

The MISSIONARY VOICE

JULY 1928



DAWN OF LIBERTY

Around the world truth speaks in new-found voices;
The darkness flees and all the world rejoices;
The people's God has heard the people's plea;
It is the dawn—the dawn of liberty.

God shakes all thrones; the jeweled crowns are falling.
"To serve, to serve!"—this is the clear cry calling.
The hosts of earth shall see a world set free;
It is the dawn—the dawn of liberty.

No longer shall the war lords strike with terror;
The end has come for darkness and for error.
The light of truth shall rest on land and sea;
It is the dawn—the dawn of liberty.

THOMAS CURTIS CLARK
(Used by permission)

Good Words from Across the Border

MANY good words come to cheer us, but none more appreciated than the following note from an old friend across the border to the North. A cold climate, that dear Canada, but there are no warmer hearts. Mr. Arnup is a member of the United Church of Canada and at present Assistant Secretary of Foreign Missions:

My Dear Dr. Rawlings: Amongst other reading, I slipped into my bag for this long Western trip a copy of your magazine, the Missionary Voice. This note is to let you know how much I have enjoyed it and to congratulate you on the excellence of this and other issues of recent date. The magazine is truly missionary and not less truly devotional in spirit and content. . . .

I greatly appreciated the historical touch in connection with the friends of Bishop Asbury. That great and good man was also one of the founders and fathers of Methodism in Canada.

It is encouraging to read of your greatly increased circulation. Go in and prosper.

Sincerely yours.



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THE MISSIONARY VOICE

E. H. RAWLINGS AND SARA ESTELLE HASKIN, EDITORS

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THE MISSIONARY VOICE

E. H. RAWLINGS
SARA ESTELLE HASKIN
EDITORS

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Number 7

"The Most Potent Thing in Politics Is Impotency"

T. R. B.," writing in the *New Republic*, says: "Beyond a doubt he proves that the most potent thing in politics is impotency." The reference is to the "potency" of the President of the United States and the alleged "impotency" of his personality and official administration. There are many persons who will dissent from this opinion of the President, and it is not the purpose of this paragraph to discuss the propriety of such a statement or the soundness of the principle enunciated, save to say that we are in danger of seeing this quip of a something less than half-truth sensationally demonstrated in the presidential election so closely impending.

Four years ago in Madison Square Garden the "wet" and "dry" forces of the Democratic Party in this country came to a head and had it out in the two outstanding candidates for the presidency. In the futile deadlock that followed many thought that between these two candidates it had been fought to a finish; each had shot his bolt and would not be able to come back. So it proved in the case of the "dry" candidate, but quite otherwise with the "wet." The "dry" sympathizer, certainly the "dry" and unsuspecting editor of this magazine, did not believe it possible that the "wet" governor of New York State would or could be seriously thought of as the nominee of the Democratic Party, much less as its successful candidate, because, as was then so innocently believed, the "dry" forces of the country would not for a moment tolerate a proposal so alien to the attainment of the national ideal for which the friends of temperance had so long and so dearly striven.

Are We Caught in a Trap Or Just Napping?

Behold now the surprising thing that is taking place under our very eyes! Came the elections and conventions, States flocking to the Smith standard, old line leaders declaring themselves, until it is claimed by an enthusiastic partisan that "he has pledged a majority of

votes with a reserve strength of 106, and that he can now count definitely on 746 delegates, or 12 more than the two-thirds required for nomination."

The man not given to politics and busy with other things would let all this process go on largely unperceived. But, looking back over it, one discerns a method as potent as subtle, and as clear now as it was intriguing then. When your "dry" sympathizer comes to himself, rubs his eyes, steadies his dizzy head, and summons to attention all his logy powers, he feels himself drifting helplessly against powerful forces, or harnessed, maybe, to the yoke of a political team that is running away, and the wrong way—caught body and soul in a great machine, on the back seat at that, out of touch with any brake, hand or foot, and all he can do is to wonder dazedly: "Will not some one come and stop us?" It was only a half truth that "T. R. B." said, but the half truth is working with a vengeance, and the one thing our disillusioned "dry" sovereign is conscious of at this moment is his own impotency. Because he does nothing and can do nothing, nobody—nobody that cares—will do anything, the "impotency" of himself and others in like case is fast proving the political potency and victory of the swelling tides of "wet" boosters that are sweeping headlong toward Houston. So he feels.

No "Dry" Democrat Need Vote for a "Wet" President

But so it is not, and it is time for action, not panic. There is somebody to stop us. No man who believes in sobriety, righteousness, and temperance and is convinced that the present prohibition law, imperfect in its operation no doubt, is nevertheless the best way of doing it, is by any sort of drift or swirl, pressure of party alliance, or impotency of party domination, compelled to vote for a "wet" candidate for President. In the Republican Party there are still men with no smell of corruption upon their political garments and whose election to the presidency would carry no tincture of vindication for the forces of political corruption. And in the Democratic Party there is more than one good man who has not bowed the knee to any "wet" Baal, that would do

honor to the party and unify the "dry" forces of the country behind him.

But this man of the hour is not—well, he is not the "wet" governor of New York State. The VOICE violates no principle of legitimate Christian journalism in mentioning the name of Gov. Alfred E. Smith. We are not in the business of mud slinging, if there were mud to sling. But Governor Smith stands before the country as more than a person, private or public; his record and aspiration make him the legitimate target of public discussion and criticism. He is a symbol, an institution, a party standard; the governor of the Empire State, the dazzling first citizen of a world metropolis, the authorized leader and exponent of the most influential and most sinister municipal club on earth; at a time when, despite the protests of politicians, the one most talked about, tensest, most pressing political question in the world is the prohibition question in the United States; at this tense and critical moment, in the thought of the people of this country not only, but of all the countries of the world, Governor Smith represents, is, indeed, the embodiment of the idea of opposition to the Eighteenth Amendment, the Volstead Act, and the movement for sobriety and moral advance with which these acts are associated—national color bearer, world champion in opposition to the bravest, noblest, best effort ever made on earth to curb and finally destroy the great destroyer, Intemperance.

Not Done in a Corner Belongs to Public Discussion

This was not done in a corner. Governor Smith's anti-prohibition record is an open book and may be read on page 7 of this issue of the VOICE. Certainly a "wet" President has abundant opportunity to defeat the intent of the law by quite legal and presidential acts. The President appoints all members of his own cabinet. He names all Federal judges, fills vacancies on the United States Supreme Court, and appoints all United States district attorneys, all Federal marshals, and many other officials directly concerned with the enforcement of the law.

If Governor Smith were elected, it would discourage as nothing else would do the faithful men and women who from the heroic martyr days have stood in this country for the abolition of the liquor traffic. It would hearten as nothing else the liquor-loving, liquor-boodling, bootleg elements and the whole crew of scoff-law forces of the allied liquor interests. It would encourage these forces to organize as never before, to redouble and press their effort to annul and nullify the Eighteenth Amendment, the Volstead Act, and all other acts and efforts that are being invoked to make this country temperate. Following the war and repudiation of the Wilsonian venture for world peace, there was a distressing moral breakdown such as was never before known in this country. In the pall and paralyzing grip of that reaction, persisting still and with increasing fury, the people of this country

struggle on their largely lawless way, and while it is a strong statement, this editor believes that in a time when lawlessness and crime run riot and the forces of good government and good citizenship almost despair of any effective resistance to the dreadful tide, the election of Governor Smith to the presidency of the United States would still further react in a sense of moral defeatism, such encouragement of lawlessness, such social and spiritual demoralization as the American people have not known in our lifetime.

Election of a Dry President A Missionary Question

Furthermore, as Bishop Cannon in this issue of the VOICE so truly says, the question is a missionary issue because world-wide in its bearing. The eyes of the world will be turned this way. America, as was in no sense true before the war, has become in a striking sense the capital of world thought and world enterprise. The countries are watching our venture in the restriction and abolition of the liquor traffic. The nations are taking their cue from our example and making the venture.

Missionaries who come to this country scan eagerly the signs and rejoice in the progress observed after a few years' absence. A young woman from one of the papal countries of Europe, discussing the difference between this country and the country from which she came, was outspoken and most enthusiastic in her praise of prohibition. Now, if we elect a "wet" President, a man universally reported as the friend and exponent of the "wet" cause, there will go out to the ends of the world the story of our defeat, and all the world will conclude that our experiment has been a failure. Enemies of temperance would be encouraged, friends of temperance would be discouraged, and the cause of world temperance set back as no other single thing that at this moment we could think of would do.

We are on trial, our country, our civilization. The greatest barrier to our Christian message is one that a score of years ago was scarcely known in these far-away lands, and that is the charge that the so-called Christian civilization of the West has been a social and moral failure. If now this venture in Christian idealism goes down in disaster beneath social corruption and party tyranny, the enemies of the kingdom in all the world will proclaim another failure in Western life, denounce our religion a pretense and sham, and our doughty evangelists, the missionaries, will stand speechless and appalled before that militant charge.

As to Politics and Religion "I Speak as a Man"

Prohibition is a governmental method, no doubt, but it is so bound up at this moment with temperance, economic efficiency, social well-being and advance, political purity and efficiency, the happiness, safety, and life of women and little children, and well-nigh every other

cause of righteousness and progress that prohibition must be regarded by fair-minded men as preëminently a moral question, and the man who means primarily to do the right, but under the lash of party loyalty or pressure of party sentiment, votes against one of the greatest moral movements that has arisen in human history, has either broken with his Christian convictions or to him, as to Israel in the olden time, blindness has happened.

But it is no doubt a political question, and a good Christian man has a right seriously to regard it as such. The editor of this paper is a Democrat and has always been. He has the sentiment persisting all the way down from the colorful days of Tilden and Hays. He has known the thrill of victory and shouted like any other good Democrat, and oftener known the pall and depression of Democratic defeat. He could listen now to the friends of Governor Smith tell of his conquests, his brilliancy, his influence and effectiveness as a vote-getter, and if he gave ear and could smother the still small—at this moment not so very “still” and not so very “small”—voice of conscience, he could thrill again with party pride and toss a good twirling hat for party victory. But he has looked on in recent years at that dear Democracy with misgivings and some suspicion. Just the other day a wise Southern Democrat was heard to say: “I have other things against the old party. Am getting a little leery and find myself on the point of breaking over in spite of the sentiment that has so long held me.” This editor has not gone that far. He devoutly hopes he may not have to, but he is looking on and knows that the Democratic Party is at this moment on trial, just as the issue is the test for him and, he confidently believes, the test for probably millions of others in this country. If at Houston the “wet” governor of New York is nominated for the presidency, he is left no alternative but to part company with party and follow his conscience and conviction. He believes that thousands and confidently hopes that millions of loyal Democrats will do the same.

Let Us Beware of Gift-Bearing Athenians

In a Democratic daily in a strongly Democratic State we read an editorial under the caption “Time to Look Ahead.” In it the editor concedes to Governor Smith all but a few short of the two-thirds needed to nominate and pleads against any effort to deadlock and defeat his nomination. “The minority that has been opposing Governor Smith can be wise and come close to naming the candidate for Vice President and framing the party’s platform.” So! The vice presidency, then, is the sop, and maybe the same old colorless law enforcement platitudes in the party platform. But there are those who cannot be terrified. Senator Simmons, in a press dispatch from Washington, has within a few days declared that “if Smith carried North Carolina, it will be the only State except one in the South.”

Many of these delegates that make up the minority

are representatives of the solid South, which has ordinarily and sometimes blindly voted Democratic. But these same delegates of the South are the block likewise that have usually held principle above party, and, while the exigency of social conditions have hampered them, they have been consistently the friends of temperance, truth, and the great causes of righteousness in private and public life, and when crises come these political leaders of the South have shown their ability to rise above all the call and clamor of expediency and to do the right as God has given them to see the right. If there are only a hundred less than the two-thirds, they can stand as men stood at Thermopylæ, at Verdun, stand until the day of doom against the friends of liquor and against the surge of intemperance and lawlessness, the contagion of political expediency, and all that conspiracy of whisky tyranny declare: “They shall not pass.”

If a “Wet” Candidate Is Nominated---What Then?

And if by any sort of mischance at Houston a “wet” candidate should be nominated, what are we going to do about it? This editor knows very well what, but he need not say. It has been better said. Reference was made above to an editorial in a Democratic newspaper. On that same train, but in an adjoining State, in another newspaper, he read: “If Al Smith is forced upon the Democrats of the South by Tammany Hall and the liquor interests, the best service a Southern Democrat could render his party would be to repudiate Smith and teach the political bosses of New York that the South refuses to take dictation any longer while she furnishes the votes.”

“To God the Things That Are God’s”

If some one in high place would come forth—other leaders of the party like Senator Simmons, of North Carolina—and cry out against the flood that is sweeping toward Houston, if some good influential newspaper would stop pussyfooting and spring to the fore with a good rallying call! Perhaps there never was a time when the daily newspaper gave more space and thought and more sympathy to great moral and religious movement. But party loyalty seems somehow to paralyze and render them impotent. The religious newspapers have done their yeoman part crying aloud and sparing not. Let us keep it up, even now before Houston and afterwards. Especially should the individual voter calmly and bravely face the issue and without dodging or dallying decide whether the dominant factor in the issue is political or moral, and then declare: “I know not what others may do”—I suspect millions will do as I am going to do—“but as for me and my house, we will”—first of all, register; second, use whatever moral influence in the home and community one can command, and then on election day go—well, not go a-fishing, but go to the polls and as “sovereign citizens” of the kingdom vote as we pray.

"Thy Kingdom Come,

"The Kingdom of Heaven Is Like unto Leaven, Which a Woman Took,

Pan-Americanism

IT IS LATE NOW TO BE commenting on the sixth Pan-American Conference, held in Havana early this year, about which our readers will already have informed themselves. Looking back upon it, however, in perspective, it seems to us to suggest a reflection or two on the moral rather than the political or economic side. The first of these is its importance, to Latin America especially. It was more largely attended, had a more nearly universal representation from the Spanish-speaking countries than any other such meeting in history. It was, during its sessions and for weeks afterwards, a live topic in the daily press from the Rio Grande to Patagonia and in all the islands of the Caribbean. In the second place, it was marked by what may not unfairly be called a new attitude upon the part of the United States. The position of Mr. Hughes and his fellow delegates from this country was really a most difficult one.

The Pan-American movement was originated by the United States and has from the beginning been virtually under the control of the American government. Its primary original design was to promote commercial relations between our country and its Southern neighbors. At Havana there was a marked desire upon the part of the delegates from Latin-American countries to assert the right of those countries to share in the direction of this common government. Just how to make this transition proved to be a difficult matter. Again, there was a pronounced demand that the limitation of the discussions of the conference to purely commercial matters be set aside. It was desired to take up also the questions of legal and diplomatic international relations. Here the difficulties were still greater and more numerous. Yet withal our delegation acquitted itself well. It was courteous and respectful, and it may safely be asserted that there is less of sentimental tension between the various Southern nations and their great neighbor in North America since the conference than before. Which we think is a matter for sincere gratitude. In such ways even politics may be made an ally of the kingdom.

Oil and International Friendship

ON MARCH 27 THE STATE DEPARTMENT announced that an agreement between our government and the government of Mexico had been reached in the oil controversy. In that statement the Under Secretary of State declared: "The department feels, as does Ambassador Morrow, that such questions, if any, as may hereafter arise, can be settled through the due operation of the Mexican administrative departments and the Mexican courts."

And thus the happy ending of a very unhappy piece of

international history. The nationalization of subsoil properties in 1917, President Wilson's refusal to recognize the Mexican government under Huerta, the Warren-Payne agreement in 1923, the raiding of American ranches by agrarians, the break between Secretary Kellogg and the Mexican government issuing in a statement by the Secretary on June 12, 1925, declaring that the Calles government "was on trial before the world," and then the rapid jamming of irritating factors—bolshevism and revolution, the "forged documents," agitation on both sides of the line, and just a year ago war was believed by many people to be inevitable between Mexico and the United States.

But suddenly the tide turns and an international feud seems turning into an international love feast.

Well, there was sent from this country a man of good sense and good will. When Dwight L. Morrow was appointed Ambassador to Mexico, the appointment was not very favorably received. He was a close friend of the President, a member long associated with the House of Morgan, a shrewd, hard business man, they said, and wise men feared for the outcome of American diplomacy in Mexico. Then there were reports of a breakfast, a trip in the country, and a hunt; Will Rogers, sometimes a nuisance with his sorry jokes, mixed in with his fun and no doubt helped; the "Flying Colonel" left a trail of good will as he flew across the republic, even if he did go to a bull fight on Sunday, and suddenly it is reported that the President of Mexico is happy and biddable. The settlement is made, apparently without victory or defeat for either side. Both governments made real concessions, and because there were men believing more in justice and friendly counsel than in big business and big guns, we have got ten a good understanding with Mexico and, as the *New York World* puts it: "Because Mexico and the United States have proved that it is possible to solve a question declared to be insoluble, the oil issue—for years the bogey of Mexican-American relations—ought in future to be the strongest point of friendship between the two neighbors on the Rio Grande."

School Bags for Mexican Children

JUST AS THE UNITED STATES AND MEXICO have come to a good understanding comes the proposal that American children send to Mexican children "Friendship School Bags." This proposal is heartily approved by Dr. Tigert, United States School Commissioner, and by President Calles, of Mexico.

There are a million and a quarter primary school children in Mexico. Imagine a neat bag in the hands of each one of them, given as a goodwill gift from an American child!

The Federal Council of the Churches of Christ in

Thy Will Be Done"

and Hid in Three Measures of Meal, Till It Was All Leavened."

America is to be congratulated on this effort to cultivate international friendship through the children. Nothing could be finer nor more effective. It is a way of writing a "bilateral treaty" on the hearts of the children by packing international friendship in school bags.

America First

MR. HOOVER SAID CONCERNING the American Relief for European Children: "I would rather have the Stars and Stripes stamped on the hearts of 15,000,000 children than see it flying over any rampart in Europe." It was wisely said.

