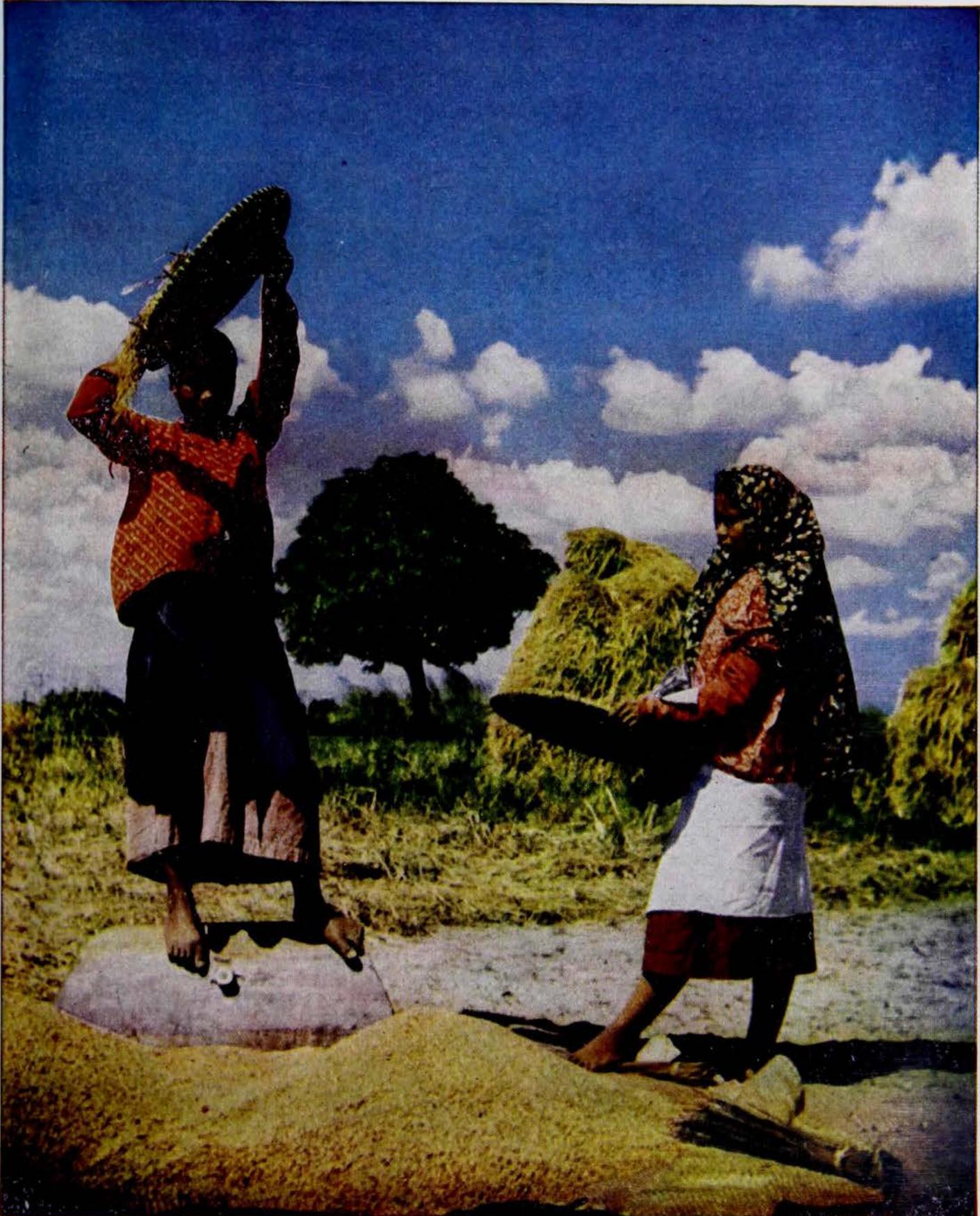


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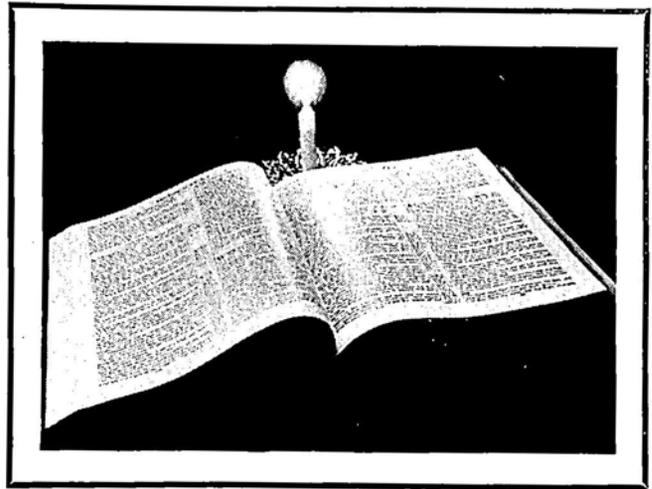


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INDEX

Index of Titles; Index of First Lines; Index of Scripture References; and Index of Subjects.

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Letters

Sunday School Missionaries Promote Frontier Evangelism

● NEW YORK CITY—Beyond the reach of the organized church in many areas of North America, from the construction shacks on the Alaska Highway to hill cabins in Puerto Rico, Sunday school missionaries are carrying on a program of frontier evangelism that takes the Bible and its message to thousands of lonely people. In a recent year, the Sunday school missionaries of the National Board of Missions of the Presbyterian Church in the U.S.A. distributed 28,604 Bibles and other religious books along the frontiers of North American civilization.

In addition to Bibles and New Testaments, the missionaries' evangelistic tools of service include other religious literature, such as Sunday school papers and calendars with a Bible picture and a Scripture passage on each page. The radio, too, is being used in some cases to carry the gospel to families in rural areas, the Tennessee mountains, sheep-raising country in Idaho, and Rocky Mountain ghost towns.

"Heifers for Relief" Program Adopted by Northern Baptists

● NEW YORK CITY—A home missions project that will help to save the lives of starving children in other lands has been inaugurated by the American Baptist Home Mission Society, co-operating in the "Heifers for Relief" program of the Church of the Brethren. Young cows will be sought as gifts by the Society for shipment to Europe to build up depleted herds in devastated countries.

"Heifers for Relief" is seeking 200,000 head of stock this year for shipment to European countries. The Brethren Service Committee also is appealing for about 8,000 men who are needed to act as handlers on the overseas journey of the cattle.

The Baptist part of the program will be directed by Rev. C. R. McBride, who was appointed recently as a field worker in the Department of Town and Country of the Home Mission Society. He will reside at the "Rural Church Center," Northern Baptist Assembly, Green Lake, Wisconsin.

Missionary Program in Alaska Expands in Post-war Era

● SEWARD, ALASKA—Wartime interruptions to the missionary program of the Woman's Society of Christian Service of The Methodist Church in Alaska largely have been overcome with the resumption of some programs and expansion in others. The Jesse Lee Home for Children, here, has been reopened with accommodations for 110 children. George V. Green is the new superintendent. During the war, the Home was used by the government. The objective of the Home is "to provide a normal, happy, industrious, and Christian home atmosphere" for children who come from all parts of the territory.

Purchase of the Fort Raymond Government Hospital here for the Bureau of Medical Work of the Woman's Society also has been announced. The 175-bed hospital was offered to the Methodist women by Governor Ernest Gruening of the territory on condition that it be operated as a tuberculosis sanitarium.

The third project announced by the Methodist woman's organization is the use of a new amphibious plane by a missionary doctor and nurse on their rounds of the scattered villages of the Kenai Peninsula. The plane permits regular medical care for the natives in canneries, on the fishing boats, and in the mines for the first time in history. A dentist and a religious worker are soon to be added to the plane's staff.

Virginia Mountaineers Build Own Missions Church

● LAUREL VALLEY, VA.—Wartime priorities and other obstacles are no handicap to the hardy folk of this community below White Top Mountain, near Konnarock. Driven from a CCC mess hall when it was dismantled, the 40-member congregation, who are helped by the Board of American Missions and the Women's Missionary Society of the United Lutheran Church in America, met in modest homes until they decided to "hew their own logs, haul their own rocks, and build the church themselves." The red spruce timber, donated by the United States Forestry Department, was hauled from mountain summits ten miles away.

More than half the 4,630 man-hours required to complete the "Little Pine Cathedral" was voluntary labor, so that the total cost, including landscaping, heating, and lighting, was less than \$3,000. Hand-carved altar, cross, pulpit, and lectern add beauty to the rustic interior which seats 200 people. Folks from miles around attended the dedication of this missions church in the mountains as a community project.

Christian Youth to Conduct Novel Experiment in Puerto Rico

● SAN SEBASTIAN, Puerto Rico—To help solve the economic, spiritual, and health problems of the people of Puerto Rico, a novel experiment, in which Christian youth will have the opportunity to give several years of service, is being supported by the Board of National Missions of the Presbyterian Church in the U.S.A. at the El Guacio rural rehabilitation project here.

Twelve workers are planned for the first year of the experiment, including a pastor, doctor, business manager, three construction men, laboratory technician, farmer, cook, two youth workers, and a religious education worker. Five youths already have volunteered for the service. The plan includes erection of a community center, crafts center, and a clinic during the five- to ten-year period of the project.

Aims of the experiment include: making the church a creative force in the community, introduction of new techniques in agriculture, opening of new channels for the distribution of local products, establishment of producer and consumer co-operatives, and the setting up of free clinics for programs of sanitation.

From Hawaii

● I've visited the Japanese Church and attended a service which marked the changing of the name of the South King Street Methodist Church to the Wesley Methodist Church. This suggests the trend, in which Methodism has pioneered here—in the elimination of the racial name from the church titles. The Wesley name is the first thoroughly Methodist name in the island. It is a remarkable church. Now listen to this record. It has a membership of 98 members. Last year it had a budget of \$16,000, and all of us from the mainland say we haven't heard of giving to match that anywhere in Methodism—about \$162 per capita. It's a most interesting church, composed of fine young people devoted to their church in every way. The Reverend Philip A. Soljer is pastor.

SALLIE EVANS

Items from "Christian Aid Overseas" Bulletin

(Commission for World Council Service. Church Committee for Relief in Asia, and Church Committee on Overseas Relief and Reconstruction, New York City)

● Urging help to the Japanese in the next few months, Chaplain Franklin Cole, USNR, predicted that unless help comes in "this emergency, formative stage, we'd just as well forget about missions in Japan later on."

"May I urge you," the Chaplain said in an open letter addressed to Protestants interested in the future of missions in Japan. "to rush food for body and soul to these stricken, misled people. Bread and Bibles: Bibles and Bread!"

Faithful in Little Faithful in Much

● As I walked to Central Church, Rosario, on the afternoon of December 19, to attend the last meeting of the year of the Woman's Society of Christian Service, it was raining in torrential fashion, and I thought of that stormy day in March of 1869 when eight consecrated women, burdened by the needs of women and children of other lands, gathered in old Tremont Street Church in Boston and organized the Woman's Foreign Missionary Society of the Methodist Episcopal Church. Long years have passed since they pledged themselves to walk the streets of Boston in calico, if need be, rather than remain untrue to the Macedonian call. Adopting that well-known slogan of "Two cents a week and a prayer," they launched a movement the effects of which have spread to the uttermost parts of the earth. It seemed to me that their spirit hovered over us as we came together to see if we, like them, had been faithful in little and if we could be called upon to be faithful in much.

Senora Claudia de Gómez brought us closer to God in a brief worship service. The reports of the various committees read by the president, the senora Julia A. de Hachen, showed how chairmen and members had tried to be faithful during the work-year, March to December. With justifiable satisfaction, Mrs. Hachen stopped several times to call attention to the progress made during 1945, but citing that progress as a challenge to greater faithfulness in 1946.

The women rejoiced greatly that they had had a part in maintaining the first foreign missionary from the River Plate An-

nual Conference, Adela Gattinoni, at work in Cochabamba, Bolivia. I imagined that those pioneer women of 1869 rejoiced in like manner as they thought of Isabella Thoburn and Dr. Clara Swain, their first missionaries to India.

Finally it was the turn of Mrs. Hachen to receive a book and a scroll containing the names of all the members of the society. In a fitting manner, Mrs. Gómez told of the ten years of faithful service that Mrs. Hachen had given as president of the society. Those of us who have watched the society grow in every way during these ten years know that Mrs. Hachen has indeed been faithful in little, and faithful in much. "Two cents a week and a prayer"—the vision and courage of the group who adopted that slogan is still bearing rich fruit throughout the earth.

KATHARINE MAMIE DONAHUE

Notes from Methodist Committee for Overseas Relief

● A new way of sending relief supplies abroad has been found by the help of missionaries returning to their folds. They collect from interested friends many essential articles for relief, and MCOR helps with the transportation costs. Simple, effective, and in the aggregate a big help.

Beginning April 1, the government allows personal letters and plain post cards to individuals to be sent to Germany. No air mail, no money yet, and no parcels except on written request of some "displaced person" there.

The Methodists have come up bravely in the giving of material aid. In March they sent 65,000 pounds of clothing and other relief supplies to the United Church Service Centers, leading the church list.

The new St. Louis "United Church Service Center" is to be at 1735 S. Vandeventer Street (for supplies).

Cloth, as well as clothes, is greatly needed, cotton cloth in particular, for the Philippines and Burma.

From Vermont

● At a meeting of the executive board of the Woman's Society of Christian Service, Burlington District, Troy Conference of The Methodist Church, held in Barre, Vermont, on March 18, 1946, the following resolutions were unanimously adopted:

WHEREAS millions of people in war-devastated lands are facing starvation who must depend largely upon the United States for food with which to preserve life; therefore,

Be It Resolved:

Section I. That we, the members of the executive board of the Woman's Society of Christian Service in the Burlington District of the Troy Conference, Methodist Church, assembled in Barre, Vermont, on this 18th day of March, 1946, hereby commend President Truman for his efforts to provide food adequate for the maintenance of life and a reasonable degree of health in destitute countries; and

Sec. II. Be it further resolved that we earnestly petition all church women, of whatever creed, to protest the hoarding of white flour or any other needed article of food, that we may show to an anxious world the willingness of the women of a democracy to co-operate and share their bounty freely and fairly with the suffering peoples of the world.

Submitted by Mrs. William H. Jeffrey
Chairman of Com. on the Status of Women
Burlington District, Troy Conference
Groton, Vermont
March 25, 1946

Elmer T. Clark, Editor
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Field Correspondent

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Contents for July, 1946

Letters	3
The Reconstruction Conference of Belgium Methodism. BISHOP PAUL NEFF GARBER	5
New Empire DR. KARL QUIMBY	10
Expansion in Liberia JEANNE KELLAR	14
Moore Memorial Lives Again EMILY TOWE	17
Methodist Women Assemble PICTORIAL	19
Fundamental Freedom and Non-Self-Governing Peoples. RALPH J. BUNCHE	27
Facing a New Frontier MARSHALL REED	30
Christian Promise in China ELIZABETH WATSON	33
What Is Wolff Settlement? PEARLE EDWARDS	34
World Outlook Books of the Month	37
The Moving Finger Writes	38

Cover, "Threshing Grain in the Philippines"
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Belgium Annual Conference, 1946. Bishop Garber is seated between Mrs. W. G. Thonger and Mrs. William Thomas on the front row

The Reconstruction Conference of Belgium Methodism

By Bishop Paul Neff Garber *

MY advice to a discouraged Methodist is to visit the Belgian Methodists. He would find among those loyal preachers and laymen an amazing heroic spirit. As one watches them meet their many difficult reconstruction problems he forgets small personal hardships.

The Belgium Annual Conference of 1946 can truly be described as the "Reconstruction" conference. It was the first regular session since July, 1939. It was held in Central Church, Brussels, where the organist was killed by the German gestapo during the war.

The gavel which I used told of the sufferings of Belgian Methodism. It was made from wood found in the ruins of two of our destroyed churches, Herstal and Dunkirk. Part of the gavel was from the cross in the Dunkirk Church destroyed in 1940. The other section was from the remains of the altar rail of the Herstal Church which was wrecked by a robot bomb in 1944.

The final survey shows that during the war three of our churches were completely destroyed while five others were more or less damaged. One parsonage was destroyed while twelve other buildings of the Conference were damaged to such an extent that urgent and costly repairs are required. The

* The author is bishop in charge of the Geneva Area, The Methodist Church.

Orphanage in Brussels is in great need of repair, having been damaged by a robot bomb. All our property has deteriorated, since there has not been normal upkeep since 1939. The homes of many laymen, especially in Antwerp, were destroyed by the robot bombs during the final months of the war.

