publishing House—a real missionary enterprise—arose in 1769, with the activities of Robert Williams at the time pastor of St. George's. The principles that were to govern it were laid down and its beneficiaries were designated by the First Conference convened in St. George's in 1773. The organization was effected in 1789, by John Dickins and, from 1799 till 1804, placed on a firm financial basis by Ezekiel Cooper; each serving at the time as pastor of St. George's, whose trustees sponsored the enterprise. Both Dickins and Cooper are buried at St. George's.

There is reason to believe that in the beginning Dickins kept and sold his merchandise at St. George's.

The "Chartered Fund"—the first comprehensive "Fund for the Relief and Support of the Itinerant and Worn-out Ministers, etc., of the Methodist Episcopal Church"—was conceived, and its outline approved and drafted by the trustees of St. George's. It was adopted by the General Conference in 1796, and then incorporated (1797) and sponsored for years by St. George's.

In January, 1791, Old St. George's co-operated in the formation of the first interdenominational "First day or Sunday School Association" in America.

The early Methodists were deeply interested in the welfare of the colored people, both slave and free. As a result many of them were converted and united with the Church. Among these were "Black Harry" Hoosier and Richard Allen. Allen, licensed to preach by St. George's in 1784, was the first colored man licensed in America. In 1786, he organized under the auspices of that church the first Class of colored Methodists in this country. Out of this class emerged Bethel Methodist Episcopal Church which was supervised by St. George's until 1816 when the African Methodist Episcopal Church was organized.

Throughout the years Old St. George's has been characterized by patriotism, generosity, loyalty to Methodism, and a fine Christian spirit. This spirit was clearly manifested in 1846 by her efforts to promote peace and good will between northern and southern Methodists and to prevent the disunion that eventually took place.

Her patriotism was demonstrated in a practical way in the dark days of the Civil War when on two separate occasions she contributed \$1,000 to be expended for "the boys in blue."

Her generosity has been extended from time to time to churches throughout the connection. New York; Durham, North Carolina; Wisconsin; Washington, D. C.; New Haven, Connecticut; New Orleans; Boston; Montreal; Franktown, Virginia; and Port Clinton are but a few of many whose appeals have been heeded.

Her great contributions to home missions have been matched by those to foreign fields.

St. George's has always been intensely evangelistic. Thousands have been converted at her altar—between twelve and thirteen hundred in 1836-37. In the course of years, she has enrolled 40,500 members. Of these, 117 have been definitely identified as entering the local and fifty-three the itinerant ministry. For many years every new church in Philadelphia and its outskirts has been organized by St. George's. Some of these for years were supervised by her trustees and maintained by the sacrifices of her people.

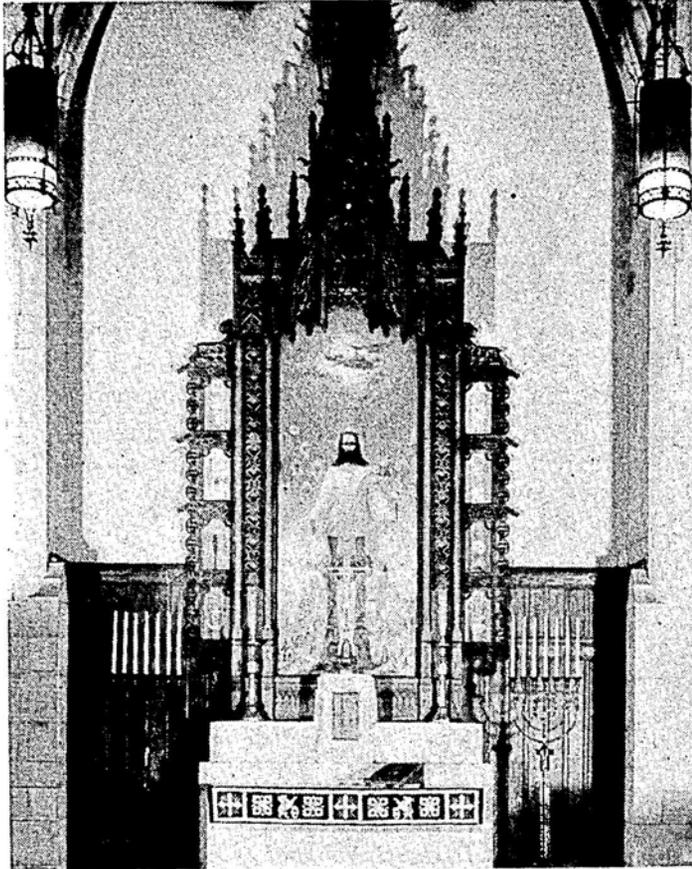
With the passing of years, with the rising of new generations and the consequent changing of ideas regarding things, the lifting of standards of living, and the introduction of modern improvements and devices, it would be too much to expect the old edifice to be floorless, to be lit by candles, heated by stoves, and every piece of furniture to be preserved exactly where or as it was a hundred and seventy-five years ago.

Changes have been wrought, and additions have been made, as has been the case with every other old building, but with all the changes, with all the improvements throughout the years, care has been taken to preserve and perpetuate the edifice as it was in the long ago, and to safeguard the many valuable historic papers and the priceless relics that have found lodgment under its roof.

It is well said that "one by one the landmarks of all our history are disappearing, and were it not for the printer's art, we should, ere long, be made to forget that we have a history"—but, "the rude hand of progress, by which rivers are turned from their courses and mountains pierced as with a needle, has spared to us this souvenir of the past. We know that it is revered by very many for its refreshing associations, but it should be cherished as a holy shrine, to which Methodists from all the world might go to worship; and the hand that would be raised to destroy it should be palsied."

Missions on Canvas, in Wood and Stained Glass

By T. Otto Nall*



The chapel altar, with its painting, "The Light of the World," Trinity Church, Youngstown, Ohio

A CHURCH can express its missionary interest in many other places," says Bishop Schuyler E. Garth, who until his elevation to the episcopacy a few weeks ago was minister of a Methodist Church that has one of the best giving records of the denomination. And if you will visit the remade Trinity Church, Youngstown, Ohio, you will see what he means.

The Chapel of Friendly Bells, which may be used by members of all faiths for weddings, funerals, and religious meetings of other kinds, has six stained-glass windows symbolizing the ministries of the Church Universal. The Window of All Races has as its text, "God hath made of one blood all nations." Kagawa, the Japanese social worker and crusader for international brotherhood; Sadhu Sundar Singh, patron saint of India; Booker T. Washington, Negro reformer and educator; Pocahontas, the Indian maiden; and George Washington, father of democracy, appear beneath the figure of David

Livingstone who, as the symbol of missionary service throughout the world, labored for good will among the races. Interestingly enough, the window was presented by a Negro friend of Trinity.

Associated in colorful symbolism are five other messages in stained glass: The Window of All Classes, the Window of All Creeds, the Mental Window, the Social Window, and the Physical Window. Each one has at least one reminder that the brotherhood of man is a central principle in missions.

But the dominating symbol in this place is the chapel altar with its painting, "The Light of the World." In this glorious work, done in vivid oils, Mikran K. Seralian, an artist from the Near East, has used light to suggest the glory of God. Clouds shield it partially from man's vision, for he can never see God in his full glory. Near the brilliant light there are small planet-like orbs, reflecting the central light, each one depending upon the glory of God for its radiance. The meaning is clear: No creed in itself has the complete and final interpretation of God, but each draws its own light from the source of all light. "They are but broken lights of thee," as Tennyson wrote.

In manner and bearing the dominating figure of Christ, standing before the light of God, proclaims, "I am the Light of the World." There is majesty and triumph in this figure striding across the world of time and space. Looking at it, one could never doubt the victory when "every knee shall bow and every tongue confess."

Beside the Christ are fourteen faces of great prophets out of the past—Peter, Paul, Gregory, Mohammed, Buddha, Confucius, Zoroaster, Mithra, Ikhnaton, and Moses among them. Like the planets above, they have no light except as it comes from Christ. And there are thirty-three reproductions of cathedrals, churches, altars, and temples of many creeds—St. Peter's in Rome, Christ Church in London, the Cathedral of St. John the Divine in New York City among them. But the figure of Christ towers above these stone-and-mortar expressions of faith in him and devotion to him. Except for his light, saints and shrines would be enveloped in darkness.

What a missionary message—of appreciation and good will, but of dissatisfaction with anything less than discipleship!

Come into the Garden Court, with its inspiring pool and its decorative pines and rhododendrons. It offers a beautiful setting for outdoor weddings and vesper services. And there, behind the fountain and

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flanked by stone benches, is a stone panel showing Jesus leading the children of all races. It is a reproduction of Tom Currie's painting, "Follow Me."

The same missionary theme finds expression elsewhere at Trinity. One window in the Oxford Room depicts world friendship. It shows an Oriental and Occidental shaking hands and a medical missionary at work among the natives of Africa. Epworth Chapel, a worship center for children, has six large windows, portraying the life of Christ with complimentary episodes out of history. Jesus is shown in the Garden of Gethsemane with the imminence of the Cross apparent, and below is the courageous figure of Wilfred Grenfell, whose service in Labrador furnished an inspiration for missionary work around the world.

Back of the altar there is another painting by Serailian. Called "The Friends of Jesus," it shows the boy surrounded by children of all races and many nations as they play together on the Mount of Olives. Animals are feeding among the olive trees on the hillsides. The sun is shining and it is springtime in the Valley of the Kedron. As each boy and girl looks toward the Boy of Twelve, the message is clearly that of the universal kinship of Jesus with all people everywhere.

The sanctuary is the heart of Trinity Church, as of all others, and it is here that one finds the richest symbolism in stone and glass. The East Window symbolizes the world mission of the Church. The text is, "Go ye into all the world and preach the Gospel to every creature." The Cross and Orb represent the sovereignty of Christ. Mary of Bethany is shown above the figure of Christ and above Paul appears the figure of Priscilla, one of

the most active women in the early Church.

Of course, there are collateral meanings for missions in much else—the Eight Christian Acts of Mercy that are reproduced in the stone bands found in the transepts of the sanctuary; the Nine Beatitudes, each of which is interpreted by a Bible story in stained glass; Eight Parables, also shown in the windows; and the carved wood reredos, with its twelve symbols of discipleship. The chancel floor pattern is made of marbles gathered from every state and country from which such stone could be obtained, suggesting both the home and foreign missionary enterprises of the Church.

"'Be a missionary!' every window and carving in our church seems to say," Dr. Garth explained. "This does not mean that every member is expected to go to some foreign post as an evangelist, doctor, or teacher, or even to serve nearer home at some missionary task. But it does mean that every person coming under the influence of this church is challenged to make missions his own responsibility.

"We preach about missions. Our Church School makes every fourth Sunday its missionary Sunday. During the fall and winter we brought a group of missionary leaders from several lands to the church for vespers on Sunday and then a merged meeting of our four groups of youth in the evening. During the three days following they spoke to various groups in our community, including the Men's Club, the Woman's Society of Christian Service, and the Wesleyan Service Guild.

"But, when all the sermons and speeches, songs and special services are counted, it is probable that our church itself says more for missions than any of us. The very stones cry out!"

Brothers Under the Skin

"There is a plot up on a mound here. It is being filled with those white crosses that mean so much and say so little. One day we found the natives in the cemetery. They were building a chapel overlooking the Pacific. You can't possibly understand what that means. We all look as much alike to them as they do to us. It could be nothing personal. It is just a little shrine built by one people to another because they know and worship the same living God. To the boys that walk there in the evening, that shrine means more than they can admit. There is still a lot to be done with these people. The ground work is done, but little more. Habits must be changed. Disease must be treated. The work must continue in memory of that unknown man who instilled the love of fellow man into a group of people who knew nothing but the doctrine of biology—survival of the fittest."

—Joe Ross, in a letter from the South Pacific to his pastor, Rev. Bernard L. Hatch, Houston, Texas



MISSIONARIES AND DEACONESSES COMMISSIONED ON MAY 31, 1944

Bottom row: (left to right) Miss Marietta Mansfield, Miss Lucille J. Webster, Miss Ruth Emory, Miss Iva E. McCarter, Miss Helen Wildermuth, Miss Eleanore Hockok, Miss Darleen Johnson, Miss Mary E. Ferguson, Miss Leola Wedell, Miss Mary Helen Wood.

Center row: (left to right) Mrs. Maurice E. Culver, Mrs. Ernest E. O'Neal, Jr., Miss Lucile Miller, Mrs. Omar L. Hartzler, Miss Mary Shacklette, Miss Ruth Brooks, Miss Pauline Stone, Miss Orlene McKimney, Miss Lois M. Davidson, Mrs. Walter F. Mason, Miss Dorothy Marquart, Miss Harriet Luter.