Now comes an Associated Press dispatch from Corinth, Greece, printed on May 1, saying: "The Stars and Stripes flying above devastated and destitute Corinth to-day brought relief to a people stricken by a series of earthquakes and brought expressions of gratitude from the whole of Greece."

No wonder President Koundouriotis wept as he saw this signal of the first aid that reached them, and said: "That is a real symbol of sympathy and generosity and love which has touched our hearts and kindled our souls." It is easy to be a hundred per cent that type of American.

It is well for us to recall that the first aid to reach Japan after her earthquake disaster was a twenty-five-thousand-dollar draft from our own Board of Missions.

We are reminded also that among the first to contribute to the poor saints at Jerusalem in the first century were Greeks. Writing the Church in this same city of Corinth, Paul pays a glowing tribute to the surprising generosity of the Churches of Macedonia, in which he uses this language: "For I mean not that other men be eased and ye burdened: but by an equality, that now, at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." (2 Cor. 8: 13, 14.)

Fifty generations have passed, and the center of abundance has shifted from Corinth to America by way of Jerusalem, but Paul's principle stands justified. Our abundance is a supply for their need, and we pay back the debt of Jerusalem.

Let us not forget that this gives point and emphasis to the Near East Relief and the effort to raise six million dollars to complete that monumental work. Let us keep the Stars and Stripes flying, not as a symbol of war but as a symbol of peace and good will.

Governor Smith's Record

THE following is Governor Smith's record. It is given as he made it and without any frills or dressing up. It is not a statement of what he thinks with

no relation to what he does; it is a record of conduct. It has been published before and has never been denied.

1907. April 3, voted to keep local option bill strangled in Excise Committee.

1910. April 26, voted against amending Raines Law to allow local option in cities.

1913. Appointed eight Tammany men out of thirteen on Assembly Excise Committee and refused to give representatives of the people a chance to vote on any temperance legislation.

1915. March 31, voted against Fish bill for referendum on State-wide prohibition. April 7, voted against Preswick bill to grant local option to university city of Ithaca. April 20, voted to kill Howard bill granting local option to cities, city subdivisions, and counties.

1913. As Speaker, engineered the defeat of the Knight bill against knowingly delivering liquor in dry territory except to *bona fide* consignee.

1904. April 14, voted to force hotel bars into over three hundred dry towns and make hotels independent of town local option elections, and thus, by robbing the popular vote of part of its effect, to nullify the town option feature of the Liquor Tax Law.

1912. Voted for Hackett bill to make it harder to convict New York City liquor dealers for violating the law.

1907. March 26 and April 23, voted for opening up prohibited areas to sale of liquors.

1911. May 24, voted for Walker bill increasing hours for sale of liquors.

1913. As Speaker helped desperate effort all through session to pass bill legalizing the opening of saloons on Sunday in New York City.

1908. Voted for bill to remove all zone provisions protecting churches and schools from saloons.

1909. Introduced and pushed bill to permit hotel bars within church and school zones.

1911. Voted for Sullivan bill opening up prohibited zones about churches and schools to hotel bars.

1913. As Speaker engineered passage of bill permitting saloons within two hundred feet of private schools.

1904. April 6, voted against the bill adding strength to enforcement features of the law against gambling.

1908. Fought Governor Hughes's Anti-Race-Track Gambling Bill through two legislative sessions.

In 1920 he openly backed the nullification beer bill, and after the Supreme Court had killed nullification beer act he ran on a platform which said: "We favor an amendment to the so-called Volstead Act that will make operative the act passed by the State legislature (the nullification beer act) and signed by Governor Smith."

As governor in 1923 he was chiefly responsible for the repeal of the Mullan-Gage Law. It was he who bludgeoned and coerced the dry Democratic Senator who finally broke down and cast the deciding vote for repeal. He thereafter signed the bill repealing the State Prohibition Enforcement Law.

The New York Times in 1923 quoted Governor Smith as saying: "I would be glad to go down and help him put over his bill if that will get us somewhere where we can put a foot on the rail again and blow off the froth."

"Let Me Tell You a Good Story"

The Story This Month Is Told by a Layman, Mr. W. D. Hawkins, of Meridian, Miss. Mr. Hawkins Is Conference Missionary Secretary of the Mississippi Conference—None Better—and Knows the Situation He Seeks to Illustrate.

THE story I tell to VOICE readers this month is not from China, Japan, Mexico, Brazil, or Africa, but from good old Mississippi. It has a strong foreign flavor, but the application is home base. This is my lesson:



MR. W. D. HAWKINS

It has always been pretty easy to get our Church-wide program all the way to the district meetings, but our problem has been to get the program carried out in the local Church. This has been especially true in our missionary work. The last General Conference provided for the appointment of a Missionary Committee for the local congregation, in order that the missionary program might be carried through Conference and district to the local Church; our hope in making the local Church missionary (not spasmodically but permanently so) lies largely in the inspiration, information, and work of this committee under the direction of the pastor. However much interest and enthusiasm we may arouse through missionary addresses and sermons, unless we have some way to conserve and continue the work, it will evaporate, or blow over.

HOW few people remember even the text, much less the subject matter, of the great sermons they hear. The following story will illustrate what I have in mind. Now for my story:

A good many years ago I was engaged in the retail grocery business, and it was just about this time that the Syrians began to come to Meridian and enter the grocery business. One opened a store about five blocks from mine, and, as Uncle Remus says, "in the them days" we bought molasses in barrels (now we buy it in a can and a very small one at that). A salesman from New Orleans sold this Syrian grocerman a barrel of molasses in the month of July, to be paid for in thirty days.

In the summer time the molasses will ferment, or, as some people say, "work." (I wonder if some people who think they are working are only fermenting?) When the molasses arrived in Meridian he got the old-fashioned two-wheel dray, went to the depot for it, and, being unable to write his name, receipted for it by making his cross mark. The molasses was loaded (this was before our streets were paved), and in hauling it over the railroad tracks and rough streets, the molasses must have both "worked and fermented." So much so that when unloaded on the store gallery the head of the barrel blew out and all the molasses wasted.

THE Syrian received a bill every thirty days for several months, which he could not read, but some one advised him what it was and he threw it away. This he continued to do as long as the bills came. In October the salesman returned, went to the depot, got the date of delivery, took his bill down to the Syrian's store to collect, and said to him as he presented his bill: "I have come to collect for the barrel of molasses I sold you last July."

The Syrian grocer threw up both hands and said: "Pfuh-h!"

The salesman said: "I don't know anything about your sign language, but you got the molasses, and I want my money."

Again the Syrian threw up his hands and said: "Pfuh-h!"

And so it went on for some minutes; finally the salesman became exasperated and said: "I have been up to the depot and secured the record of the delivery of the molasses and saw where you signed for it, making your cross mark. Now I don't understand your signs and signals, but you know you got the molasses, and I want the money for it."

THE Syrian then carried him outside of the store, showed him the old barrel with the head out, and by signs and motions finally made him understand what had happened to the barrel of molasses.

The traveling man laughed heartily and thoroughly enjoyed the story of what had happened and came to my store and told it to me.

This is what will likely happen to enthusiasm temporarily aroused by the missionary appeal, or sermons, unless the Missionary Committee, by their work, "here a little, there a little; line upon line, precept upon precept," get this information firmly fixed in the mind and heart of the membership of the Church, and only by this means can we hope to create and maintain the information, inspiration, and vision in the local Church that will result in real intelligent, interested, and joyous missionary giving.

Now while you are listening, let me repeat the challenge I made in the Summer Conference Number. This is it:

"Last year Mississippi had the largest Conference delegation at Junaluska except one. This year we want to double our delegation at the least. Here goes a challenge to all the other Conferences to equal the motorcade delegation from Mississippi."

Plan the motorcade. This is the "folksy" way to travel and the way to see the country and to have the time of your life.

The race is on. Let's go!

Summer Schools of Missions

LAKE JUNALUSKA - AND - MOUNT SEQUOYAH

July 31-August 14, 1928

The Schools at Lake Junaluska and Mount Sequoyah are both conducted jointly by the Board of Missions and Sunday School Board. In the second week at Lake Junaluska interest is added by the presence of the Epworth League Conference.

Do not forget to fill your cars and take people that have no other way of going. Report at the place announced for your Conference, and let's present in our "Methodist Motorcade" the most unique and inspiring procession of Christian pilgrims the Southland has seen.

Lake Junaluska

Sunday, August 5, morning and evening, Rev. R. A. Smart, D.D.

Sunday, August 12, morning and evening, Rev. W. G. Cram, D.D.

Hour	Courses and Instructors
8:15- 9:05.	January-February Study Book, Rev. J. L. Ferguson. Woman's Mission Study Class, "Missionary Education of Children" (leaders' class), Mrs. W. H. Ballengee. Principles of Missionary Education, Dr. W. C. Barclay.
9:15-10:05.	Social Organization, Mrs. W. A. Newell, Dr. W. P. King. Missionary Education of Children (leaders), Mrs. W. H. Ballengee. Modern Missions, Prof. Henry Barnett.
10:15-10:35.	Worship Period.
10:40-11:30.	January-February Study Book, Rev. J. L. Ferguson. Missionary and Social Projects in the Homeland, Mrs. H. R. Steele.
11:40-12:30.	Forums, conducted by missionary leaders. First Week, School of Missionary Education. Second Week, Organization and Methods for Woman's Missionary Society.

Saturday night, August 4, a pageant entitled, "Methodist Womanhood," directed by Mrs. C. W. Turpin.

Other nights, joining in the auditorium with Sunday school and Epworth League in events of striking interest.

Credits given by (1) Board of Missions; (2) Board of Missions and Sunday School Board; (3) Sunday School Board.

The school is conducted jointly by the Board of Missions and the Sunday School Board. The courses listed above are missionary courses. Besides these, of course, will be Sunday school courses that may be taken with these mission courses according to the pupil's choice.

Mount Sequoyah

Sunday, August 5, morning and evening, President W. B. Nance.

Sunday, August 12, morning and evening, Bishop H. A. Boaz, D.D.

Hour	Courses and Instructors
8:15- 9:05.	First Week, January-February Study Book, Dr. O. E. Goddard. Second Week, Stewardship, Dr. J. E. Crawford. History of Woman's Work, Mrs. J. W. Downs. Missionary Education of Children (for leaders), Miss Althea Jones. Mission Study for Leaders of Young People, Mrs. J. W. Spivey. The Sunday School, Rev. O. W. Moerner. Survey of Modern Missionary Development, Dr. G. B. Winton.
9:15-10:05.	Racial Studies, Mrs. J. C. Handy. Missionary Education for Leaders of Children, Miss Althea Jones. The Program of the Christian Religion, Dr. J. W. Mills. Principles of Missionary Education.
10:15-10:35.	Worship Period.
10:40-11:30.	First Week, January-February Study Book, Dr. O. E. Goddard. Second Week, Stewardship, Dr. J. E. Crawford. Social Organization, Mrs. J. C. Handy. Evangelism in the Sunday School, Dr. J. W. Mills. Religious Education for Young People, Rev. O. W. Moerner. Missionary and Social Projects in the Homeland, Rev. R. S. Satterfield.
11:40-12:30.	Forums, conducted by missionary leaders. First Week, School of Missionary Education. Second Week, Organization and Methods for Woman's Missionary Society.

Monday night, 13th, a pageant, entitled "Methodist Womanhood," directed by Mrs. J. W. Spivey.

Other nights joining in auditorium with Sunday school in events of striking interest.

Credits given by (1) Board of Missions; (2) Board of Missions and Sunday School Board; (3) Sunday School Board.

The Election of a Dry President a Missionary Question

BISHOP JAMES CANNON, JR.

IN the General Rules which John Wesley wrote for the United Society—the first band of Methodists—now nearly two centuries ago, it is declared that it is expected of *all* who continue therein that they should continue to evidence their desire of salva-



BISHOP CANNON

tion, first, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as drunkenness or drinking spiritous liquors unless in cases of necessity; and in a day when the public houses (saloons) were generally frequented and considered a public necessity, Mr. Wesley denounced the dram sellers as "poisoners general." In all its history Methodism has recognized the inherent evil in the traffic in intoxicants, and, as during the past century the traffic developed into an organized force in social, business, and public life, with large capitalization and even greater concentrating, and finally with the openly expressed determination to dominate the political life of the nation, the Methodist Church quite naturally found itself in the forefront of the battle for the protection of the economic, the social, the educational, the political, the domestic, and the religious life of the people.

The attitude of our own Church is set forth by Chapter Seventeen in the Discipline, which declares that one of the aims of the Church is "the extirpation of the great evil of intemperance," and also requires that preachers and members shall observe the General Rule against drinking and drunkenness, and requires all our preachers and members "to abstain from the manufacture or sale of beverage intoxicants, from signing petitions for their sale, from becoming bondsmen," etc.—in short, from aiding and abetting its traffic in any way whatsoever.

BUT our Methodism has not been satisfied with a purely defensive, abstaining program. It has waged persistent, relentless warfare against the traffic, and in every pulpit, every District, Annual and General Conference, the demand has been made for the complete abolition of the traffic—legal and illegal. It is not too much to say that Methodism has furnished more of the leaders—women as well as men—in the struggle to secure the Eighteenth Amendment, than any other Church.

This fight by our Church to abolish the traffic has not been confined to the United States. Wherever our Church has sent out its gospel messengers, they

have carried the gospel of temperance, and the disciplinary teaching and legislation is the same in America, Cuba, Mexico, Brazil, China, Japan, Korea, Manchuria, Belgium, Poland, Czechoslovakia, and Africa. Intoxicating liquors, which deprive men of the control of their physical, intellectual, and moral powers, are as debasing, as soul destroying in China, Brazil, and Africa as in the United States. Wherever our Methodism goes, it joins battle at once with the common enemy of the race—the liquor traffic. In this warfare against the traffic by our missionaries, the adoption of the Eighteenth Amendment to the Constitution of the United States came as a most powerful argument. It is not too much to say that no piece of social legislation in the known history of the world has produced such a profound impression or is pre-

nant of more far-reaching consequences. It has been necessary for every government in every land to study carefully the aim and effect of this unprecedented effort to "promote the general welfare" of all the people by the restriction of the activities of the individual. The tremendous significance of this action is found principally in the fact that the Eighteenth Amendment is not a war-time measure, not an arbitrary decree of a ruler or of a Congress, but it is the deliberate amending of the Constitution of a great nation by the method prescribed for such action. There have been, of course, the usual efforts of the international liquor traffic to minimize the meaning and the effect of the amendment. Falsehoods of varying magnitude have been invented and broadcast in every country of the world. But nothing has been invented or spoken which can ignore or abolish the outstanding fact that national prohibition was legally adopted eight years ago and that, notwithstanding the rage and clamor of thirsty souls, no effort to repeal or even to modify the law has been successful.

have carried the gospel of temperance, and the disciplinary teaching and legislation is the same in America, Cuba, Mexico, Brazil, China, Japan, Korea, Manchuria, Belgium, Poland, Czechoslovakia, and Africa. Intoxicating liquors, which deprive men of the control of their physical, intellectual, and moral powers, are as debasing, as soul destroying in China, Brazil, and Africa as in the United States. Wherever our Methodism goes, it joins battle at once with the common enemy of the race—the liquor traffic. In this warfare against the traffic by our missionaries, the adoption of the Eighteenth Amendment to the Constitution of the United States came as a most powerful argument. It is not too much to say that no piece of social legislation in the known history of the world has produced such a profound impression or is pre-

THE prohibition heaven has begun to work in every mission field of our Church. The teaching of our missionaries and the provision of the Discipline are tremendously reënforced by the fact that one of the greatest countries of the world has adopted the position of Methodism on this question, and furthermore that, since its

adoption eight years ago, the prosperity of that nation has increased in such fashion as to amaze the rest of the world.

And now at this time, when we are pressing the battle for temperance and sobriety on every mission field, it is being seriously considered to nominate a man for President of the United

No man in this country is better prepared than Bishop Cannon to discuss the above subject, and no man has better earned the right. The appended action of the Board of Missions tells in no uncertain words what the Board is thinking in these portentous days.

States, either without any regard to his attitude on prohibition or with the knowledge that he is opposed to the prohibition law, and that such known opposition to the law will secure his election by a combination of "wet" and "dry" voters.

The election of a "dry" President is most distinctly of great importance to our missionary work. To elect a man who is known to be opposed to the prohibition law, and especially a man who is known to use intoxicants habitually, would deal a staggering blow to the successful proclamation by our missionaries of the gospel of temperance and would render more difficult the work of bringing in the kingdom of our God.

IN nearly all our mission fields our missionaries are face to face with Romanism—in Latin America, Europe, and Africa—as the older religion of the people, in some cases of the government, in some countries in its most intolerant, in some countries in its most debased form. While there have been, and are to-day, some Roman Catholic priests and laymen who are genuine, earnest advocates of prohibition, it is an outstanding fact that the prohibition movement had its inception and was swept on to victory under Protestant leadership. It is a fact to-day, regrettable, but a fact nevertheless, that the highest officials of the Roman Catholic Church who have spoken on the subject have placed themselves on record as opposed to the prohibition law.

On January 2, 1928, the secular press of New York (a city dominated by foreign-born and Romanist elements) displayed on the front page the following quotation from the *Osservatore Romano*, the official organ of the Vatican: "The attempts to enforce prohibition in America have become so useless, not to say dangerous, that it would be better to abolish it, especially since unbridled passion is always more rampant as soon as there is an attempt to enforce abstinence." (One may be pardoned for asking how this deliverance compares with the attempt of Rome to enforce celibacy on her priesthood.)