More important than property losses have been the sufferings of Belgian Methodist pastors and laymen. A memorial service was held for Pastor Henri Van Oest, who died in the German prison at Siegburg, March 3, 1945, a few weeks before the Allied armies liberated that prison. His only crime was the preaching of a sermon to the young people of Liege on the subject: "The Cross of Christ versus the Crooked Cross," for which he was sentenced to five years of hard labor in a German prison. He was offered his freedom if he would publicly retract his statements but he replied that honor and truth were worth more than liberty.

Pastor Robert Pierre and Mrs. Pierre also know the tragedy of the German Occupation of Belgium. Their parsonage at Herstal was destroyed in December, 1944, by a robot bomb. They then moved into the basement of their church but shortly afterward another robot bomb hit the church, killing their young son and seriously injuring Mrs. Pierre.

Pastor Van Oest was the only clergyman of the annual conference to die as a martyr but nearly every



Bishop Garber with a group of Belgian Methodists who suffered very much during war period. Front row (left to right), Dr. Thonger, Mrs. Thonger, Bishop Garber, Mrs. Stanley, Mr. Stanley. Back row: Irene Thonger, Jacqueline Stanley, Mrs. Robert Pierre, Rev. Robert Pierre, Elaine Thonger, Christine Thonger, Mrs. Annie Van Goethem

preacher suffered in some manner. Dr. William G. Thonger, Mrs. Thonger, and their three charming daughters were forced to flee from Brussels on May 10, 1940, and found refuge in the mountainous Ardèche section of France. During their long exile of five years they were often on the verge of starvation, their home was bombed by the Germans, and while seeking shelter in a ditch they were machine gunned by German planes.

Other clergymen were forced to flee because the democratic idealism of Belgian Methodism and the friendship and care shown by the Methodists to the Jewish refugees prior to the war had marked our leaders for punishment by the Nazis. Pastor H. Havill Stanley went first to France, where he was later seized by the Germans and was for eighteen months in the St. Denis concentration camp. Pastor Jan Mietes was forced to flee because he had already been sentenced to death by the invading Germans. Pastor W. G. Wilmot was able to reach England a short time before the Germans entered Brussels. Pastor Robert Van Goethem was arrested and was for six months confined in prison.

Our laymen also suffered. The organist of Central Church, Brussels, was killed by the gestapo. Some died on the battlefield, others were deported as slave laborers or were imprisoned. Pastor J. Van Blankenberg told us in his report of how his son had been taken as a slave laborer to Germany and had never returned. Some of our congregations were scattered during the war. As late as June, 1946, ten members of our Ghent Church were still missing. One person told me: "Bishop, I am really a jailbird, for the Germans put me in prison four different times."

It is not necessary to give further details, but American Methodist preachers and laymen should never forget the heroic sacrifices of their Belgian brethren during the years from the invasion of Belgium in 1940 to Liberation Day in 1945. Pastor A. Parmentier summarized well that period as being "Cinq années de guerre; cinq années de destruction; cinq années de misère; cinq années de désolation." Yet in face of such suffering Belgian Methodists can be proud today, as Chaplain Van Goethem has said, "of having always been on the front line of resistance against sin and human tyranny."



Rev. and Mrs. H. H. Stanley and daughter, Jacqueline. Stanley served eighteen months in a German concentration camp



Rev. and Mrs. Robert Pierre. Their church and parsonage at Herstal were destroyed by a robot bomb and their little boy was killed

During these difficult years there were a number of persons who gave excellent leadership to Belgian Methodism. Because of his Swiss citizenship, William Thomas, superintendent of the North District, was able to remain at his post and he guided the work of the conference when so many other leaders were in exile or imprisoned. He was ably assisted by his charming wife, the leader of the Woman's Society of Christian Service of the Belgian Methodists. Lacking other modes of transportation they rode bicycles or walked in order to reach the churches.

Belgian Methodism will always be indebted to Miss Annie Van Groningen, who has been since 1922 our loyal secretary and assistant treasurer of the Mission. She is a member of a very prominent Dutch family. One brother is an official of the Dutch Embassy in Brussels while another brother is a member of the faculty of the University of Leyden. When no more funds could come from America Miss Van Groningen exhibited a unique financial leadership that made possible the continuing of our program. We are grateful to those Belgian people who on faith loaned funds to Miss Van Groningen so that our Orphanage could remain open and our pastors be given small salaries.

The war ended more than one year ago but there are still serious problems facing the Belgian Methodists. A major problem now comes from the economic inflation. I found the cost of living much higher in Belgium than in many other European countries. I consider it a unique achievement that

Dr. Thonger has been able to balance the budget, for there has been no increase in appropriation for the work budget. Our work has continued only because of increased giving on the field, special gifts from personal friends in America, and the sacrificial spirit of the Belgian pastors whose salaries are inadequate.

The Belgian Methodists are deeply appreciative of the help given to them by the American Methodists through the Methodist Committee for Overseas Relief. They told me how much the gifts of clothing, blankets, flour, and individual relief packages had meant to them. The preachers asked me to express their special gratitude to all who made contributions toward securing new clothes for their families. Until these garments arrived one pastor was still wearing the same suit he had when he was in the concentration camp, while a daughter of a preacher had been unable to return to school for lack of decent clothing.

Belgian Methodists are also indebted to the Allied soldiers. It was thrilling to listen to the reports of the pastors which told of the contributions of American Methodist chaplains and soldiers. Dr. Thonger asserted that the deep friendship formed thereby between American and Belgian Methodists will never die. Pastor Jacob Janssens declared that the American and British armies had raised among the Belgian people, nominally 99 per cent Roman Catholic, a renewed interest in Protestant affairs.



Herstal Church after destruction by V bomb in December, 1944

True Methodism, however, does not achieve through the recital of sufferings and sacrifices but in a courageous facing of present-day problems. It is here that the Belgian Methodists are even greater than when they faced the daily hardships of the Nazi occupation. There was no pessimism in the session of 1946, and the reports told of much progress since the close of the war. Apropos of this point I was impressed by the statement of Pastor Karel Blommart, who said that during the war "our people were prevented from being the light of the world but nothing could prevent them from being the salt of the earth."

The Belgian Methodists have not forgotten their obligations to the world Methodism of which they are members. No apportionment had been sent for World Service to the conference, but without being asked for a contribution they raised 16,500 Belgian francs to be sent to the Chicago office for general benevolences. This was an increase of 50 per cent over the amount given in 1939 when the last assessment was given. This represents extreme sacrificial giving on the part of people who suffered severely during the war.

The clerical forces of the annual conference were strengthened by the admission on trial of two fine young preachers, Corneil Hobus and Maurice Van-nieuwenhuysse. They had previously served as supply pastors and would have joined the conference at an earlier date if a session could have been held. Their fine spirit is well shown by the fact that they completed their entire course of study while waiting to be admitted into the conference.

Methodist pastors are holding responsible positions of leadership in Belgium. Robert Van Goethem with the rank of colonel, is now the head of the Protestant chaplains of the Belgian army. His dynamic leadership is giving Protestantism an increased standing in Belgian state affairs. Another pastor, Karel Blommart, is also serving as a chaplain

and is rendering a remarkable spiritual service to people in concentration camps and to German prisoners of war.

During the war Belgian Methodists were prohibited from holding open air evangelistic services but that ban has now been lifted. It was a great personal privilege to participate in one of these meetings on the streets of Brussels. The conference adopted a resolution which pledged the members to launch immediately into evangelistic effort by every possible method. A number of evangelistic tents and colportage trucks are needed immediately for this work.

It was inspiring to see the interest of the laymen in the new day in Belgian Methodism. We are fortunate to have Maurice Symays as the new lay leader. Brother Symays holds a very important post in the Belgian government, being Minister of Reconstruction for Belgian War Victims. His duty is to study the claims of the war victims and provide pensions for the incapacitated. He is a lawyer and a graduate of the University of Ghent. He will retire from public office in September because of the age limit. He states that after that date he will give all his time to promoting the lay activities in the Belgium Annual Conference.

The young people are regrouping their strength after almost complete cessation of activity during the war period. Plans are being made to open a social and religious center for youth in connection with our Central Church in Brussels. A few weeks ago I received a telegram from Antwerp which read as follows: "Two hundred Belgian Methodist young people met yesterday for first rally day after war and send their affectionate and loyal greetings." These young people are happy that the Methodist Youth Fellowship in America is endeavoring to provide funds for a full-time youth worker in Belgian Methodism. Another great need is a summer camp for youth meetings.

In like manner the Woman's Society of Christian Service is being revived in Belgium under the able leadership of Mrs. William Thomas. During the war large group meetings could not be held but now rally meetings are being planned. Mrs. Thomas has started a monthly correspondence with the local societies, giving information on Methodist work in other parts of the world. The annual conference adopted a report expressing the hope that young Belgian Methodist girls would volunteer to help in our missionary program in North Africa.

The Belgian Methodists have started the rebuilding and repairing of their destroyed and damaged property. Funds made available by the Board of Missions and Church Extension are making possible the first painting of any property since 1939. Grants from the Crusade for Christ funds will help rebuild some of the destroyed property. Wooden chapels have been erected at Comines and Dunkirk. Acting

on faith that American friends will render financial assistance a new building has been bought at Ypres, where a renewal of our lease on the rented building was denied, apparently through Roman Catholic pressure to make the Methodists withdraw from Ypres.

Prior to the war we had an English-speaking congregation in Brussels but it was closed by the Germans. This church has been reopened under the leadership of Pastor H. Havill Stanley with only seven members left of the group in the church in 1939, the others as Pastor Stanley said "having been dispersed to the four corners of the globe." There were, however, forty persons present for the reopening service and there will soon be a large congregation, since the Anglo-Saxon colony is gradually returning to Brussels.

As much as Methodist preachers are needed immediately in Belgian Methodism, we are taking the larger viewpoint and urging the young pastors whose education was interrupted by the war to continue their theological studies because of a greater service to be rendered in future years. Robert Pierre is the first Belgian Methodist preacher to go to America for study under the Crusade for Christ Scholarship program. He and Mr. Pierre will enroll in Iliff Theological Seminary in September.

In this reconstruction period the Belgian Methodists have the love and high appreciation of their Protestant brethren in Belgium. There is a fine ecumenical spirit in Belgian Protestantism. After the Methodist church was destroyed at Herstal the Christian Missionary Belgian church invited the Methodists to worship with them, and the two pastors have alternated in preaching to the temporarily merged congregations. An ecumenical service was held during the annual conference, when representatives of the various Protestant groups brought fraternal greetings. Pastor W. A. Van Griethuysen of the Silo Mission described accurately the situation in Belgian Protestantism when he said: "We are not one in organization but are truly one in spirit."

No committee need be sent to Belgium to ascertain if Methodism should continue in this freedom-loving country that has suffered so much from armed invasions of her soil. We have a great future if the American brethren will give adequate support during these difficult reconstruction years. Dr. William G. Thonger, the superintendent, for-



Maurice Symays, lay leader of the Belgium Conference

gets the hardships which he suffered during the war when he tells of the great opportunity before Methodism in Belgium. He writes: "The evangelical churches in Belgium confront possibilities of conquest such as we have never known in this little land since the far-off days of the Reformation. It is our firm conviction that the Methodist Church is particularly equipped to face this situation. This is clearly demonstrated by the place it occupies today in the life of Belgian Protestantism and the consideration it receives in official circles in spite of its relatively small numerical strength."

In recent months several large Protestant meetings have been held in Brussels and Antwerp which have attracted thousands of people. On April 22, 1946, Chaplain Karel Blommart presided over a Protestant mass meeting in Antwerp which the Belgian press described "as being the largest Protestant meeting held in Belgium since the Reformation."

For more information about Methodism in war-ravaged Europe, write for copies of the beautifully illustrated booklet, "The Methodists in Europe." They are free. Order from the Editorial Department, 150 Fifth Ave., New York 11, N. Y.



A dry land farm in Wyoming, which sometimes produces a crop but more often does not. Farms like this will be reclaimed by the Missouri Valley Project

New Empire

By Dr. Karl Quimby *

EVERYBODY has heard about the TVA—the Tennessee Valley Authority—the great attempt to harness the waters of the Tennessee River, to prevent floods, and to provide cheap electric power to a vast area. But many persons are not so well informed about MVP—the Missouri Valley Project—which is a similar experiment, but on a much larger scale.

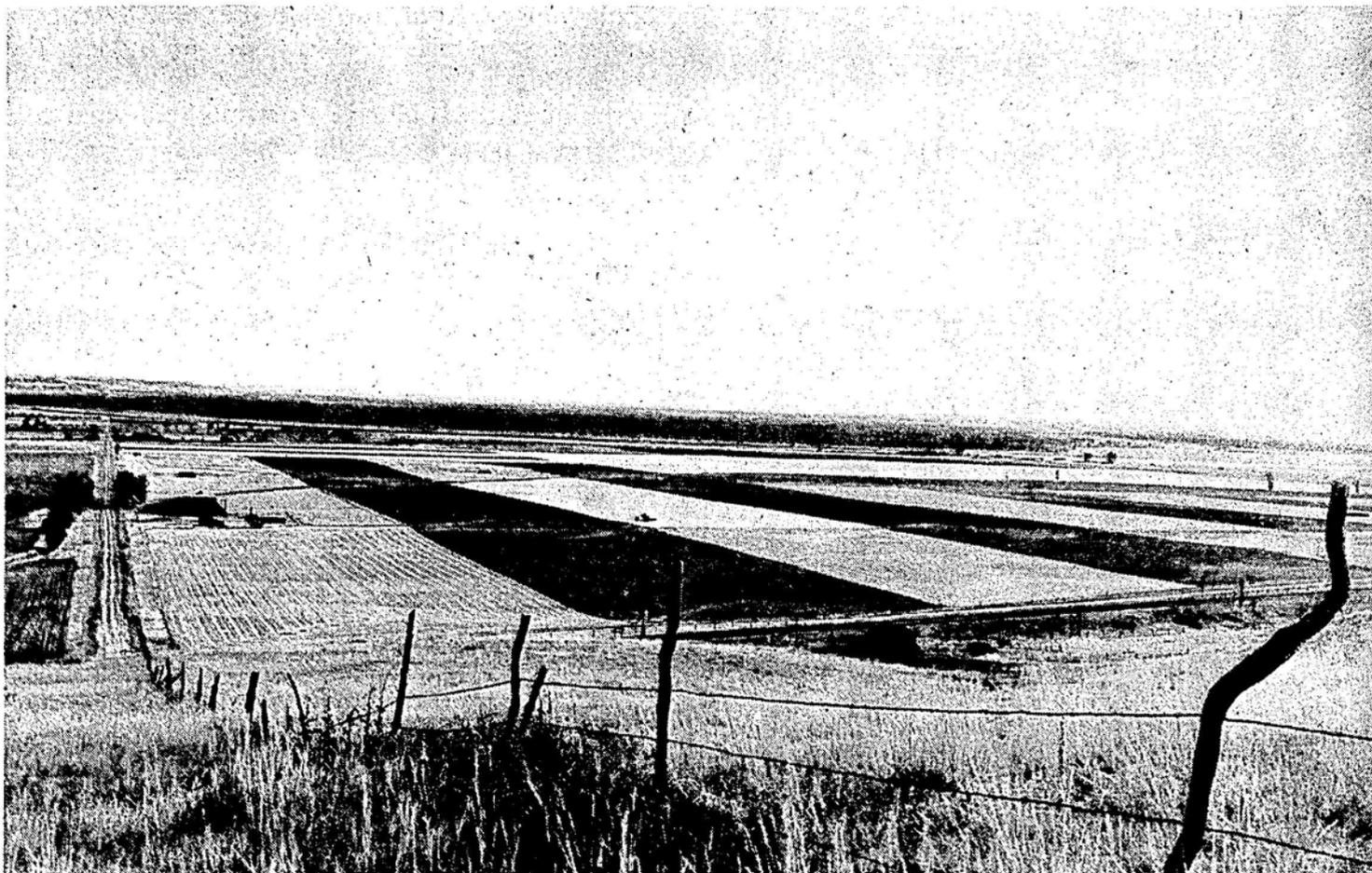
When completed MVP will affect the people in ten mid-west states. It will directly condition the living of the people in Montana, North and South Dakota, Nebraska, Minnesota, and Iowa. Roughly it will affect three-fourths of the people in Wyoming, a quarter of those in Colorado and half of those in Kansas and Missouri. It will influence more than eight million people scattered over 600,000 square miles of territory.

The Missouri River usually looks mild and muddy. It is known locally as the "Big Muddy." In reality, however, it is wilder than wild horses at

certain times. Periodically it has overflowed its banks and gone on a devastating rampage across the country. Of late years it has been particularly unruly. It flooded in 1942, and in 1943, and again in 1944. Damage was estimated at \$149,000,000. "In seasons of flood, the Missouri chews up factories and swallows whole farms. Everything swirls away—barns, houses, cattle, the fertile soil itself. Every five minutes the Missouri carries off top soil equivalent of a 100-acre farm when the river is in flood. Every year 100,000,000 tons of good earth go down the river. That is more than dirt. That's meat, bread, wool, overcoats, leather, shoes—everything grown to eat and wear."