Top row: (left to right) Rev. Maurice E. Culver, Ernest E. O'Neal, Jr., Rev. Omar L. Hartzler, Rev. Walter F. Mason, Leonard T. Wolcott, Wallace Heistad.

Those not present when picture was taken: Miss Ruth Longstaff, Robert McFarland.

The Missionaries of Tomorrow

THIRTY-ONE missionaries and deaconesses were commissioned for service in home and foreign mission fields by the Methodist Board of Missions and Church Extension, on May 31 in Metropolitan Duane Church, with Bishop Francis J. McConnell, of the New York Area of The Methodist Church, in charge of the commissioning service.

The newly commissioned missionaries were addressed by Bishop William W. Peele, of Richmond, Virginia, concerning "Teaching Through Christian Living." Dr. John W. Hawley, of Pittsburgh, presided and was assisted by Mrs. J. D. Bragg, of St. Louis; Dr. L. O. Hartman, of Boston; Dr. Frederick B. Newell, of New York; and the Rev. Merrill C. Johnson, pastor of the church.

Those who were commissioned represent seventeen states and the District of Columbia. Two are children of missionaries in Southern Rhodesia and the Belgian Congo. Four will serve as missionaries to India, two each to Southern Rhodesia, Chile, Brazil, and the Belgian Congo, and one each to Liberia, Portuguese East Africa, Rhodesia, and Mexico. Those entering home missionary or deaconess service will work in the United States or its outposts. All have college and post-graduate training.

Missionaries who will serve overseas are: Marietta Mansfield, of Oakland, Kentucky, to India; Margaret Lucile Miller, Indianapolis, Indiana, to Por-

tuguese East Africa; Lucille Juanita Webster, of Gary, Indiana, to India; Helen Louise Wildermuth, of Columbus, Ohio, to Rhodesia; Orlene McKimney, of Little Rock, Arkansas, to Mexico City; the Rev. and Mrs. Maurice Edwin Culver, of Wilmore, Kentucky, to Southern Rhodesia; the Rev. and Mrs. Omar Lee Hartzler, of Monrovia, California, to the Belgian Congo; Ruth E. Longstaff, of Norwalk, Connecticut, to Liberia; the Rev. and Mrs. Walter Fred Mason, of Cartwright, North Dakota, to Chile; the Rev. and Mrs. Ernest Elijah O'Neal, Jr., of Saucier, Mississippi, to Brazil; Leonard Thompson Wolcott, of Tenafly, New Jersey, to India; Robert C. McFarland, of Bremerton, Washington, to India.

Young people entering home missionary or deaconess service are: Ruth Brooks, of West Plains, Missouri; Lois Mary Davidson, of Salem, Illinois; Ruth Penelope Emory, of Los Angeles, California; Mary Elizabeth Ferguson, of Dallas, Texas; Dorothy May Few, of Corning, Arkansas; Wallace O. Heistad, of White Lake, Wisconsin; Eleanore Elizabeth Hockok, of Kalamazoo, Michigan; Leah Darleen Johnston, of Norwick, Kansas; Harriett Luter, of Jackson, Tennessee; Dorothy Belle Marquart, of Oak Park, Illinois; Iva Esther McCarter, of Hutchinson, Kansas; Mary Mildred Shacklette, of Louisville, Kentucky; Gladys Pauline Stone, of Washington, D. C.; Leola Harriet Wedell, of Berea, Ohio; Mary Helen Wood, of Owensboro, Kentucky.



© Screen Traveler, from Gendreau

Cattlemen of the intermountain country. The Mormon Church is the dominant church in the intermountain area, but men like these, coming from other sections, seldom accept Mormonism as their religion

Why Missions in the Intermountain States

By Edward Laird Mills*

THE Intermountain Area is to the Home Missions Boards of Christian churches in the United States, what Latin America is to the Foreign Missions Boards. The dominant church in Latin America loudly protests that the countries included in that term are already Christian and that evangelical missions to them are a monstrous imposition.

To answer that contention calls for a clinical examination of the field that shows how grievously the dominant church has failed to meet the spiritual needs of the people. The injurious effects of religious monopoly are everywhere evident.

The Roman Catholic weekly which circulates most widely in the West published an editorial note on Brazil a few months ago. It asserted that the population of that country (46,000,000) was "overwhelmingly Catholic" and admitted that the Roman Catholic population of the United States was less than half as large. It might reasonably be expected therefore that the religious facilities provided for Brazil would be twice as numerous as those in the United States. Instead of that, we find that there are only six seminaries in Brazil as against 193 here;

* Dr. Mills, formerly editor of the *Western Christian Advocate*, has devoted many years to the mission problems of the western states.

4,000 priests there as compared to nine times that number here; 2,400 parishes there as against 19,000 here.

Even a wayfaring man can see that the failure of the dominant church to meet the demands of the situation has compelled millions of people to go without the ministries of religion. There is ample testimony to the effect that the failure has also been qualitative. In both respects the establishment of evangelical missions has brought about marked improvement.

The parallel is obvious. While the dominant church in the Intermountain Area has provided sufficient chapels for worship and religious instruction, the quality of the service rendered has been inadequate. Non-Mormons, coming to the area, declare by their example that they do not accept the prevailing type of religion as a satisfactory solution of their spiritual problems. Few of them are converted to it. Unless Christian churches are at hand they elect to go without public religious observances. A similar testimony is offered by the numerous nominal Mormons who pay no tithes and seldom attend church. Evidently they also are inadequately served. When they migrate from the area quite a number find their way into the social and musical activities of Christian churches, and



A young guardian arrives at a well-baby clinic in Rhodesia for a check-up of her charge

They Cast Out Fear*

and a thatched roof. When the rains came the dispensary had to be practically rebuilt. Today the dispensary has been replaced by a four-room brick building, now much too small, a brick house for boys, and a little maternity building. When there are many patients mud thatched-roof huts must still be used.

One of the first ways Miss Parmenter set about casting out fear was teaching the relation of pure water to health. The Mutambara Mission is fortunate in being in a valley where water is plentiful. All the water needs is to be purified. She had to teach how water must be boiled and boiled and boiled. It takes patience. There has to be the explanation that water brought to a boil is not enough. The simple process of sterilization had to be shown over and over again. But the cuts that were treated healed, the fevers died away, the babies that were born lived.

(The first Rhodesian baby which that first nurse helped into the world has completed her training at Old Umtali for teaching, and this year begins to teach others.)

Today an irrigation ditch (furrows they are called in Africa) runs near the mission. By raising the furrow to a small hillock near the dispensary, filtering the water, and piping it to the mission, the water can be purified and the labor and time consumed by boiling water will be saved. Furthermore, the whole process can be used for an educational demonstration for the people of Mutambara as they help in the work. With the building of a new dispensary—which has been promised—may also come the building of this new water supply line.

It has been said over and over again that a man's soul may be sick because his body is sick. It has also been said that the Christian missionary ministers to the whole of man—body and soul. Africa cannot come to its best development until it is healthy. The nurse and the doctor cannot be left out of our mission program any more than the evangelist or the teacher can be.

There is no "either-or" on a mission field. It is all part of the same task. And as the nurse cures the body she cures the mind of the fear. The patient is not in the grasp of some unreasonable force in the universe. He knows his trouble comes from certain causes. The nurse tells him so and events prove she is right. As he listens reason comes to rule the world. And fear goes as he grows into adulthood able to bring some control in the world about him for the sake of human need.

IT was a great day for the Mutambara Mission when our first nurse came. She was the first nurse in our entire conference under the Woman's Board. To know what a nurse means in Africa you have to know what can happen in Africa.

A little cut on the thumb can infect the whole body by nightfall. A baby—well and healthy in the morning—may be seized with some tropical disease and be dead by sundown. Fevers and chills descend without warning. You have heard the expression "afraid for his life." The African is literally afraid for his life and for the life of his wife and his child.

The nurse then is important—not only for the saving of lives and of suffering but also for her role in casting out fear.

Miss Ona Parmenter, our first nurse, came to work with us under the most primitive of conditions. Her dispensary was made of poles and mud

* The facts in this article were taken from a letter by Miss Grace Clark, missionary under the Woman's Division of Christian Service in Mutambara Mission, Rhodesia, Africa. Members of the Woman's Society may find this latest word from Africa a help in preparing for the July program. Also it is well to remember that part of the Week of Prayer and Self-Denial money goes to the health work in Africa this year.—EDITORS



Summer training school for student leaders. At these summer schools students indicate their mission interests for the year. Their close connection with campuses abroad is well known. Their interests in the home mission field are not mentioned as often, but they are quite as important to them as their interests overseas

Student Interests at Home



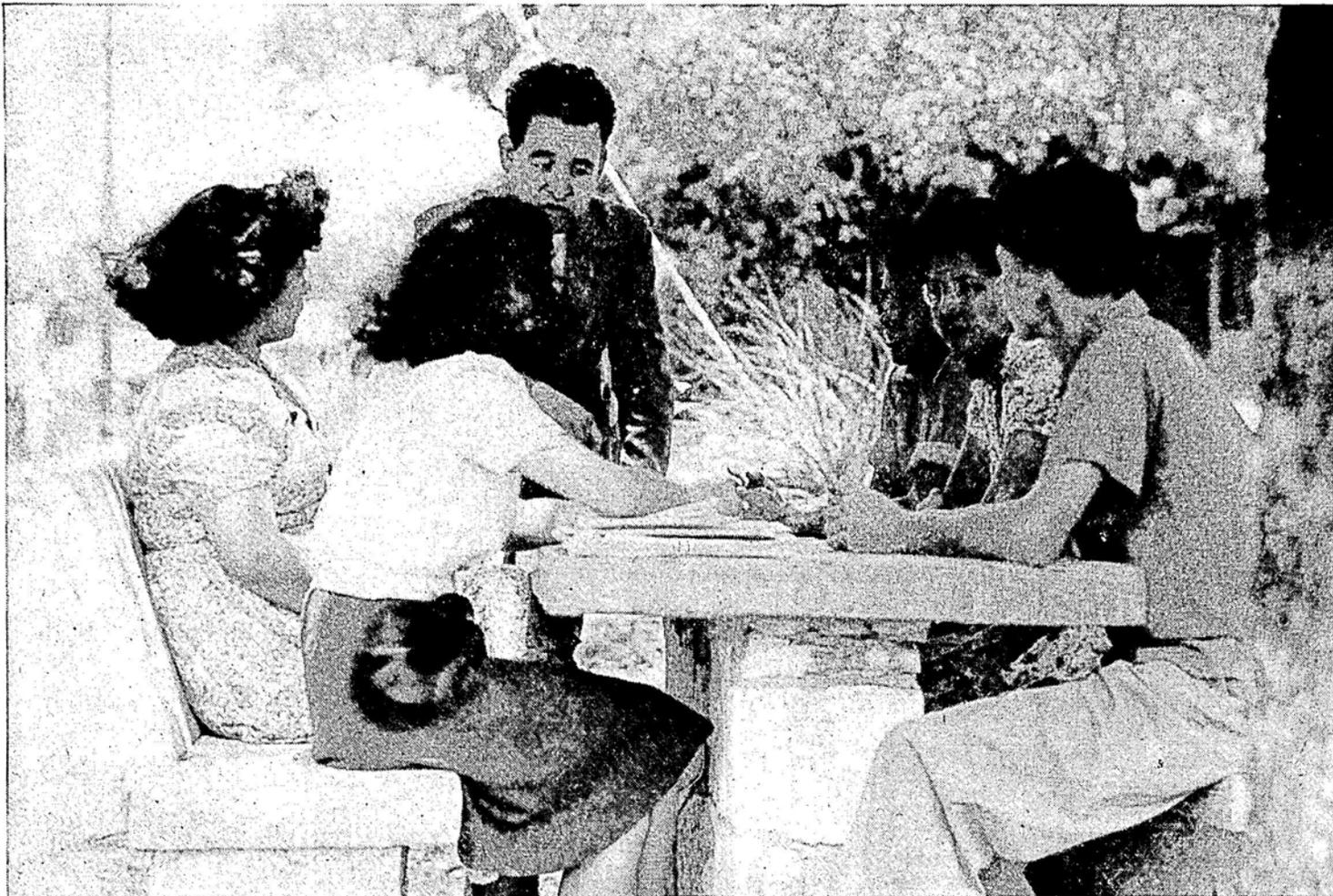
Gabriel Moulin

Gum Moon Residence Home in San Francisco, California. Chinese young women who are working away from home find themselves very much at home at Gum Moon