THIS attack upon the national prohibition law of the United States by the Vatican organ is in full agreement with open, drastic criticisms of the law which have been made by the Cardinal Archbishops of New York and Boston. When the prohibition law was ratified had the pope, the cardinals, the archbishops, and bishops and the Romish priesthood generally called upon their followers to observe the law, and had they denounced violations, as did the Protestant ministry, they could have greatly assisted in the successful enforcement of the law. But with the exception of a comparatively few courageous, forward-looking men, there was ominous silence, and practically no support was given to the law by Romish leaders or their followers. And now, beginning with the Vatican organ, they are attacking the law. As one consequence, it is not surprising that their attitude toward the prohibition law by high Church dignitaries is reflected in the attitude of many "loyal sons" of

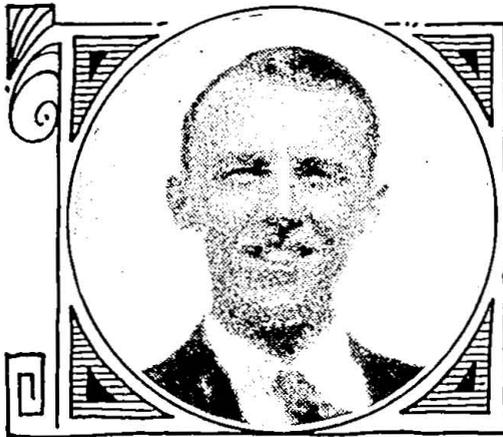
Romanism who are members of legislatures, members of Congress, and who hold other official positions, high and low. (Indeed, the nucleus of the opposition to the prohibition law in Congress has been the representatives of the Roman Catholic populations of New York, Boston, and Baltimore.) Moreover, it is only to be expected that this same opposition to the prohibition law will be continued to be reflected by many of the sons of Romanism, should any be elected to public office, either this year or later. If a Roman Catholic should be elected President of the United States, is it not likely that as a loyal son of that Church, he will be tremendously influenced in his attitude to the prohibition law by the openly expressed opposition of the highest dignitaries of his Church?

Furthermore, the election of Gov. Alfred E. Smith is being strongly advocated, who, it is declared by the editor of the *Nation*, Oscar Villard, and not denied, is in the habit of drinking from four to eight cocktails or highballs daily. Shall "dry" America elect a wet "cocktail," "highball" President?

HOW can those who are under the law be expected to respect the law if they know that those who have solemnly sworn to enforce the prohibition law by their own personal actions show disrespect and contempt for the law? Can any law-abiding citizens desire any man to be elected President who not only does not personally approve the principle of prohibition, which has been written in the Constitution, but who, although he will be compelled to take the oath of office as President to uphold the Constitution of the United States, yet will continue to indulge his appetite for intoxicants, and in the indulgence of that appetite will of necessity be compelled either to transport a stock of intoxicants from his private residence to the White House or be compelled to gratify his appetite by visiting regularly his friends in Washington who may possibly, but not probably, have stocked their cellars with intoxicants before the Prohibition Amendment became effective, or will be obliged to purchase such intoxicants from persons whom the said "cocktail" President would know to be violating the law, which the said "highball" President has solemnly sworn to uphold.

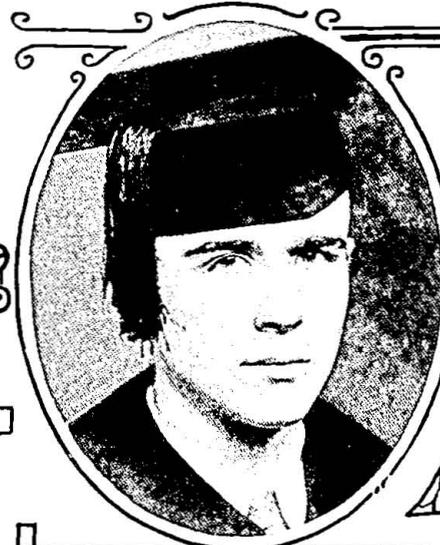
WHAT an interesting public document for future generations to read would be the application by the President of the United States to the Prohibition Department of the United States for a permit to transport from his former residence to the White House—the Executive Mansion of the United States—an itemized list of the number of bottles, casks, barrels, and containers of every description of intoxicating liquors, the manufacture, sale, and transportation of which are prohibited by the Constitution, which said "cocktail" transporting President has sworn to uphold! Would not any nation which should elect such a "cocktail" President to uphold the Constitution, including the Eighteenth

(Continued on page 36)



HUBERT LOUIS FERNAND DEGOSSERIE

Born February, 1901, Marchienne-au-Pont, Belgium; son of Mr. and Mrs. F. Degosserie; graduate Institut Saint-Gilles, and one year Central School of Arts and Trades; going to Africa. Motive: "To give my life in service for Christ."



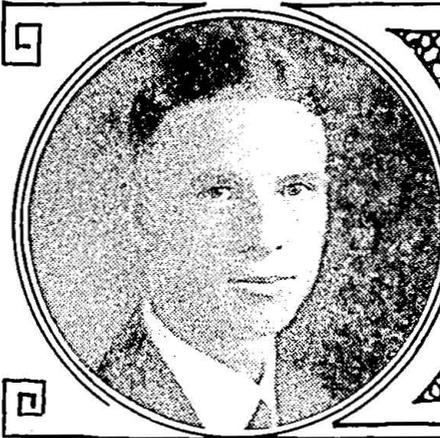
WILLARD WINSTON CRAM

Born December 7, 1905, Seoul, Korea, son of Dr. and Mrs. W. G. Cram; educated Vanderbilt University, B.A. and M.A. degrees; going to Poland. Motive: "Christian educational service."



MRS. WILLARD W. CRAM

Mrs. Cram was born February 14, 1907, Nashville, Tenn.; daughter of Mr. and Mrs. Jordon Stokes, Jr.; educated at Ward-Belmont College.



REV. JOHN MASSILLON NORRIS

Born 1899, Athens, Ga., son of Mr. and Mrs. O. J. Norris; educated Emory University, Ph.B. and B.D. degrees; going to Korea. Motive: "To allow Jesus Christ full sway in my life that others may be attracted to new life in him."

Miss Goodson, fiancée of Rev. John M. Norris, daughter of Mr. and Mrs. W. E. Goodson; graduate of Georgia State College for Women; in her fourth year as General Secretary of Y. W. C. A. at Georgia State College for Women; has also been active in Student Volunteer Movement.



MISS OMA GOODSON

OUTWARD BOUND
MISSIONARIES COMMISSIONED
BY THE BOARD OF MISSIONS,
GENERAL WORK, AT ITS
LAST SESSION.



DR. HAROLD HENRY BOEHNING

Born December 13, 1893, Elgin, Ill., son of Mr. and Mrs. W. B. Boehning; educated Clarendon College; B.A. Southern Methodist University, and M.D. Baylor University; going to Korea. Motive: "To do my Master's bidding and to bring the light of Christianity to those in darkness, to serve humanity where the need seems greatest."



REV. HENRY THOMAS WHEELER

Born January 13, 1895, Lashmeet, W. Va.; educated Asbury College; going to Africa. Motive: "To glorify Christ in the hearts of men; to tell the world of Jesus and his power to save from sin, bringing men to know Christ and to live a higher life."

Mrs. Wheeler was born April 30, 1891, Sheppardstown, W. Va., daughter of Rev. and Mrs. A. P. Neel, Baltimore Conference; educated Asbury College; grandniece of Bishop John Payne, Protestant Episcopal Church, pioneer missionary Liberia for thirty years.



MRS. HENRY T. WHEELER



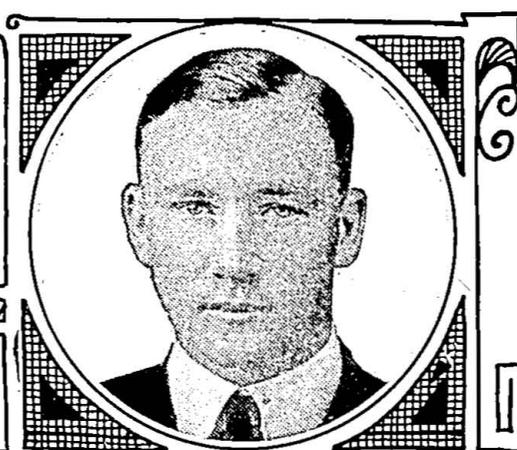
REV. ALEXANDER JAMES REID

Born April 24, 1900, Wilsman, Ill., son of Mr. and Mrs. W. B. Reid; educated Asbury College; going to Cuba. Motive: "Obedience to what seems to be the call of God to mission work—the salvation of souls."

Mrs. Reid was born November 14, 1901, Clay City, Ill., daughter of Mr. and Mrs. Jesse Hunley; educated Asbury College, having done the required work for a teacher.



MRS. ALEXANDER J. REID



REV. WALTER CROSS

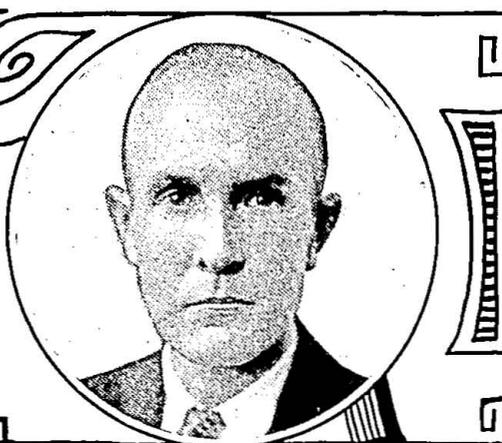
Born December 15, 1899, Chunky, Miss., son of Mr. and Mrs. J. W. Cross; educated at Clark College, A.B. of Asbury, one year toward B.D.; going to Cuba. Motive: "To go to the most needy field with a burning heart to win the world to Christ. Evangelism is my whole life."



REV. VICTOR WELLINGTON PETERS

Born September 29, 1902, Kansas City, Mo., son of Dr. and Mrs. F. N. Peters; an A.B. of University of Southern California and Th.B. of Princeton Seminary; going to Korea. Motive: "To follow and to witness to the crucified and risen and beckoning Christ who satisfies every need of sinful, longing men."

*"How beautiful
are the feet of them
that preach the
gospel of peace
and bring glad
tidings of good
things!"* ▲▲▲



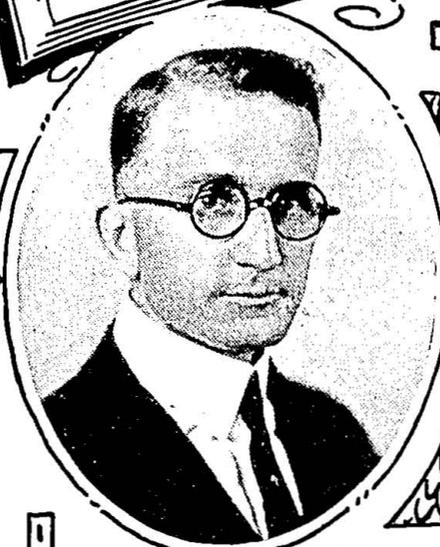
REV. JOE HENRY MAW

Born 1898, Salem, S. C., son of Mr. and Mrs. Eugene Dean Maw; A.B. of Wofford College, working toward B.D. at Emory; going to Africa. Motive: "To help relieve suffering and ignorance in any way I can, and in the field where I can do the most good."



REV. WILLIAM ELMO TABB

Born December 17, 1902, Colquitt, Ga., son of Mr. and Mrs. J. L. Tabb; educated Emory University, M.A., Ph.B., and B.D. degrees; going to Africa. Motive: "Yearning desire to help make Christ known to my brothers in the foreign field."



REV. EUGENE CHESSON

Born December 1, 1897, Mackeys, N. C., son of Mr. and Mrs. Friley Chesson; educated Duke University, A.B. degree; going to Brazil. Motive: "To do my Master's will, and to give myself in unselfish service to others where I can be used for the greatest service."

Mrs. Chesson was born May 27, 1897, Scott's Hill, N. C., daughter of Mr. and Mrs. F. M. Fay; educated Littleton College; A.B. Duke University; M.A. Scarritt; has had experience as a teacher.



MRS. EUGENE CHESSON

The Call of Our Country

REV. J. W. MOORE, D.D.

THE future of the world is bound up with the future of America. The World War made our nation the leader in every department of modern life. Before this struggle London was the financial capital of the nations, but since the World War New York enjoys that distinction. As in olden times the various people, during years of famine, went down to Egypt for supplies, so to-day the whole world comes to the United States, the modern Egypt of the nations, for the capital with which they may develop their enterprises.



DR. J. W. MOORE

It has also become the intellectual capital of the world. Twenty-five years ago our colleges and universities were greedily snapping up those men who could affix to their names the doctor's title from some German university. These institutions were then the strongest in the world. The World War has impoverished Germany, France, and England so that they cannot strengthen their institutions to meet the need of our twentieth century civilization. On the other hand, American millionaires have so enriched our great schools that they can now furnish advantages so as to attract the most ambitious youths from abroad.

AMERICA is also the spiritual capital of the world. Under our free Church system, the kingdom of God has prospered. Formalism and ritualism have not deadened the spiritual aspirations of our people, as they have in Churches closely allied with the state. Our nation is a missionary nation, sending to the dark places of the earth more missionaries than all the other nations combined. Our responsibilities, therefore, are very great.

Still, the student detects a growing pessimism among our leaders. A national buoyancy has given place to anxious forebodings. Lord Macaulay's prediction is often upon the lips of our thoughtful citizenry. Said he: "As for America, I appeal to the twentieth century. Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth century. However, with this difference, the Huns and Vandals who ravaged Rome came from without, while your Huns and Vandals will come from within your country, engendered by your institutions."

THERE are many who agree with President Wilson when he said: "We live in an age disturbed, confused, be-

wildered, afraid of its own forces, in search, not merely of its road, but even of its direction. There are many voices of counsel but few voices of vision. There is much excitement and feverish activity, but little concert of thoughtful purpose. We are disturbed by our own ungoverned, undirected energies and too many things, but nothing long. It is our duty to find ourselves." Why have our people become less cheerful and more depressed?

1. The segregation of races, presenting a great home mission problem, is one of the causes for anxiety. The multitudes who have already come from abroad have failed to be absorbed into our American life. They are perpetuating their own customs, observing their old habits, and keeping alive their old language and worship.

2. We are also having an era of political corruption, the like of which our nation has never known. We have witnessed during the past few years the sentencing of a governor to the Atlanta penitentiary and the trial of two other governors who narrowly escaped State prisons and who doubtless should have gone there. We have seen a Secretary of the Interior selling the nation's wealth for his own personal advantage. The great oil corporations have paid large sums into the treasury of the political parties in order that they might not be interfered with in their nefarious plans. Two men who were elected to the United States Senate were not allowed to take their seats because of the tainted money that they used to compass their election. Heads of great corporations have refused to answer questions propounded by a Senate Committee because their replies might incriminate themselves or bring disaster to an accomplice.

3. Our literature is shot through and through with impurity. The realism of Zola palls in comparison with that of our modern writers. The guttersnipe type is now in the ascendancy. Nothing is sacred and, every thing is discussed promiscuously. Our news stands have been flooded with cheap publications that appeal to and inflame the sexual appetite.

4. The materialistic philosophy is most insistent. Frederick W. Robertson complained that there were those in his day who taught that "friendship and patriotism are mesmerized brain, faith a mistake of the stomach, love a titillatory movement occurring in the

Dr. J. W. Moore, the able pastor of Washington Street Church, Petersburg, Va., has long shown a turn for questions of public moment, matching the foremost in his discernment of great social principles and his passion for social justice and political purity in the city, State, and nation.

upper part of the nape of the neck, immortality the craving of dyspepsia, God a fancy produced by a certain pressure on the gray part of the hasty pudding within the skull. Shakespeare, Plato, Hannibal, and all they did and wrote are weighed by an extra ounce or two of said pudding." A more recent writer has affirmed concerning our behavioristic philosophers:

Sir Wilfred Grenfell Writes for the Voice

THE editor wrote Sir Wilfred Grenfell, asking an article on his remarkable work in Labrador. In the following autographed note he consents to write a series of two, the first appearing in the August issue, "on some intimate personal experiences" of his work, and it reads like Acts!

Dear Mr. Rawlings: To the real understanding of our Labrador work I feel that a line on the beginning of it in the North Sea is desirable. So I sat down and wrote the inclosed. If that suits for a first article I will write a second on Labrador. I presume all your folk want to know of the actual conditions can be put in one article. . . . But to me that apprenticeship really explains better the methods we use to commend the love of Christ to men. We believe that God uses men as his knights to make a better world, and so we use every method we can that directly or indirectly spells "love."

Yours faithfully.

Charlotte, Vt., May 13, 1928.



Sir Wilfred Grenfell

Wilfred Grenfell

that "there is a school that teaches that feeling is a visceral disturbance, that knowing is a movement of the larynx, and that willing comes from stripped muscles. An intellectual recently married a dancing girl. It was a perfectly proper union, for he had a developed larynx and she developed muscles of the limbs, so that the agile larynx was united to the nimble feet."

5. We are facing an age of great social unrest. On the surface everything appears tranquil, but those who are better acquainted with social conditions tell us that underneath this surface there is a great disturbance. Five millions of men in America are now out of employment. All these signs of disturbance are only bubbles on the surface of a movement that is now turning militantly toward the industrial realm and in the years to come will grapple with the feudalistic industrial system, and we shall then see a struggle beside which all other struggles have been but as play. Can we pass through this revolution with these titanic forces battling for the mastery without violence and civil war? The writer believes that we may.