"In dry years the river leaves the Great Plains to smother in dust. Corn withers. Livestock perishes. Thousands of farmers go broke. During the wrathful droughts of the 30's, more than 300,000 persons fled the parched plains. Misery in the Dust Bowl has cost government agencies \$1,246,000,000 in relief and emergency funds." Would it not be wise to invest some of this money in scientific flood control which would harness this vast potential for construc-

* Dr. Quimby is Secretary of Field Work, Joint Division of Education and Cultivation of the Board of Missions and Church Extension, New York.



A farm in one of the units of the Missouri Valley Project.
"Strip farming" is practiced to prevent erosion

tive ends? This remains today the greatest dream on the American continent.

Any plan so extensive is, by its very nature, intricate and exceedingly involved. There is no simple solution to a problem so extended and complex. Group interests are varied and powerful and their suggested solutions are usually fragmentary and partial. Northern farmers are concerned primarily about irrigation, while Southern agriculturists call for flood control and navigation. Shipping concerns want to deepen the river for commercial purposes and power companies seek to build power stations. Each state has its own interest, and so has the national government, not to mention the Army Command. Any plan of this magnitude inevitably involves political considerations, the relations of giant power companies, the prospects for the Farmer's Union, the labor groups, and all the rest. These numerous agencies have made this issue into a cauldron of contending interests.

In this confusion and struggle two factors are emerging. One is that the problem should be handled on the ground and not in far away government offices. The whole area resents interference from "outsiders." Whenever government, political or power interests seem to threaten private water interests, then the river becomes a strictly local issue and serious objection is raised to outside forces "butting into our region." It would seem that unity must be

evolved by developing greater co-operation among the resident forces. The second point is that some unified, over-all plan and control is imperative. No partial solution has enduring value. Any successful scheme must reconcile diverse contentions. Only a comprehensive over-all plan can possibly do this.

Out of a plethora of ideas and plans three proposals merit serious consideration. The first is that worked out by the Army engineers. After the widespread destruction in 1944 when vital war factories were flooded, thousands of tons of foodstuffs destroyed, and 2,350,000 acres covered with brown water, the people of the lower valley demanded action from Washington. Congress directed the Army's Corps of Engineers to study the flood problem and make recommendations. The job was given to the Army's Division Engineer at Omaha—at that time it was Col. Lewis A. Pick, who has since become a Major General, and is now famous because he built the Ledo road into China. Pick's plan called for levees on both sides of the main stem of the Missouri from Sioux City to the mouth and twenty-two reservoirs. Ten of the dams in the Missouri-Kansas area had been authorized by Congress, but the war had prevented construction. To these Pick added five on the main stem above Sioux City, five on the tributaries of the Republican River in Nebraska, one on the Yellowstone in Montana, and one on the Big Horn in Wyoming.



Irrigation on a unit of the Missouri Valley Project in Montana. This process will create a new empire in the Northwest

When this plan was released to the public the agitation began anew. The upper western end of the valley was not primarily interested in flood control and navigation. The semi-arid plains of Wyoming and Montana required irrigation. People were fearful lest the deepening of the main channel would drain off waters badly needed for manufacturing and irrigation. These interests turned to the Bureau of Reclamation. The regional director of this bureau at Billings, Montana, W. G. Sloan, worked out the Sloan plan. It calls for the construction of some 90 dams in the northern section and the spending of \$1,257,700,000—almost twice the amount suggested in the Army plan.

The Pick plan was vague about irrigation, hydro-electric power and revenues. The Sloan* plan gave figures. It specified seventeen power plants generating 4,000,000,000 kilowatt-hours of farm power annually, besides seasonal power to irrigate 4,769,400 new acres, and supplemental water for 538,000 acres now inadequately supplied. It estimated the annual benefits from irrigation, power, and other improvements at \$168,306,000. The annual costs were put at \$65,413,000. Benefits, therefore, would more than double costs, even though the plan included amortization of the cost over fifty years at 3 per cent.

As the dispute on plans became heated it involved Senators, editors, politicians, corporation executives, and labor leaders. The differences were so acute and the feeling so intense that neither plan could suc-

ceed. In the meanwhile wiser heads worked out a compromise which gives promise of success. It is the Missouri Basin Inter-agency Committee. It has harmonized the conflicting interests and toned down the rough spots in the Pick and Sloan plans. Congress has voted but not appropriated \$400,000,000. The new committee has \$250,000,000 of projects ready as soon as Congress turns loose the money. Numerous knotty questions have been settled on the ground—as they should be—without running to Washington.

Involved in these newer plans is the dream of erecting between ninety and one hundred power stations in the Upper Valley, irrigating millions of acres of new lands, and providing an adequate water supply to needy areas. The plans suggest an inland water route from Pierre to Bismark—some 225 miles. The lower valley will have twenty or more reservoirs for impounding waters in flood seasons, and levees to keep the floods in control. The complete network of dams will keep the water-flow fairly regular the year around, thereby maintaining navigation. This double use of the water is entirely practical.

The question remains—how and by whom shall the Missouri Valley project be developed? Some still contend for a TVA pattern. Others insist that the Bureau of Reclamation shall have full authority. At the moment the Missouri Basin Inter-agency Committee seems the most likely body to develop this amazing undertaking to its utmost.

Let us turn from the administrative tangle to an interpretation of this vast project in more human terms. This project, if it goes through, will mean that this vast territory, larger than France, Italy, and Spain, will be completely transformed. Although a fifth of all irrigated land today lies in this valley, nevertheless the augmented water supply will greatly increase productivity. Hence, the annual crop of farm products is expected to double. This new fertility and the larger crops will bring to the nation a new wealth of foodstuffs. With the advances in refrigeration and processing, a significant contribution to the nation's food supplies will be realized. This region will become the national bread basket.

The increase in foodstuffs will bring with it an increase in manufacturing. This means that many small towns are destined to become industrial cities. Giant grain elevators, huge packing plants, and immense creameries will abound. There will be demands for men and machinery. One of the CIO leaders estimated that already there were jobs for 100,000 men constructing the dams and related works, and that some 50,000 of these jobs would doubtless be permanent.

Hitherto the raw materials produced in this region have over-balanced processing and manufacture. Leather, wool, and ores have been shipped east to be made into shoes, cloth, and metal. But with water and hydro-electric power available, the materials

can be made into finished goods on the spot. Already the International Harvester Company has surveyed this development, estimated the needs, and made blueprints for new factories at accessible points.

This means changes in transportation. Air lines for commercial and passenger travel, water routes for inter-city freight, railroads for long distance hauling, and other expansions will take place, and the highways, once little traveled, will throb to the hum of huge motor lorries thundering along with their heavy loads of produce.

The population will shift. For some twenty years the population has gone down in this region. From 1940 to 1944 it declined more than ten per cent in Montana, North and South Dakota, Minnesota, and Iowa. The increased opportunities for farm life, industry, and commerce will attract hundreds of new residents. A survey in 1944 of some six thousand North Dakotans in the armed services revealed that more than 5,500 of them wished to be farmers, but only 675 now have farms. With improved conditions and ample irrigation, hundreds of profitable farms will be available.

These new resources will bring a change in the pattern of living to these regions. There will be new life for all who dwell there. The entire section will be made over. Men will sustain a different relation to their neighbors. Instead of the vast distances, small communities, and few personal contacts, there will be a throbbing community life in numerous centers. The changed occupations will bring men together on a new basis. There will be new motives in life, new causes for living. Men will think new thoughts and new social forces will be released. It will be in very truth a new country—an empire that is about to be!

What does this mean for the churches? We can even now begin to see a few of the new factors which will emerge as this project unfolds. There is a prospect that in the next ten to twenty-five years the population will greatly increase, perhaps double. The present church life ought to be seriously studied and the program quickened and extended. Only as the churches pulsate with new life will they be able to attract and serve new residents. An aware-

ness of the changes should be fostered in each church and community. A united strategy should be found, if possible, for all the denominations, and the widest possible comity should be practiced. A united denominational approach to this colossal opportunity would be something new in churchmanship which would challenge and hearten all post-war church programs across the continent.

That the church should be aware of and anticipating these developments ought to be apparent. Contrast the historical situation between Iowa and California and you will see what is involved. In Iowa the circuit riders were on the job. Often before the settlers could build their homes the circuit rider would visit them and services would be planned. Witness the strategic location of Methodism in Des Moines, for example. On a ridge not far from the center of the town the First Methodist Church has a commanding location. On the east of it is the Esther Hall for working girls, and on the west the Hospital and Nurses' Home. These four institutions possess the ridge and have a commanding location because the pioneers, years ago, were on the job.

But when the Gold Rush overwhelmed California, the church was not prepared. No plans were ready and the immense development on the Pacific coast went forward with little religious concern. The church today cannot afford to neglect its opportunities in the Missouri Valley.

The Catholic Church is conscious of the possibilities. It is said that already thirteen priests are preparing for this very region, and the Catholics are penetrating the rural areas with plans, funds, and an aggressive leadership.

Numerous surveys and studies will have to be made. Reserve funds should be built up and a master plan evolved to care adequately for the expanding life of the mid-northwest. If this master plan could be interdenominational, it would be a bold stroke of great genius. With this manifold development on the horizon, we must begin *now* to lay plans for a magnificent advance to capture the cities, and inject a new spirit into the rural areas. Here seems to be the greatest single opportunity for the Christian forces on this continent in our day.

"Methodism in China, The War Years," by Richard T. Baker, is a colorful illustrated booklet on what happened to the Methodists in China during the war. It is free. Order copies from the Editorial Department, 150 Fifth Ave., New York 11, N. Y.



A typical interior village in Liberia

Expansion in Liberia

By Jeanne Kellar *

LIBERIA, site of the first foreign mission of The Methodist Church, now has a new mission program under way, one in which the Liberians themselves are taking the initiative. Until now missionary work has been confined to coastal territory, with the exception of Ganta Mission, established in 1926 deep in the Liberian jungle. The new plan has to do with extension of mission work into the interior. Bishop Willis J. King, in charge of The Methodist Church in Liberia, reported on the plan during a visit in this country.

Willis J. King, president of Gammon Theological Seminary in Atlanta, was elected a bishop especially for Liberia by the Central Jurisdictional Conference in 1944, on the authorization of the General Conference. His selection was a new departure in missionary administration, for never before had a Negro bishop been chosen by American Negro Methodists to supervise work in a foreign mission field. Bishop King sailed at once for Liberia, and the energy with which he tackled the different problems in the Negro republic entirely justified the experiment. On his first return to America to give

an account of his stewardship to the home churches, he displayed a thorough grasp of Liberian history and needs and an infectious enthusiasm for the further evangelization of the country as he talked to this reporter in the offices of *WORLD OUTLOOK* in New York.

"We've been hampered by lack of roads and communications," he explained, "but now the country, with the help of the American government and American soldiers, is building a road that will lead from the coast into the interior to the French border. We propose to establish mission stations along this highway."

"We hope to have one large mission station at Gbanga, 150 miles from the coast, which will be a link between the coast and Ganta. Out from this we want to build small village churches and centers."

Completion of the government highway is expected by the end of the year. Meanwhile the Liberian Methodists are collecting money to finance their projects. They have already contributed more than \$6,000, of which \$5,000 was raised in a single effort, and are also underwriting \$2,500 to \$3,000 a year for several years. They are asking the church in America to raise an amount equal to what they can give.

* The author of this interview is Field Correspondent for *WORLD OUTLOOK*.



Workmen's houses on the Firestone plantation in Liberia

The station at Gbanga is to be a three-unit affair. There will be a church, an elementary school, and a community center. Two hundred acres of land have been donated for this station. The smaller missions will have only one building, costing from \$200 to \$400 each, to serve both as chapel and school.

The need for such schools and churches can be grasped from the fact that 96 per cent of the Liberians in the interior are illiterate. The difficulty in establishing them can also be grasped from the fact that there is no telephone or telegraph system and the only method of communication is the age-old "runner system."

A few years ago there was a telephone system but the technician in charge left to take a better job and the system disintegrated. A radio station in Monrovia sends messages in and out of the country and one or two other wireless stations in the country are available. For ordinary purposes, however, the people communicate by messenger.

The only republic on the whole continent, Liberia is situated on the southwestern coast of the bulge of West Africa; just a few degrees north of the equator. In size it is equivalent to the state of Ohio, with a population of 1,500,000, of whom 1,000 are European. English is the official language.

The origin of this tiny country is rather unique. It was settled, with the aid of philanthropic societies in this country, by freed American slaves—a country which would be theirs, which they could govern, and which they named Liberia, for their own liberty.

The first colonists arrived in 1822 and settled at a spot near where the capital city of Monrovia,

named for United States President Monroe, now stands.

Like the Pilgrims of Plymouth Rock, these first Liberian colonists were faced with many hardships—tropical diseases, unfriendly natives, and often a lack of equipment and supplies. But like the Pilgrims they kept their church going. They lived along the coast and were joined by new arrivals from time to time. In 1847 the Free and Independent Republic of Liberia was established with a government patterned after that of the United States. In 1861 the co-operating philanthropic societies withdrew and left the government entirely in the hands of the Americo-Liberians.

There are two groups of citizens in the country today, the Americo-Liberians, who are descendants of the original colonists, and the natives of the interior. The former, a small minority group numbering 12,000, represent the educated and cultured class. They control the government and have kept up their ties with this country. Literacy among this group is 50 per cent. The natives are still governed under the old chief plan but gradually are being incorporated into the government.

Liberia itself is a land of much rainfall, averaging 200 inches per year. There are no low coastal plains and no natural harbors. Land rises from the ocean in hills and promontories and inland becomes rolling and mountainous, covered with forests and bushes. The economy is mainly agrarian and provides subsistence only, with no farm products to export.

Rice is the main grain crop, although corn can be grown. Natives subsist largely on cassava and



A modern road on the Firestone plantation, Liberia

yams. Other crops that can be grown include peanuts, sugar cane, sweet potatoes, and citrus fruits. Farming is very primitive and is done by hand. Use of machinery, horses, or oxen is as yet practically unknown. In the interior it is the old story of man struggling against the jungle for existence.

The only large industry in Liberia is the Firestone Tire and Rubber Company, which has plantations covering 100,000 acres. Fifteen thousand natives are employed by this company.

Liberia's progress probably has been hampered by the fact that it has always been an independent republic. There has been no "mother country" to colonize it, to send machines and equipment in return for raw materials, to establish means of transportation and communication. It could rightly be termed a self-made country.

During the war the United States built military installations in Liberia and it became an eastern terminal of the air route across the South Atlantic from South America. The American army has been able to help the Liberians in modernizing their country, besides putting a road through into the interior.

The history of Methodism in Liberia dates back to before the country was founded. On the ship "Elizabeth," which brought the first Negro settlers from America, a Methodist church was organized. When Melville Beveridge Cox reached Liberia as the first foreign missionary of American Methodism, in 1833, he found that other Methodist groups had been formed after the pioneers landed.

The Methodist Mission was organized in 1834, became a Mission Conference in 1836, and an Annual Conference in 1868. There have been four Methodist mission stations in Liberia but at the present time only two of them are going affairs, Bishop King reported. Although the property at Barclayville is still in good condition, there have been no missionaries there for the past three years, and the missionary at Cape Palmas has just retired. However, the Ganta Mission, pioneered by a cou-



Liberian men and women carrying loads of rice to market

rageous young missionary couple, Dr. and Mrs. George Way Harley, is carrying out a notable religious, medical, industrial, and educational work in the heart of the jungle interior, and in Monrovia the College of West Africa enrolls some 300 persons and has the best teacher training course in the country.

When the mission at Gbanga is built it is to be staffed by an American missionary couple. Native workers will be in charge of the smaller centers. The schools will be both vocational and educational, with emphasis on the former.

"We must teach these people how to earn a living first," Bishop King declared. "After that can come the classical education. The mission must stress education, for the government, although it has made legal provision for the general education of its citizens, has not been able to carry it out for financial reasons. Mission schools are needed to supplement the educational facilities and to train teachers.

"Our big problem—and the reason we cannot proceed rapidly with our plans," Bishop King pointed out—"is staffing our mission stations. Here we must have American leadership."

If missionaries are available the station at Cape Palmas will be moved up the coast to Grand Cess, more centrally located, and a couple assigned there. Bishop King hopes also to find two more missionary couples to carry on the work at Barclayville.

Another project in which the bishop is interested is a proposed hostel for young women, to be built in connection with the College of West Africa and operated under auspices of the Woman's Division of Christian Service. There is no institution in Liberia which emphasizes home economics, and courses are very much needed. "The young women of Liberia, particularly among the upper class," Bishop King explained, "will be the wives of our leading officials and they have practically no chance for training in home making. A few of them come to America but this is out of the question for all save a favored few."