U. S. Indian Service

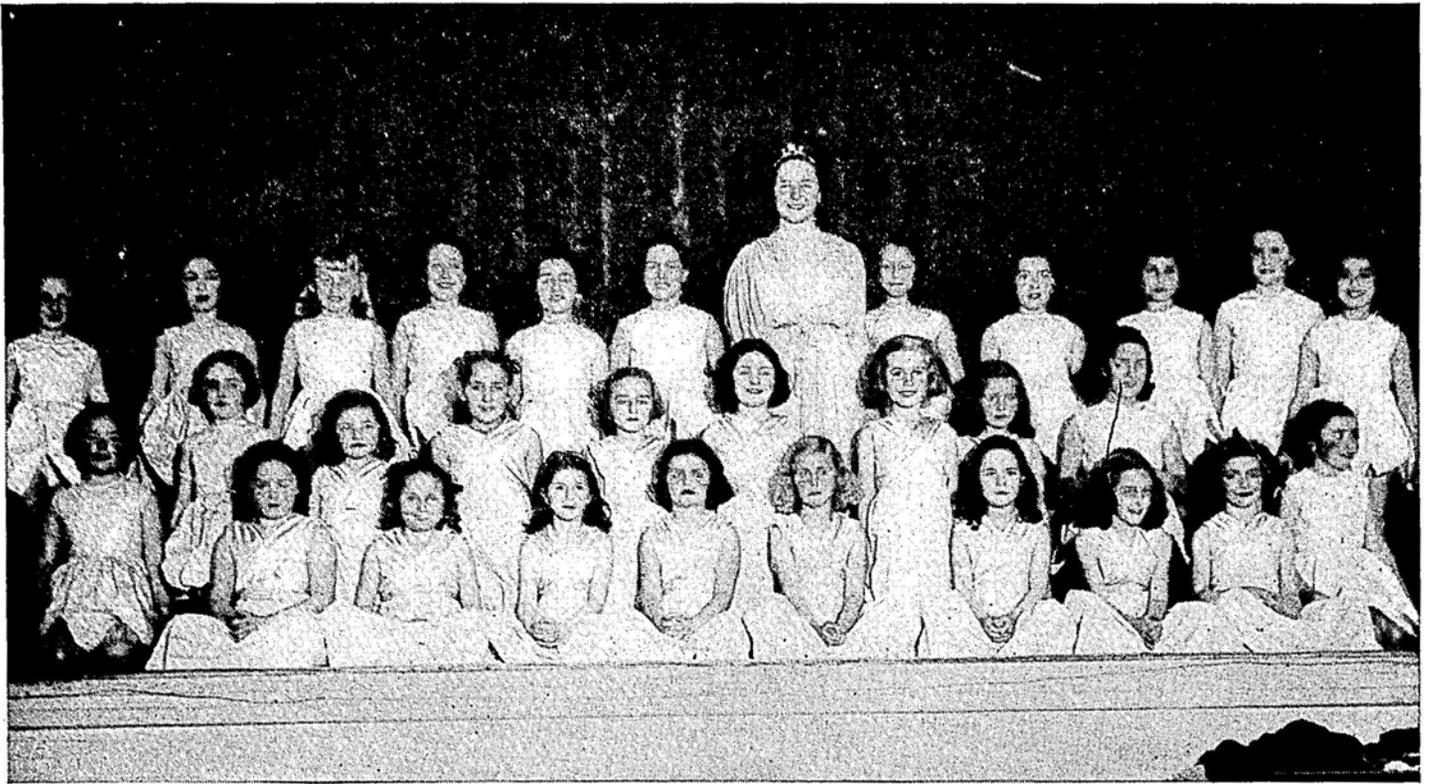
A Navajo young man. The Navajo Methodist Mission School, the only fully accredited school on the Navajo Reservation, serves in an area where there is 75 per cent illiteracy and only one-half of the children of school age have schooling facilities



In the Southwest Mexican Conference the newly-elected youth officers discuss the plans of the Methodist Youth Fellowship



An evening sing in the social room at St. Mark's Community House in New Orleans, Louisiana. The Community House has not only a full social program but also a health program as well



A chorus in *Hansel and Gretel* at Crandon Institute,
the Methodist Girls School at Montevideo, Uruguay

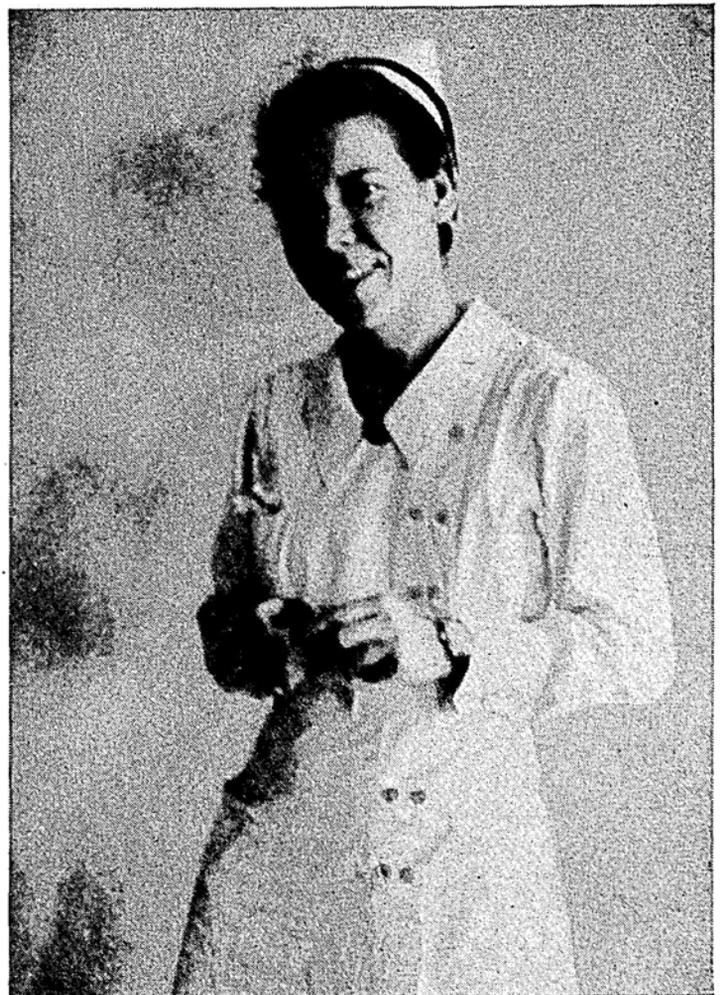


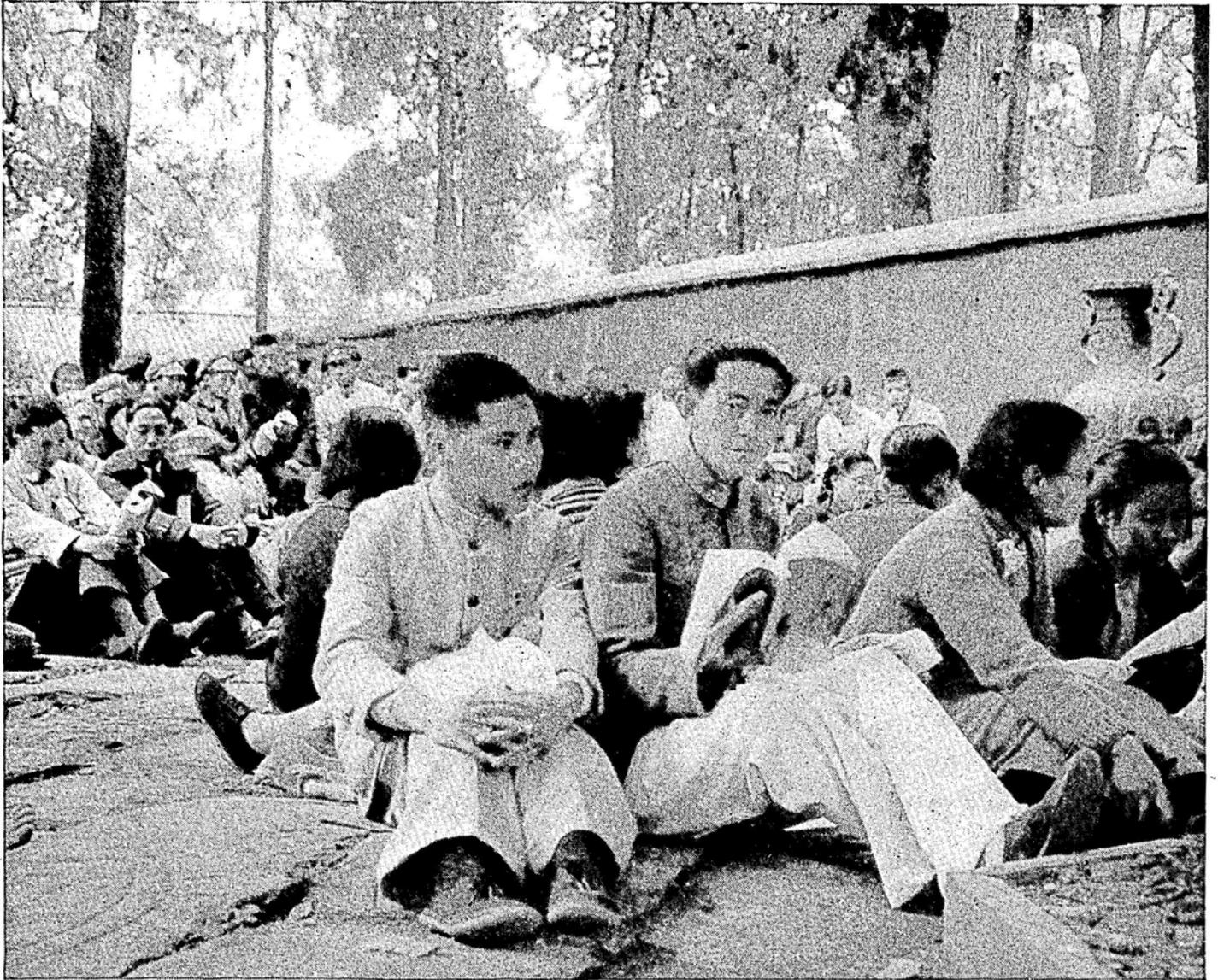
The garden at Crandon.
If you look closely you
can see children hiding in
the bushes under the trees



Hospital Internacional at Trujillo City, Dominican Republic. This hospital, famous throughout the West Indies for its treatment of tropical diseases, is supported by several denominations

The superintendent of nurses at Hospital Internacional. Young women from all over the islands come for their training under this young woman





Methodist Prints

Students in Chengtu gather in an old temple for Christian worship and study. The youth of The Methodist Church contribute to the support of Mr. Daniel Lee who conducts such worship in Free China

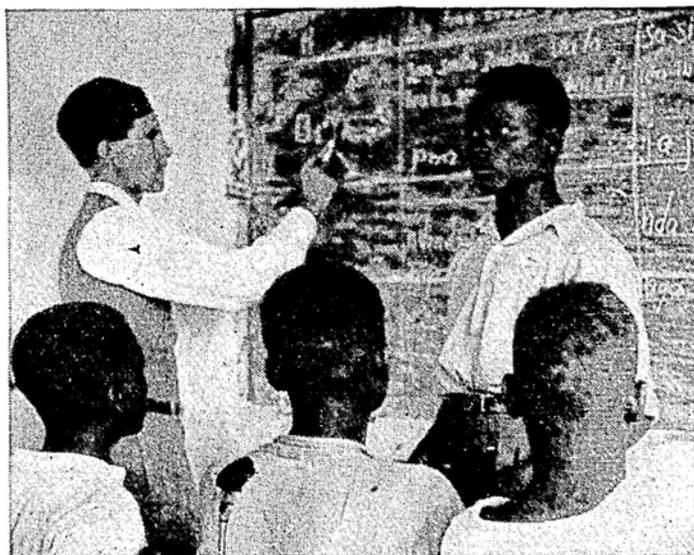


Methodist Prints

Dr. W. C. Barclay, Mr. Flores, and Mr. Diaz, of Mexico, make plans for their religious education program in Mexico. This program has been designated as one of the programs to which the Youth Fund contributes



A musical entertainment given on the Laura Haygood Training School campus at Soochow, China, before the invasion. Today Laura Haygood has moved school, books, students, and teachers to Free China



Methodist Prints

A missionary teaches teachers-to-be the phonetic method of reading at the Congo Institute in Kanene, Belgian Congo. A wave of desire to read and write is sweeping Africa as it is sweeping other parts of the world



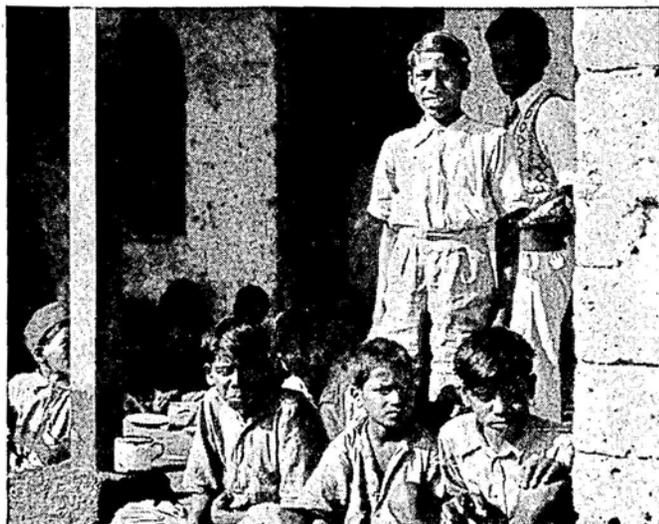
Methodist Prints

Dr. Wilma Conger Perrill checks up on the heart beat of a patient at Clara Swain Hospital, Bareilly, India



Methodist Prints

Inoculations in the Belgian Congo require fortitude on the part of the patient, the doctor, and indeed the missionary. Inoculations are still distrusted in Africa



Methodist Prints

Small boys at the Methodist School in Gulbarga, India, look at the photographer with rather dubious pleasure.