THE Methodist Church has met similar conditions in the past both in England and in America, and through the leadership of the Holy Spirit was able to mold them into keeping with the kingdom of Christ. Let us take a bird's-eye view of England at the time when John Wesley began his work in that island. With the return of Charles II to the throne a great era of corruption prevailed. Prime ministers appeared at the theater with their mistresses, and drunkenness and foul speech did not discount a statesman like Walpole. Prime ministers ruled through corrupt use of money. Lecky tells us that "the nation was sunk into a condition of moral apathy rarely paralleled in history." The literature of this period was saturated with uncleanness. Dryden, Congreve, Farquhar, and Fielding were representative writers and "Tom Jones" a representative book of this period. Hume wrote a materialistic philosophy and Gibbon a

skeptical history. Thoughtful men affirmed that "Christianity was no longer a question for dispute." The Church was thoroughly worldly. The clergymen were given to the study of natural religion, which was called the "darling topic of the age." Voltaire was predicting that Christianity would be "overthrown throughout the whole world in the next generation." The sermons of the age were cold discussions of trivial topics which might just as well have been uttered in a pothouse as in the church. John Wesley and George Whitefield, and lay preachers inspired by them, began to tell the story of the Christ. Thousands gathered in the fields to hear the gospel preached in simplicity and power. England passed through the throes of a French revolution under the influence of such preaching without bloodshed. Literature, instead of the obscenity of "Tom Jones" was noted for its Victorian purity. The great revival saved England from infidelity, from civil strife, and from a moral degradation unthinkable.

IN the United States similar conditions prevailed to those prevailing in the mother country. There was a like political corruption and a kindred moral degradation. As to literature, we had practically none. Tom Paine's "Age of Reason" had a wide circulation, while Rousseau and Voltaire had many followers. Materialism and rationalism were the vogue. In the Eastern universities the students nicknamed each other for French infidels. In Virginia, Bishop Meade tells that "whenever he met an educated man he expected to find him a skeptic." The boys at William and Mary College had as questions for debate these: "Resolved that God does not exist," "Resolved that the Christian religion has been more of a bane than a blessing." The clergy of the colonial period were to a large degree drunkards and sports. Regulations were framed by which it was to be determined whether a minister had really taken too much drink. "If he wanted to fight, if he took off his coat, if he staggered, or if he vomited," then the bystander

(Continued on page 37)

Curiosities of the Congo Native's Mind and Heart

REV. H. P. ANKER

THE natives with whom we are working in Central Africa have hundreds of curious superstitions and customs. Many of these the white man has never found out even after living many years with the native. Every now and then the white man discovers, usually accidentally, another custom or mental peculiarity of the native with whom he has been living perhaps for years. All the way from the period before birth until the time of death the life of a native is supposedly controlled by custom, superstition, and taboo.

It is considered a very bad palaver for a woman to be caught out in a rain with a very young baby, because a few drops of rain might fall into the baby's mouth. You can understand how restless some mothers would become in a Church service or in a schoolroom when a storm is threatening.

If the upper teeth in a child's mouth appear before the lower ones do, it requires a trip to the forest on the part of the father and mother together with their children. They must sleep in the forest one night. By so doing they can ward off certain evil consequences which otherwise would surely come to the child. The child of one of our Mission trained boys and teachers had its upper teeth to appear before the lower teeth. The young man's father and relatives in a near-by village strongly urged him to follow the native custom of going to the forest. He refused to follow their advice, proving to himself and to his friends that breaking this custom was not a serious matter.

THE natives who are acquainted with the work of the Mission are now bringing in their little babies whose mothers have died, for the missionaries to care for them. At present there are found native babies being cared for on this station as well as several on each of two other stations. One man came in recently with a motherless, hungry baby, making an eight-hour journey on foot. We now have one in our home to wake us up at night. The natives know nothing of feeding a baby goat's milk. A very young baby whose mother dies is often buried with its mother. It is either killed or buried alive. A native mother who is nursing a baby would under no circumstances take in a strange baby whose mother has died to nurse it along with her own baby. She would expect to contract the same illness which had carried off the little strange baby's mother.

The natives here think it a curious thing for grown folks to drink goat's or cow's milk. We had a table boy who acquired the habit, but he is regarded as a curiosity by his fellow natives in this respect.

ONE day we came to a native village and found most of the people wearing small pieces of string around their necks. When we inquired what that meant we were told that the witch doctor had prophesied that a dreadful disease would come to their village and that all who were not thus protected would surely catch this disease and die. The evangelist and wife and children and some few Church members did not believe there was anything to these words. Upon a later visit to that village we found that they were still well and alive and that no one had seen anything of this sickness.

When little native girls come to live on our Mission station at Wembo Nyama in the Girls' Home provided for them, they, too, come oftentimes with many of these superstitions and ideas already implanted in their minds and hearts. But after living with us a few years in the Home most of them forget about these things and learn to laugh them off. One little girl had been taught never to eat any plantains, a native fruit much like bananas. After she had been here for some time she was given some of this fruit to eat and did so with fear and trembling. When nothing happened this taboo was easily broken. The girl's mother, who came to visit her later in the Home, was shocked to find her daughter eating plantains.

WHEN a native in a heathen village is buried, his friends must be careful to do things just so. A little slip in the palavers of burial etiquette may easily incur the displeasure of the spirit of the deceased. The body must be buried with the head toward a certain direction. The mat belonging to the dead man must be buried with him, and several slits are made in it with a knife, allowing the spirit to have opportunity to communicate with the body. No single piece of grass or weed is supposed to be allowed to drop into the grave along with the ground when it is returned in filling up the grave. The living relatives who are at the graveside usually make short speeches to the body of the dead, saying how they have tried to help the deceased during his life on earth. This is done to appease the spirit.

Many pages could be written in describing similar curiosities in the way of superstitions and customs. We find underlying most of these things the element of fear. Heathendom lives in fear. And yet to-day we read that we should not use that term, heathen or heathendom, and that these people are happy without Christ and that it is useless to disturb them by missionary work.

What the sin-darkened minds and hearts of these people need is the Living Christ, the all-powerful, miracle-working Christ, triumphant over sin and death.

With the Young Preachers in Southern Methodist University

MR. H. S. BURGIN

I BELIEVE I like the way you do it better than any other," said Dr. E. H. Rawlings, Secretary of Education and Promotion for the General Work of the Board of Missions of the Methodist Episcopal Church, South, on Wednesday, April 25, in conducting the closing devotional services of the Annual Missionary Institute of the School of Theology of Southern Methodist University in Kirby Hall Chapel. More than one hundred students, faculty members, and friends of the university attended the all-day session and the reception which followed.

"Rarely have I heard talks straighter or more effective than these talks here to-day," he continued, referring to the talks made by students toward the close of the program and expressing his pleasure at the active part taken by students in planning and conducting it. He complimented the student group on their action in offering prayers on behalf of the Southern Methodist University alumni missionaries in nine different major countries of the world, and on their decision to write these missionaries, telling about the institute.

"We are counting on you, and if you fail us, men, our work cannot be done," he told the students in closing.

PRINCIPAL addresses were made by Dr. Rawlings and Dr. O. E. Goddard, Foreign Secretary for General Work of the Board of Missions, but recently returned from extended visits to Brazil, Japan, and China, in the interest of his mission work. A student of the School of Theology, Cecil Peeples, presided. Many students took part. Dr. A. W. Wasson, Professor of Missions at the School of Theology and for more than twenty years a missionary to Korea, was chairman of the Program Committee.

The keynote of the institute was the fact that foreign missions to-day are more necessary than ever before in history—more necessary because the awakening nations of the missionary fields must have Christianity to aid them in their struggle toward the light of a better day, if their problems are ever to be really solved. The Southern Methodist Church, in common with the other Protestant Churches, is meeting the need with an aggressive program of missionary expansion. Missionary volunteers have been so numerous as practically to meet the demand for them, and the financial situation is fast clearing up. Any idea of retrenchment is absurd and unthinkable.

Probably nothing done by the Board of Missions has larger influence upon the larger missionary leadership of the Church than the missionary institutes in our three universities. Mr. H. S. Burgin, who tells the story from Southern Methodist University, is a son of our Dr. S. H. C. Burgin, of Miami, Fla., and brings out of that bright home a decided sprightliness to his story.

Dr. Rawlings said in part:

"Missionary work never has been easy except when superficially done. Why, our difficulties are largely of our own making. O no, we are not coming out! On the contrary, foreign missionary work is only fairly begun.

"Since 1919, I have visited all the countries of Methodist missions except the Belgian Congo. I found all of them ready to hear the gospel as some new or strange thing, and in many cases ready to receive its power."

Speaking of China, Dr. Rawlings continued: "The greatest city in the East at this time is Shanghai; the most strategic position is occupied by our Church; the time is now."

Discussing the revolutionary movements now going on in China, Dr. Rawlings said: "All that is but the crash of falling hinges!"

IN characterizing the response to the call of the Church for missionary volunteers, he remarked: "I believe that nothing finer has happened in the history of our Church or, indeed, in the history of any Church, than the proffer of life for service among the young people of our colleges in the last ten years. Three hundred of the best and bravest in all the schools of the Southland have gone out and are holding the far-away lines of hope and of the progress of civilization to-day for you and for me."

Regarding the situation existing just after the Centenary drive went "over the top," he said: "For the first time in history we had the money, but we didn't have the men. Now we have the men, we don't have the money."

However, he continued: "The money end of it is easing up, not only in our own Church, but in every other Church of the country. Although two years ago our Church was in debt \$1,600,000, at this moment we do not owe a penny at the bank."

There is still an indebtedness, Dr. Rawlings explained, but it has been cared for in such a way that it is now pretty well in hand.

ANSWERING the question as to what sort of recruits are needed as missionaries, Dr. Rawlings said there are just two big fields of service to consider in this regard, the home base and the foreign field, both requiring about the same fundamental qualities of character and consecration:

(Continued on page 38)

Patriotism and Peace

MRS. LUCIA AMES MEAD

THE chief need of the world to-day is clear thought on human relations. The greatest calamity that ever came to the world came not from sheer devilry, but from the false premises, crooked logic, and confused thinking about peace and patriotism on the part of the most educated people in so-called Christian lands. Two-thirds of the world's people are practically illiterate and negligible so far as their power to create world war or world peace are concerned. It is the minority of educated people who have learned the science of human relationships, and not merely mechanics, mathematics, physics, and chemistry, to whom we must look for the attainment of permanent world peace.

Peace is a by-product of organization. Contrary to the militarists' pronouncements, war is not an outcome of human nature, as history shows. Great areas of the world have largely achieved peace within their ever-widening borders; this has been accomplished by organization. Six hundred years ago the cities of Italy were separate, sovereign entities, each surrounded with a wall and sending forth little armies now and then with swords and spears to fight each other. Why are these cities to-day at peace with each other? It is certainly not because the babies born in the last two generations are better than those of the time of Dante, St. Francis, or Michelangelo. It is because there is now a common interest, a submerging of small sovereign entities under a larger whole and making all at peace under one flag, one government, with only one army and one navy for all. Six hundred years ago the now powerful German state was divided into tiny dukedoms and principedoms, weak and quarrelsome. Four centuries ago England was fighting Scotland; previously parts of England had fought each other. To-day the British flag flies over 440,000,000 of all races and religions, speaking two hundred languages, but who are at peace. Our own country illustrates the miraculous power of wise organization in a nation peculiarly homicidal and criminal within each State. The United States has proved to be a successful experiment in uniting separate entities under federal control. It is true that mere coöperation had failed, though it had worked well for a time, but when dissolution was threaten'd our great geniuses of statesmanship in Independence Hall, in 1787, thought out a plan of effective organization which was adopted by eleven States at first and later by the other two. The Supreme Court established by it has settled about ninety inter-State disputes, which otherwise in some instances would have led to war and broken our country, like Europe, into fragments. Together with the removal of tariffs between States and free exchange of goods these methods of promoting peace

Mrs. Lucia Ames Mead, the writer of this article, is perhaps the most prominent speaker on peace among the women of our country. She also writes with strength and conviction. Her book on "War and Peace" is just coming from the press of Doubleday, Doran & Co.

insure good will between forty-eight States of 120,000,000 people, even though they rank the lowest in Christendom so far as unpunished crime can show.

We hear much of economic, racial, religious, and other causes of war. These, however, are only causes of disputes. There will always be dis-

putes between individuals, States, and nations. But as individual disputes do not now end in duels; as cities, as such, no longer fight; as States and provinces keep peace with each other, all without any change of human nature, why should not nations follow suit and do the same? Why not renounce war as a policy as Secretary Kellogg proposes? The profoundly important idea is dawning on the Church that we need not wait for the conversion of the multitude to the doctrines of Jesus before we compel nations as well as cities, states, and individuals to use courts and cease planning to blow to pieces millions of human conscripts in an idiotic effort to achieve justice by explosives.

The effort to change men's hearts and to teach the Christian doctrine must be extended until the golden rule dominates the earth. The great International Religious Peace Congress, for which preliminary arrangements are to be made at Geneva this summer, will doubtless bring together people of all Christian and non-Christian faiths and go far to bring a profound religious influence to bear on the political problem, but it must be recognized that world peace is primarily a problem of world organization. In that conception alone lies hope of any speedy solution. The Christian Church had been functioning for nearly nineteen hundred years before 1914, but it failed to prevent the greatest iniquity of history; for this "Christian" nations were responsible. The heathen laughed to see how Christians kill each other.

It is gradually coming to be recognized that armies and navies breed fear, rivalry, and war and never insure safety and peace. In seventy-five years six small nations, including the Scandinavian, Holland, and Switzerland, have had two wars, while the six great armed nations have had twenty-four wars. The hoary fallacy that armies and navies are national police has done much to bolster up the support which taxpayers are exhorted to give. Police usually give kindly protection, even when they make arrests. They do not punish criminals themselves, but use the minimum of force to take them before a judge and jury who settle the affair. Armies and navies never take a nation to court; they are the innocent instruments of governments that refuse to go to court and insist on settling questions of justice by bombs and machine guns. Police force in city, state, and nation will always be needed, but rival armies and navies will disappear when

substitutes for war are provided by such agencies as the World Court, the Kellogg proposals, Locarno pacts, and the League of Nations.

Civil war and revolutions may occur after war between nations is outlawed and all nations are pledged to settle disputes between each other as peacefully as New York and Pennsylvania settle their disputes. But domestic revolts will lessen as democracy grows and arsenals diminish. The consummation to be wished can come only as clear thought replaces confused thought among those prejudiced by misinformation and outgrown slogans, and who judge the present with the world's new interdependence and new substitutes for war, as if we were living in the days of Napoleon, who could travel no faster than could Moses.

A widespread propaganda emanating from men of military training and accepted without investigation as unquestioned by so-called patriotic societies, is doing much to spread pre-war Prussian doctrine and to maintain, as one author recently asserted, that "our whole social system is based on force" and that "war will never end until man is extinct." This propaganda is dangerous, as many fail to perceive the profound distinction between normal struggle against cold, hunger, poverty, disease, and death—struggle against our natural environment in tunneling mountains, bridging rivers, curing epidemics, reaching the poles, etc., and that abnormal struggle, war, which has no counterpart in the brute creation. Brutes kill other species to get dinner. Man goes below the brute to the fiend when he concocts devilish instruments and poisons to destroy wholesale innocent masses of his own species.

A perverted conception of patriotism has been as harmful to humanity as a perverted conception of religion. Both have led to superstition and cruelty, to the emphasis on what is superficial, spectacular, temporary. Much that is called patriotism has no more to do with genuine love and service of country than pew cushions and stone steeples have to do with pure and undefiled religion. Just as religion by many so-called Christians has been kept for one day in the week only and not taken into the market, office, or polling booth, so patriotism has been often exercised only in time of war and, even then, the spirit of sacrifice has been clouded by hate and a development of all the lower as often as of the higher instincts.

The true place of patriotism in a general scheme of human virtue has been well expressed by Bishop Charles Brent: "International affairs are as much the business of every citizen as national affairs." It was not what happened in one's own town or State or our nation that took our boys to Chateau-Thierry. The most remote things, like the sun, affecting us more than the nearer moon, are often those which are the most compelling and control our boys' future and our pocketbooks. The Bishop continues: "The true citizen to-day is a citizen of the world, and his first loyalty is to mankind. Patriotism comes as a second loyalty, to be checked, disciplined, and determined by the first and larger loyalty." Whether our

so-called patriotic societies and the American Legion would accept this latter conclusion is questionable. But it is certain that the Founder of Christianity would do so.

The term "patriotic" has of late become in many minds peculiarly associated with soldiers or descendants of soldiers. As a matter of fact, the forward-looking societies—the Young Men's and Young Women's Christian Associations, the Woman's Christian Temperance Union, the missionary and educational organizations, the League of Women Voters, and the General Federation of Women's Clubs, and others frequently looked upon askance by the patrioteers—are probably doing far more genuine patriotic work in fighting the real dangers which threaten America than those are. The first business of a patriot is to learn what are these dangers. Six hundred thousand perish annually from preventable accidents and preventable disease. More were killed by automobiles last year than were killed in our first four wars. The least danger which threatens us is an attack from a foreign foe. No nation has ever yet declared war against us. Many imagine that we have had at least two millions killed by foreigners, as has been shown by many tests of thousands of high school and college students.

Said Secretary Hughes: "So far as we can see into the future, the United States is not in the slightest danger of aggression; in no single power and in no possible combination of powers lies any menace to our security."

The "patriotic" societies seem to have taken no interest in the Kellogg proposal for multi-lateral treaties or in the increasing efforts to arrive at substitutes for war. Whatever the silent majority think, all their chief spokesmen are emphasizing the reverse of Bishop Brent's teaching about patriotism and apparently have no conception of patriotism as defined by Ralph Waldo Emerson: "The right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages to the benefit of humanity." Patriotism is a noble virtue, to be practiced like religion every day of every year. Possession of patriotism and religion must be tested by one's own service. Patriotism began by loyalty to small sovereignties, like cities. As the ages advanced they stopped fighting, coalesced, and were absorbed under a larger unit. Nationalism as we see it is essentially modern; it has been greatly intensified by the World War. The line of progress for centuries of creating ever larger and larger areas within which there was a common loyalty and purpose has been halted. Progress can only be renewed by general recognition that each human being is, first of all, a citizen of the world, a child of God; secondly, he belongs to one race; thirdly, he is of the privileged or unprivileged group—all able to read this article belong to the latter. Only fourthly in importance is the fact that he belongs to this or that nation. While national boundaries will always remain and very special love and service are due one's own country, it would be the citizen's chief pride and joy that through his country he may help all mankind. The larger patriotism must accompany world organization to achieve world peace.