Moore Memorial Lives Again

By Emily Towe *

THE cross towering over Moore Memorial Church in mid-town Shanghai is outlined brilliantly again in the night skies—a symbol of this Methodist center's revival after four years of Japanese persecution.

Before the war, when the oriental city gleamed with a myriad of neon lights along famed Nanking Road, Moore Memorial's cross stood out boldly as a beloved landmark. On Pearl Harbor day Japanese Marines defiantly hung their flag on top of the church near the cross. The populace was so enraged, Christian and non-Christian alike, that the Japanese were persuaded to hang their emblem from the third story window instead.

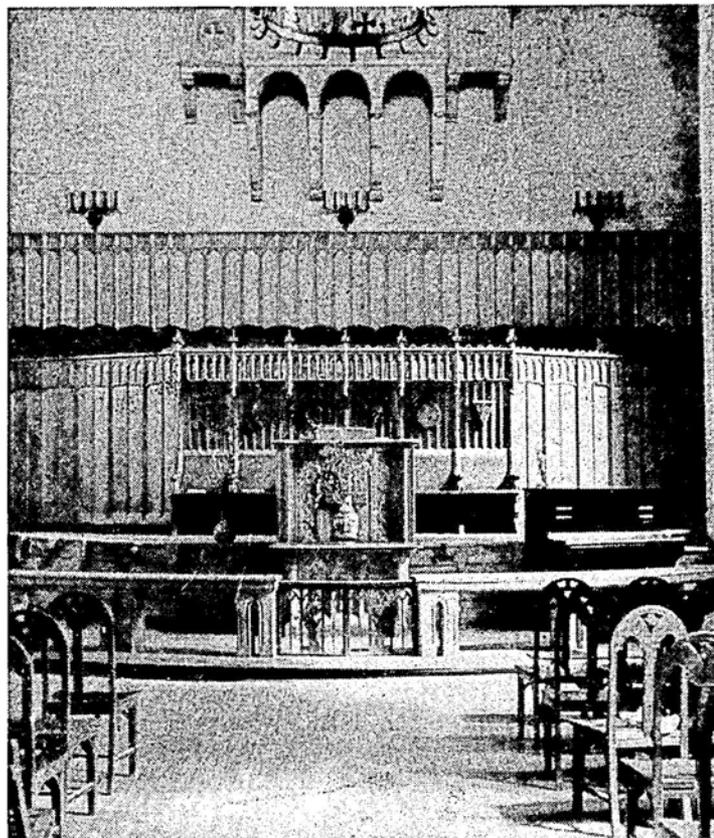
Throughout the occupation the cross remained dark at night, because the enemy used the building as Navy headquarters. The church auditorium was a storage room for supplies. A bathtub stood in the center of the front lawn as part of air raid protection equipment.

I was in Shanghai when the cross was lighted again. Old-time inhabitants of the city said it stood out more than ever against the city's night scene because power shortage had dimmed illumination in the shops and hotels near by. The cross was more than a distinguishing structure atop the church—it emblazoned the revival of an institution that had persistently carried on under cover during Japanese oppression.

Soon after Moore Memorial Church had resumed services, I worshiped there on several Sunday mornings. Though the pews had been removed by the Japanese for fuel, every chair in the downstairs auditorium was filled and the balcony above was bulging with Chinese seated on mats. Jubilance seemed to fill the hearts of the Christians who sang in their native tongue the hymns that we know so well in our Methodist churches of America.

The Gothic-style church, beautiful as the morning sun slanted through the multi-hued windows, had been damaged little by the invaders. The organ was intact. The heavy chandeliers had not been desecrated, although the Japanese appropriated most metal fixtures in Shanghai.

Among the principal reasons for rejoicing was the return of two beloved missionaries who had worked arduously at the church since 1920, Dr. Sidney R. Anderson, assistant pastor, and his wife, Mrs. Olive



The pulpit of Moore Memorial Church in Shanghai. The pews were burned by the Japanese

Anderson. The Rev. Z. S. Zia, Chinese pastor, had carried on during their absence.

Moore Memorial, named in memory of a little Midwestern girl whose parents gave the first missionary donation for its construction soon after her death, has long been more than a worship center. It is one of the greatest churches in the whole non-Christian world, with an amazing program of work that occupied the time of a large staff of workers. It is a lighthouse of education for adults and children and a source of benevolence to the hungry and distressed.

Because stalwart Christians continued services in a near-by YMCA and persevered in the school program despite appalling hardship during the occupation, the nucleus of an organization was there to start an all-round program upon re-occupation of the church building when victory came.

When I last visited the church in March, the school was bulging with more than a thousand adult and child students. The professional social worker, in co-operation with church volunteers, was busily occupied helping with distribution of UNRRA bread and clothing to destitute Chinese families. Church socials, with meals prepared in the kitchen by women members, were regular events of the church calendar. Contributions at the worship services were generous, particularly in view of the financial uncertainty resulting from unstable currency and hardships of war.

Twenty college students resided in an upper floor of the church in line with the pre-Pearl Harbor program of giving haven to refugee scholars.

* Miss Emily Towe is a well-known writer for WORLD OUTLOOK. She recently completed a tour of East China and Alaska for this magazine.



Workers at Moore Memorial Church in Shanghai. Left to right: Rev. Sidney R. Anderson, American pastor; Miss Yiu Sien Li, social worker; Mrs. Anderson, Mrs. Zia, and Rev. Z. S. Zia, Chinese pastor

Before the Japanese took over Shanghai, Moore Memorial provided dormitory accommodations for sixty young men and women, children of Methodist workers who fled to the city from other parts of China to continue their education.

After a Sunday morning worship service, I spoke with Dr. and Mrs. Anderson on their own experiences and the wartime hardships of the Chinese who carried on in their absence.

"The Japanese marched into the church on Monday morning, December 8, 1941, which was Pearl Harbor Day in America," Dr. Anderson recalled. "They ordered us all to leave within two hours, with each of us taking only one small package. Refugee students living here at the time had to go out in the heavy rain with only a handful of belongings. Many of them later made the dangerous trip through the lines to attend schools free in China. A small group remained in Shanghai and formed a co-operative for living and study at the Young People's Service Center."

He paid high tribute to Miss Yiu Sien Li, a graduate of Scarritt College in Nashville, Tennessee, who directed the co-operative. When it seemed that all circumstances were against the center, she operated the co-operative with no rice and paid fantastic amounts in inflated Chinese currency for a meager supply of dried grass for fuel. All servants except an aged man had to be dismissed. Only two meals a day were served.

"Miss Yiu continued all except the night classes, so that the organization for education was intact

when we returned to the church," Dr. Anderson said. "At the present time, we have 300 in our classes for girls, 240 primary students, 50 in the kindergarten, 25 in nursery school, and 500 attending evening school for adults."

He added that Moore Memorial Church is also the location of the colleges of arts and sciences, the middle school, and the law school of Soochow University. This institution, which went under cover during the war, is now reviving rapidly in its Shanghai center as well as on its native Soochow campus.

After a series of rigid questions from the Japanese, Dr. Anderson was interned for seven months. He returned to the United States on the second exchange ship. Mrs. Anderson had left China several months before Pearl Harbor and worked at Bethlehem Center in Nashville, Tennessee, in 1942 and 1943.

Mrs. Anderson attended Scarritt College when it was located in Kansas City, Missouri. Both were graduated from Vanderbilt University in Nashville. Dr. Anderson first went to China as a missionary in 1914 and Mrs. Anderson went to the Laura Haygood Girls School, a Methodist-supported institution in Soochow, the following year. They were married in Nashville in 1920 and went together the same year to Moore Memorial Church.

"I have been interested in the change in the status of Chinese women since I first came to China," Mrs. Anderson said. "I remember that the girls at Laura Haygood sat with solemn expressions, not daring to smile, during my early days there. With their home background of submission of women, they were afraid to express their own individuality."

She added: "The other day when thousands of Chinese women paraded through the streets of Shanghai celebrating their freedom under the present government, I remembered those girls of 1915. I think the impress of Christianity with its emphasis on freedom for women has helped in liberation of Chinese women."

She praised the energetic women of Moore Memorial who renovated the church building last September after the Japanese departed. The auditorium was covered with filth. In two days the feminine members of the congregation had scoured until the floors were shining. Though it had been predicted that services could not possibly be held that first Sunday because of the cleaning problem, the Chinese women insisted that it could be done.

"The collection on that first Sunday was five million dollars in Chinese currency," Mrs. Anderson said. "Since then the members have given lavishly despite the financial hardships suffered during the occupation." Prior to the war, operational expenses, with the exception of salaries of the missionaries, were met entirely by the church. The First Methodist Church and the Polytechnic Church of Fort Worth, Texas, co-operate in support of the institution.



Mrs. J. D. Bragg, president, opens the Second Assembly of the Woman's Society of Christian Service. In her opening address, she said: "Our Assembly theme is 'He Is Our Peace' (Eph. 2:14). Christian women have a vital part to play in this changing world. The war years have brought spiritual growth. We honor at this time the personal sacrifice made by our missionaries and other workers to keep the missionary enterprise up to a high standard"

Methodist Women Assemble



Delegates receive bags in which to carry their papers. These bags were purchased by Miss Huff of the George O. Robinson School in Puerto Rico for the Ohio Conference women, who gave them as gifts to the delegates, staff, deaconesses, and missionaries at Assembly



Mrs. Lamb, secretary of the Woman's Division of Christian Service, receives the delegates' credentials. She is welcoming here members from her own part of the church—the South Central Jurisdiction



A staff from Cincinnati Publishing House arrives to care for the needs of the Assembly. They not only assist with literature, but also type important speeches and they strive in every way possible to make the work easier for the delegates and speakers

As the delegates enter Memorial Hall, they pass the Literature Booth. Much literature is free at the Assembly, with special rates for the two magazines if a joint subscription is ordered in the Hall





Inside the Hall, delegates take notes. These notes will furnish the basis for speeches all over the United States in the next few weeks



Mrs. Fred C. Reynolds, chairman of the Department of Home Work in the Woman's Division of Christian Service, listens to Miss Mary Chun Lee, worker with the Chinese and Koreans in Los Angeles, California

DRIVERS LICENSES

**AMERICAN LEGION STATION
VETERANS CLAIMS CENTER**

**SECOND
National Assembly
WOMAN'S SOCIETY
OF CHRISTIAN
SERVICE OF THE
METHODIST CHURCH**



**MEMORIAL HALL
APR. 29 to MAY 2**



Outside the Hall, after closing, delegates move toward seminar periods held in the late afternoons. These seminars are where plans for the work of offices in local Societies are made

Interdenominational leaders pause for a moment for their pictures. They are: Dr. Winn Fairfield, executive secretary of the Foreign Missions Conference; Mrs. Ruth M. Worrell of the United Council of Church Women; and Miss Edith Lowery of the Home Missions Council. All of these interdenominational bodies receive support from the Woman's Division of Christian Service

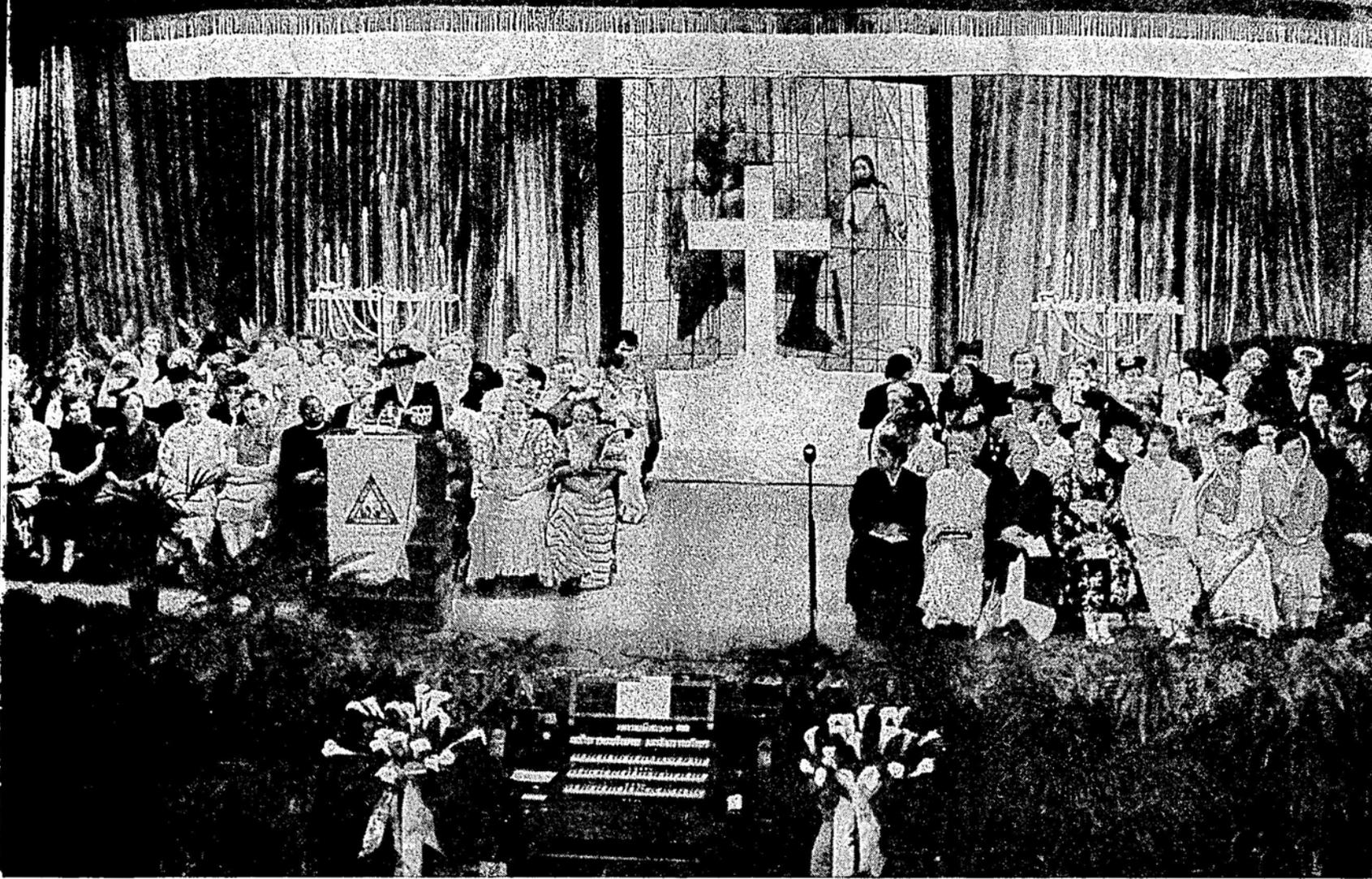




On the platform on the night given over to the World Federation of Methodist Women, Mrs. Raymond J. Wade, seated in the second row, waits for the program to start. She has just returned from visiting Federation units in Sweden, Norway, and Finland. In front of her Mrs. Francis J. McConnell leans forward to listen to a visitor who brings word from Liberia, Africa