Methodist Prints

Dr. Charles Perrill operates with the help of India nurses at the Clara Swain Hospital



China News Service

Girls at lunch hour in a factory in China. If the factories do not provide mess halls women have a difficult time since there is little provision for women to eat outside their homes

Women in China

By Grace Liu *

ALTHOUGH China is known as a man's country, today women are beginning to come to the front. Many kinds of work which were formerly performed by men are now taken over by women. But with greater opportunities for work come many problems and difficulties.

In the first place, there is still a keen competition with men. In the second place, because of the high cost of living the wage or salary women receive is often not enough on which to live. Moreover, a man will receive a bonus or subsidy for his wife and children. This he receives regardless of whether the members of his family work. A woman cannot have a bonus or subsidy for her husband no matter

* Miss Grace Liu has recently arrived from Chungking, accompanying her uncle, Bishop W. Y. Chen. She is studying at Drew Theological Seminary in New Jersey, and was one of the speakers at the recent conference on Woman's Employment called by the Woman's Division of Christian Service. This article is taken from that speech and looks toward the problems that face the Chinese girl as she looks toward her future.—EDITOR

whether he is able to get work or not. Therefore the total amount of salary or bonus received by a woman is generally lower than that of men. The Relief Committee gives subsidies and educational allowances to the children. The many single women who are working in different organizations and offices are deprived of any subsidy. In the third place, housing problems in China, especially in the cities, are very serious. Men can generally put up in a hotel, but in China hotels are no places for women. Although the Y.W.C.A. and the Chinese government have established a few hostels, the need is hardly met. In the fourth place, the means of transportation in China is most difficult. One has to struggle in order to get on the bus and usually the men are better in the struggle so that women cannot get on. In spite of all these difficulties the Chinese women have been plodding along and working as hard, if not harder, than the men.



China News Service

Here in Chungking it is pay day. It is a new experience for many of these Chinese women to earn their own money. They, as is the case of most American working women, have not yet achieved complete equality with men in their pay envelopes



China News Service

Busses in Chungking take men and women to work as they do in the United States. And, as in this country, it is often a struggle to get on the bus. Women workers in China complain that transportation is one of their greatest problems

The trend in development of the Chinese women has been toward freedom and equality with men. She has been liberated from the old Chinese tradition and custom. For instance, formerly a beautiful girl was one who had small feet. Now the pendulum swings to the other extreme. Today, the larger the feet, the more beautiful she looks. She needs large feet in order to be able to walk, since transportation is difficult. She is now in the same educational institution with boys, for practically all

colleges and middle schools in China are co-educational. In the opinion of Chinese educators, Chinese girls are better students than boys.

According to the Generalissimo, China needs, for the post-war reconstruction, at least three million graduates, both boys and girls, of the universities and middle schools. But during the past five years, the total graduates of colleges and middle schools in China has been less than five hundred thousand. There will be many openings for the educated women in China when the war is over. No doubt Chinese women will play an important part in post-war China. This is evidenced in Chinese history. Of the 1,628 volumes in the Chinese biographical dictionary, 376 had to be given to the lives of illustrious women.

But the problems in the future are also many. First, the rebuilding of homes out of the ruins. Many homes in China have been destroyed. Second, the problem of health. Many Chinese women and children are undernourished, and how to build up their health in order that they may be able to shoulder the responsibility is a serious problem. Third, there will also be a problem in the adjustment of the work when men come back from the battlefields. Fourth, the problem of the spiritual life—the war has called out many good elements in one's life such as love and sacrifice, but it has also brought about many evil results. Religion will play a great part. I lay before you briefly these problems of the Chinese women. Many of them are problems of women everywhere.



China News Service

A girls' dormitory which has been built near a factory for the single women who are employed there. Housing is a very serious problem for the single women in China since there are no provisions made for them

A School Examines Itself

By Mary F. Floyd*

The story of a study conference at Scarritt College is presented at this time so that young people who are planning to dedicate their lives to Christian work will know what the Church can offer in the way of training schools.—EDITORS

THIS conference has been a valuable, democratic, educational process for all of us." Thus spoke Dr. Hugh Clark Stuntz, newly elected president of Scarritt College, in summarizing the value of the Scarritt College Study Conference, held in Nashville, Tennessee, at the time of his inauguration as president.

For three days the members of the Board of Trustees, the faculty, and the administrative secretaries of the Board of Missions and Church Extension, Board of Education, and the Board of Publication met together and studied the aims of Scarritt College and of the best way to secure those aims through curriculum, field work, and other activities.

The discussions included a consideration of such questions as these: For what varieties of Christian service should Scarritt attempt to prepare skilled workers? In view of the changes at home and abroad what special preparation for post-war reconstruction service should Scarritt offer? What other training opportunities should Scarritt provide? What modifications of the present program are desirable?

The experience of membership in such a conference was unique. There was freedom of discussion. The new administration was seeking the way for Scarritt in this war-torn world and striving to foresee its opportunities in the post-war world. The administrative secretaries offered constructive suggestions. Missionaries and deaconesses who were present by invitation shared their best thinking from their years of experience in the field. The faculty members explained Scarritt's present program of work. While there was not always a unanimity of opinion, there was present at all times a oneness of spirit. The conferees truly experienced a taste of democratic planning seasoned with the Christian spirit.

It was fitting that the conference should be opened by Dr. Jesse Lee Cuninggim, retiring president, who rendered such constructive service to Scarritt for so many years. Dr. Cuninggim spoke on

* Mary F. Floyd is Superintendent of Vashti School, Thomasville, Georgia.

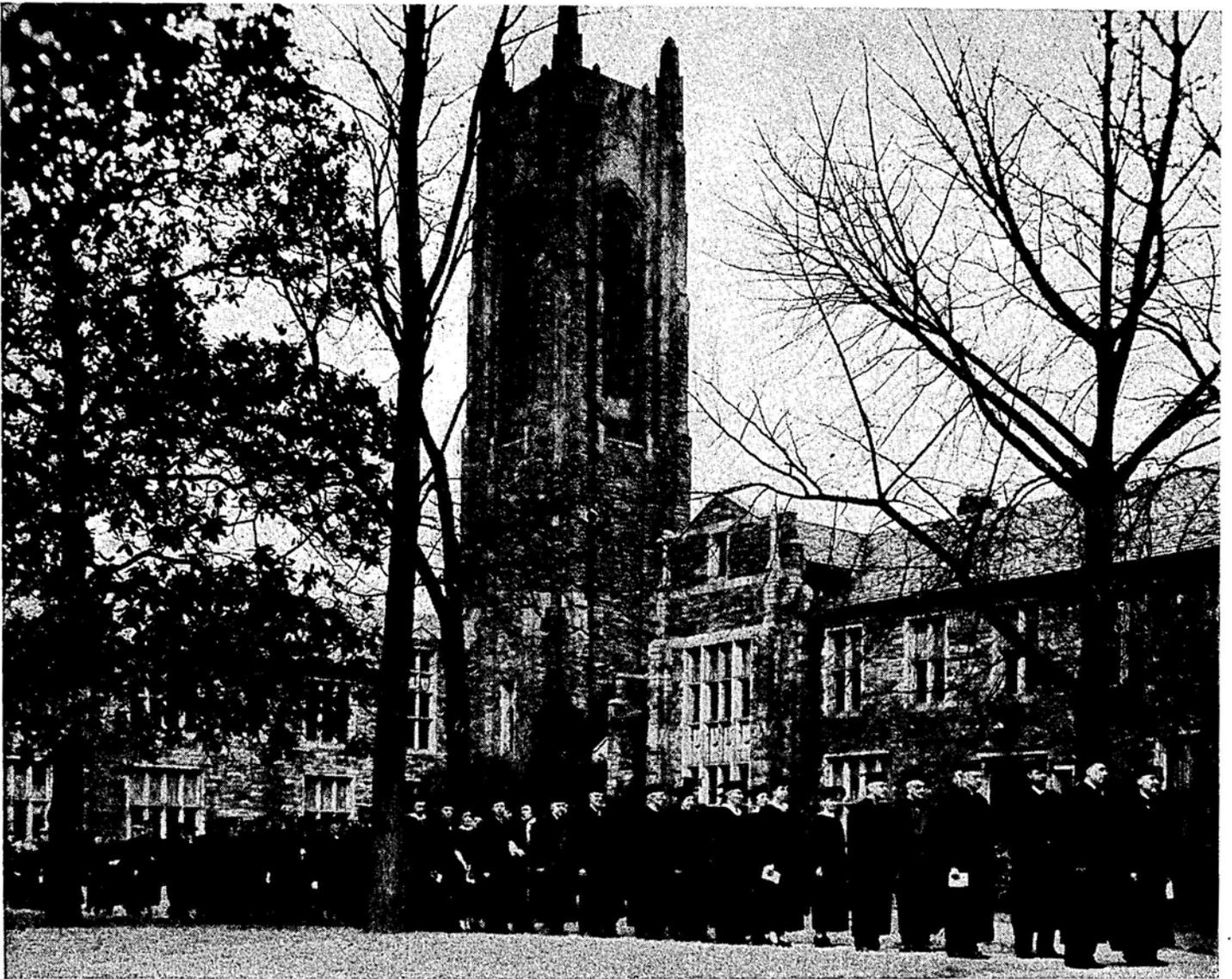


Dr. Hugh Stuntz, president of Scarritt College for Christian Workers, Nashville, Tennessee. He recently defined the program of Scarritt as a program planned in such a way as "to cooperate with the living God in building one harmonious world"

"The Aims of the College." One felt as he spoke and as the conference went forward that Scarritt had never deviated from its first emphasis, that is, wholehearted devotion to Jesus Christ. There was the feeling too that Scarritt's present program is guided by a thoroughly progressive approach to the missionary enterprise.

The inauguration of a department of "Rural Community"; the one-year curriculum in "Relief and Reconstruction" for the furloughed foreign missionaries, courses in Social Anthropology, the Inter-American Life Workshop, the introduction of the block plan for field work, and other equally progressive features testify to Scarritt's forward planning.

The Sunday afternoon during the Study Conference was set aside for the dedication of the Maria Layng Gibson Dormitory and the Susie Gray Dining Hall. The Gibson Dormitory, erected by the alumnae, honors the memory of the late Miss Gibson, first principal of the Scarritt Bible and Training School. It was dedicated "to happiness, to hopefulness, and to health—to be to those who live here a place of refreshing rest and joyful fellowship in memory of her whose life and service furnish an inspiring example of wholesome and consecrated Christian living."



Inaugural procession at Scarritt College, Nashville, Tennessee. Scarritt College, in the heart of an educational center, is associated with two other great schools, George Peabody College for Teachers and Vanderbilt University, as part of a co-operative system. Scarritt College campus lies close to the Peabody campus; it is bounded on one side by the campus of Vanderbilt



In Wightman Chapel. From Scarritt's beginning, it has never deviated from its first emphasis, that of wholehearted devotion to Jesus Christ

The dining hall, named in honor of the late Mrs. J. J. Gray, Jr., of Nashville, was dedicated to "the refreshment, relaxation, and fellowship of kindred spirits as they enjoy the gifts of God's bounty in memory of her who through a life of devotion to the cause of Christ has left rich memories of Christian grace and service."