MISS CORDELIA ERWIN AND
MRS. MARY SON

The Temperance Movement in Korea

MISS CORDELIA ERWIN

LAST November in Seoul all the "Guilds" had a combined meeting for the purpose of having the following question answered: "What should we Korean people do in order to become like other nations and how can we accomplish it?"

The big auditorium at the "Y" was rented, and six different peo-

ple with wide experience were invited to answer this question. First, second, and third prizes were offered as awards to those giving the best solution, the audience being the judges.

Our Mrs. Mary Son, Korean National W. C. T. U. lecturer and organizer, was among those invited to speak. She pointed out the appalling waste in time, money, resources, efficiency, last but not least, human lives, caused by the consumption of alcoholic liquors. She reviewed the facts and figures recently gathered by Mrs. B. W. Billings, the National "Foreign" President, at the government revenue offices. It was revealed that Korea's population is estimated at 10,000,000 souls. Recently a man, with some education, who had a wife and six children, was glad to get a job with a salary of thirty yen a month; yet the government receives taxes, to say nothing of bootleggers, on a drink bill of 83,429,170 yen.

She gave them a rousing temperance lecture and was awarded the first prize with great applause!

Mrs. Son became a follower of Miss Christine I. Tinling in 1924, when Miss Tinling did so much to promote temperance in the Far East. Since then Mrs. Son has traveled in all the provinces of Korea and has spoken on temperance in most of the large cities and towns. It was arranged for Mrs. Son to speak at our workers' conference in Chulwon. The night she spoke was stormy, but we had advertised well, and the church was packed to the limit. She held the audience spellbound for an hour and a half. Every Church leader who heard her has "stormed" me to bring her to his Church.

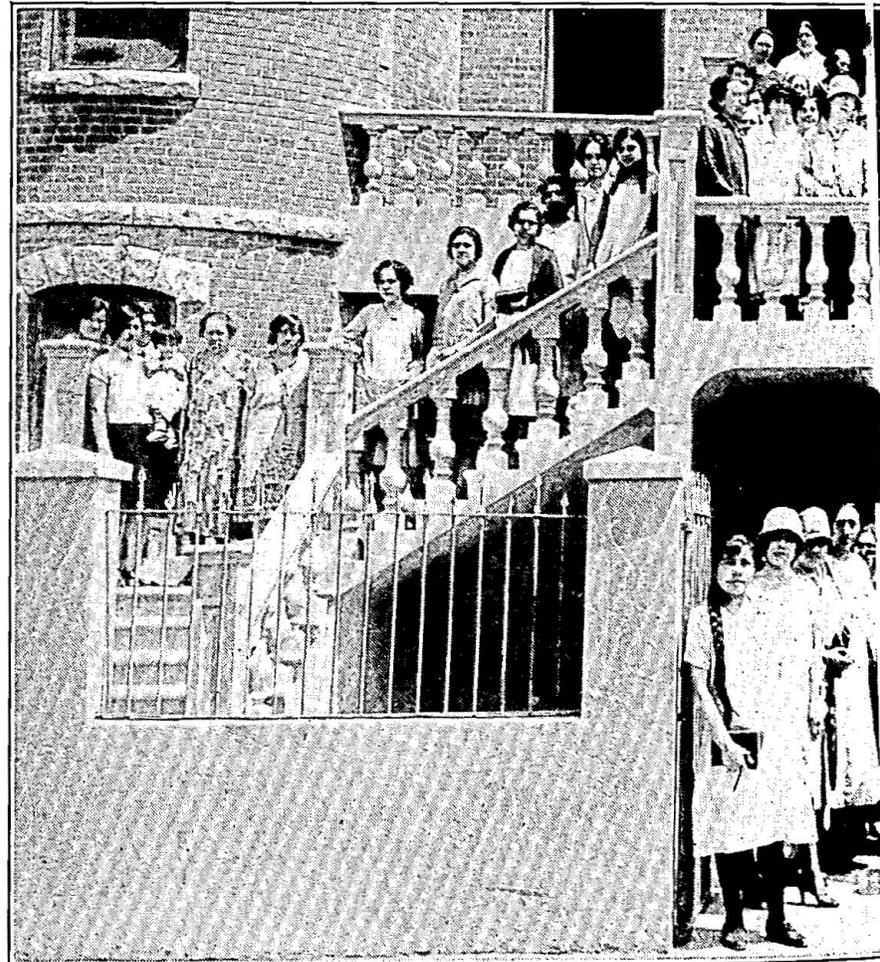
In December we went to five big county seat towns with the same results. Her talks are full of scientific temperance information; one fact after another is brought forth and illustrated with up-to-date charts. By the time she has finished the audience is on its toes; then she sells temperance literature, and there is never enough.

Signs of Promise-

We always leave people holding out money, begging and clamoring for more.

At each place we organized a "union," many non-Christian women joining, eager to unite with us in fighting this monster enemy of defenseless women and children in all lands and ages.

The "Foreign" National W. C. T. U. has planned to have regular temperance programs printed in the *Christian Messenger* for these local unions to use when having meetings. Now right here is where missionary women have a big opportunity for coöperation. We could see that at least one of the officers of each local union receives the *Christian Messenger*. As a Christmas present I am giving a year's subscription to the officer in each union in my territory. These outstations cannot "carry on" without some such prepared program, but they can when they do have the program helps. We missionaries are failing them where we do not give this much help, especially this year when temperance is being stressed and that mainly because the Koreans are interested as never before in their economic situation. It is the main topic of conversation everywhere. Real constructive work can be done by coöperating with our Korean people in this way.



Delegates to the annual meeting of the Mexican Woman's Missionary Society, Mexico City, were present at this session as the Ju-

Oriental Fields

Miss Mo Kyi Ying

THE following is a tribute to Miss Mo Kyi Ying, vice principal of McTyeire School, who died February 5, 1928. It comes from China.

Many years ago when McTyeire was a young institution with few pupils and an insignificant budget, Miss Mo came to it to fill what seemed to be a small position. But she did this so well that it had to be enlarged to fit her enlarging capacity. In a time when few, if any, Chinese women were holding positions of responsibility in our schools, she was pushing ahead under the guidance of Miss Helen Richardson, as one position of trust after another was given to her. It is absolutely true that McTyeire could not be what it is to-day had it not been for Miss Mo. She was so trustworthy, so faithful, so scrupulously honest, so patient and gentle, and yet so capable, withal, that it is no wonder the institution grew up with her life and expanded as her powers of mind and heart expanded.

McTyeire has sometimes been called a monument to its missionary founders, Miss Haygood and Miss Richardson; but it is no less true that it is a monument to Miss Mo, who was, in turn, matron, teacher, business manager, and vice principal. By her experience and ability she might easily have been principal had not her

humility caused her to refuse to consider the matter. But while it is true that she never bore the name of principal, it is also true that she held a position of influence and leadership in the school that was second to none.

In her Christian life Miss Mo was strong and courageous. She held high ideals for herself and the school, and the word "compromise" was not in her vocabulary. While she kept abreast of the times and was actively sympathetic with all

true progress, she stood always for the primary importance Christian teaching and living in the school.

As we think of Miss Mo's life and what she accomplished, we are amazed because she did it all under the handicap of a trying physical affliction. The disease from which she suffered would have made a complete invalid of almost any other woman. But Miss Mo's spirit triumphed even over disease. It seemed a small thing to her to fight asthma every night, overcome weakness every day, and meantime to press steadily on to the accomplishment of the high ends that she had set for herself and the school.

We are sad because she has gone, but we are glad that she died at her post, faithful to the end, and fighting bravely, as she had always lived. What a heritage she has left to the faculty and students of McTyeire and to all the members of the China Mission.

A Message from Harbin, China

Our Dear Sisters and Leaders in Christ: We, members of the Ladies' Missionary Societies of the Russian Methodist Episcopal Church, South, in Northern Manchuria, China, are rejoicing that we have the opportunity of sending you our sincere cordial greetings and our best wishes of full success in the great and noble work in the name of Christ.

We are praying incessantly to our Lord God that he may bless all your undertakings and plans still in greater measure than he blessed them in the past glorious fifty years. Our prayers are always with you. Our hope is to establish the most intimate contact and loving cooperation between American and Russian women, members of the same great world-wide Methodist Church.

We will never forget your constant, generous support. Your representatives in the Russian work and our dear sisters who left us not so long ago, Mrs. Erwin, Miss



MISS MO KYI YING

士 女 英 季 馬



Conference, in session at Monterrey, Mexico, April 25-29, 1928. Mrs. F. F. Stephens
Illustration by the International Messenger.

Rumbough, Miss Sallie Brown, and the late Miss Wahl, pointed out to us the ways of service, made us acquainted with the perfect methods of the work of the Ladies' Missionary Societies in the United States of America.

Under their unfailing guidance and direct participation in this kind of work, the life of the Russian Ladies' Missionary Societies of the Methodist Church, South, in Northern Manchuria was not only strengthened but was developing very successfully and is growing.

Having been started in May, 1923, five years ago, the work of the Ladies' Missionary Societies of the Russian Methodist Episcopal Church, South, has achieved the following results: The total number of actual members and coworkers in four societies (Harbin, Tsitsikar, Chalantoon, and Manchuli) reaches one hundred.

During five years of its existence, \$2,500 dollars has been collected by the members, which has been used for the needs of the Church in rendering material assistance to the poor and needy, and for the lepers in Hungchung, Korea; also for educating needy children in schools.

Considerably greater success has been achieved by our Ladies Missionary Societies in spiritual work.

The Russian Methodist woman has been exceedingly lifted and ennobled by accepting Christ as her personal Saviour. The greatest suffering which the Russian people had to bear during the great World War and the consequences of the Russian Revolution has been felt in the most cruel way by the Russian woman, who had to bear the burden which meant too much even for a man. The Russian woman-mother is at present the only supporter of a family in many cases, since her husband is often either an invalid of the World or Civil War, or his knowledge, experience, and work are not required under the conditions of the Soviet's life in U. S. S. R. or abroad, where he lives as an emigrant (exile).

We cannot help mentioning that the energy of the Russian woman, the Russian wife, in such cases is the only thing that is still preserving the semblance of home, which has almost been destroyed by the new conditions

of the Soviet life, since the Communists do not recognize home, family life, religion, and Christian principles of morality.

Therefore, what an immeasurable happiness, joy, and peace is felt in a Russian home when a Russian wife and mother accepts Christ as her personal Saviour! In such cases the life of a Russian family is changed radically. What a happiness! What a joy!

Many Russian families in which fathers, husbands, and brothers have been turned to God through their wives, sisters, and daughters are sending you their brotherly thanks and their blessing.

The most grievous events which have been quite common in the lives of families where sin reigns have entirely disappeared. The Holy Bible is the only guide in these renovated families in Christ, which are shining with the light of their pure, moral life in the darkness of the surrounding wickedness.

We also cannot help sharing our greatest joy with you and let you know that three of our dear, loved in Christ Russian missionary ladies have entirely consecrated their lives to Christ, their names being as follows: Mrs. G. J. Krassnova, Miss N. N. Gantimourova, and Miss O. F. Vassilyeva. They have completed their religious education under the guidance of Mrs. Erwin, Miss Rumbough, Miss Wahl, and Miss Brown; they also have been graduated from the former American Bible Institute founded by Pastor Erwin in Harbin. Besides, they have had good experience in personal work, are, together with Mrs. Bradovitch, the leaders and teachers of the Children's Garden (kindergarten) and a preparatory school in Harbin and most useful coworkers with the pastor of the Church.

This is a brief account of what is the most essential in the religious and educational life of our Church here.

Will you accept us among your midst, our dear sisters? Will you teach us what we do not know yet? Will you take interest in the worn-out soul of a Russian woman, in her sufferings in the recent past, and in her joys in the present new life? May God bless you all and preserve you for the joyful tidings of his salvation!

Your sisters in Christ. [Signed by four members.]

The Errand Imperious

*But harken, my America, my own,
Great Mother with the hill flower in your hair!
Diviner is that light you bear alone,
That dream that keeps your face forever fair.*

*'Tis yours to bear the World-State in your dream;
To strike down Mammon and his brazen breed;
To build the Brother-Future, beam on beam---
Yours, mighty one, to shape the mighty deed.*

*The armed heavens lean down to hear your fame,
America; rise to your high-born part;
The thunders of the sea are in your name,
The splendors of the sunrise in your heart.*

EDWIN MARKHAM
Used by permission of the author



Council Indorses the Educational Bill

MRS. L. W. HUGHES, VICE PRESIDENT MEMPHIS CONFERENCE

ACTION of the Woman's Missionary Council of the Methodist Episcopal Church, South, in session at Nashville, Tenn., March 14-21, in indorsing the Curtis-Reed Bill, providing for a Department of Education with a secretary in the President's Cabinet, was wholly in line with religious precedent. Interest in public education is nothing new in the Protestant Church or in Methodism. Free public schools are a product of the Protestant Reformation. They are, likewise, a typically American institution, having been set up in this country long before the Declaration of Independence, by the colonists who came here seeking religious freedom in the new land. The Methodist Episcopal Church has always taken a lively interest in the education of the youth, and a century ago it was the first denomination to establish a Board of Sunday Schools.

The Curtis-Reed Education Bill, which has been placed on the study program of the Social Service Committee by our superintendent, Mrs. W. A. Newell, offers to the schools of our nation a service similar to that now enjoyed by the farmer, the business man, and the laboring man through the Departments of Agriculture, Commerce, and Labor. To-day we have twenty-seven million school children and nearly a million teachers, making a total of one-fourth of our population, engaged in the business of education—a greater number than those engaged in agriculture or in any one industry. Despite this fact and despite the importance of education as the means of training the future citizens of our country, there is to-day only the Bureau of Education, with limited funds and insufficient prestige, to carry on for the government the work of "promoting the general welfare" through the schools.

President Coolidge, in his annual message to Congress on December 9, recognized in no uncertain terms the need for increased attention to education on the part of the national government. He said: "For many years it has been the policy of the Federal government to encourage and foster the cause of education. Large sums of money are annually appropriated to carry on vocational training. Many millions go into agricultural schools. The general subject is under the immediate direction of a Commissioner of Education. While this subject is strictly a State and social function, it should continue to have the encouragement of the national government. I am still of the opinion that much good could be accomplished through the establishment of a Department of Education and Relief, into which would be gathered all of these functions under one directing member of the Cabinet."

Coördination of existing Federal educational agencies, recommended by the President, is one of the principles of the Curtis-Reed Bill. While this phase of the move-

ment for a Department of Education is very important, it is as a clearing house for educational problems that the new department is most needed. Schools everywhere are seeking information on questions such as these: What is the most satisfactory plan for a schoolhouse in a certain type of community? Where has practical application been made of intelligence tests? What communities have inaugurated school health programs worthy of being copied? Is Latin, or even a modern language, as valuable to the average student as so-called "practical" subjects?

Satisfactory solutions for many such problems have been worked out in some of our best schools; but so long as these results are not available for teachers throughout the country, there must necessarily be much duplication of effort and unnecessary guesswork in education. By collecting and disseminating information and carrying on investigation of school problems, the Department of Education would offer invaluable service to the schools; yet it would in no way alter the present system of school administration by State, county, and local superintendents. Continuation of State and local control of schools is given an added guarantee by the inclusion in the present Education Bill of a section authorizing creation of a national advisory council of State superintendents of education.

As President Coolidge points out, encouragement of education by the national government is not an innovation. Nor is the idea of a Department of Education of recent origin. This movement has been before the country for three-quarters of a century, although serious efforts to secure a department began less than ten years ago. Compared with the time and effort required to bring about other reforms, this campaign has been brief. Prohibition and suffrage were secured after much greater effort. Compulsory school laws and free tax-supported school became actualities only after long campaigns, and even yet there is far too much child labor in some localities, despite long years of opposition to this evil.

From these facts we can form an idea of the task assumed by our Missionary Council in indorsing the Curtis-Reed Bill.

In promoting this bill we must exercise the duties and privileges involved in our citizenship; we must remember that the right of suffrage has imposed an added obligation on our sex. Because the majority of teachers are women, and since, except possibly the teachers themselves, there is no group of people so much interested in education as mothers, any legislation affecting the schools is of immediate concern to women. It is our task, then, to arouse the women of the nation, and, first of all, our own Council members, to a realization of the need for a Department of Education.

That's Theresa

CORNEILLE M'CARN RUCKER

"And he that humbleth himself shall be exalted." (Luke 14: 11.)

THIS is not a story for children, although it is concerning a child. Perhaps not a story at all. We shall see.

Theresa! It was a name which caused me to wonder. She was Polish—tall and fair, with a chin expressing character and eyes speaking of kindness and humor. Later I learned that she was seventeen, and there was no denying that there were angles. Her slenderness made this doubly apt to be true. But her movements were not awkward—or hesitant—or even "growing up." As far as her straight carriage was concerned, she was already grown into a perfect ease.

Her timidity was partly hidden by her silence. But often a deep color slowly surged over her face, and a slight compression of her lips indicated her utter defeat.

I REMEMBER seeing her taking Jean out for an airing one bright winter afternoon. Jean was the German police dog, and he was so valuable that he was never allowed to go about without human company. It was winter, but not cold, and just after sundown. The air was clear and the west a bright, light yellow. There was just time to walk a block or two before it became dark, so Theresa and Jean hurried a little.

"Who is that girl?"

I should have known, but having only arrived that morning, I had really had no time to find out.

"That's Theresa, Maude's little servant."

"Little *servant!*" Surprise prompted the exclamation. There was nothing servile about that child's straight back and proudly held head. Her long, springing strides indicated that she was enjoying the golden air as much as was the dog that tugged at the leash impatiently.