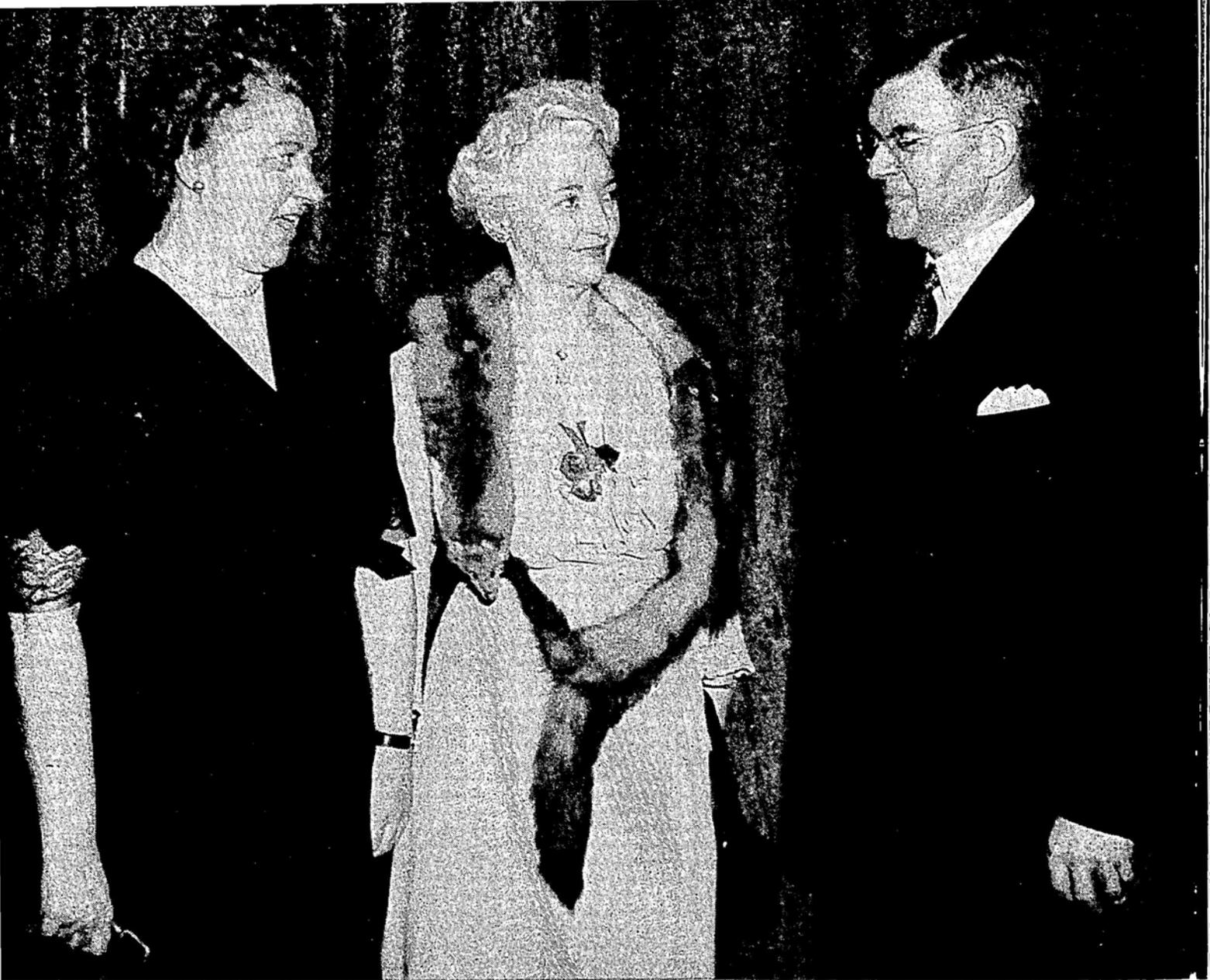
Dr. Helen Kim, president of Ewha College, Seoul, Korea, greets Dr. Prem Nath Dass, president emeritus of Isabella Thoburn College, Lucknow, India. It is just after they have brought messages from their respective countries to the women of the United States



Missionaries and women from other lands attending the Assembly are seated on the platform, many in the costumes of the country in which they work. It is these women who can help greatly in achieving a "unity that can turn the world upside down"

Mrs. David D. Jones of Greensboro, North Carolina, who represented the women of the United States on Federation night. "Today," she said, "though the foundations of life shake and tremble, it is our privilege (as Christian women) to help build a community of the Holy Spirit, and to achieve a unity that can turn the world upside down"





Just before the evening's program on Status of Women and the Wesleyan Service Guild, the speakers are introduced to each other by Mrs. Charles W. Mead (center), chairman of the Wesleyan Service Guild Standing Committee. Dr. Marshall Reed of Detroit, Michigan, stressed in his speech later the need of the church's ministry to the working woman. Miss Margaret E. Forsyth congratulated the Methodist women on setting up their own "Status of Women Committee" long before it was thought of in the United Nations organization. She warned that the church's influence in raising the status of women in the working world would be lessened if it did not give thought to the status of its women workers within the church



A great exponent of the raising of the status of women in Liberia, Africa, Bishop Willis J. King stops to talk with Mrs. Albert E. Beebe about the hostel for girls in Monrovia, the capital city of Liberia. Mrs. Beebe is the chairman of the Work in Foreign Fields in the Woman's Division of Christian Service

Fundamental Freedoms and Non-Self-Governing Peoples

By **Ralph J. Bunche** *

FUNDAMENTAL freedoms and non-self-governing peoples involve a searching test of the ability of the post-war world to give effect to the ideals and principles for which World War II was fought to its victorious conclusion. The problem of the "colonial" or non-self-governing peoples is a challenging problem in human relationships on a world-wide scale. The nature of the relationships, which are to prevail in the post-war world between hundreds of millions of peoples who have not yet attained a full measure of self-government, and the international society of independent peoples, is of vital significance to the future peace and well-being of the world at large.

By and large the non-self-governing peoples, even though some territories are populous, are economically and militarily weak and incapable of effective defense. As a rule they have no direct representation in international councils. While preponderantly non-white peoples they are by no means exclusively so. Some of their territories are rich in natural resources and are potentially valuable markets. Others are strategically located and are vital outposts of empire or of national defense. Some have been regarded by metropolitan nations as areas important for the settlement of surplus population. Considerations of national prestige and pride, labor supply, and military manpower may also be involved. The peoples themselves are in varying stages of cultural and political development. Some are already well-advanced along the road to cultural and political autonomy; others much less so.

But all of these peoples aspire toward a larger portion of the good life and an increasing voice in their own affairs. Among some, their aspirations have taken the form of virulent nationalist movements which have, on occasion, led to inflamed discontent and internal strife.

It is a matter of historical record that dangerous rivalries among nations, great and small, have developed over such territories in the past, which have been sources of international friction contributing substantially to the fomenting of wars.

The traditional international approach to this problem has been largely humanitarian, involving concepts of the "sacred trust of civilization," the "mission civilisatrice," and the romantic Kipling-

esque variations of these conceptions. In the sober realism of the modern day it is recognized that this approach, while blameless when sincerely motivated, and admirable as far as it goes, is inadequate. The principles and mechanisms established by the United Nations in Chapters XI, XII, and XIII of the Charter are designed to correct this inadequacy.

The United States joined with other states in initiating the United Nations with the primary objective of creating an international security organization which would maintain international peace and security by restraining wars and by contributing to the elimination of their causes. It was in earnest recognition of the importance of this particular problem to the peace and well-being of the world that the nations assembled at San Francisco last year provided that three of the nineteen chapters of the Charter of the United Nations should be devoted to the non-self-governing peoples. It was a similar motivation that prompted the General Assembly in London to adopt, unanimously, a broad resolution covering all non-self-governing peoples.

The problem, clearly, is the position of the non-self-governing peoples in a democratic world. Certain truths must be self-evident in a world which seeks to be democratic. There is a basic moral code, a code of conduct and of rights, which must apply to the citizenry of the world without exception: whatever variations among peoples there may be for reasons of strength or weakness, advancement or backwardness, it must be recognized that all men are endowed with certain inalienable rights and that among these are the right to life, to security, to freedom from want and from fear, to freedom of conscience and of thought; and that each individual citizen of the world, of whatever race, creed, color, tribe, language, sex, or religion, must be entitled to walk among his fellow men with self-respect and dignity, and to be respected by them as they would be respected.

There is, perhaps, an anomaly implicit in the very topic, "Fundamental Freedoms and Non-Self-Governing Peoples." Since one of the most elemental of the fundamental freedoms clearly is the right of a people to govern themselves to the full extent of their capacity, it would follow that so long as a people remains non-self-governing so long are they deprived of at least one of the fundamental freedoms.

The Government of the United States, in accordance with its democratic traditions, has been keenly aware of this anomaly. When, early in the war, the

* Mr. Ralph J. Bunche is associate chief of the Division of Dependent Area Affairs of the State Department of the United States. He presented the consideration of dependent peoples before the Assembly of the Woman's Society of Christian Service in Columbus on May 1, 1946.

United States began to formulate its views with respect to the proposed new international organization, serious attention was given to the problem of the non-self-governing peoples. In March, 1943, Secretary of State Hull included in the proposals which he submitted to President Roosevelt, who endorsed them, the principle that all peoples who aspire to independence should be given the opportunity to achieve it, and that it is the duty and purpose of those United Nations which are responsible for the administration of dependent territories to co-operate fully with the peoples of such territories to the end that they may become qualified for independent national status.

Subsequently, Secretary of State Stettinius, in his radio report on the San Francisco Conference of May 28, 1945, summarized this Government's position in the following words:

... we have stood with equal firmness for a trusteeship system that will foster progress toward higher standards of living and the realization of human rights and freedoms for dependent peoples, including the right to independence or another form of self-government, such as federation—which ever the people of the area may choose—when they are prepared and able to assume the responsibilities of national freedom as well as to enjoy its rights.

The United States had demonstrated this long-standing policy in the Philippines. It looks forward to the time when many other now dependent peoples may achieve the same goal.

Again, President Truman, in his Navy Day address on October 27, 1945, included among the fundamentals of the foreign policy of this Government the traditional American belief "... that all peoples who are prepared for self-government should be permitted to choose their own form of government by their own freely expressed choice, without interference from any foreign source. That is true in Europe, in Asia, in Africa, as well as in the Western Hemisphere."

A review of the provisions of the Charter of the United Nations in this regard can be only a source of encouragement.

The Preamble, for example, refers to the determination of the peoples of the United Nations to "reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small" and "to promote social progress and better standards of life in larger freedom."

To promote these ends, among others, the Preamble also affirms the determination of the United Nations "to practice tolerance and live together in peace with one another as good neighbors," and "to employ international machinery for the promotion of the economic and social advancement of all peoples."

Article I of Chapter I of the Charter sets forth as two of its four basic purposes:

2. To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples . . . ;
3. To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion;

Article 13 of the Charter provides that the General Assembly, that "town hall of the world," shall initiate studies and make recommendations for the purpose, among others, of

- b. promoting international co-operation in the economic, social, cultural, educational, and health fields, and assisting in the realization of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

Article 55 of the Charter, relating to international economic and social co-operation, asserts that the United Nations shall promote

- a. higher standards of living, full employment, and conditions of economic and social progress and development; and
- c. universal respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

Again, Article 62 provides that the Economic and Social Council

... may make recommendations for the purpose of promoting respect for, and observance of, human rights and fundamental freedoms for all,

while Article 68 provides that this Council shall set up commissions in economic and social fields and for the promotion of human rights.

In pursuance of Article 68 of the Charter, the Economic and Social Council has created a Commission on Human Rights, charged with the task of formulating an international bill of human rights. The American representative on this important Commission is Mrs. Eleanor Roosevelt. The Commission convened for its first meeting on April 29.

From the very beginning of the negotiations leading to the creation of the United Nations, at Dumbarton Oaks, at San Francisco, and in London, the United States has taken an active leadership in the effort to ensure the inclusion in the Charter and the implementation of provisions assuring human rights and fundamental freedoms for all.

In addition to these broad principles, which apply to all peoples, independent and dependent alike, the framers of the Charter recognized the need for special attention to the non-self-governing peoples and for provisions having specific application to their situation. This recognition found expression in Chapters XI, XII, and XIII of the Charter.

Chapter XI is a broad Declaration Regarding Non-Self-Governing Territories, and constitutes, in

effect, an international colonial charter. By its provisions those members of the United Nations having responsibility for the administration of territories whose peoples have not yet attained a full measure of self-government recognize the paramountcy of the interests of the inhabitants of such territories.

The metropolitan states also undertake to ensure the political, economic, social, and educational advancement of these peoples, their just treatment, and their protection against abuses; to develop self-government, to take due account of the political aspirations of the peoples, and to assist them in the development of their free political institutions.

Moreover, the governments of the mother countries are committed to the principle of limited international accountability for their territories by the provision requiring the regular transmission to the Organization of information on economic, social, and educational conditions in the territories.

Chapter XI, it should be emphasized, applies to all non-self-governing territories, of whatever status.

Chapters XII and XIII relate to the trusteeship system. The provisions of these chapters apply only to such territories as may be placed under the system. The objectives of this new system are much more precisely defined than were those of the Mandates System, and the international responsibility and supervision envisaged are much more extensive.

Among the basic objectives of the trusteeship system are the promotion of the political, economic, social, and educational advancement of the inhabitants of the trust territories; their progressive development toward self-government or independence; and the encouragement of respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion.

The needs and expectations of all of us in the strenuous days of modern times are great enough, to be sure, but the needs and the expectations of the non-self-governing peoples are greater. The reason is simple. They start with less, and therefore they both need and aspire to more.

They are weak and defenseless, and, therefore, insecure. They wish for and are entitled to have security.

They suffer from low standards of living, unemployment, low wages, meager diet. They must be helped to attain decent standards of living, steady employment at fair wages, a healthy diet, and adequate supplies of foodstuffs.

Their health is poor. They are ravaged by diseases, endemic and epidemic, and they are lacking in adequate medical facilities and sanitation. Good health, sanitation, medical care, are indispensable to civilized life and must be assured to them. Any other course would be a short-sighted waste of needed human resources.

They lack adequate housing and clothing. These are elemental needs and must be supplied.

Educational facilities, too often, are woefully meager. The non-self-governing peoples plead urgently for schools and teachers. Their pleas must be needed.

They ask for and should be given an increasing voice in the management of their own affairs.

These are primary needs, and it is universally recognized that these are needs which must be met. This recognition is implicit in the obligations set forth in Chapter XI of the Charter to ensure the political, economic, social, and educational advancement of the inhabitants of the non-self-governing territories.

But these ends, practical and indispensable as they may be, can prove satisfactory to the peoples concerned only if they rest upon the firm foundation of essential human rights and human freedoms. It is not enough that peoples shall be better fed, better clothed, and better educated; for peoples also aspire to be free.

At the recently concluded Second Session of the West Indian Conference, an auxiliary body of the Caribbean Commission in which representatives of the peoples of the Caribbean territories and colonies enjoy the rare opportunity of speaking for themselves in an international gathering, the Puerto Rican Delegation gave cogent expression to this simple aspiration by proposing the formulation of a bill of human rights and obligations for the peoples of the Caribbean.

International principles and machinery alone, however, no matter how perfect, are not enough. They are an earnest of the world's intention, but they are never self-executing. They will assume useful meaning for non-self-governing peoples only when translated into positive and beneficial action. Action, in the final analysis, must depend on the good faith expressed through the national policies of responsible governments. Action, moreover, must be designed primarily to help the non-self-governing peoples help themselves. As the policies of governments breathe life into the provisions of Chapters XI, XII, and XIII of the Charter there should result an unparalleled opportunity for the dependent peoples to realize their true aspirations and to exert an effective voice in the shaping of their future.

The desired goal, surely, is the attainment of an ultimate world in which all peoples, irrespective of race, color, creed, language, sex, or historical circumstance, enjoy security, political freedom, respectable standards of living, and a full measure of that universal respect for the individual and his group, of that human dignity, which are indispensable to honorable—and peaceful—relations among men. This, clearly, is the compelling dynamic of democracy.

But neither national nor international principles and mechanisms can be effective in achieving this goal unless backed by the will and the moral force of the world's peoples.



Wesleyan Service Guild members from the industrial city of Detroit, Michigan. They are attending, here, the Wesleyan Service Guild Conference preceding the Assembly in Columbus at which Dr. Reed of Detroit spoke for the Wesleyan Service Guild

Facing a New Frontier

By Marshall Reed *

DURING the second world war a letter came out of bomb-torn London containing a simple word from an old flower woman that has a continuing significance. The letter read: "In Piccadilly Circus as the evening sun lighted the rustic black dress of an old flower woman and touched her bunches of roses with light she said: 'None of us ever thought life would be like this, did we, dearie? I have been here forty-six years and I never expected to see it like this. Sometimes at night when I puts my feet on a chair in the shelter I thinks and thinks about it all and wonders how it will all end.' " That such an expression of wonder should have been voiced when destructive bombs were falling in fury upon the city is not strange but now that the bombs no longer fall we continue to wonder how it will all end.

No matter how disturbing the social forces that were set in motion by the recent world tragedy may be and no matter how foreboding the future may seem to be there is one common purpose that holds us steady and that is the purpose to build a Christian order in the present world. This order Jesus called "The Kingdom of God" and described its characteristics in such utterances as the Sermon on the Mount. We often call it "The Christian Society" by which we mean an order of life in which Christian principles will dominate. In a recent book John

Ballie has called it "Christian Civilization" and for the attainment of which he says "it is our duty to pray fervently, and to work diligently, and to hope as bravely as we can."

All of this reminds us of a simple but an important fact that ought to be as clear as the light of day. It is that there can be no truly Christian order of life established in the world until all of life has come under the control of the Christian spirit. As long as there are areas, whether geographical or spiritual, that have not been taken captive for Christ we shall not have a Christian world. This means that it should be the concern of every Christian that every area of life be Christianized.

With this background let us now recognize that we have come face to face with a new social frontier as represented in the increasing number of our American women who are gainfully employed. The general statistics on this subject for the country are common knowledge. For example, at the outbreak of World War II there were in the United States eleven million employed women. This number rapidly increased to a wartime peak of nineteen million. The number of women in the organized labor movement arose from one-half million to over three million.