It is to be noted that no action was taken during the conference. It was, as the name indicates, a *study* conference. The discussions held will serve as a guide to the boards, the administration, the faculty, and appointed committees in the formulation of future policy and plans.

The inauguration of Dr. Stuntz took place on the last day of the conference. Particularly significant was the presence of representatives from the two co-operating institutions forming the Joint University System (Vanderbilt University and Peabody College) who welcomed Dr. Stuntz.

In his inaugural address President Stuntz de-

veloped the theme, "Our Mission to One World."

"To co-operate with the living God in building one harmonious world—that is our long-range mission," he said. He stated that in spite of the fact that "practically every institution of our land has modified its program to provide more direct co-operation with the war effort" Scarritt is "operating practically as usual." He proceeded to justify that program-as-usual policy. Quoting Mr. Willkie and Dr. Wu Yi Fang, both of whom feel that the Christian church faces an unprecedented opportunity in a post-war world, President Stuntz showed that Scarritt proposes to train men and women "for services that will permanently establish the purposes for which we fight."

Christianity faces the call to redeem demoralized cultures and to provide the spiritual nucleus for a new civilization. "The tasks of rehabilitation require skilled Christian workers" and "the expanding needs of social-religious work in America requires trained personnel." To answer such needs is, in part, Scarritt's obligation. "To prepare 'better and stronger workers, both missionary and nationals,' has been the mission of Scarritt College for over fifty years." Scarritt's aim is not to be changed, but intensified.

Thus in a scholarly way President Stuntz re-defined Scarritt's mission and interpreted it in light of present world conditions and of the inevitable post-war problems.

President Stuntz is eminently qualified for the presidency of Scarritt College. He is the son of Mrs. Homer C. Stuntz and the late Bishop Stuntz. He was born in India where his parents were serving as missionaries, and he spent his boyhood in the Philippine Islands. Dr. Stuntz holds degrees from Garrett Biblical Institute, Union Theological Seminary, and Columbia University. He served for twenty years as a missionary in South America. Under his dynamic leadership Scarritt will move out into another period of growth and of constructive service to the world.

Generalissimo Chiang Kai-shek Greet's the General Conference

"I have learned that the world conference of The Methodist Church is now in session. With utmost sincerity, I, Chung-Cheng (the Generalissimo's personal name), bring to you my greetings and congratulations, praying that the Conference may be crowned with great success, that all members of the Conference will, with the spirit of forbearance and fortitude, unite in the common effort of securing the happiness and blessings of all mankind, and that His righteousness may prevail."



Christian lay leaders from many lands study at Scarritt College. This group includes three leaders from Czecho-Slovakia, two from Brazil, two from Cuba, and two from Mexico



Gibson Dormitory, which is dedicated "to happiness, to hopefulness, to health—to be to those who live here a place of refreshing rest and joyful fellowship"



A group of Brazilian students who attended Scarritt, Vanderbilt, and Peabody recently with the committee from the three schools for the advancement of teaching Portuguese. In the background is the joint library of the three schools



"I have a life to give—where?"

Fritz Henley, from Monkmeier

A Life to Give

Around the campfires, in the institutes, at the summer schools, young people all over America are asking themselves and each other what they should choose as a life work. Americans who have gone to war, both young men and young women, are asking themselves the same question. In camps in India, in Italian villages, on troop trains in the United States, these young people are saying: "What

shall I give myself to when the war is over?"

That is the way they say it. They use the word "give." The young person of today feels as if he must contribute something. That which he has to give is his life.

When that question arises the church comes at once to mind. There are many ways to give a life in the church.



Aigner, from Monkmeier

A kindergarten in a Methodist community center in Pennsylvania needs a teacher to work with the small children of the miners and through parents' groups with mothers of the children



China News Service

Millions of Chinese must still go to the letter writer to have their letters written. Teachers are needed in Methodist centers and schools to teach those who will teach the illiterate



L. Green, from Gendreau

The Indians are coming into the city today to work in factories. They are leaving their villages and as they leave their village their way of life. Young men are needed for social work with these often homeless workers



Fenno Jacobs, from Three Lions

The work in Latin America is not confined to the cities. Young couples are needed to preach and to teach the Indians in the rural sections of Bolivia

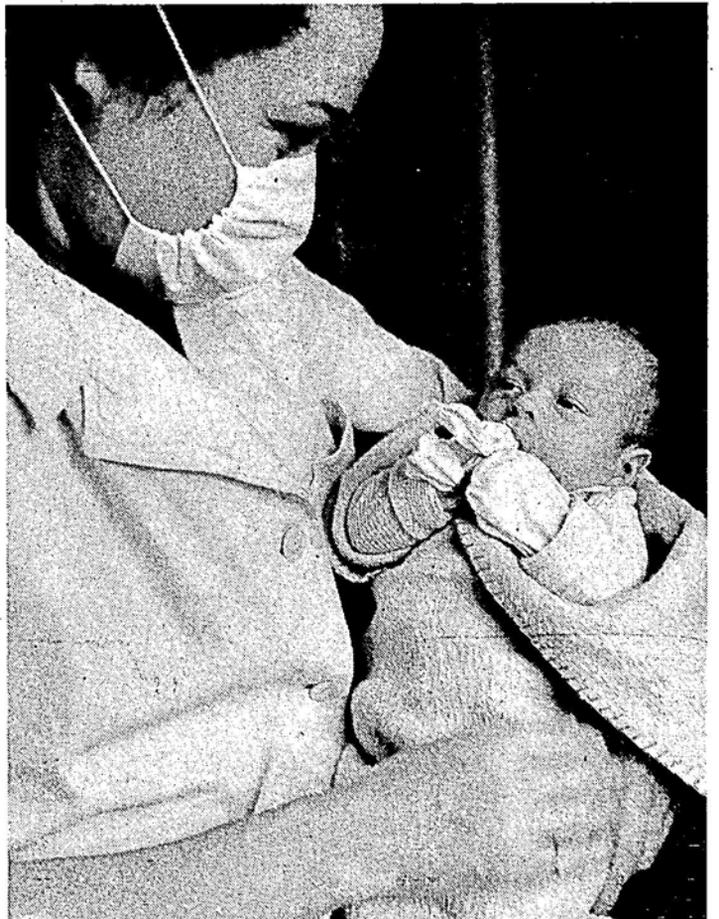


The migrant worker will still be with us after the war. Populations will still be shifting—even if they are shifting away from industrial centers. Social workers and teachers are needed to serve these people



Almer, from Monkmeier

Young people now are training for international and national post-war administration. Perhaps they do not know what they can do in this field under the church. Send for the Service Projects compiled by the Methodist Service Committee at the Board of Missions, 150 Fifth Avenue, New York City. See what training is necessary. Perhaps the training can be started now. Many Methodist schools offer basic training for work abroad



Almer, from Monkmeier

Along the border where the Spanish American works, in new industrial areas, in crowded cities, Methodist community centers are opening clinics with special attention to the health of babies. Registered nurses are needed in these clinics

The General Conference of 1944

Editorial Comment

DURING the recent ten days of the General Conference at Kansas City, Missouri, a subcommittee on Missions worked every day on the job of adjusting the machinery of the Board of Missions and Church Extension so that the course of the missionary movement might be made smoother. It was not an exciting meeting. There were times when the details were boring almost beyond endurance. It dealt with interpretations and clarifications of paragraphs in the *Discipline*, for the most part.

And yet the committee was better attended than any other committee in the entire General Conference. Visitors sat on the side lines following the passages under dispute in their *Disciplines*. Board officials, missionaries, deaconesses were alert to see what the change of a word might do to their work. The committee was boring, but those who attended the committee were not bored because they were building something.

In a way, that committee symbolized a great deal of General Conference. It was a working conference. It was a conference facing the task of adjusting the machinery of a great church so that it could do the task required of it. The lack-luster eye, and the departure for the refreshment stand outside the conference hall were both noticeably lacking. There was a steady holding to business.

Even in the debates there was a seriousness of purpose that reflected the times. There were four long debates during the conference—only four. One was on the subject of race discrimination. One was on the subject of discrimination against women preachers. One was on the question of how a bishop was to be appointed to a certain mission field. One was on the subject of whether the church should stand back of the war effort officially or not.

There is no need to go into the rights and wrongs of the debates here. Their significance lay in the fact that they were all related to the extension of democracy and they were all related in a very vital way to the missionary program. They were subjects that merited debate. They were important.

Now I can hear someone rising to state that he cannot see what the debate on war and peace

has to do with the extension of democracy. Although they might see what it had to do, in a mechanical way, with missions. And I can understand that statement if he is going merely by the majority and minority reports at the conference. They had been simplified to such an extent that they were embarrassing to some present. One said, in effect, "I am for peace." One said, "I am for war." And the men and women who voted one side or the other on that question were not voting on the reports themselves but on what the reports meant to them.

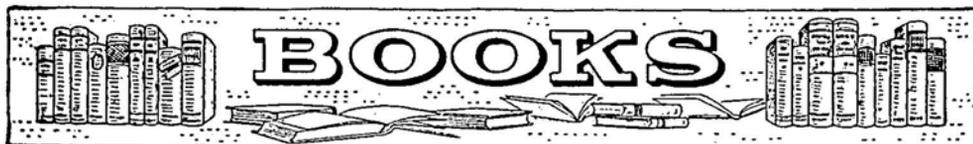
In no place in the debate was the nature and development of Fascism or Nazism discussed or presented. In no place in the debate was the fact mentioned that at this stage of the game to win any kind of decent peace that was based on democracy we must win the war. No mention was made of the effect that the lack of understanding of a Fascist system might have on the democratic development of a mission field.

The debate took on occasionally the quality of unreality. Instead of a discussion of the relative effectiveness of overcoming the forces of evil (which pacifist and nonpacifist alike agree are in the Fascist system), by passive resistance or by active aggression, it came down to a discussion of whether we should, as a church, stand by the boys or as a church have nothing to do with the boys.

It was, as I have said, unsatisfactory and oversimplified. But it was worth the time spent on it and many of those who voted knew the relation of the future of Christian democracy to their vote.

But in spite of the dissatisfaction that may have been felt on the wording of the war-peace reports, there was real satisfaction over the way the church is working together as a whole. Of course there is sectionalism still. But it is lessening in the face of the work to be done. Much of that work is in the mission field—a field that has a wearing down effect on sectionalism.

The great crusade for \$25,000,000 for a new world order which came out of General Conference will further bring the Methodists together in hard work. The Methodists do know how to work and it takes a great deal to weary them.



BOOKS

THE INDIAN IN AMERICAN LIFE.

By G. E. E. Lindquist. Friendship Press, New York, New York. Cloth \$1.00; paper \$0.60.

While this up-to-date book on the American Indian is by Dr. Lindquist, of the Home Missions Council of North America, three chapters are the work of three other outstanding specialists in areas pertaining to Indian life. A chapter on cultural backgrounds is a contribution of Dr. Erna Gunther, Professor of Anthropology at the University of Washington; a chapter on Indian-white relations is by Flora Warren Seymour, who spent six years in the United States Indian Service and who has made a lifelong study of Indians; and the presentation of educational developments and trends was written by John H. Holst, former Supervisor of Indian Schools under the Office of Indian Affairs. Chapter titles that give further insight into the contents of this book are "The Indian in American Life," "Adjusting to Social Change," "New Life on New Trails: The Christian Contribution to Indian Life," and "The Indian's Part in Tomorrow's World." A map of the United States, two feet long, showing Indian tribes and reservations in this country, is a part of the book. This book is one of the approved texts to be used in the study of the American Indian in 1944-45.

WEST OF THE DATE LINE. By Constance M. Hallock. Friendship Press, New York, New York. \$0.50.

This attractive pictorial booklet is one of the Missionary Education Movement texts on Southeast Asia prepared especially for study during 1944-45. It is about the people of Burma, Thailand, French Indo-China, Malaya, and of many islands located between the International Date Line and Sumatra, and it is so full of past and present history that it should have wide, popular reading, as well as serve as a study text for individuals and groups interested in missions. To persons unfamiliar with the people and lands of Southeast Asia this booklet will be an eye-opener, as startling and fascinating information is given. Here is a real insight—political, economic, cultural, religious—into a part of the world little known by Westerners.

The colorful outside cover and the double-page center spread form two of the eight maps that help illustrate the booklet. Also there are many charming pictures—photographs of scenery, carvings, buildings, and of groups of people and of individuals.