"She is Polish—goes to school in the mornings and cleans and cooks the rest of the day."

SO I gained my first information regarding one of the most admirable children whom I have ever known. This introduction was enough to make me snatch every opportunity to become better acquainted with her.

I was so often at Maude's home. She lived near by and was an intimate friend of my hostess. But in spite of these opportunities, Theresa was self-effacing, and it was difficult to lead her to speak of things concerning herself. And yet, when I had made bold enough to ask her impertinent questions she was very gracious and eager.

"Yes," she spoke rather good English, hesitating a little before some words, "I do not mind telling you of my family. I—you already have heard?—am Polish." She stopped long enough in her hurrying about the kitchen to give me a proud look.

"We are a large family to begin with—that is, when I can remember first we are large. Then we grow less, and now—only I." The last was merely a breath. I could not tell whether there were tears in her eyes or not. I think not. There was no suspicion of them in her voice.

BY this time I had known her for several months, and not once had I heard even the tone of her voice seem complaining or melancholy. There were two most usual moods for her—one, a kind of serious grace; and the other a bright joyousness.

"We come from Poland when I was very wee. Then the little town of America which we live in—it was not beautiful. But there was a comfortable, small house, and we all together make a happy family. I go to grammar school then. We learn English, and it was not so hard for the little ones. But at home we speak the language of Poland!"

Again the proud look, glancing back over her shoulder toward me. I sat on the tall kitchen stool and swung my feet, trying not to seem too interested.

"We all work hard. We get not so much money, but we are happy. All is quiet, peaceful. All is safe, and we know the great America protects us. We wish to do something in return, so we do our work as well as we can.

"Then when night come we are tired and happy. We all are together with light and warmth, and mother make the food so full of good tastes! She laughs, too. We are happy.

"I can still sing the song we sang—in our Polish language." For a moment I thought she was going to sing it for me, but she was silent instead, as if she were singing it over to herself so that I could not hear.

"Rose do one thing, Alma do one thing, I do another. There is one small movie in that town. I take the tickets."

LOOKING at Theresa as she bent over, peeling potatoes, speaking in a pleasant voice, and occasionally flinging up her head and looking at me with her clear eyes, I could better imagine her dispensing her favor among the cultured and educated, than pushing tickets through a small opening in a glass window.

"The two men in our family—they work in the mine." Now there was no denying the almost too calm tone of her voice. "They are the first to go. My brother—he is the laughing kind—he is gay. But when they bring him home from the mine he smile with his lips only. His eyes—they are so serious that they seem to see distant things which we cannot. He suffer very much, and finally he die. My father do not ever come, for he is buried in the dark earth and cannot be found.

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Foreign Delegates Visit the Conference

THE presence of foreign delegates and fraternal messengers from every field where the Woman's Work has helped in carrying the gospel was the outstanding feature of the Jubilee Council session. The presence of these was not only an encouragement but a great spiritual blessing. After the Council meeting these delegates spent several weeks in visiting Conference and district meetings, and the reports of these visits invariably testify to the inestimable blessing of their presence.

One of the officers of the North Alabama Conference writes concerning the sojourning of Mrs. Yun, of Korea, in her Conference:

"Mrs. Yun was a great blessing to us. She was in my home most of the time, as it was easier for me to take her from place to place. Most of her time was spent in Birmingham and Bessemer Districts speaking to groups of missionary women and Sunday school classes. She was a guest at two Jubilee luncheons and was entertained beautifully in various homes as a dinner guest and went with me to two social functions—one a luncheon at a mountain tea room, and the other an open meeting of one of our best literary clubs. I understood you to say you wanted her to get a glimpse of our social life.

"I could not begin to tell you of the wonderful impression she has made *everywhere*. I am constantly hearing such expressions as these: 'It is the beginning of a larger life for our auxiliary.' 'We are ashamed of what we have done and intend to do better since hearing Mrs. Yun.' 'We are better Christians for seeing Christ shine through Mrs. Yun.' A child said: 'I will know Jesus better since I have known Mrs. Yun.'

"It was a real joy to me to be responsible for Mrs. Yun, for the close association with her, strengthened our spiritual life, and I have made a wonderful new friend whom I hope to keep always. Thank you for this privilege; and if North Alabama Conference goes forward as never before this year, be assured the seed sown by our Korean sister is bearing fruit."

And this word comes from Texas regarding Mrs. Hernandez, of Mexico: "Mrs. Hernandez just took our Conference by storm; she was made a life member and shown many courtesies, so I believe that she not only came nearer to us, but she brought Mexico nearer to Central Texas; and this was just what Texas needed with this close neighbor."

Some of the Conferences were honored with the presence of a charming young woman from Brazil, Senorita Irany Andrade, who will become a bride upon her return home. North Alabama reports:



OUR JUBILEE BABY, DAVID PEDRO DE PASCOE, AND HIS MOTHER, MRS. ELISA S. PASCOE

They came all the way from Monterrey, Mexico, to attend the recent Council meeting and at one of the sessions little David was dedicated to God in baptism, Bishop H. M. Du Bose officiating. He is now the Council's baby and Council members are his godmothers.

"Her presence was such an inspiration and such a delight to the members of the Conference that in an effort to express their appreciation of her they presented her with a beautiful bar pin, diamond studded, and made her a life member of the Conference.

"At the same time a very young Brazilian who has never yet seen her own country was also honored. Little Doris Emily Chavis, born in Atlanta a few months ago, was made a baby life member. Little Doris's parents have been in the States for about two years, her father having been a student at Emory during that period of time."

These expressions might be duplicated from every Conference where a foreign visitor was sent. There will be two definite results—an enrichment of spiritual life coming from the interpretation of the life of the Spirit, and a sense of oneness in the sisterhood of Jesus Christ. We are entering a new era of the missionary enterprise.

The Tower Sublime

(Dedicated to all those who lovingly served)

*A Sentinel thou art for peace
Beseeching that all turmoil cease,
Art's symbol 'midst th' ethereal air,
Shedding a spirit radiance rare.*

*The sculptor spoke with living tongue
In beauteous thought the stones among;
Sublime thy lineal skyline where
Our hearts respond in grateful prayer.*

*At last through struggles of the years
The finished pinnacle appears,
Voices of angels in the air—
A lasting beacon rises there.*

*To live in hearts is not to die—
How fragrances of life do lie!
From loving service, sacrifice,
Arose this noble artifice.*

*O Sentinel, exalted there
To guide all nations everywhere,
True symbol of Infinity,
Reflecting God's own majesty.*

—Mrs. Alfred Franklin Smith.

Scarritt College Tower,
Dedicated March 14, 1928.

That's Theresa

(Continued from page 24)

"That seem to start many sad things. My mother, being full of grief, she goes so often to the place where my brother lies. It rains, and there comes a dreadful suffering in her chest. It was influenza, and she die—and my sister Rose also." This last was very hurried, as if she felt obliged to tell me all of it and wished to have the pain over. Now that it was finished, she began in a different tone

"Alma and I leave. A lady in town send Alma to this city to take business course. She has friends here, and we are not afraid. I come, too, because I am little and Alma is my big sister. I go to grammar school, and so finally get position. We live in a little room, and afternoons I cook so that nice meal is ready when Alma come home.

"She very tired—so tired that one day she say: 'I will marry and not work any more!' So she did, and pretty soon there is a little baby. But she is as tired as ever, so she die, and her baby. And I leave, and her husband marry right away again."

I COULD tell that she was becoming aware of the unbelievable length of her talking.

"How did you find Maude—Mrs. Wilson, I mean?"

"O!" and the exclamation was one of joy. "The lady who send us here at first, she was her friend." She

turned, spreading her hands in a comprehensive gesture. "All this—I can see shining walls and cooking pans. I can make beautiful food—things to decorate with lettuce and parsley! Flowers that grow and are put for us to see as we eat. And school every morning. And Jean. And Mrs. Wilson—*playing the piano!*"

The tears in my eyes were dried by the brightness which she gave out as she said "playing the piano."

"Don't you get tired? Why do you do it?"

"Why?" and she looked puzzled. "I *must!* I am American now. I come from Poland. I must return something for all the beautiful things America give me. I study of my country at school and wish to return some of my joy to it—somehow—sometime!"

At that moment Maude began to play with her really lovely touch. Theresa became tense!

"*That!*" she said, standing as a graceful animal stands when it is surprised. "It came from a Polish heart! Paderewski!"

While her head was turned away, I stole out of the room. I did not know what to say to one so young, and yet one who had learned something so lovely of life, something not dependent upon material things or upon circumstances. And still wondering, I am at the same time sure that this Theresa—new to our land—possesses a wisdom and an inborn gentleness which has given her a strange poise of spirit!

Neighbors

MARY E. M'DOWELL

MISS MARY E. McDOWELL is Head Resident of Chicago University Settlement, which she established in the stockyards district of Chicago in 1894. During a residence of nearly sixty years in Chicago, she has devoted her life to welfare work, especially to the Czechs, Lithuanians, Poles, and other peoples who live "back of the stockyards" and who have not fully adjusted themselves to American life and customs. For her service in this behalf, Miss McDowell, in 1926, was awarded by President Thomas G. Masaryk of Czechoslovakia the republic's only order of knighthood, the cross of the order of the White Lion. Miss McDowell earned the gratitude of that country especially when she was instrumental in securing the release of Dr. Alice Masaryk, daughter of the president of the republic, then under arrest in Austria-Hungary. Miss McDowell speaks from first-hand experience.

The modern Christian concept of a community is that of a larger neighborhood where the human beings are neighbors. The social circle in this larger neighborhood implies that it is a larger self, where each human unit is to be coöperated with, as in a family. In a normal family each member serves all, and all serve each—the weakest, the youngest, the aged, the disabled are the special care of the family as a whole.

This ideal of the larger family coöperating is becoming real, bit by bit. The state is called upon to provide for old age, for the protecting of the weak in industry, for the children whom we will not permit to work until they are equal to the job, and the women—the future mothers as well as those who have family responsibility—are to be protected in these industrial conditions. We determine that they shall not be poisoned by fatigue. Neither shall they be injured by undernourishment. If they are bearing children, the well-being of these future mothers must be considered both before and after the birth of the child.

The child is the future asset of the community. The child's education, his playtime, his play space, the house he is born in and reared in, all are the concern of a truly Christian community, for all will retard or develop the child's nature. The boundaries of the community to-day are limited only by the rim of the globe. We are born into the community family. We grow into the neighborliness of near-by friends. If we keep up our growing, mentally and spiritually, our community enlarges to include a world neighborhood. To-day no local neighbor-

hood can live to itself; it has to become a conscious part of a world. The awful World War taught us this lesson, that safety to one nation lies in the binding together of all for the preservation of civilization. We are held together by electricity, by the wireless, the radio, the universal news reporting, the press, the telegraph; business binds us together in one community. While our imagination flies to the world horizon as the boundary of our circle of obligation, we have to come back to the small community nearest to us where we began, where our roots are planted. It is interesting to discover that the commonplace qualities of friendliness and neighborliness belong to the large as to the small neighborhood.

Personal contact alone gives the requisite knowledge as a basis for good understanding between peoples. We must know individual types to know the community. We have to individualize the mass, the nationality, the race, before we can understand the whole nation or the whole race. If St. Paul lived in any of the metropolitan centers to-day, he would add to his "no man liveth to himself alone," that not only no man, but no race, no nationality, no creed can live for itself alone in the modern world. It must live for the community made up of all of us. To-day there is a physical unity as well as a spiritual unity. Lindbergh flying in the Spirit of St. Louis all alone drops good feeling wherever he goes, and when good feeling drops, fear and suspicion sneak away. Good feeling is fundamental; it is basic in the life we live together. He carries friendliness and leaves it behind him. His spirit of good will changed the mood of the people he went among; they liked him as an individual. They trusted him. Hate and suspicion melt away when such a simple human mood of good feeling takes hold of a community. It must be carried by persons who want justice and mercy if the good spirit is to remain. Goodwill carriers may become as pervasive as "T. B." carriers, or typhoid carriers, if only we had the knowledge and wisdom to see that love is the constructive germ and hate is the destructive one.

We are all very common, no matter how many ancestors we can count upon. The things that are common to all of us are greater and stronger than those that are different in us. The things in which we are unlike are less essential than those in which we are alike. Peter, the dogmatic, the orthodox, aristocratic Christian had to be



given a lesson from heaven before he saw that God was no respecter of persons. As soon as he saw he became human and hurried to see and to know a Gentile from whom he had been shutting himself away. Our nation needs badly Peter's vision and to hear God's voice say to us: "What God hath made cannot be defiled, for he is no respecter of persons." We are bound to meet every human being, whether a dissolute woman, a drunken man, a poor little child, or a needy millionaire—members of one family. We are bound to meet a foreigner or one of a different race with an open mind and a sympathetic heart, not sentimentally, but really. We may have to use scientific case methods afterwards, but we are not even scientific unless we approach the human proposition, an erring brother or sister or even a naughty child, in a spirit of humility and without a preconceived notion of the type of person he is. We cannot draw lines in community service. Who set us above each other, who can say who is above or who is below? We have to use the standard of the Christ who made himself of no reputation.

This is the spirit in which contacts should be made; but what of the method that we must use in our complex society? For fear we may become sentimental or unjust, we have found it necessary to train ourselves in case study. We have to learn all we can about the individuals who need our help. They may not need food, clothes, or shelter; they may need a physician or a psychologist, an alienist or just a sympathetic friend. But they must be understood, and we who want to serve must be intelligent if we want to be kind. If you recollect, Peter was humbled by the idea back of the sheet let down from heaven and the divine voice that told him he, Peter, was setting himself up to judge who was his equal and who was not. It is a stirring scene when the Gentiles came asking for Peter and knelt before him. Peter said: "Do not kneel before me. I am mere man." Peter was at last rescued from being an aristocrat and now could approach God's children with an open mind and a sympathetic spirit.

Friendliness is a good word, neighborliness is another; both are basic in the foundation of community contact and community understanding.

One man came several miles to our settlement house because he said: "I heard you listened to people." Another came because she said she had heard we were "good for bad husband," and husbands come because we are supposed to be "good for bad wives." Little children come for all kinds of childish and tragic reasons. One little fellow wanted to see a special resident with whom he had been on very friendly terms, and she was away. He came after she returned. He would not confide in anyone else; he felt too deeply to tell the disgrace to anyone whom he did not know well. He got very near to the resident's ear and whispered: "My mother is drunk all the time. Will you come to us and find out where she gets it?" Another hears that we have taken some to have tonsils and adenoids removed. A gay little girl comes happily in and says: "I, too, want to go on tonsils." She did not understand that it was not a picnic.

Old country mothers with old country traditions have serious misunderstandings with their new country children. A Polish high school girl would not speak to the mother because she disapproved of a rug her mother purchased. It was an old-fashioned one with a great dog woven into it, and the modern high school girl knew it was not the latest style. We had to make the girl see how much more valuable a mother was than any kind of rug.

My thirty-odd years in a community of foreign-born people have shown me the nearness of foreign lands. I have seen how historic prejudices between Poland and Lithuania that bring fear to Europe to-day are brought to the stockyards district and only fade away by contacts in a new land and new experiences of many kinds. The community of nations as seen in the League of Nations was only an enlargement of the small community of different nations back of the stockyards.

Every phase of the life of humanity is sacred. "I came that you might have life and that you might have it more abundantly," was not meant for a far-off life, but for the life of to-day, in the country village or the complex city. The social life, the factory life, the educational life must be Christianized. We must bring justice tinctured with kindness into everyday life if the community is to be transformed and civilized. To neglect the environment of a soul in the process of development is as unintelligent as it is to plant a rare plant in a garden uncultivated. It is not enough to convert a man unless the community is transformed; both are sacred duties. To a socialized Christian there is "nothing secular but selfishness"; transforming a community is a part of the same religious demand as is the transforming of a human being. The converted individual needs a converted neighborhood. This is a religious piece of work, a Christian ministrations.

Every vital problem in our little community is found in the great city as a whole and in the community of nations at Geneva. Each and all want peace, individually and collectively. The League of Nations is studying all the time the human problems that present themselves to our settlement house, where over fifteen hundred people pass through our door every week. The Labor Bureau of the League have before them the world diseases—unemployment, immigration, social hygiene, health of children, maternity care, the shorter work day—all problems of the Labor bureau of the League of Nations as they are of the community back of the stockyards or any small community.

The approach toward any human problem, whether of the world community or the local neighborhood, is a friendly attitude. Knowing people is understanding problems. If America's democracy is worth saving, we must develop a public mind based on good feeling and intelligent understanding. The phrase "neighborliness" is becoming internationalized. I heard two small nations publicly thank the League for making peace between them, and they used the phrase "making us more neigh-

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Spiritual Cultivation of the Jubilee

CONDUCTED BY MRS. E. W. LIPSCOMB

An Adventure in Friendship

"And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just." (Luke 14: 12-14.)

JESUS'S teachings demand adventurous living. They are often not followed because we are either afraid or too selfish to venture. Here is a passage from his teachings that demands the high adventure of friendship with those outside our own clique—not just a gesture of good will, but a personal, sincere admission of the neglected into the intimate places of fellowship. In order to follow this teaching, we should have to cut across the established conventionalities of life, thereby running the risk of ridicule and unfavorable comment from those who do not take Jesus seriously. We are afraid of being peculiar.

Then we love the easy way of having our friendships within the familiar and congenial circle. How much more pleasant to spend our efforts and energies on those who are our own. It is troublesome to get out of the accustomed group. But these words of Jesus seem to teach plainly that he intends that we shall not live within the set restrictions of selfish interest, but with resolution and daring go into that great outer circle of those who seem to have no natural claim on us and who would be un-reached by friendship were we not to follow these teachings. Unless some will dare to follow his teachings, how shall these others get their share of helpful, loving human contacts? How else can he minister to them, except through those who will surrender some strong natural, personal interests in their behalf and for his sake? This is his way to the neglected ones, and when we think seriously upon it, what an easy solution it furnishes to some of life's hardest problems!