This rapid increase in the number of gainfully employed women was due on the one hand to the war-emergency demand for industrial workers and on the other hand, and much more significant for us, to the operation of invisible but powerful social forces. This latter fact is supported by the evidence

* Dr. Reed is the pastor of Hardin Park Methodist Church in Detroit, Michigan. He was one of the featured speakers to represent the Wesleyan Service Guild at the Assembly in Columbus, Ohio, of the Woman's Society of Christian Service.

that the trend has been world-wide and that it continues although the war is over. The Truman committee reported in 1943: "Many women who have gone into our factories and have done such splendid work during the war will want to continue working and they are entitled to a chance to earn a good living at jobs they have shown they can do." Various surveys reveal that 60 per cent to 85 per cent of these women want to retain their jobs or secure other employment. It is estimated by reliable authorities that fifteen to sixteen million women will continue in the labor force of this country.

The church of which I am the minister is rather a typical Methodist church. By typical I mean that its membership comes from the so-called upper middle-class strata of our society. It may be said not to be typical at the point that the majority of the churches of our denomination are not located in peculiarly industrial areas such as the one I serve.

Here are the facts which I have discovered—much to my amazement I confess—in preparation for this paper, viz., that 27 per cent of the women who belong to my church either are now or have been recently gainfully employed. If in this tabulation we were to strike off at either end of the age scale, that is, those who are either too young or too old to work, and make our calculation only on the basis of those of employable age the rate would go as high as 50 per cent. If these figures appear to be higher than the ratio for the country at large let me point out that there are at least two good reasons for it. One is that the women of this social strata were the women who responded most quickly to the call of their country for industrial workers. The other is that the people of the middle class are most quickly affected by economic fluctuations. To be more specific: It became necessary for many women to augment the incomes of their husbands in order to remain in the middle class.

On the basis of these two sets of statistics, governmental and church, it is a reasonable assumption that one-third of the women of The Methodist Church belong to the group of those who are gainfully employed. This constitutes a new frontier which we as churchmen must face. It means that a larger percentage of American women are no longer traditional home-makers for the employed woman, whether she be a domestic, a secretary, a teacher, or a factory worker, cannot be engaged in making her own home. She has a financial independence that transforms her whole outlook on life. She is deprived of some opportunities that one who maintains her own home may enjoy. She is exposed to a new environment with ideals and standards vastly different from what she has formerly known. Yet she is a human being with a sacred personality who has a native desire for a relationship with God and her fellow being. If she is a Christian, although she be employed, she yearns for the inspiring values of her faith and she has responsibility for service to God.

A new frontier has appeared but we are not afraid of new frontiers. The frontier has been an important part of our American heritage. Professor Frederick J. Turner, our authority on frontier life, declared that the frontier, ever extending westward, has explained not only our geographical expansion but the mental set of America as well.

The frontier is a part of our Christian heritage too. It was not long after Jesus had completed his earthly ministry that the early Christians pushed across national and racial boundary lines to take vast areas of a pagan world for Christ. The Wesleyan Service Guild organized of the women of The Methodist Church stands at this new social frontier and is equipped in organizational structure to meet the rapidly developing situation created by the rapidly increasing number of employed women. From my observation and from the testimony of the women themselves I should like to summarize three ways in which the Guild ministers to the needs of the women who are gainfully employed.

The first is by providing inspiration. A domestic with the routine of house work, a teacher with a room full of squirming youngsters, a secretary taking dictation, and an industrial worker standing before a machine are in danger of becoming only cogs in an impersonal system. They all need something to lift up their eyes.

It was my privilege to have heard the great Dr. John Henry Jowett preach and in one sermon I heard him tell of the shoemaker who lived in his parish and who had a little home along the seashore. One day as he called on him in the little room in which he worked he suggested there must have been times when life seemed restricted and his work monotonous. The shoemaker turned and opened a window that looked out on the sea and told his preacher that was what he did when life seemed tedious. The Wesleyan Service Guild opens a window through which employed women may see a larger life. It may be by putting up a map by which they see the whole world or it may be by conducting a worship service that leads them into the presence of God.

The second is by affording fellowship. Life is not only difficult at times but it is often lonely. We are not made to do picket duty all the time. We yearn for the sense of belonging to others and having association with those who care. Loneliness is not created by remoteness alone; a worse form of it may be experienced in congested areas.

The woman who is employed often feels that she stands alone in the struggle of life. There may be people all around her but their ideals are different and they do not care particularly about what happens to her. Again, let it be said that the Wesleyan Service Guild offers the employed woman the "fellowship of kindred minds," the fellowship of high ideals and, most of all, the fellowship of those who care. No one can compute the importance of this

ministry to those who work.

The third is by opening a channel for Christian service. The woman who works in an office or a factory or a schoolroom is not exempt from the Christian obligation to serve. Her schedule of employment may be such that she cannot move in the conventional service patterns but if she is a Christian she is saved like all of us in the highest sense to serve. After Maude Royden had visited the United States a few years ago she wrote an article on "The American Woman and Her Religion" in which she said substantially that the American woman's idea of religion can be summed up in one word: Service.

What the employed woman wants is not charity nor sympathy but an opportunity to give expression to service motive. When one has an active part in a program she maintains a vital interest in it. Whether that part be preparing gift boxes for those in need, participating in showers for Christian institutions like an Esther Home, making beds for service men at U.S.O. centers, or providing a medium through which some of her income may go for Christian work, the Wesleyan Service Guild opens a channel of service for women gainfully employed.

Having thus indicated three ways in which the Wesleyan Service Guild ministers to Methodist women who are gainfully employed I now make bold to indicate three ways by which it might be made to mean much more than it has heretofore. The first of these is by way of an expansion of the program for a much larger ministry. It is my judgment that you have only touched the surface of a vast area that deserves more extensive and deeper cultivation. It is also my opinion that most Methodist women are not aware of the size of this new frontier. I have already confessed my own amazement in the preparation of this paper to have discovered such a large percentage of employed women in my congregation. Let me add that I have asked half a dozen of the leading laymen of my church, including two former presidents of the Woman's Society of Christian Service, how many women they would estimate are employed from our membership. Their estimates ranged from 5 per cent to 20 per cent whereas a closer check reveals at least 37 per cent. If you do not know about your own church it may prove a revealing exercise for you to make a careful survey of your local situation.

The second way is by guarding against unintentional exclusiveness. When the Wesleyan Service Guild came into being there were already existent in many church classes and societies made up predominantly of employed women. Their commendable interest in the program of the church resulted in their identification with the Guild and in some cases the fact that they have espoused the cause of the Guild has meant that other women who are entitled to its services have not become identified with it because they had not belonged to that group. Every

effort should be made to build a program of commanding interest to all employed women.

There is also the exclusiveness of age. Does one man dare to remind a national assembly of women that time does march on? It does and often before it is recognized a class of girls have grown into young womanhood. Just now because of the social dislocations of the war period and the return of service men and their wives and service women there is a large company of young women in our churches who have never been in the Wesleyan Service Guild and ought to be.

The third way is by giving more attention to women industrial workers. It is here that the new frontier has arisen. The phenomena of employed women is not new. Many of us had most of our educational training under women schoolteachers and surely women secretaries are not new creations. It may be that we have thought of the Guild as designed chiefly for business and professional women.

The woman who works in a factory is a recent social creation. Some of us recall when we first saw her on the street dressed in the blue-jeans and jacket and carrying her dinner bucket. Her appearance has become common in many areas and she often possesses intelligence and capacity. We must recognize that there is not as close a relationship in this country between the labor movement and the Christian church as might well be desired. It may be that this is a point at which our women through the Wesleyan Service Guild may render an invaluable service not only to industrially employed women but to the whole church.

A new frontier? To be sure, but let it be said again: We are not afraid of new frontiers.

We are fond of saying that this was a turning point in human history. If these two missionaries could have had their own way and would have gone east into Asia the whole course of human events might have been different. While we are making an appraisal of all the elements that entered into this adventure of taking another continent for Christ let us not minimize the fact that the first Christian convert in Europe was a woman who was gainfully employed.

Today we are motivated by the common purpose of capturing a new frontier of millions of employed women. It may well be assumed that if we yield to the leading of the Divine Spirit we shall be led to minister to them and in so doing may create another turning point in the history of the church.

It must be apparent to all that the conquest of this new frontier depends chiefly upon the concern we have for it and the spirit with which we face it. It may be easy to succumb to the mood of the London flower woman and "wonder how it will all come out." It is a part of the genius of our faith that a Christian does not have to know how it "will all come out" before he can respond to the call to make all the areas of life Christ-like.



Bishop Ward speaking on opening night of the Woman's Assembly

Christian Promise in China

Notes by Elizabeth Watson *

ON the evening of April 29, Bishop Ralph Ward made the opening address at the Second Assembly of the Woman's Division of Christian Service, convened in Columbus, Ohio.

As Bishop Ward came forward to speak, two thousand Methodist women rose to do homage to this Christian leader in China who has come bravely through the trials of the years of war. Said the Bishop:

"It is thrilling to me to see this gathering—to think *what you are* and what you will be doing in a post-war world. If all the missionary work in China had been totally destroyed, we might write it off as a profit, for *it has already paid* many times over for its cost in the growth and development of a Chinese Christian society."

But of course we are not thinking of writing off our responsibilities in China, said Bishop Ward. Help from the American churches will be needed in China all our lifetime, and probably for several generations. We need now to gain an altitude to see the world in perspective, just as from an airplane the ocean, at an altitude of 10,000 feet, looks calm and solid.

While he was interned in a Japanese prison in China, Bishop Ward had an opportunity to send a message to his wife, by a fellow prisoner who was

being released. He sent this strong pronouncement of faith: "I have never regretted any *major decision* which took me to prison and kept me there as a prisoner of war."

Even in prison, the Bishop occasionally had opportunities for preaching the gospel of Christ. At Sunday services all kinds of people, Christian and non-Christian, came for spiritual food, spiritual comfort, for some light in the darkness.

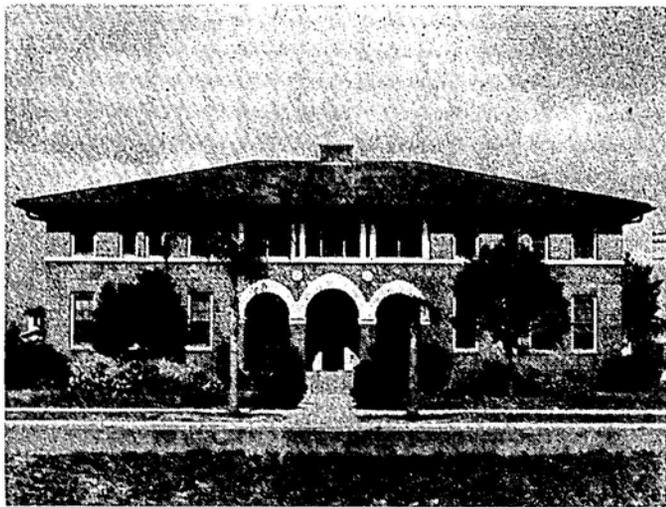
When the war was over, there were many persons who had prophesied and who expected, in dread, uprisings against the Japanese in China. But the reprisals did not come. In the areas assigned to them, Japanese men, women, and children walked in freedom and safety.

At present thousands of Japanese soldiers are being given temporary work by Chinese concerns; and there are many Japanese men who would like to remain permanently in China. The Chinese, always a tolerant people, are influenced by the American pattern of tolerance toward defeated enemies. Generalissimo Chiang Kai-shek is always a great advocate of tolerance.

The strength and virility of Chinese Christian people under the stress of war is a cause for rejoicing.

"The post-war world walks down a dark road; most nations are poorly prepared to walk this road. Help is needed—help toward social and economic stability far beyond our powers of comprehension."

* Miss Elizabeth Watson is connected with the editorial office of WORLD OUTLOOK.



Wolff Settlement building—made possible by Week of Prayer money—stands in Ybor City, the Spanish section of Tampa, Florida



Young people sing at Wolff Settlement. Wolff Settlement's program for young people helps them to find an inner security

What Is Wolff Settlement?

By Pearle Edwards *

IN Ybor City, Latin section of Tampa, Florida, stands a community building. On its door it carries the sign, "Wolff Settlement." Through that door go kindergarten children, Brownies, Boy Scouts, and Girl Scouts, young people, and men and women. They go for recreation and they go to find inspiration for their daily lives. They come from all religious faiths that have gathered together in that part of the city. They have been coming a long time—some of them—and they have carried what they have received back into the community outside the Center.

In 1896 Mrs. Eliza Wolff of St. Louis spent a winter in Tampa. She became interested in the Spanish children she saw in the Latin section of the city, and was distressed that they had so few educational opportunities. She did not rest until she had opened a school for them which, under the Woman's Missionary Council of the Methodist Episcopal Church, South, was operated until 1916.

By that time the need for a school was not as great as formerly, but the need for a community center was pressing. The institution was adapted to the needs, and Wolff Settlement was born. In 1930 the Week of Prayer money was dedicated to a new building and the settlement began to serve a greater number than it had in its old home.

But what is Wolff Settlement? Some people will say that it is a community center for Latins in Ybor City.

Some people will say that it is an institution doing social-religious work under the Woman's Divi-

sion of the Mission Board of The Methodist Church.

Yes, Wolff Settlement is all of this, but it is much, much more.

It is the voice and laughter of little children playing, working, and growing in the kindergarten.

It is the mother of one of these children saying, "I can see in my child's life every day the result of his training at the Settlement."

It is quiet little Joe or timid four-year-old Mary adjusting to group life through careful and understanding training, and becoming happy, normal children.

It is the Happy Hour Club studying a unit on "Little Children Around the World" and singing: "Jesus loves the little children, all the children of the world."

It is a little girl saying as she leaves a group activity, "I've had such a good time today. Thank you."

It is the smile of the mother, the cheery greeting of the children, or the word of appreciation by the father as visits are made in the homes.

It is the noisy, happy bedlam in the Boy Scout meeting for a little while and then the quiet seriousness of: "On my honor I will do my best . . . to keep myself physically strong, mentally awake, and morally straight."

It is the industrious, enthusiastic, and happy atmosphere of all the Girls' Groups—the Girl Scouts making Friendship Bags that will go around the world; the Brownies making gifts for their mothers; the Glee Club singing: "God who touchest with beauty make me lovely too."

It is the closing prayer of the young people's

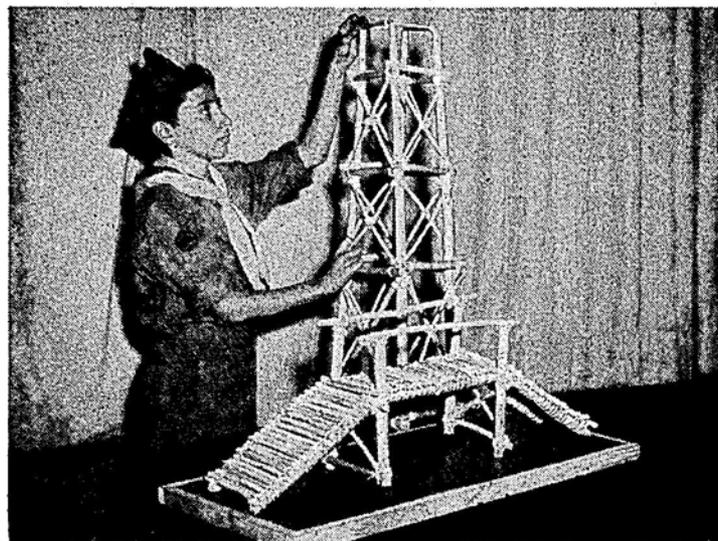
* Miss Edwards is one of the workers in Wolff Settlement under the Woman's Division of Christian Service.



Mothers' Club works on fine sewing. "I was tired when I came," said one mother. "Now I am rested"



Lost in the mystic rites of fire-making, Scouts from Wolff Settlement enjoy the out-of-doors



Architectural design as well as engineering techniques are shown by this Scout from Wolff. The settlement encourages its Scout troops to work with all Scouts



Wolff kindergartners have a band like all other kindergartners today, but some way they feel Wolff's band has a little something special—maybe it's the Latin gift of music

group after an evening of recreation and club activity—a prayer for their friends who are in many parts of the world, and a prayer that they here at home may hold the torch high.

It is a young man saying. "There's no doubt that the Wolff Settlement is making a definite contribution to the community, for all my contacts there have been worth while. It is wonderful to have a place like that where people can go for so many good things of life."

It is a mother coming to Mothers' Club and saying as she leaves, "I was so very tired when I came

tonight but I feel rested now. It was Wolff."