BONIN. By Robert Standish. The Macmillan Company, New York, New York. \$2.50.

This book tells the story of the Bonin Islands, in the South Pacific, and of certain of their inhabitants, from the year 1830 until well up into the present century. It is fiction, according to the author, based upon fact, or "history with trimmings."

Nathaniel Savory, an American, Richard Maidlow, a well-educated Englishman, Harry Parker, an Englishman of lower station, with their lovely native wives and growing families, lived in idyllic contentment on a luxuriantly beautiful and fertile island. The principal characters reached a ripe old age and passed on before tragedy overtook their descendants, tragedy in the form of Japanese domination. This came after England and the United States, jealously obstructing each other's claim, condoned Japan's seizure of Bonin.

This book may be read as fiction or history; as a study of the several great nations involved; as an exposition of Japanese purposes and plans; or simply to follow appealing characters through intriguing experiences.

In any case, it is a challenge to the thoughtful mind.—B. B. C.

HEMISPHERE CAMP. By Eleanor Thomas. Charles Scribner's Sons, New York, New York. \$2.00.

An intermediate or early high-school-age girl interested in camping would be charmed with *Hemisphere Camp*.

It is the story, interestingly written, of the last Western Hemisphere Encampment held before the war for Girl Scouts and Girl Guides. Before World War II international encampments for Girl Scouts and Girl Guides had been held at Adelbaden, Switzerland. When it became impossible to meet in Europe, the girls of the Western Hemisphere substituted a Western Hemisphere Camp.

When meetings among members of different nations have been halted, it is well that there be kept burning in the hearts of young people the desire to re-establish such meetings as soon as it will be possible. Memories of pleasant experiences with those of other nations must be kept fresh and realistically shared with those who have not had an opportunity of participating in such gatherings.

This book will help any young girl to feel that she has actually had a pleasurable experience in international friendship. It is good leisure-time reading which will automatically result in better attitudes toward those of other countries.—E. C. H.

MY INDIAN PICTURE STORY BOOK. By Mabel Niedermeyer. Friendship Press, New York, New York. \$0.50.

This is one of the new study books of the Missionary Education Movement. It is a new sort of story book for young children, to tell them about American Indian boys and girls and their homes and customs. On its 53 pages there are simple statements and paragraphs from the points of view of Indian people about their homes, church-going, recreation, work, and art. The photographs, mostly from the United States Indian Service, are refreshingly realistic and show Indian boys and girls in unposed and unrehearsed groups. This is a splendid gift book for younger children who are interested in learning about Indian life.—E. W.

BEYOND THE BLUE PACIFIC. By Alice Geer Kelsey. Friendship Press, New York, New York. Cloth \$1.00; paper \$0.60.

This book is a junior study text on Southeast Asia. Here are ten stories based on true happenings in the lives of Christians, most of whom are native leaders, in Thailand, the Dutch East Indies, Malaya, the Philippine Islands, Burma, and Borneo. Also included in this book is a section containing folk tales, games, and stories.

Books Received

THE RISE OF CHRISTIAN EDUCATION. By Lewis J. Sherrill. The Macmillan Company, New York, New York. \$2.50.

This book, "which has long been needed, is offered not only as a history, standing in its own right, but also as a contribution to a competent philosophy of Christian education in later times."

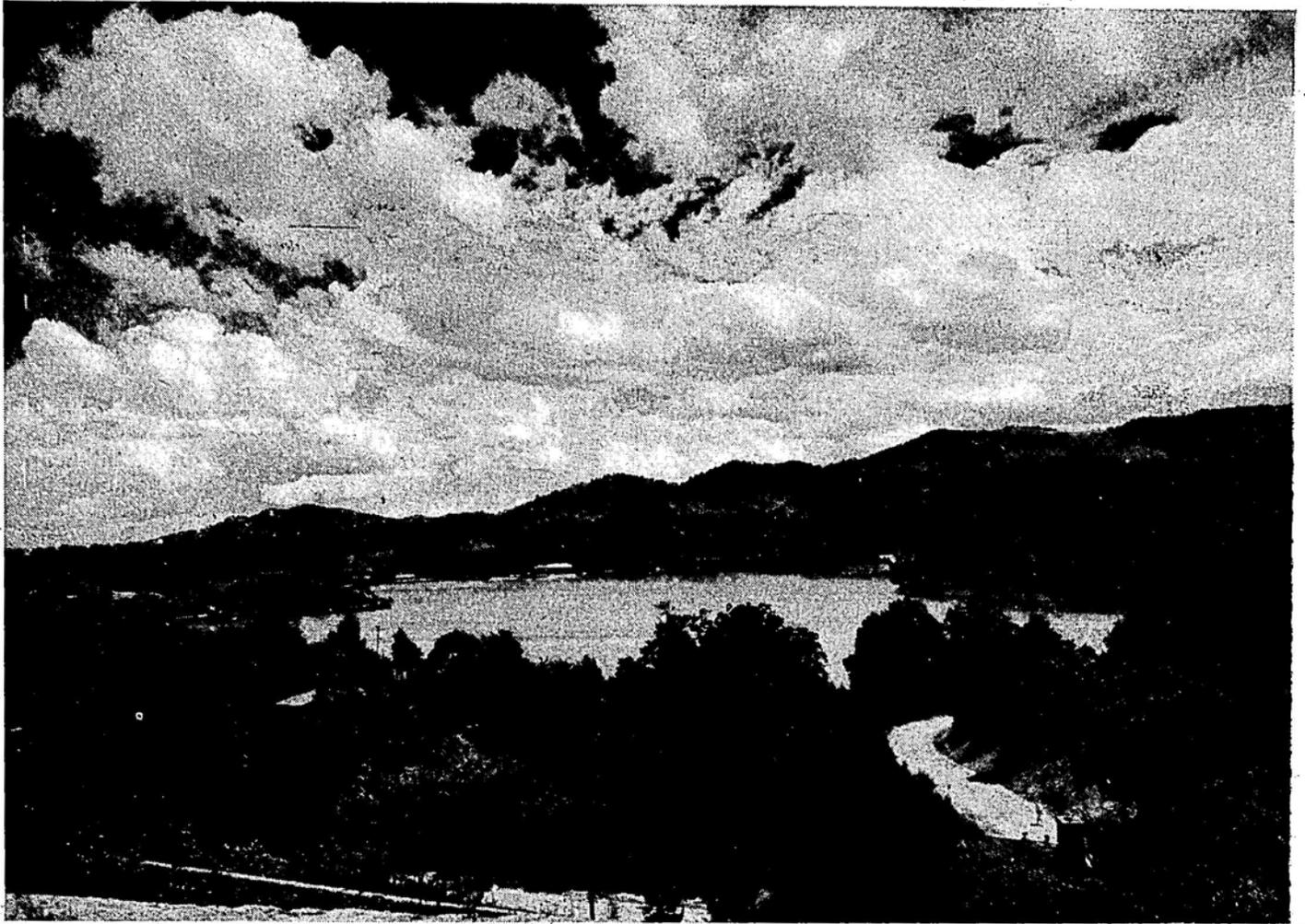
THE GLORY OF GOD. (Poems and Prayers for Devotional Use.) By Georgia Harkness. Abingdon-Cokesbury Press, Nashville, Tennessee. \$1.00.

The poems and prayers in this small booklet are grouped as follows: Poems of Assurance and Aspiration, Nature Poems, Prayer Poems and Hymns, General Prayers for Personal and Corporate Worship, Prayers for Special Occasions and Needs, and Prayers for Particular Groups.

TAKE A LOOK AT YOURSELF. (Inspiration for Living . . . for the most important person in the world—yourself!) By John Homer Miller. Abingdon-Cokesbury Press, Nashville, Tennessee. \$1.50.

The author, the popular minister of the Hope Congregational Church, Springfield, Massachusetts, here offers "a way of life full of hope and promise—the faith to live it with joy and understanding."

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



Lake Junaluska nestles in the heart of the mountains in "The Land of the Sky"

Lake Junaluska Methodist Assembly

LAKE JUNALUSKA, NORTH CAROLINA

Last summer—in spite of war and rationing—more Methodist people visited Lake Junaluska than ever before. They needed the beauty, rest, fellowship, inspiration, and uplift they found there.

This year a still larger number will go to Lake Junaluska. You should be among them. The season opens on June 18th.

Lake Junaluska is located in the mountains of Western North Carolina, at the eastern gateway of the Great Smoky Mountains National Park, the most visited park in America.

Lake Junaluska consists of 2,500 acres and a lake of 250 acres. Two hundred or more Methodists own homes on the grounds; some are summer cottages and many are permanent homes.

The Board of Missions and Church Extension, the Board of Education, and the Methodist Publishing House have headquarters buildings at Lake Junaluska.

Entrancing natural beauty, bracing climate, reasonable entertainment in hotels and boarding houses, inspiring programs, instructive classes, delightful fellowship, and healthful relaxation are all found at Lake Junaluska.

For information address

DR. W. A. LAMBETH, SUPERINTENDENT
Lake Junaluska, North Carolina

The Moving Finger Writes

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

Goodwill Pays \$3,691,933 in Wages



Oliver A. Friedman

Wages paid to handicapped employees of Goodwill Industries throughout the United States in 1943 totaled \$3,691,933, according to a summary of activities issued by Executive Secretary Oliver A. Friedman. Nearly 25,000 men and women were employed during the year and nearly 10,000 persons were placed in outside jobs. Nearly all the Industries reported increases in volume of sales during the year. Records show that sales increased from approximately \$4,500,000 to almost \$5,000,000 in 1943.

During the year 1,296,224 bags of discarded clothing were collected and repaired in Goodwill workshops—the equivalent to the capacity of seven Liberty ships. Bags of paper collected numbered 1,863,017—enough to fill a train fifteen miles long. Furniture collected numbered 726,801 pieces—enough to furnish 10,300 homes; and 796,324 miscellaneous units—the equivalent of 8,850 truck loads.



"All Nations" Now Use Japanese Property

Property of several congregations of the Pacific Japanese Provisional Conference, abandoned when their worshippers were forced to evacuate from Pacific Coast areas into relocation centers, is now meeting the spiritual needs of other groups, several of which are congregations of the Chinese Oriental Mission, of which Dr. Ernest S. Lyons is superintendent.

In Seattle, Washington, the Young People's Hall of the former Japanese church is now used by the Filipino Methodists, whose pastor is the Rev. T. W. Bundy. The Seattle Japanese church property has become the church home for a newly-formed Negro congregation, Seattle's Negro population having quadrupled since the outbreak of war.

San Francisco's Filipino Methodists, pastored by the Rev. Ernie Obien, are using the former Japanese Methodist Church in Pine Street. This group has already raised \$1,500 toward a new church building of its own. In Oakland,

California, the Korean congregation has inherited the small, well-built church and parsonage of the Japanese congregation. The Rev. Chang Soo Kim is the pastor.



Women Licensed as Preachers

Three missionaries of the Woman's Division of Christian Service, serving in Cuba, have been licensed as local preachers by the district conference in Holguin, Cuba. They are: Miss Lorraine Buck, of Baguanos; Miss Frances Gaby, of Omaja; and Miss Eulalia Cook, of Baguanos.

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We know that we can count on your help.

Circulation Department

Argentina Sends Missionary to Bolivia

The missionary society of the Methodist Church in Argentina (the Eastern South America Annual Conference), as a token of inter-American Christian fellowship, has appointed its first national missionary to serve in the Republic of Bolivia. She is Miss Adelita Gattinoni, youngest daughter of Bishop and Mrs. Juan E. Gattinoni, of Buenos Aires. She will be located in Cochabamba where much of the missionary work is among the Indians of the Bolivian highlands. Miss Gattinoni is not only international in service; she is international in inheritance, for the Bishop was born in Italy and Mrs. Gattinoni in England.

Earle H. Ballou Heads China Colleges



Rev. Earle H. Ballou

The Rev. Earle H. Ballou, for twenty-eight years a missionary of the Congregational Church in China, and a former secretary of the National Christian Council of China, has been elected executive secretary of the Associated Boards for Christian Colleges in China. This body, with headquarters in New York, is the American governing and administrative agency for thirteen colleges and universities conducted in China by Protestant mission boards of the United States and Canada. Mr. Ballou is a graduate of Yale and of Hartford Theological Seminary.