JESUS intends that friendship shall be so diffused that all shall have their share of its joys. It is not the peculiar possession of a small and select group. It is meant to go around; there is enough for all. He poured out a lavish wealth of it upon every class of humanity that came within his reach. "When he saw the multitude, he was moved with compassion." To-day his heart is moved with the same compassion and he is saying still: "Give ye them to eat." You and I are called into a great venture of friendship with him. Let us think about some of the folk Jesus meant we should bless with our friendship.

In every congregation, there are those whom nobody seems to know—simple, unpretentious folk who make no demand upon or seem not to be able to lay claim to the attentions of the influential element in the Church. Who knows what is hidden away in the heart of that timid little woman, so plainly dressed? What conditions of life does she face every day? What are her hopes and ambitions for her children? She may be wanting just such a friend as you could be. Why not make a venture in friendship with her? You cannot know until you make this venture just what God will lead you to do for her.

THAT foreign family in your street, or Church, or with whom you do business, or with whose children your children go to school, would furnish a wonderful opportunity for a friendship adventure, through appreciative cultivation of mutual interests in Church, school, personal, and family matters.

There are numbers of young people within reach of you, students and struggling young business men and women, whose friendship would constitute a charming and stimulating adventure. Who of us does not recall with gratitude the man or woman who gave us their friendship when we had nothing to repay? A woman in mature years gratefully recalls the adventurous courtesy of a charming Christian woman to an awkward country girl.

Recently a Christian worker was speaking to a large group of Negro women regarding some of their family and community problems. She said, "Each of you has a white friend who will help you," and then to test the truth of her statement she asked: "How many of you have a white friend to whom you could go with such a problem?" One woman held up her hand, and upon inquiry it was disclosed that the Baptist minister's wife in that town had made a venture of friendship with this Negro woman. What prevented the other Christian women of that community from such an adventure? It may have been fear of criticism; surely it was a failure to learn the way of Jesus.

AS a few of us talked together about some features of such an adventure, one glowing soul said: "Wouldn't it be fun?" And we thought we could see the monotonous social routine of many Church women changed into a soul-stirring experience of fellowship with Jesus. We need not be afraid. Some one has said recently that "spiritual men and women can afford to take desperate chances and live dangerously in the interests of their ideals." When we spread a feast for those whom others forget and who are in such desperate need of our bounty of friendship, we may be sure that Jesus himself will be among the guests.

Shall you make the venture this month? Later we shall report the results.

Another Editorial Word

The National Conference of Social Workers

THE fifty-fifth annual meeting of the National Conference of Social Workers was held in Memphis, Tenn., May 2-9. There was present at that meeting over two thousand social workers coming from all parts of the country. It was a gathering of extreme interest to any person vitally interested in public welfare. There were in attendance experts from every line of social service, and approximately fifty national organizations had designated headquarters, giving to delegates an opportunity for conference on problems and situations in their various fields of work. A casual observer would have noted the large proportion of young women in the gathering, many of them college graduates. Indeed, the majority of the two thousand delegates were women, and the fact that women predominate in this particular profession was indicated by the frequent use of the feminine relative pronoun by the speakers.

The morning sessions were given to group meetings which one might attend according to his particular interest, these interests including children, health, delinquents and corrections, the family, industrial and economic problems, neighborhood and community life, mental hygiene, organization of social forces, the immigrant, public officials, and administration.

The afternoons were spent in attendance upon kindred group programs, including such organizations as the American Red Cross, American Association of Social Workers, Child Welfare League, Girls' Protection Council, International Boys' Work Council, and the National Child Labor Committee. These were professional groups coming together for the discussion of common problems.

The general sessions were held only in the evenings, when outstanding experts were heard.

SINCE the meeting was being held in the South, particular emphasis was given in many of the groups to problems which were pressing for solution in this section. One of these was, of course, the rising tide of industry in the South, carrying with it many attendant evils as well as benefits. The wealth of the South in material resources is attracting Northern capital, and this capital is being welcomed by the South. But it is rather depressing to the person interested in human welfare when attention is called to the fact that an additional attraction is cheap labor. It was stated that labor in the South is approximated as thirty-three per cent lower in some industries than in the same industries in other parts of the country, also that the hours of work in the mills of the South are longer by three to four hours a day than elsewhere. The State laws have not raised the age at which children may work sufficiently to prevent the labor of our youth being an attraction to Northern capital. The

Southern States also allow night work for women. These longer hours, the use of women for night work, child labor, and lower wages affect the laboring man throughout the country.

Another problem considered at the conference which presses upon the South more than that of any other section is the Mexican immigrant. This is also an industrial problem. The poverty of Mexico and the demand for seasonal laborers in the United States force the Mexican into this country—not with the intention of becoming a citizen, but merely that he may live. The average Mexican immigrant spends one-third of his time hunting a job and two-thirds on a job. When out of work he drifts into a town or back to Mexico, so that he constitutes a migrant population without desire for naturalization and a victim of circumstances. The low wages for which he is secured and for which he is willing to work undercuts other laborers. This situation involves very human problems which should concern not only the social worker but the Church as well.

AS discussed in the industrial section, serious indeed are the contract labor situations in some of our prisons, where all overhead expenses are supplied from taxes and the profits go to manufacturers by contract. The State feeds and clothes the prisoners while the manufacturer gets goods manufactured for far less than he could outside the prison. This not only undercuts labor outside, but often takes away any possibility of training prisoners for occupations in which they may engage when they are given their freedom. The officers of the prison no longer have the discipline, since it is turned over to the foreman of the factory. There is one prison in our section where the women and men prisoners are working together for ten hours without prison supervision, and women have been known to be secured from the outside to work with men convicts inside the prison. It is, we must confess, almost unthinkable that any community full of Churches and Christian influences, as this particular community is, could possibly be asleep on this particular situation.

One of the most interesting and absorbing discussions of the Memphis Conference was the field of the psychiatric social worker. This work seems to be in its experimental stage, but is proving to be most far-reaching in its effects upon the improvement of individual life. Mental hygiene brings into the profession of social work an interest in the welfare of individuals which will doubtless revolutionize methods formerly used. Since it deals with emotional reactions, desirable and undesirable, the social worker, if she is to be helpful, must enter sympathetically into the lives of those she would help; she must understand the underlying causes of given mental states, and since she works through the emotional life she must know how to effect emotional changes.

It must also be noted even in this gathering where the

representation was composed of Protestants, Jews, Catholics, and those belonging to no communion that there was a strong emphasis on the spiritual when on Sunday evening Dr. Reinhold Neibuhr, of Detroit, spoke on "Religious Imagination and Scientific Method." Dr. Neibuhr agrees with the social workers that the social intelligence of our people in this new industrial age must be increased, that bigotry and prejudice must be reduced by contacts, because much evil comes from lack of intelligence and imagination, thus often turning virtues into vices by these limitations.

BUT above and beyond all this, success is assured only by the use of ultra-rational factors. The power to love comes within this realm. The unlovely and unlovable cannot be loved except by a power that is not to our mundane faculties altogether reasonable. The sacrificial element is involved, and this, too, must come within the higher spiritual realm. To the materialist this demand is unreasonable, but within the spiritual the willingness of the strong to sacrifice for the weak is the way of success. Optimism, Dr. Neibuhr declared, is the virtue of superficial people. It requires something above and beyond the rational to believe in ultimate success for the scheme of human welfare.

This cosmopolitan gathering, in which every possible phase of human welfare was discussed, reminds us that on Sunday afternoon there was a law enforcement meeting where one of the strongest addresses of the entire session was made on the question of prohibition and law enforcement, the speaker being a member of the Catholic Church and a man of wide influence in righteousness. This and many other phases of the conference were very heartening to those who believe in the onmoving of the Spirit of God.

The Central Council of China

THE new situation in China is demanding new methods of administration on the field. The power of adaptability, faith in the ability and integrity of the Chinese Christians, and unselfish service will determine the influence which the mother Church may have in China in the years to come. The Chinese people are demanding freedom from international political entanglements; as a nation they are set upon securing self-determination. Naturally this same feeling is permeating the Christian Church. There is no desire to eliminate the splendid service of our missionaries or to break with the mother Church; the desire is for self-expression and a vital share in determining their own Church policies. Nothing could have come which would give such real satisfaction to the missionaries themselves; that Christians have been developed through their evangelistic and educational work who are capable of assuming real and serious responsibilities attests the success of the missionary enterprise in China.

At the recent session of the Board of Missions a con-

stitution for a Central Council of the Methodist Episcopal Church, South, in China received consideration. This document had been formulated by the joint action of Chinese and missionaries with the two foreign Administrative Secretaries of the Board of Missions and the bishop in charge of Oriental fields present. It is designed to function in the place of the organization known as the China Mission, which was composed of all missionaries on the field. The new plan provides for a membership of eighty-three, composed as follows: Twenty clerical members elected by the Annual Conference; ten women evangelistic workers elected by the Central Committee on Deaconesses and Bible Woman's Work; twenty men and women elected by the laymen's movement; twenty-five educational workers, ten of whom are elected by the Board of Trustees of Soochow University, ten by the Education Committee of Woman's Work, and five by the Board of Education of the Annual Conference; and eight medical workers, two chosen by each of the four hospital boards.

THE aim of the Council is twofold—namely, to promote as rapidly as possible the complete autonomy of the Church in China in response to the spirit of self-determination of the Chinese people, and to serve as a medium of coöperation between the Board of Missions in the United States and the Church in China.

The membership as already elected is composed of both missionaries and nationals, the majority being nationals. It will be noted also that women compose a good share of the membership. The composition of this important body gives promise that its work of setting up a Chinese Church shall be done with reference to the national situations and shall comprehend the needs and provide for the development of the entire Church membership.

It must be borne in mind that the organization is only temporary and that when its work as designated above is completed the Central Council will cease to exist. It is the organization to which is committed plans for the future Church in China, independent and self-determining.

WHEN in the course of a few years the young Church in China has embarked, what will be the function of the mother Church in America? Doubtless many are asking this question. A true mother never forsakes or neglects her daughter, surely not just at the time when she begins to make trial of life for herself; more love and patience and sympathy are needed than ever before. This young Church will be set up in the midst of a nation just brought into a new life, a nation in the remaking.

The Christianization of this great people cannot be left to a new and struggling Church just finding its life. To fail her would be criminal.

The only difference in our task now lies in this, that we shall be workers together with the Church in China, and through this very fact new fields of opportunities of serv-

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Charity By New Ways

MRS. W. A. NEWELL

THAT fine old word, charity, has fallen into disfavor; both the self-respecting poor and the social worker look upon "charity" with distaste, and yet in its ancient sense of that broad and deep love which seeketh not itself, it may yet be rescued to signify that which underlies all social work. Relief must still be furnished in emergencies either on the large-scale giving of the Red Cross or in lesser family disaster.

Rehabilitation is a phase of social work familiar in its relation to disabled veterans. It is becoming familiar in its application to the reestablishment of broken homes and disrupted family life, from whatever cause. Records testify to multitudes of restored lives and renewed family ties under the Christian, yet scientific, ministrations of social case workers.

There is another path the Church must explore under divine guidance if it would seek ways in which to prevent terrific wastage of human lives, the sad spiritual losses from poverty and its attendant ills.

What are the outstanding causes of poverty? We should scarcely call the Eighteenth Amendment a national relief measure, but social workers know that the children of working men are better clothed, better fed, and better housed than they were before national prohibition came in. Grocers and milkmen receive money that formerly went to the corner saloon. The women who fought to make prohibition a law worked to the lessening of charity doles. Children remain in school longer and attend more regularly. Prohibition has not failed. Our social service committees in the missionary societies are now called to work for law enforcement by helping to create a sentiment for the election of men to office who will maintain the amendment and enforce its provisions.

Raising the level of intelligence raises the level of maintenance, through increasing efficiency. Women who have worked as our Church women have done during the past years for better schools, voted for school bonds, urged others to the polls and worked for the establishment of vocational and continuation schools, have worked against poverty. The sum total of this form of social service as reported is surprisingly large. It is in the control and prevention of disease that the agencies of government have made such wonderful advances in the last decade. The burdens of poverty have been lightened through public health programs that offer free medical inspection, free clinics, public school health inspection and diagnosis, and compulsory observances of certain health measures. Health protection by public agencies is by no means universal. State and country health agencies call for the support of all who follow the teachings and practice of Jesus.

To families living on the father's weekly wage, accidents often mean a swift transition from comfort to pover-

ty. There are but five States in the Union which make no legal provision for accident compensation. All of these are in the South—Arkansas, Florida, Mississippi, and North and South Carolina. While these States remain the "black spots on the map," a score of States made increases in workmen's accident benefits through legislation in 1927. The District of Columbia is yet to advance to the front line and will if the Compensation Bill now before Congress passes. From a study recently made of sixty-one accident cases in the District, fifty-two received absolutely nothing from their employers as compensation for their injuries. Twenty-one cases came to the courts from these sixty-one cases, of which thirteen were successful.

One may read into this record a story of children unable to complete their schooling, widows defrauded by shyster lawyers, families running hopelessly in debt for the necessities of life while the breadwinners are helpless. Surely the record of the forty-three States that provide compensation for industrial accidents should convince us that its principle is just and its method to be emulated by the remaining States.

In our present industrial order the vast majority of workers are dependent upon organized industry for their jobs. Men, women, and children, as units in large scale industry, are producing the necessities and comforts of life. It is no reproach to these wage earners when a dull season shuts down factories or "lays off hands," and thrifty savings melt away. Nor are the operator, the manager, and the stockholder to blame, for they are caught in the net of industrial order as are the wage-workers.

At this writing it is estimated that there are millions of persons unemployed. At all times there are upward of one million wanting work. The workman out of a job sooner or later suffers the deep discouragement that leads often to demoralization. He walks the streets in search of work, undernourished, anxious. He loses strength, loses power—physical, mental, and moral—gives up, becomes vagrant, one of the homeless men, leaving behind him a family deserted. It is thus that the army of casual workers is recruited and once good workers degenerate into tramps. To quote from the report of the New York State Employers' Liability Commission:

"The largest single factor in moral and physical deterioration in an unemployed man is the damage done to his sense of upstanding self-importance within the group in which he moves. Unless he has unusual instincts of intelligence, the man who loses his job feels himself without status, an outcast from the herd. He is not wanted by society.

"A similar, though less explicit, injury is wrought in the personality of the wife and mother. Humiliation of

family fortunes, and the shabbiness they entail, the realization of the husband's failure, the indignity of tasks and makeshifts regarded as beneath her—these things are not soon to be wiped off her account with the world."

Herbert Hoover says: "To my mind there is no economic failure so terrible in its import as that of a country possessing a surplus of every necessity of life, with members willing and anxious to work, deprived of the necessities. It simply cannot be, if our moral and economic system is to survive."

Conditions that result in such individual demoralization surely need the study of right-thinking Christians. It took a disaster of giant proportions to wake the United States to an adequate study of the means of flood control of the Mississippi. With a machine age upon us, new modes of control of social forces are demanded, that are yet to be worked out. There is no indictment at this stage, but failure to recognize the conditions and to refuse to work toward a remedy would be a dereliction of duty. The Church, which exists through changes, age after age, as the permanent organization for the interpretation of the life of the world in the terms of the spirit, must take note of these conditions and urge the assumption of this gigantic task.

It is a challenge to the organizers of large scale industry to unite in a study which will lead to some modification of our competitive system that will check overproduction, develop new markets, distribute commodities widely, and maintain such wage scales as will make wage earners steady purchasers. In a recent issue of the *Christian Century*, Karl Borders writes: "There is no actual overproduction. At no time, for example, do all the people of Chicago have all they want to eat. There are always men wearing coats with frayed sleeves. Certainly a hundred thousand homes need to be built to house half decently all of our population in this city.

"For the Christian, at least, there is a starting point in any question involving people; man himself is the primary element in any equation. Not production first, but human needs. All these smoking factory chimneys and grain elevators that I see from my window must, somehow, be made to serve men rather than to be served by them."

There are several measures under discussion that would commend themselves to the consideration of those seeking a way or ways out. One measure at present before Congress is the "Prosperity Reserve Bill," which provides for long-range planning for public works in order that when a season of depression comes on there may be a readiness developments which will absorb some of the loating labor supply.

Another measure that has proved its worth in various States is the State branch of the government Employment Service. Unemployment insurance is another measure that finds favor with some economists. Old age pensions for the relief of poverty in one of its saddest phases, in some form, have already been adopted by some States. Whatever remedies eventually are found,

it is certain that concern for the common good on the part of those who practice the principles of Jesus, combined with definite knowledge, experiment, and foresight, will eventually solve in increasing degree this problem of our present social order.

To the adult groups of the Church, Bible classes, brotherhoods, missionary groups and societies, a study of these problems would seem to be vital to one of their avowed purposes—achieving a larger and truer common life in the spirit of Jesus through a clearer understanding of that life.

England has an "Industrial Sunday." Its eighth anniversary was celebrated on April 28. Two messages were sent out. The first was an appeal signed by more than two hundred British employers and addressed to fellow employers and business men. It so finely expresses the spirit in which the problem of unemployment should be approached that we quote:

"Industrial Sunday emphasizes that employer and employed should not be hostile forces, but partners in a great production, in which Christian character should be a guiding and compelling force.

"No real peace in industry, no substantial progress toward coördination of effort which is essential to prosperity, is possible except along the lines of Christian fellowship. On right lines there will be consideration for the human element in industry, a closer personal touch, a respect for each other, strong resentment for the settlement of disputes by the mere trial of force with its disastrous consequences, and a conviction that all difficulties should be regulated by a frank discussion of what is right and just between man and man."