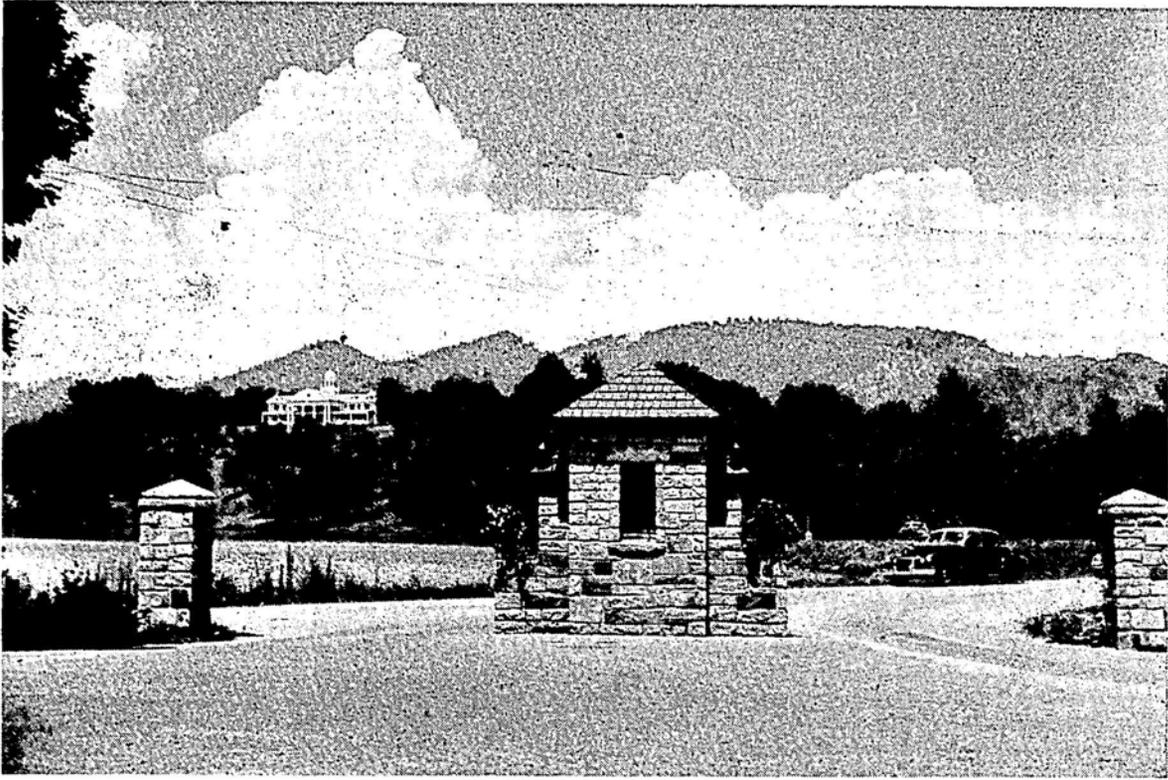
It is a group of young adults enjoying an evening of fun and fellowship and singing "Blest Be the Tie That Binds" in a closing friendship circle.

It is the volunteer's time and talent.

It is the interest, help, and encouragement of the members of the Settlement Mission Board.

It is the Woman's Societies of Christian Service in the Florida Conference and throughout The Methodist Church, who by their financial support and by their prayer help to make possible a place such as Wolff Settlement.

Are you particularly interested in the Church's work with the Latin population in America? Watch for the article in an early issue called "Down on the Border."



Entrance to the Lake Junaluska Assembly

LAKE JUNALUSKA

The Great Smoky Mountains are visited annually by more people than any other National Park in America. At the eastern gateway lies the Lake Junaluska Methodist Assembly—in the heart of the sky country of Western North Carolina. The mecca of Methodists for thirty years, it invites you now.

Here is a sample of its program. Conference of District Superintendents and Annual Conference Secretaries' Conference, July 8-12. School of Missions, July 22-28. Laymen's Conference, July 28-31. Missionary Conference, July 31-Aug. 6. Pastor's Conference, Aug. 6-11. Bible Conference, Aug. 18-24. Young Methodist Leaders and Chaplains, Aug. 25-31. And every day there will be notable speakers, inspiring music, cultural features. All in the fellowship of congenial people and the cool beauty of the "Land of the Sky."

More thousands than usual will seek the restful advantages of Lake Junaluska this year. To insure your comfort you should make reservations in advance. Write for a beautiful descriptive booklet, the complete program, and any desired information.

F. S. LOVE, SUPERINTENDENT
LAKE JUNALUSKA, NORTH CAROLINA

World Outlook Books of the Month

Books of unusual interest selected by **WORLD OUTLOOK** for commendation to its readers. Order any or all of them from the nearest branch of your Methodist Publishing House

ON GERMANY

GERMANY IN DEFEAT, by Percy Knauth. Alfred A. Knopf, New York. 233 pages. \$2.75.

This book gives a cursory view of what goes on inside Germany since the surrender. The author is a young journalist who worked in Germany before the war and has visited the country since its collapse. It is an interesting, though not a profound, document. It discusses the ruins of Germany, the youth, the church, the story of Adolf Hitler, life in Berlin, and similar subjects.

Readers of this magazine will be interested in his chapter on the Church. There is no basic treatment of the subject, but the author tells of his conversations with pastors of the state church and describes some religious services in the ruins. Among those interviewed was Martin Niemöller, who was imprisoned and who is now head of one branch of the state church. The writer sees Niemöller much as he is seen by many European churchmen, without that aura of martyrdom thrown about him by many Americans. It is pointed out that Niemöller resisted interference with the church, but had no quarrel with Hitler's political aims and policies; he actually endorsed them to the point of offering to fight for them. The author says that his interview with Niemöller revealed "the abysmal gap in the German mind that separates religion completely from any other phase of national life, that makes it possible for the German to be at one and the same time a firm believing Christian and utterly immoral in his politics. No one could put any faith in him as a democrat, an anti-Fascist, or an ally in the political rehabilitation of the Reich."

AMERICA'S GERMANY, AN ACCOUNT OF THE OCCUPATION, by Julian Bach, Jr. Random House, New York. 310 pages. \$3.00.

Here is a young newspaper man's story of what is going on in that section of Germany occupied by the American Army. It is admittedly a hastily written document, but the author has been there and looked around, and he knows how to tell a story in interesting fashion. His book deals with the surface aspects of nearly every phase of occupation life, black markets, fraternization, the food situation, how the Americans behave in victory, and how the Germans behave in defeat.

FEDERALISM AND REGIONALISM IN GERMANY, by Arnold Brecht. Oxford University Press, New York. 202 pages. \$2.50.

This little book is a discussion of the state system in Germany, with particular

emphasis on Prussia. The story covers the period from the consolidation of Germany under Prussian leadership through the Hitler regime. The author insists on the elimination of Prussia by a process of division, and he pleads for a return to the federalism and decentralization in the Germany of the future.

ON RUSSIA

STALIN, by Leon Trotsky. Harper & Brothers, New York. 516 pages. \$5.00.

No more important document on the Russian enigma has appeared than this appraisal of Stalin by his political enemy. Trotsky was one of the great leaders in the Russian revolution, next to Lenin in importance. Driven out by Stalin, he found refuge in Mexico, where he prepared most of this book before the long Red arm reached and murdered him. Few living men knew more about the revolutionary intrigue, and his story is all-important, even though the fact that he opposed Stalin and suffered from him must be borne in mind in evaluating the work.

Trotsky traces Stalin's career from childhood. The book is a biography as well as a political discussion. In the appendix there is a valuable chronology of forty pages, a list of Stalin's seventeen aliases, and an intensive index. It is a heavy volume, not always sprightly, and requires some background of previous information. It will therefore appeal more to the serious student than to the casual reader.

I CHOSE FREEDOM, by Victor Kravchenko. Chas. Scribner's Sons, New York. 496 pages. \$3.50.

The author is a Russian engineer and a former worker in the Russian Communist Party, who came to the United States in 1943 as a member of the Soviet Purchasing Commission. One year later he left his job and denounced the Soviet system. His defection created something of a flurry in this country and was featured widely in the American press.

His book is an exposé of the whole Communist system. It is the story of the author's life in Russia and his association with Soviet officialdom. It is a terribly revealing book which will be welcomed by the enemies and condemned by the friends of Communist Russia. However one may view it, the book is certainly an authentic account written from the inside.

ON PEACE

IF MEN WANT PEACE, THE MANDATES OF WORLD ORDER, by Members of the Faculty of the University of Wash-

ington. Macmillan Company, New York. 292 pages. \$2.50.

"If men want peace, here are some of the things that must be done." That sentence from the jacket of this book indicates its nature. It is a discussion of a great many problems growing out of the war and involved in its settlement and the future peace of the world.

The book is laid out in four parts: The Maintenance of Peace; Political and Human Rights; Economic and Social Welfare; and the Cultural Basis of World Order. Its 25 chapters cover a wide variety of subjects, such as dependencies, minorities, individual freedom, race, finance, communications, labor, relief, psychology, education, science, and religion. These are treated carefully but in somewhat theoretical fashion.

PIONEERS FOR PEACE THROUGH RELIGION, by Charles S. MacFarland. Fleming H. Revell, New York. 256 pages. \$2.50.

This is a history of the Church Peace Union, founded and financed by Andrew Carnegie. The author is a retired secretary of the Federal Council of Churches.

It is an important record of the efforts of church groups to make a contribution to the peace movement. The fact that the history of the organization has been marked by the two greatest failures to secure the desired end does not detract from the importance of the work done, but highlights the difficulties involved. The interest of the religious bodies in the peace movement will continue, and this gives significance to this book.

ONE WORLD OR NONE, edited by Dexter Masters and Katharine Wade. McGraw-Hill Book Co., New York. 79 pages. \$1.00.

This is one of those large paper-covered books of which we have seen many since Mr. Willkie's publishers set the fashion a few years ago. It deals with the atomic bomb and what the weapon means for the world. In fact, it claims to be "a report to the public on the full meaning of the atomic bomb."

The book contains 15 chapters, a foreword, and an introduction, all prepared by outstanding people, many of whom had something to do with the production of the atomic bomb. The introduction was written by Dr. Arthur H. Compton, a noted scientist; and among the contributors are Harold Urey, who worked on the atomic project; Albert Einstein, famous mathematician and physicist; General Arnold, Chief of the Air Staff; and Walter Lippmann, Washington correspondent.

The Moving Finger Writes

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

James Moore to Hawaii



Rev. James B. Moore

¶ The Rev. James Benedict Moore, son of Dr. and Mrs. John Z. Moore, veteran Korea missionaries, has sailed for Kailua, Hawaii, to serve in the Hawaii Mission Conference under the leadership of Dr. W. H. Fry. Born in Seoul,

Korea, Mr. Moore spent his first sixteen years in Pyang Yang, where his parents were engaged in missionary work. He graduated from high school in 1937 in Alliance, Ohio, and from Mount Union College with a B.A. degree in 1941, where he was prominent in campus activities. Between his sophomore and junior years, he traveled to Korea with his sister to visit their parents. He was scheduled to study during his junior year in Paris on exchange with two other students from Mount Union, but war interrupted these plans.

Mr. Moore graduated *cum laude* from Drew Theological Seminary in 1945. While at Drew he served two and one-half years at charge of Rhinecliff and Hillside in the New York Conference, and as associate minister, First Methodist Church, Mount Vernon, New York, from which charge he resigned to go to Hawaii. He is a member of the North-East Ohio Conference.

Mrs. Moore is the daughter of Mrs. Paul Ray Moore, of Mingo Junction, Ohio.

✦

Urge Continued Aid to Japanese Americans

¶ Aid of church groups in solving two important problems related to the evacuation of Japanese Americans from the West Coast in 1942—establishment of a means of compensation for real and personal property losses, and easing of immigration laws to permit Asiatic aliens to obtain citizenship—has been urged by Dillón S. Myer, director of the War Relocation Authority.

Praise for the "invaluable contribution" made by church groups in preparing communities "for new residents of Japanese descent" is given by Mr. Myer. "Church people have willingly helped individual evacuees and their families to feel at home in towns and

cities strange to them," he says. "They have generally been the resettlers' first new friends, and in many ways have helped them re-establish themselves."

War Damage to British Churches

¶ Nearly 14,000 churches, monasteries, convents, and other ecclesiastical buildings suffered varying degrees of damage in enemy raids on Great Britain and Northern Ireland. Greatest damage was suffered by the Church of England, the Methodists losing almost as many structures. The following shows the number of churches struck, listed by denominational groups:

Church of England	2,567
Methodist	2,161
Baptist	598
Roman Catholic	466
Congregational	362
Presbyterian Church of England	120
Salvation Army	310
Society of Friends	66
Episcopal Church in Scotland	10
Church of Scotland	38
Church in Wales	125
Presbyterian Church of Wales	11
London City Mission	39
Gospel Standard Street Mission	34
Congregational Union of Scotland	9
United Free Church of Scotland	4
Free Church of Scotland	4
Presbyterian Church in Ireland	28
Church in Ireland	17
Jewish Synagogues	80
Total, churches only	7,049

Clothing Needed for Russian Orphans

¶ Protestant churches in this country have been asked to allocate funds to buy 100,000 complete outfits of clothing for orphans in the Soviet Union.

At a dinner held recently in New York to launch this drive Dr. John R. Mott called the campaign for Russian Relief "the most timely philanthropy of many presented today." Dr. Ralph W. Sockman, who presided at the dinner, is chairman of the National Interfaith Committee of Russian Relief. This group is handling the drive for the clothing, to be sent through the Amer-

ican Society for Russian Relief, Inc., to children in Russia.

Outfits for boys, costing \$21.50, will include underwear, stockings, sweater, trousers, overcoat, shoes, rubbers, mittens and cap. Outfits for girls will cost \$21.

✦

Elliott L. Fisher Joins Mission Staff

¶ The Rev. Elliott L. Fisher, of Sacramento, California, prominently identified with rural activities of The Methodist Church, has been elected superintendent of the Department of Town and Country Work of the Division of Home Missions and Church Extension.



Rev. Elliott L. Fisher

As a pastor Mr. Fisher has served in various points of the California Conference, among them the Greenville Circuit, Daly City, Tracy, Marysville, Clarksburg, Willow Glen, and Twentieth Street, San Jose.

Born in Alameda, California, Mr. Fisher was educated in the public schools there and attended San Jose State College and the College of the Pacific in Stockton. His theological training is from the Pacific School of Religion and the Kimball School of Theology. He and Mrs. Fisher have four children.

✦

Crusade Funds for Latin America

¶ New sums of Crusade for Christ funds—in addition to amounts already reported—have been made for new churches in Latin American countries.

To Brazil has been allocated \$15,000 in addition to an earlier gift of \$60,000. This will provide more than a score of new edifices.

Chile receives \$3,600 in addition to \$14,400 provided two months ago.

Allocation to River Plate Conference congregations requiring new edifices is \$8,000 added to it searlier \$32,000.

Peru receives \$1,000, a total of \$5,000 for new churches and chapels, principally among the Indian villages.

Other total allocations of Crusade funds for new churches are: Bolivia, \$9,000; Central America, \$5,000; Cuba, \$5,000; Mexico, \$5,000.

For aid in erecting new school build-

ings, mostly in the smaller communities where there are Methodist constituencies, the following Crusade fund allocations have been made: Bolivia, \$9,000; Brazil, \$18,000; Chile, \$18,000; Peru, \$8,000.

Scarritt Students Help Dr. Laubach



Dr. Frank C. Laubach

¶ Six young women, missionaries or daughters of missionaries, and students at Scarritt College, Nashville, Tennessee, are among the eight volunteers from the College that will assist Dr. Frank C. Laubach, "apostle to the illiterates of the

world," in the translation of the book, *The Life of Jesus*, into six languages. This book is one of the texts used by Dr. Laubach and the World Literacy Committee in teaching illiterates to read through the medium of picture and phonetic charts. The Scarritt students in this project are Miss Bronca DaRosa, of Brazil; Miss Joy Betts, of Brazil; Miss Elena Edgar, of Peru; Miss Mary Shearer, of China; Miss Mildred Wright, of India; and Miss Anna Abbott, of India.

Christian University for Japan

¶ At the suggestion of Protestant pastors of Richmond, Virginia, the Foreign Missions Conference of North America and the Federal Council of the Churches of Christ are joining in a nation-wide campaign to raise funds for a Christian university to be erected in Japan. A national committee will be formed to have charge of the raising of the funds necessary for the university. As a committee to form the national committee the organizations have named four churchmen who recently visited Japan: Bishop James C. Baker, the Rev. Walter Van Kirk, Dr. Douglas Horton, Dr. Lu-

Wanted—A Piano

¶ The doctors and nurses of the Tattopaliyam Hospital at the Vellore Christian Medical College in India want a piano, if possible, one built for the tropics, for their chapel exercises and for social work.

If you have a piano, in good condition, that you would give for the purpose, write to the Vellore Christian Medical College Board, Room 1120, 156 Fifth Avenue, New York 10, N. Y.