Nazis Close Only Remaining Theological School in Norway

The Nazis in Norway are renewing their efforts to smash the Church Front and to create a Nazified "church" to aid in the task of spreading Nazi doctrines. The one remaining independent theological school in Norway, the Congregational Faculty in Oslo, was ordered closed by the Nazi Department of Church and Education. Simultaneously this department intensified its high-pressure campaign to enlist students for a new "lightning course" in theology, designed to produce pro-Nazi clergymen, in record time. But despite glittering assurance that all expenses—tuition, board, and room—would be paid by the state and that "graduates" would have equal standing with the regularly trained clergy, there has been no evidence of interest on the part of Norway's youth.

The department is also intensifying its efforts to induce Norway's clergy to rejoin the Nazified state church. (All except a handful of Norway's Lutheran clergy resigned from the state church two years ago.) A letter sent to all pastors and theological candidates on February 25 declares that it must now be clear to every pastor that "he is running the errands of Bolshevism and supporting the destructive forces in society, and in this way injuring both his church and his country."

The Congregational Faculty (so called

because it has been maintained by contributions from individual congregations) was shut down because clergymen trained there have refused to apply for positions as pastors of the controlled state church. Clergy were also trained at the University of Oslo prior to the closing of that institution late in November, 1943, when 1,500 male students and most of the faculty members were arrested.

Until his arrest and imprisonment several months ago the Congregational Faculty was headed by Professor Ole Hallesby, one of the leaders of the Church Front.

Rappe Organizes Cultural Institute



Dr. C. Bertram Rappe

The Rev. C. Bertram Rappe, D.D., superintendent of the Methodist Church in Chungking, West China, is one of the organizers of the "Chinese American Institute of Cultural Relations," which now numbers more than nine hundred leading Chinese and American educators, business men, professional men, and government officials resident in wartime China's capital city. Most of the Chinese in the organization are graduates of American universities, and most of them are Christians.

The Institute has an endowment of \$1,500,000 (Chinese currency), and the interest on this sum is used to promote good will between the two nations. The Institute conducts a hostel, lectures, broadcasts to America, and produces literature in both Chinese and English for

the better understanding of both peoples.

Personnel Department Heads Named



Miss Marion L. Conrow

Miss Marion L. Conrow, of Wichita, Kansas, and Miss Alice Murdock, of Alton, Illinois, were named secretaries in the Department of Missionary Personnel at the Executive Committee meeting of the Board of Missions and Church Extension in New York on March 16. Miss Murdock has already assumed her duties and Miss Conrow will come to New York about June 1. Together with Dr. M. O. Williams, Miss Conrow and Miss Murdock will be co-ordinate secretaries of missionary personnel.

Miss Conrow, a former missionary of the Topeka branch of the Woman's Foreign Missionary Society, was for a number of years a teacher in Ewha College, Seoul, Korea. She received her education at Fairmount College, now a part of the Municipal University, Wichita, Kansas, and Boston and Chicago Universities. Miss Murdock is a graduate of the National Training School for Christian Workers, Kansas City, Missouri, and Northwestern University. She served as director of religious education in Kansas City, Kansas; Erie, Pennsylvania; and Bridgeport, Connecticut.



Miss Alice Murdock

Caring for Lepers in Yenping, China

Gifts from Americans, contributed through the American Red Cross, are supplying new suits to the lepers of Fukien Province, China, cared for through the American Mission to Lepers in a hospital nestled high in the hills on the outskirts of Yenping. The cloth for these suits was hauled over the Burma Road for some 2,000 miles, and was made into suits by refugee women on the front porch of a missionary home, according to the Rev. Louis R. Dennis, of Concord, Maryland, in charge of this relief service. The leper hospital and colony is being served by doctors and nurses from the Yenping City Methodist Hospital. While some of these Chinese lepers are bed-ridden, others carry on gardens, rice paddies, raise rabbits, or make baskets.



Rev. Louis R. Dennis

W. W. Bell Cares for Italian Prisoners in India

The Rev. William Wesley Bell, of Moscow, Idaho, Methodist missionary in Calcutta, India, has for more than a year been in charge of the ministry which the International Y.M.C.A. is carrying on among the Italian prisoners of war interned in camps in India. The service of the "Y" includes religious and educational facilities, reading rooms, and recreation.

She Has What It Takes!

Since Mrs. Helen Hansgen has headed promotion interests of the Milwaukee (Wisconsin) Goodwill Industries, the number of calls cared for by that organization has almost doubled. A convincing argument for the existence of the Goodwill Industries program of rehabilitation of aged and handicapped persons through the repair of discarded articles, Mrs. Hansgen has demonstrated that will power can do much to overcome a handicap.

As a result of a fall ten years ago, her spine was injured. Paralyzed, she spent many months in a hospital and doctors feared that she would not walk again. Determined to regain her health and even to do her own housework, she taught herself to walk by pushing a weighted chair in front of her and, although her left hand is still not normal, she has increased its usefulness by squeezing sand through her fingers.

She is a proficient linguist, speaks German, Polish, Slavic, and understands

A Quiz on Missions

DO YOU KNOW

That not one missionary who has come home from imprisonment has said that he is "done with missions"? They are all standing by, and those who are able will go back.

That many soldiers who have seen missionary work at first hand are writing that they are planning to be missionaries after the war?

That all evidence received indicates that the National Christian Church is carrying on in enemy and enemy-occupied territory? That preachers everywhere are preaching in their pulpits, Christian institutions are open, and the work nowhere has broken down? This shows that secure foundations have already been built.

That many young and highly trained missionaries will be needed in the future? Should you prepare yourself to be a missionary?

That greatly increased funds are now needed for this work? Should you support the missionary enterprise more fully than you are now doing?

Bohemian. As a block leader she has urged her neighbors to salvage metals and fats. She and her husband have "adopted" three orphaned soldiers, to whom they write and send gifts.

Dr. Moss on "This World of Ours"



Dr. Leslie B. Moss

❑ "This World of Ours," a series of radio talks on major Christian and world problems, will be continued over the Blue Network of the National Broadcasting System, on the Tuesdays of June and July, by Dr. Leslie Bates

Moss, former missionary to China, and now executive director of the Church Committee on Overseas Relief and Reconstruction. This will be a continuation of a series of such addresses given by Dr. Moss during the past two years, and commanding a wide hearing for their Christian outlook and vision.

Each address will be given on a Tuesday noon—from 12:00 to 12:15 E.W.T. Your local newspapers list the stations of the Blue Network carrying this series. Topics are as follows: June 6, "Fight Against Chaos"; June 13, "Their Faces Change"; June 20, "Eating Is No Crime"; June 27, "Most Favored People"; July 4, "Freedom Is No Gift"; July 11, "Yield Not to Confusion"; July 18, "For Value Received"; July 25, "Unending Journey."

Church Services Held in British Railroad Station

❑ In spite of the blitz and the destruction which has damaged over four thousand churches in England and Wales, church services throughout Britain are still zealously carried on, often in the ruins of once magnificent edifices.

"While in many localities the once famous and historic churches and cathedrals are no more, religious worship still flourishes and recalls the spirit of Britain's ancient heritage," states T. D. Slattery, General Traffic Manager of the British Railways New York office, who tells how church services and their places of worship still fulfill one of the normal phases of daily British life, serving the needs of the forces and civilians alike.

In a station waiting-room in the North the villagers of Troutbeck in the famous "John Peel" country, congregate and, amidst the rumblings of freight and troop trains, a service is conducted by the vicar, who cycles over from the little parish church of Hungrisdale, 3½ miles distant.

Dr. Yang at Lake Erie College

❑ Dr. Y. C. Yang, leading Chinese layman of The Methodist Church and president of Soochow University, recently delivered a series of lectures at Lake Erie College, Painesville, Ohio, as



Dr. Y. C. Yang with students and Dean of Lake Erie College. Left to right: Marilyn Davies, Marion Chandler, Dr. Yang, and Dean Mary E. Griffin

a visiting professor of Chinese Civilization. Dr. Yang previously rendered similar service at Bowdoin College.

The authorities of Lake Erie College have thus expressed their appreciation of Dr. Yang's visit:

"While here Dr. Yang gave a series of open lectures, the first of which, 'China Today,' was presented as the fourth of the Annual Community Forum lectures on world affairs. In addition to the open lectures and assembly talks each of the six weeks he was in residence with us, Dr. Yang held discussion group meetings with the members of his class and with faculty members. Further, he was much in demand as a speaker to church and civic groups while in Painesville, as well as to educational groups such as the American Association of University Women, the Alumnae Council of Lake Erie College, and near-by colleges.

"In giving so generously of his great knowledge of China and the customs of his people, Dr. Yang has unquestionably contributed greatly to our understanding of and interest in our friends and allies, the Chinese people. In past years Lake Erie College has sent missionaries to China. It would seem that now, China has sent a missionary to us, one who has made the culture of China seem much more understandable and less 'foreign' than many would have thought possible. As Dr. Yang leaves us he takes with him a very warm interest and high regard from faculty, students, and the community, generally."

Dr. Yang is now connected with the Chinese News Service in New York City, serving as Director of Speakers' Bureau for this government agency during the war.

IT'S HAPPENING HERE

In a village of Bavaria when Nazism was rising to its totalitarian power the headmaster of a school and the owner of a little bakery and a manufacturer called on their parish minister, saying, "The church ought to protest against the rising tides of pagan stateism before it is too late."

Perhaps the minister didn't understand the implications in selling freedom for promised security. He may not have known what a reign of terror would follow substitution of the rule of men for the rule of law. Other parish duties may have seemed to him more urgent and even more Christian. Perhaps he had planned to preach on foreign missions or to discuss some theological question the next Sunday; anyway he didn't sound the alarm.

Those laymen were *right*. The minister was *wrong*. When people lose the democratic process—when the state becomes master instead of servant—Christian ideals and values are destroyed. America has been moving in that direction. That trend started long before the present war and, unless courageous voices are raised in protest, it will continue long after the war—until the total level is reached here and the total man, body, mind and soul, is under the domination of the state.

More important than any other issue within our nation is the protection of basic freedoms and spiritual ideals through stopping the rising tides of pagan stateism—the concentration of power in the executive branch of our government through bureaus, decrees, violation of states rights and abrogation of constitutional government.

Spiritual Mobilization, Inc., is an organization for encouraging clergy to be counted on in the anti-stateism crusade. It believes this to be their solemn duty. It believes no minister is too busy to give thought and effort to this cause. It has volunteer representatives among the clergy of all denominations from coast to coast. In 1942 its organization signed two million persons to its basic freedoms pledge. It seeks other allies and friends. It desires to put all interested ministers on its mailing list for pamphlets and bulletins without any cost or obligation. Interested?

JAMES W. FIFIELD, JR., D.D.
Founder and Director

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Ruth Lawrence Returns From Poland



Miss Ruth
Lawrence

“Our church is filling a need and growing in Poland, today,” said Miss Ruth Lawrence, Methodist missionary in Warsaw, Poland, who returned to the United States recently on the M.S. “Gripsholm.”

Miss Lawrence, who repeatedly refused to leave Poland at the outbreak of hostilities, said in explanation: “It’s your duty in time of trouble to stay with the people who look to you for help.” Religious services, Sunday schools, and other activities of the church are proceeding under the able leadership of native pastors, who are capable of supervising them, says Miss Lawrence. Between 80 and 100 congregations of other denominational groups in Southeastern Poland are looking to them for guidance.

The German Government has given legal recognition to the church, rather than close the church, Miss Lawrence said, which permits authorization of marriage certificates, birth certificates, and death notices. From the outbreak of the war until the time of her internment, Miss Lawrence was permitted to continue her activities. When war broke out, in 1939, she was with a group of youth in a colony on the Polish-German border. She attended the Amsterdam Conference of European youth before returning to Warsaw.

On September 5, she left Warsaw on the last train to leave that city. Because the train was between a hospital and a military train, it was the target of frequent bombings, she said. By a circuitous route, Miss Lawrence and others stayed in villages near by for several weeks and ultimately returned to Warsaw and tried to open their school. Permission was granted, but opening was delayed by an epidemic. Later permission was granted for activities to be carried on, so long as the English language was not taught. “This was done and the work continued almost normally,” said Miss Lawrence.

Interned first in the section of a woman’s jail in Warsaw which was reserved for “the worst criminals,” Miss Lawrence was in a small chapel together with thirty other American and British women for several weeks. Later the group was moved to Vittel, France, where they were quartered in the “best hotel” and were “comfortable.” Food was adequate, she said, reporting that weekly Red Cross food parcels were most welcome. She assisted in the British Red Cross as a “sort of office boy” for three afternoons a week. Later religious services were organized among the wom-

en. She reported normal activities, including theater, movies, classes, and other recreation.

Miss Lawrence is a native of Lowndesboro, Alabama.

China Will Conduct Anti-Tuberculosis Campaign

Alarmed at the increasing development of tuberculosis in China, due to malnutrition and other war-based causes, the Chinese Government is sending Dr. S. C. Wu, head of the Tuberculosis Sanitarium of the Methodist Union Hospital in Chungking, West China, to the United States to study methods of combatting the disease through public health channels. Upon his return to China, Dr. Wu will take charge of a nation-wide anti-tuberculosis campaign. Meanwhile the Methodist Union Hospital has established a tuberculosis department on Happy Song Mountain, near Chungking. This will be headed by an American specialist now in China.

Summer Conferences to Study World Order



Dr. Karl K.
Quimby

Summer conferences to study the church’s responsibility in the Christian World Order will be held in the North Central Jurisdiction at Lake Wawasee, near Syracuse, Indiana, from July 1 to 7, and in the Northeastern Jurisdiction at Silver Bay, New York, from July 12 to 19, and will attract prominent church leaders and missionary representatives from various denominations. Conference and district missionary leaders are urged to attend.

The Rev. Howard Baumgartel, executive secretary of the Church Federation of Indianapolis, Indiana, is director of the Lake Wawasee Conference, of which Miss Genevieve Brown is dean and Dr. Karl K. Quimby, secretary of the Field Department of the Methodist Board of Missions and Church Extension, is counselor. Dr. Ralph E. Diffendorfer, an executive secretary of the Methodist Board, will deliver the keynote address. Among other prominent speakers will be Dr. Harry Munro, of the International Council of Religious Education; Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America; Dr. William J. Faulkner, of Fisk University.

At Silver Bay three interpretative addresses will be brought by Dr. Henry Smith Leiper, secretary of the American Section of the World Council of Churches. Other speakers will be Dr. A. J.

Walton, secretary for rural work in the Methodist Board; Dr. Luman J. Shafer, of the staff of the Federal Council of Churches of Christ in America; Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York; Dr. A. D. Staffacher, of the Congregational-Christian Board of Missions.

Further details concerning either conference may be obtained from Dr. Karl K. Quimby, 150 Fifth Avenue, New York 11, New York.

Gideons Give Bibles to Service Men

The Gideons, long known for their service in placing Bibles in hotel rooms in practically every city in the United States, have recently distributed about 3,000,000 Bibles to the armed forces of the nation.

WANTED--BOOKS For Lake Junaluska

The Woman’s Club of the Lake Junaluska Methodist Assembly maintains a free lending library for visitors and residents of the Assembly. The demand for books has far exceeded the supply. Donations of books will be greatly appreciated and will render an important service. Recent fiction, books for children, historical works, and biography are especially needed. Please send your books to the Woman’s Club, Lake Junaluska, North Carolina.

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Chinese Heads Wiley Hospital



Dr. Harold N. Brewster

Dr. Go Dek Bing, a prominent Chinese physician, has been elected superintendent of the Wiley General Hospital, Kutien, China, as successor to Dr. Harold N. Brewster, Methodist missionary, who expects to return to America on furlough. The new superintendent is a member of a prominent Christian family in Hinghwa, where his father was a well-known Methodist minister and member of the Hinghwa Annual Conference. He is a graduate of Chee-loo University Medical School in Shantung, and has served in Peking Union Medical College, the Central Hospital of Nanking, and in various government hospitals. For a while he was superintendent of a government hospital near Yungan, before joining the Wiley staff at a considerable financial sacrifice.

Baumans Go to Chile

The Rev. and Mrs. Ezra M. Bauman, missionaries for eighteen years among the Mexican migrants in Northeastern Colorado, are now in Angol, Chile, where they recently attended the twenty-fifth anniversary celebration of the founding of "El Vergel," Methodist school, farm, church, and agricultural mission, of which Dr. Dillman S. Bullock is superintendent. Mr. Bauman was one of the founders of the mission. Mr. and Mrs. Bauman expect to remain in Chile for at least one year, relieving missionaries in that area who are entitled to a furlough. During their years of service in Colorado, Mr. and Mrs. Bauman have established a number of congregations among the Mexicans and performed numerous services of helpfulness.

Would Use Parolees in War Service

The Rev. Dutton S. Peterson, Methodist pastor at Odessa, New York, and former member of the New York Legislature, is executive secretary of the New York State Joint Legislative Committee to study the use of prisoners in war service. The Committee advocates the employment of paroled prisoners on farms and in producing war supplies.

It also encourages the service of these men in the armed services, stating that dozens of paroled prisoners have been made corporals, sergeants, and commissioned officers, and that this group has attained a higher level in the army

than a cross-section of any other group. Mr. Peterson claims that morale has risen and discipline problems have almost disappeared in practically every instance where men in prison have been allowed to help in the war effort.

China Has a Job for Dentists

It would appear that there is a lot of work for dentists in China if one multiplies 400,000,000 by 32. But there are only two schools of university grade in all China that train dentists. One is



China has a job for dentists

the American-mission-controlled West China Union University, the other the National Central University, formerly in Nanking and now in West China. To enlarge the services of West China Union University in this field, the China Medical Board and the National Health Administration have contributed \$90,000 (U. S. currency) for new building and equipment.

Japanese Americans Appreciate Gifts

Expressions of gratitude for thousands of Christmas gifts sent by Protestant church groups to Japanese and Japanese Americans in relocation centers have come to the Home Missions Council of North America, under whose auspices the project operated.

One letter said: "The residents, regardless of their religious faiths, immensely appreciated the thoughtfulness of the American Christians. The good it did cannot be shown by figures by nature of the thing, but I am confident that it greatly heightened the morale of the residents and showed clearly the goodness of the Christian people who truly believe in the Fatherhood of God and the brotherhood of man."

Another man said: "I have been in America for thirty years, but this is the first time I have received a gift from a Christian."

Gifts were sent to one center from Indian Girl Reserves in California.

Sunday school children in another Japanese relocation center sent their Christmas offering to an orphanage in India, and gifts to a hospital for crippled children in Denver, Colorado.

Wants Home Economics Missionaries in Brazil

"We can render an immense service to the Brazilian people in rural zones in the interior, teaching dietetics, care of children, hygiene, and home economics," says Bishop Cesar Dacorso of the Methodist Church of Brazil. "I would be glad to receive many missionaries dedicated to such service and locate them in strategic points to operate with pastors. They could also render an excellent service of an evangelistic character. It is a work much needed and much in accord with the Gospel."

Will Study American Indians

Mrs. Arnaldo Pessoa, of Rio de Janeiro, Brazil, formerly a teacher in Bennett College in that city, has come to the United States on a fellowship from the Rockefeller Foundation. Mrs. Pessoa, who has already done considerable study of the Indians in the State of Mato Grosso, Brazil, will work for her Ph.D. in anthropology at the University of Pennsylvania. She will make a comparative study of the Indians of the United States and those of Brazil. She and her husband are both members of the Catete Methodist Church in Rio de Janeiro.

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Cost of Rice Is China's Dilemma



Rev. E. Pearce Hayes

¶ Something of the meaning of inflation in China is graphically shown by the Rev. E. Pearce Hayes, Methodist missionary in Futsing, Fukien Province, who points out that the average giving of a Chinese member of the church in that region in 1938 was 75 cents; in 1942, it was \$4.41; and in 1943, \$8.52.

"That looks fine," he says, "but the embarrassment comes when we look at rice: the 75 cents bought 8 lb. 1 oz. of rice; the \$4.41 bought 2 lb. 2 oz.; while the high \$8.52 buys only 12 oz. of rice. That is why millions of Chinese are starving today."

Navajo Indians Make Good

¶ The former quiet little trading post of Bellemont, on the Santa Fe Railroad, Arizona, has in recent months been converted into one of the biggest ordnance depots in the world. More than 1,500 Navajo Indians have been hired as clerks, interpreters, electricians, mechanics, chauffeurs, masons, and laborers. Into this group of Indians the Presbytery of Northern Arizona has sent a religious worker, a full-blooded Navajo, Roger Davis, who is high in the ranks of the Navajo Tribal Council. The Indians have rallied to his leadership and it is reported that the behavior around this mushroom community is exemplary. Mrs. Davis explains: "Not one Indian has been in jail for drinking . . . they're all afraid of my husband!"

Detroit Women Aid Japanese Americans

¶ "Fellowship House—Auspices: the Detroit Council of Churches" is the sign over the door of the 15-room residence where twenty resettled young Japanese Americans are making their home in Detroit, Michigan. Others are coming and going all the time. Detroit church women sponsored the furnishing and equipment of the house. The service flag in the window shows one star, but almost every resident has a brother or sister in the armed forces. The house was opened on December 1 and six-dollar-a-week rent assured its popularity from the outset. The Rev. S. Tanabe, formerly of Sacramento, California, provides non-denominational Christian

leadership for the newcomers and is attempting to integrate them into the life of Detroit.

23rd Psalm in Indian Sign Language

(A translation into the Kiowa Sign Language by Miss Isabel Crawford, former missionary to the Indians under the Woman's American Baptist Home Missionary Society.)

¶ The Great Father above a Shepherd Chief is the same as, and I am His, and with Him I want not.



Hunting Horse, a Kiowa leading layman, age 97. With him is a Mohawk woman

He throws out to me a rope. The name of the rope is Love.

He draws me, and draws me, and draws me to where the grass is green and the water not dangerous; and I eat and drink and lie down satisfied.

Some days this soul of mine is very weak, and falls down, but He raises it up again and draws me into trails that are good. His name is Wonderful!

Sometime, it may be in a little time, it may be longer, and it may be a long, long, long time, I do not know, He will draw me into a place between mountains. It is dark there, but I will pull back not, and I will be afraid not, for it is in there between those mountains that the Great Shepherd Chief will meet me—and the hunger I have felt in my heart all through this life will be satisfied.

Sometimes this rope that is Love He makes into a whip, and He whips me, and whips me, and whips me; but afterward He gives me a staff to lean on.

He spreads a table before me and puts on it different kinds of food: buffalo meat, Chinamen's food, white men's

food, and we all sit down and eat that which satisfies us. He puts His hands on my head and all the "tired" is gone.

He fills my cup till it runs over.

Now what I have been telling you is true. I talk two ways, not. These roads that are "away ahead" good will stay with me all through this life, and afterward I will move to the "Big Tepee" and sit down with the Shepherd Chief forever.

Ruth Piper Returns to Congo

¶ A radiogram from the Belgian Congo, Africa, announces the safe arrival there from the United States of Miss Ruth B. Piper, newly appointed missionary of The Methodist Church, who will become a nurse in the Kapanga Hospital among the tribesmen of the famous King Mwato Yamvo. Miss Piper is the daughter of Dr. Arthur L. Piper, of Buffalo, New York, pioneer medical missionary in this area and founder of the Hospital, and Mrs. Piper, a former New York City deaconess. They have been in the Congo for more than thirty years, and it was there, at Kapanga, that Miss Ruth was born. She has her R.N. degree from the Mountainside School of Nursing, Montclair, New Jersey, and a B.S. degree from Teachers' College, Millersville, Pennsylvania.

Dominican Board Marks Republic's Birthday



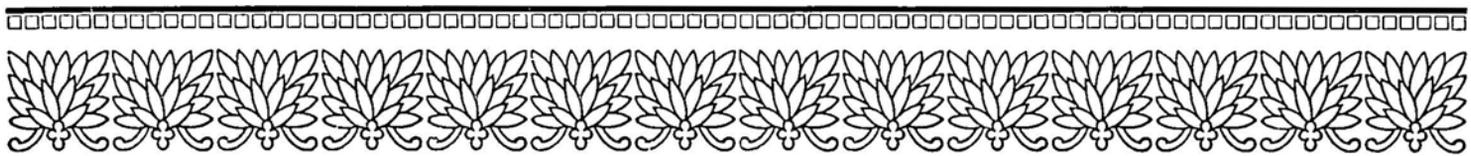
Dr. Barney N. Morgan

¶ Observance of the Centennial of the founding of the Dominican Republic was marked in church services and other activities of the Board for Christian Work in Santo Domingo recently, reports Superintendent Barney N.

Morgan, who is in charge of interdenominational activities sponsored jointly by Presbyterian, Methodist, and United Brethren mission boards in the Republic.

"In our churches the Centennial was the theme of sermons and talks," says Dr. Morgan. "We exhibited pictures at First Church, Ciudad Trujillo, showing the progress of our work in all departments. At the Sunday school hour, when we always receive birthday offerings, we contributed a dollar for the birthday of the Republic. Birthdays of a four-year-old boy and a 75-year-old member of the church were also observed. A young Dominican offered the prayer of dedication, an interesting touch to the service."

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