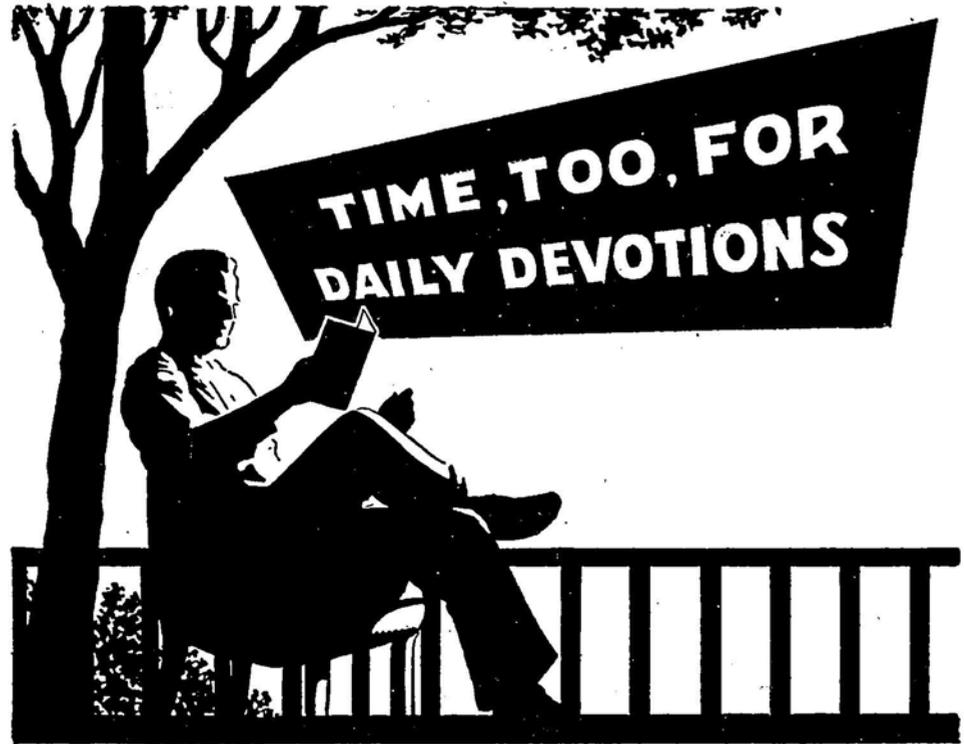
man J. Shafer; together with Bishop Frederick Goodwin, Miss Sue Weddell, and Mrs. Harper Sibley.

New Church Farm in Cuba

¶ The United Fruit Company, which has extensive fruit-growing interests in Cuba, has given to The Methodist Church some 300 acres of land between the towns of Preston and Mayari, for the development of an agricultural and industrial school. Many of the young people of the families of the Company's employees will be trained at this school;

and many of the graduates will find employment on the enterprises of the Company.

The development of the agricultural and industrial school is in the hands of the Rev. John E. Stroud, Methodist pastor, who likewise has a large circuit of rural churches. The Rev. W. J. Churchwell of Starke, Florida, and J. H. Churchwell, of Jacksonville, Florida, has been generous in providing funds for some of the buildings. A carpenter shop, a machine shop, and a dormitory have already been constructed, and other buildings are going up. The first group of twelve students have been selected



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and have grown their first harvest of corn and beans. The United Fruit Company has donated eight milk cows to begin a dairy enterprise.

Cartwright Finds China Churches Carry On



Dr. Frank T. Cartwright

Dr. Frank T. Cartwright, Associate Secretary of the Board of Missions and Church Extension of The Methodist Church, has returned from a six-months study of church conditions in China. He traveled in both "free" and "occupied" China, visited fifteen major cities, held 160 group conferences, and had 1,389 personal interviews with leaders in all walks of life.

Portraying the damage done to Christian churches, Dr. Cartwright says:

"In the west the damage of early bombings has been largely repaired, at least with temporary structures. Some destroyed buildings have not been replaced. The most serious effect of the war in the west and southwest has been upon the minds and hearts of the people, partly war strain due to the frequent raids and the threats of invasion, and partly resentments aroused by the presence of large numbers of refugees. Inflationary prices seem worse in West China than elsewhere, Kunming and Chungking having the highest price indexes of all China.

"In the Wuhan (non-Methodist) area immense damage was done to property. Wuchang itself, the Pittsburgh of China, was a natural target. It is estimated that more than half of the church membership moved. In Ichang only one-tenth of the church population remained. The enforced church unity will probably persist, because the churches have discovered the value of working together.

"In the cities of northern China little physical damage was done. But all buildings were dangerously neglected and from most of these the Japanese or other looters took much, if not all, equipment. The churches were able to exist during the war and large sums of money were contributed by wealthy laymen to help support the ordained ministers. Outside the urban centers, however, the story was radically different. From many large market towns and *hsien* cities come reports of much damage.

"The cities of the lower Yangtze Valley suffered in varying degree. In some, such as Kiukiang, immense damage was done. Others, like Nanking, Soochow, and Shanghai, report less destruction but almost universal deterioration due to neglect of repairs. Looting was wide-

Assistant Wanted

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spread. Some congregations evaporated; others persisted and a few even report net gains.

"In Fukien Province, property damage was not great, save in Foochow and Amoy. At present there are forty missionaries in the province as compared with more than 300 when the war began.

"In the Hong Kong and Canton area many towns and cities in rural areas were completely destroyed. A large percentage of the ministers went into business in order to exist and most of these are remaining in secular work.

"A general statement for the entire country would consist of the following elements: physical damage is incalculably high yet is lower than had been earlier feared; self-support has been set back for years by war damage and inflation; splendid leadership has been given to congregations in isolated instances, but on the whole there has been a lamentable loss of ministers and Christian institutions to government and business; during the war years few new Christian leaders have been developed and as a consequence the meetings of educators, pastors, women evangelists, and other such workers are made up almost entirely of middle-aged or older people.

"In Shanghai congregations split into small groups and continued their work. Two of these have actually grown in numbers and are now proposing to continue as separate congregations. Evangelistic work has carried forward in a few instances.

"There are notable examples of deepened religious life. A goodly number of Christians have found God very real. You actually feel a vibrant spiritual life when in their presence.

"The effect of the war on the broad evangelistic effort of the churches was decidedly spotted. There are areas where the church barely existed. In fact some died. But in other areas the Christians were active and the church vital. 'Detached evangelists' had a considerable vogue during the war years, men who would move from place to place and conduct meetings of a highly emotional nature, but that supplied a need of many people. These meetings were reportedly well attended and the audiences

contributed large sums of money to the support of the evangelists.

"I believe it is fair to say that there is a greater hunger for an effective evangelism than was evident in earlier years. Person after person made such statements, especially among those who had remained in regions overrun by the Japanese."

Evangelicals Grow in Brazil

The last three decades have shown a remarkable growth in the membership of the evangelical (Protestant) churches in Brazil and among the large Indian populations in the Andean regions of Peru and Bolivia, according to Dr. Eric M. North, Secretary of the American Bible Society, just returned from a visit to South American nations.

Between 1911 and 1938, he says, the



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WORLD OUTLOOK

evangelical membership in all South America increased by 88 per cent, while in Brazil the phenomenal growth was 624 per cent in membership—probably larger than in any other country to which the United States sends missionaries.

✧

Crusade Funds Answer Overseas Calls

From funds given by the churches through the Crusade for Christ the Division of Foreign Missions of the Board of Missions of The Methodist Church has been able to set aside \$105,000 for urgent temporary repairs to damaged churches, hospitals, educational institutions, and residences in the areas of China recently liberated from Japanese control. Announcement of this use of Crusade moneys is made by Secretary Ralph E. Diffendorfer of the Division of Foreign Missions.

The detailed use of this \$105,000 will be in the hands of the Bishops and the Field Committees of the annual conferences in the liberated areas—in North China, East China, South China. The Woman's Division of Christian Service has set aside \$100,000 of Crusade funds for similar repair of institutions that must be immediately put into use.

A total of \$20,000 from Crusade giving is being used in India to purchase from American Army surplus stock some additional supplies and equipment for ten Methodist hospitals in that land. The purchases will include ambulances, beds, medicines, tools, and other equipment.

In the war-devastated areas of Europe and Asia, Crusade funds up to a total of \$300,000 have been set aside for other purchases of war stocks, when and if available. This material is to be used to re-equip and restock looted and damaged hospitals, schools, churches, and residences. An interdenominational committee is now engaged in purchasing supplies and equipment. The hope is to gather it in the Philippines, in China, and in other central points for use by all mission agencies as needed.

Another project that will be firmly re-established by Crusade funds is the Methodist Old People's Home in Vadso, Norway. This noted home of many years of service—located near Hammerfest, the most northerly city in the world—was destroyed when the Germans finally evacuated the region. Swedish Methodists, however, hearing of the disaster and the plight of the aged inmates, secured some prefabricated buildings, shipped them by boat to Hammerfest, and had them placed on concrete foundations. Thirty-four old people were thus saved and are now housed in the new buildings. The Swedish Methodists are now to be reimbursed for their buildings.

Crusade Funds Train Overseas Leaders

In addition to more than a dozen recipients already announced, eight outstanding young Christian leaders, products of overseas Methodist missions; are being aided by Crusade for Christ "scholarship grants" for graduate studies in the United States, it is announced by the Board of Missions and Church Extension.

Franklin Albricias, Jr., of Spain and, more recently, of North Africa—the son of the Albricias whose name has been synonymous with the Methodist School in Alicante, Spain—is coming to the United States for four years of study at Brothers College, Drew University.

The Rev. Robert Pierre, a young Methodist pastor in Belgium, comes to America for two years of graduate theological study. Mrs. Pierre, an American, will also take postgraduate work.

The Rev. Ha Tai Kim, Korean pastor, will spend two years in the School of Philosophy, University of Southern California.

From Cochabama, Bolivia, where he is a teacher in the Methodist School for Boys, comes Mario Salazar. He will study for further teaching service at Scarritt College, Peabody, and Vanderbilt, in Nashville.

Bishop Chen has selected one of West China's most promising younger Methodist ministers, the Rev. Lo Din Shin, for the development of the noted Methodist Institutional Church in Chungking. In preparation for that service, he will spend two years in graduate work at Boston University School of Theology, meanwhile being associated with the staff and work of world-famous Morgan Memorial Church, Boston.

Dr. Francis Kim Lum, and his wife, Dr. Yin-Ying Wang, are medical doctors who have served in Methodist hospitals in Wuhu, Shanghai, and in West China. Now, on Crusade scholarships, they are to take graduate work in medicine in Philadelphia, Pennsylvania.

Another young Chinese medical practitioner, Dr. William Chew, is coming to America for two years of postgraduate study at the Eye, Ear, Nose, and Throat Hospital in New Orleans.

All of this advanced training is being made possible by the gifts of Methodist people to the Crusade for Christ.

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Alva Roy Hutchinson on City Mission Staff

Dr. Alva Roy Hutchinson, new superintendent of the Department of City Work of the Division of Home Missions and Church Extension, comes to his new responsibilities from the superintendency of the Oklahoma City District, Oklahoma City, Oklahoma, where he has had an exceptional record in city administration, having organized the new City Missionary Society of Oklahoma City. Much of his efforts during the war years was devoted to the organization of new congregations and building churches in areas affected by shifting populations due to war industries and military settlements.

Under Dr. Hutchinson's leadership the benevolent giving of the district increased approximately 300 per cent and the total salaries for the district in-



Dr. Alva Roy Hutchinson



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creased from about \$66,000 to \$110,000. A new district parsonage was also bought and paid for.

Before going on the district in 1941, Dr. Hutchinson served as pastor of Epworth Church, Oklahoma City. He had previously served a number of pastorates, all in Oklahoma, with the exception of his first charge, which was in Tucson, Arizona. Other pastorates were in Goodwell, Morris, Hugo, and Clinton.

During the first World War Dr. Hutchinson fought with the 47th Infantry as a lieutenant in the line.

"How Can They Understand Unless . . . ?"

¶ "Some weeks ago, my daughter Betty and I had opportunity to visit the interior village of El Valle, seventy-five miles from Panama City, Panama, where a number of years ago a chapel was built," writes Mrs. Marion E. Fiske, from Panama City, Panama. "For lack of workers it has not been served for some time.

"On seeing the church I promptly fell in love with it, although the dirt of ages was upon its floor and beehives and ant nests were in its rafters! There was only a bench and an old pulpit for furniture. But when we clanged on the suspended piece of railroad rail, a miracle happened! A woman came in with a broom and swept! A shy little boy brought a dust rag and went over the bench. Others came bringing more benches. Still another lady brought an altar cloth. Four people brought flowers with which they decorated the altar, and 'presto chango' it was lovely, attractive, and worshipful, because these ministering hands with loving service had made it so!

"Twenty-two attended the service. Among them was our oldest member—brought by an auto and carried into the church. Someone found her crying because she could not walk to church, and the auto was provided. She does not see to read the hymns, but she knows them all by heart and helped us sing them.

"The little group had become discouraged because of the lack of a pastor and the decadence of their church. So I chose for my text, 'What have you in your hand?' urging them to carry on and to make the most of what they had. Betty and a friend sang a duet, and we took an offering to go toward repairs on the church. It amounted to \$8. One man got up to beg for a preacher,

which at present we cannot supply. We are trying Paul's method of a letter to the church which can be read in a service in lieu of a preacher."

Center Offers Vitamins Plus

¶ Home economics classes held during the summer at Wesley Community Center, Chattanooga, Tennessee, helped to remedy existing diet deficiencies among the girls enrolled. A study of menus revealed that all diets lacked "green" and "yellow" vegetables. Thus the use of these foods was featured in classes and each girl was given typed recipes to prepare at home. Thus, according to Miss Martha Robinson, head-resident at the Center, entire families benefited from nourishing foods attractively prepared.

Vacation school was held between 5:30 and 7:30 P.M. for three weeks, after which the group went to church for public worship services, which were well planned and conducted by a minister.

Davao's Angel of Mercy

¶ The "Angel of Mercy," as the doctor-superintendent of the Davao Hospital, on the Island of Mindanao in the Philippines, was called during the Japanese occupation, is now revealed to have been Doctora Estaban Sexon, a woman physician weighing only eighty-five pounds. But this young Filipino leader headed the Hospital, shepherded patients and nurses, patiently contended with the Japanese military, and served both American internees and Filipino wounded. Now Doctora Sexon is going to have a rest, and Commander M. J. W. White, navy physician who has seen service in New Caledonia, Guadalcanal, and Guam, is being sent to Davao to relieve her.

Chinese Woman Has Emerged

¶ A striking example of the results of the Chinese social revolution of recent decades is the emergence of the new Chinese woman, according to Dr. Hu Shih, famed Chinese scholar and diplomat. "Just try to recall the picture of the Chinese woman of forty years ago—with her small feet, her awkward gait, her helplessness, her social and economic disabilities, her state of segregation and exclusion from social life," he says. Then compare her with the Chinese

woman of today. The contrast is astonishing even to us in China.

"Ever since 1919 she has enjoyed the benefits of coeducation. She has gained full rights of inheritance and is an active participant in almost every kind of social, political, and business life."

Mohammedan Girls Have Producers' Co-operative

¶ At the instance of the American Junior College for Girls, conducted by the Presbyterian Church in the U.S.A. at Beirut, Syria, Mohammedan girls of this and eight other schools have formed a Producers' Co-operative for the making and marketing of knitted goods, and "American" jam. Each Wednesday morning these girls—whose mothers would not have dared peep out of their homes or from behind their veils—meet to sew and knit and then take their produce to market.

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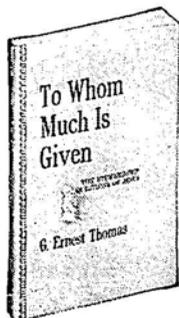
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STEWARDSHIP

To Whom Much Is Given

G. ERNEST THOMAS

★ The concept of stewardship presented here is neither fragmentary nor narrow. It is the teachings of Jesus—the stewardship of all of life. From the probing and searching questions of Jesus as a basis the reader is led into the various avenues of stewardship, is shown his total responsibility with reference to opportunities, personal service, use of small things, exercise of talents, conduct of business, creation of wealth, use of money, social heritage, opportunity to spread the gospel, and individual service through the Church.



Faith, prayer, personal dedication, able leadership, good planning, consistent work, and adequate materials—those elements for building a strong program for stewards in the local church—are thoroughly discussed. In scope, this volume is an invaluable interpretation of stewardship and its claims upon the individual Christian and the Church as a whole. It is a practical text for the study of stewardship; an excellent source and guide for ministers, lay speakers, youth and adult discussion groups and leaders.

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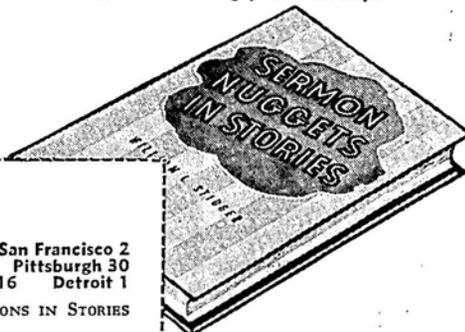
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