The second message was addressed to labor leaders and was signed by more than one hundred and fifty representatives of labor unions and by seventy-two members of Parliament. From it we can select but one paragraph: "To transform conflicting interests, class prejudices, and narrow motives, which now deeply mar our industrial order, is a noble work that demands patient labor. The task of thinking out in the light of the Christian gospel the ever-present and perplexing problems of the economic system is one that cannot be set aside. To replace injustice, unrighteousness, strife, and coöperation will tax all our powers."

This is the spirit in which the Church may proceed to an informed and wise deliberation of the factors that may make for a new day in a stable, safer, more Christian order.

The Central Council of China

(Continued from page 31)

ice will be opened up before us. In a few years the Church in China will probably become self-supporting; it will be many years before China can care for the schools we have established. Even if their support were passed over to China in the course of twenty-five or thirty years, it only needs a limited study of the facts to realize that the evangelization of China is only begun.

The August Program--Young People

Missionary Topic.—For Seniors, "Home Missions Begun" (Jubilee Sketches); for Intermediates, Leaflet No. 8.

Bible Discussion.—What constitutes a good time?

Scripture.—Luke 5:29; 7:33, 34, 36; 12:1, 12-14.

Bible Lesson: Life Problems

WHAT CONSTITUTES A GOOD TIME?

1. *Jesus Liked a Good Time.*—Studying the above passages, I think we can see that Jesus believed in having a good time. He went to weddings; he was entertained at parties; he was a happy and joyous spirit, although many of us have been brought up to believe the contrary.

2. *We All Want a "Good Time."*—Every one, whether he confesses it or not, is seeking happiness, and this constant search for happiness is our desire for fulfillment, for self-realization. It is our struggle for development—our mental and spiritual appetite. But just as the little one reaches out for everything to put into his mouth, just as the ten-year-old boy will eat anything from a green apple to hard-tack, so we in our appetite for pleasure and happiness are inclined to nibble at anything that will give us temporary appeasing of the craving.

3. *How the Appetite for Food May Be Cultivated.*—Many of us learn to eat olives because we think it is the "thing to do." It was an awful bore for me to eat spinach, but the decree was passed that spinach it should be, and to-day I must have my allowance of "greens" just as I want bread and butter.

4. *It Is the Same with Our Appetite for Reading.*—We may feed our minds on weak, trashy, inane, sentimental "love slush" and vile suggestive stories until our mental digestion is so impaired that we cannot understand, much less relish, good wholesome literature. But by beginning early, on the other hand, a habit for good books may be cultivated, and the other kind will become simply nauseating.

5. *In Like Manner Standards for Our Good Times May Be Set Up.*—Just as things good to eat may be judged by the effects on the physical system, so our good times may be judged by their after effects. I think we might ask ourselves some of the following questions in making our estimate:

(a) Who are the people that do these things?

(b) Will this that I propose to do make me lose to any extent my own self-respect?

(c) Will it hurt or impair my body in any way? I can only have this one, and it is my instrument that God has given me for reaching life at its fullest and best.

(d) Will this good time that I propose to have be obtained at the cost of anyone else's comfort and well-being?

(e) Will it dull in any way my sense of the beautiful and the true and the good?

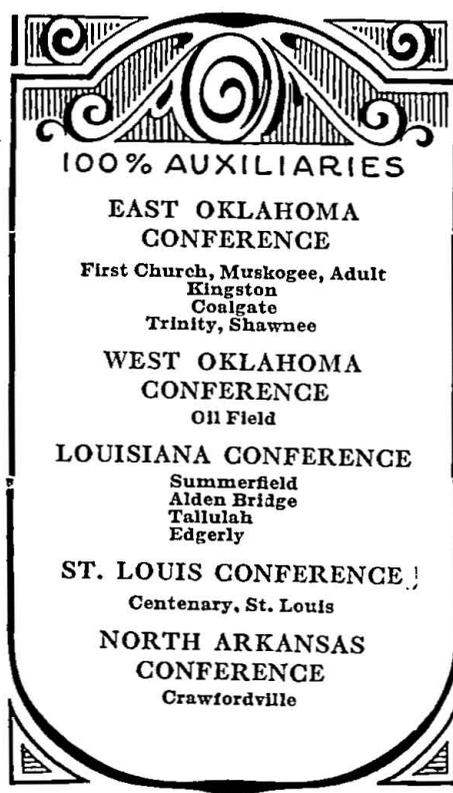
Read Susannah Wesley's rule for choosing a "good time," as given in our Yearbook.

"To be alive—to feel a warming thrill

Dart through you when the day breaks cool and sweet—

To know that you are free and brave and strong,

And that the world waits—suppliant at your feet,



To have a mind that's clean, unfettered still,
To have a spirit shining with white light:
That's fine true gladness—and it is what we,
The youth of all the world, bring to the
fight!"

—*"Dorothy Gold," from Beside Our Camp
Fires, by Susanne Weddell.*

The Jubilee Bookshelf

WHAT

1. THE Jubilee Bookshelf is a signal achievement of the Jubilee Year.

2. It is an indispensable instrument for the educational and promotional work of the celebration.

3. It is the record in permanent form of fifty years of wonderful history of the Woman's Work.

4. It will be a lasting monument to the Jubilee celebration.

5. It is a research library for missionary societies.

6. It contains fascinating material for reading courses.

7. It furnishes helpful studies in the spiritual life.

8. It contains the recommended mission study book for the Jubilee Year.

9. It is essential to every society reaching the Jubilee Standard.

10. It is a priceless possession for every missionary woman.

THE BOOKS

Four of the five books listed below constitute the Bookshelf, as a choice may be made between the devotional books. The complete set as listed, however, will make a most valuable asset for every society.

BELLE HARRIS BENNETT, HER LIFE WORK. The story of a great life written by an intimate friend and coworker, Mrs. R. W. MacDonell. Price, \$1.50, plus postage, 10 cents. Order from Literature Headquarters, 706 Church Street, Nashville, Tenn.

MEMORIES OF SCARRITT. By Maria Layng Gibson and Sara Estelle Haskin. Order from Lamar & Whitmore, Nashville, Tenn. Price, \$1.25.

SPIRITUAL ADVENTURING. A devotional book by Bertha Condé. Order from Lamar & Whitmore. Price, \$1.

THE WAY OF JESUS. A devotional book by Dr. Henry Hodgkin. Order from Lamar & Whitmore. Price, \$1.25.

WOMEN AND THE KINGDOM. By Mabel K. Howell, for use as a mission study book, will be off the press by the last of July. Order from Lamar & Whitmore. Price, 60 cents.

THE USE OF THE BOOKSHELF

Two of the books are for group and personal reading—namely, "The Life Work of Belle H. Bennett," by Mrs. R. W. MacDonell, and "Memories of Scarritt," by Estelle Haskin.

Two of the books are for specific use, as follows:

1. "Women and the Kingdom," by Mabel K. Howell, is the recommended mission study course for the year to be used at any convenient time, but preferably in October.

2. "The Way of Jesus," or "Spiritual Adventuring" is recommended as the Bible Study course for the year.

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The August Program---Adult

Missionary Topic.—Old Ways of Helping the Needy (leaflet).

The article in this number of the VOICE found on page 32 will help in developing this topic.

Devotional Topic.—Question: In what spirit should we accept persecutions and trials?

Scripture.—Mark 13: 1-14.

Thoughts for the Bible Discussion

It was the last week in Jesus's life. Jerusalem had rejected him, repudiating that great principle of love upon which he based all his teaching. But she would continue in her attitude of defiance and rebellion, of hate and revenge. She could not forgive and love her enemies. She would not substitute the policy of nonresistance, of the "second mile," and doggedly, determinedly she would give measure for measure, eye for eye, tooth for tooth, hate for hate. Jesus, clear-eyed and discerning, saw there could be but one issue. "There shall not be left one stone upon another of these great buildings," he said, "that shall not be thrown down." And just as he foretold, so it came to pass. Scarcely a generation and Jerusalem lay in ruins. The hot-headed zealots led the revolt. The Roman armies came in all their power, in the spirit of hate and vengeance, and the loved city was made a desolate waste—Jerusalem the beautiful, over whom he had wept, whose people he would have gathered to his loving heart and sheltered from all harm, even "as a hen gathereth her brood under her wing," but she would not.

Yes, Jesus told his disciples as they sat there on the Mount of Olives watching the beautiful buildings splendid in the golden glory of the setting sun, and the days of testing were coming to them, both personally and as leaders of the New Way. The principles that would have saved Jerusalem were to be the rock on which they were to build their lives and their work if they were to persist, and they were to "take heed that no man lead them astray." There was to be no carping criticism of others in times of the crisis impending, but they were to "take heed to themselves." They were to see to it that their own lives were founded on the rock of his teachings (see Matt. 7: 24-27), and then the storms of opposition might beat, the floods of affliction might sweep over them, but they would be able to stand because the foundation of their lives would be the eternal truth.

Never was prophecy more surely fulfilled. Jerusalem and Rome both fell victims of their defiance of spiritual and moral law, while out of their very funeral pyres rose the Church. "Truth struck to earth," says the poet,

"Shall rise again,

The eternal years of God are hers;

But Error, wounded, writhes in pain,

And dies among his worshipers."

Shall we not take this lesson home to our own hearts? We have persecutions, misunderstandings, misrepresentations, all of us. But hate and faultfinding get us nowhere. They

only add fuel to the flames in which we ourselves get scorched and shriveled.

"We also rejoice," says Paul, "in our tribulations, knowing that tribulation worketh steadfastness; and steadfastness approvedness; and approvedness hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us" (Rom. 5: 3-5), and "Love never faileth."

Neighbors

(Continued from page 28)

borly" and suggested that it would be well to try the same methods on other small states. The many thousands that have entered the doors of our Settlement House who have brought their joys and sorrows, their family snarls, and their tragic search for a job, the job which to the struggling masses is a matter of life or death, all these in the jumble of many languages, the tongues of many nations, are, after all, our neighbors and our problems. They are all folks, as we are folks, and as the representatives of the fifty-two nations in the great world community are only folks. "As God has made us neighbors, let justice make us friends."

City Mission Conference

THE regional conferences for city and rural missions will meet in Junaluska July 25, 26, and 27, and in Mount Sequoyah July 19, 20, and 21.

Mrs. Wallace Rogers will preside at the Junaluska meeting and Mrs. R. C. Dunlap at Mount Sequoyah.

The Jubilee Bookshelf

(Continued from page 34)

ABOUT THE COST

The entire cost of the Bookshelf, including both devotional books, is \$5.80.

The price may seem a barrier to the personal or group possession of the book, but, where there is an earnest desire for it, a way to have it will be found.

Many women can afford it without self-denial, since they spend freely for less important things.

Some women must do without something else or make the money in a special way in order to purchase the Bookshelf, but the possession of it will more than recompense for the sacrifice or effort.

Nothing can be more appropriate for a gift during the Jubilee Year than the volumes of the Bookshelf. The birthday and Christmas gift problem can be happily solved in this way.

For the society, the Bookshelf may be secured by small contributions from individual members; a collection taken at meeting; the necessary amount from the local funds; a special piece of work such as a sale of flowers.

A New Book

BELLE HARRIS BENNETT, HER LIFE AND WORK

BY MRS. R. W. MACDONELL

THIS is the life story of a rare woman, a religious leader, with a statesman's grasp of the issues of the Church and a corresponding interest and insight in the movements of vital meaning for the social welfare of her country.

I picked up the book early one evening, thinking merely to glance at the chapter headings, too tired for discriminating reading. It was midnight when I put it down. It shows a woman of charm and distinction, born and bred in the fine atmosphere of a Southern home of the old aristocracy of Kentucky, who left a life of leisure to engage in a battle for the larger education of women and for missions, remaining a "faithful soldier unto her life's end." It is a compelling human document and carries one through many phases of the advancement of women in religious and social service and reveals the inner history of battles fought, lost, and won for the larger realization of the kingdom.

It carries one through the progressive development of the varied institutions and activities of the organized life of the Church at home and in foreign lands in an inspiring record of achievement.

MRS. W. A. NEWELL.

The Election of a Dry President a Missionary Question

(Continued from page 11)

Amendment, and to uphold the statutory legislation pertaining to prohibition, be very properly and justly the object of the amazement, the ridicule, indeed the contempt of the other nations of the world?

I think it is evident that the election of a "wet," "cocktail" President, especially if such President should be a loyal son of the Roman Catholic Church (as Gov. Alfred E. Smith is, for in an official reception to the visiting Roman Catholic cardinals a year ago he knelt as governor of the State of New York and kissed the cardinals' rings, thus acknowledging the allegiance of the governor of New York to the higher authority of the Romish Church), would be declared to be a triumph for the Roman Catholic attitude toward prohibition and a reversal for Protestantism. And the election of such a "wet" man would weaken the hands of our missionaries in their efforts to overthrow the liquor traffic in the countries where they are working.

But the election of a man whose acts, utterances, and record have proved his belief in the principle of prohibition and his determination vigorously and effectively to enforce the prohibition law will greatly strengthen our missionaries in carrying on their work in every field.

So convinced was the writer of the close relation of this question to the success of our mission work that at the recent meeting of the Board of Missions he prepared and presented to the Board for action, which statement was adopted by the Board, and as it is now the official action of the Board, it is given below:

"The Episcopal Address of 1926 declares: 'The industrial, social, educational, moral, and religious forces of the nation which overthrew the legalized liquor traffic and secured national prohibition must unite in the fight with equal vigor and persistence against the outlawed criminal traffic and the would-be nullifiers of the law.'

"This Board of Missions, representing the work of the Methodist Episcopal Church, South, for the regeneration of the individual and of the entire social order, not only in our country, but on every continent, would emphasize to-day this utterance of the Episcopal Address. We are not met here to-day as Republicans or Democrats, or in any way as partisans of any political party. We are here as representatives of a part of the moral and religious forces of our country. From the beginning of its history Methodism has recognized the inherent evil of the traffic in intoxicants, and for nearly half a century our great Church has been in the forefront of the battle against the liquor traffic, and there has been no more potent force than Meth-

odism in the adoption of those salutary laws which abolished the crossroads and village barroom, the city saloon, the breweries and distilleries, and branded future traffickers in intoxicating liquors as criminals and outlaws, and also destroyed the strangle hold of the liquor traffic upon town and city councils, State legislature, and other government officials. It is difficult for our children to realize the strength, the resourcefulness, and the desperation of the defenders of the outlawed traffic, or the intensity of the struggle through the succeeding years.

"This, the largest, most representative of our Church boards, faces to-day a situation which demands that it take action clear and unmistakable, as Methodism has always taken at every stage of this great conflict, for before its next meeting that will have occurred which will greatly affect for good or ill the future effectiveness of the national prohibition law. To be specific, whether we like it or not, the future effectiveness of that law will be tremendously affected by the results of the approaching presidential and congressional campaign. It is a fact patent to every well-informed man that a critical time has been reached in the conflict of the forces of sobriety, temperance, righteousness, and human betterment with the organized, world-wide, debasing, soul-destroying liquor traffic, and the question of the maintenance of the national prohibition law is, in our judgment, a paramount issue in the presidential and congressional campaign in 1928. Therefore be it

"Resolved: 1. We urge all friends of sobriety, social betterment, and good government actively to oppose the nomination or election to public office of any candidate who is not positively and openly committed to a policy of vigorous, effective enforcement of the prohibition law by his utterances, acts, and record. The strongest prohibition law enforcement plank would be neutralized, indeed would be practically worthless if its adoption by any convention should be followed by the nomination by that same convention of candidates whose utterances, acts, or records have branded them as personally hostile to prohibition, or as unwilling to cooperate actively to secure effective law enforcement, or as unappreciative of the comparative importance of this unprecedented effort to promote the general welfare of all the people by the restriction of the hurtful activities of the individual. We believe that the election of such a candidate, with such a record, at this critical stage of prohibition law enforcement would be a staggering blow to the

cause of temperance and prohibition, not only in the United States, but in every mission field of our Church, indeed throughout the world. It would be claimed and declared to be a repudiation of the Eighteenth Amendment; it would inevitably be followed by persistent efforts to increase the alcoholic content of beverage liquors and to weaken the enforcement provisions of the prohibition law; it would place in the hands of an unsympathetic and hostile President the appointment of the heads of all departments of the Federal government, United States District Attorneys and Marshals, Judges of the United States District and Circuit Courts and of the United States Supreme Court itself, all ministers, envoys, consuls, and special representatives of our nation to all the countries of the world. In short, it would immeasurably strengthen the advocates of the age-long common enemy, the liquor traffic, and weaken the hands of the friends of temperance throughout the world, and make far more difficult the work of all those who are trying to bring in the kingdom of our Lord Jesus Christ.

"2. That we regret the attitude of certain elements of society toward the observance of the prohibition law. Their refusal to place the promotion of the general welfare and loyalty to the Constitution and laws of the country above personal desires and appetite has been productive of much law violation and has in some sections of the country taken the form of open defiance and nullification of the prohibition law. Notwithstanding their opposition, the salutary effects of the prohibition law have been demonstrated; by it labor has been increased, social conditions improved, public health benefitted, and general morality promoted. The value of the law has been directly in proportion to the effectiveness of the enforcement of the law. Even at its worst, however, prohibition has proved immeasurably better than the former legalized liquor traffic, for that legalized traffic was almost universally lawless and besmirched the social and political life of the country. We regret the inefficient enforcement which for several years characterized the Federal Prohibition Department and are gratified to note the steady improvement under Dr. J. M. Doran. We heartily approve the passing of the bill to promote more efficient enforcement, which is now before Congress with the indorsement of the government enforcement officials and the prohibition organizations. We condemn the effort now being made to return the whole matter of law enforcement to the State governments. The liquor traffic is a national evil, and its persistent refusal to respect either State or Inter-State prohibition laws has proved that it can be controlled only by the full cooperation of both national and State governments."

The Call of the Country

(Continued from page 15)

might adjudge him to be intoxicated. Baptism was often celebrated at a dance. The people as a whole were rough. In their drunkenness a common boast was "that they were half horse and half alligator and their father was a hurricane and their mother an earthquake and they could whip anything twice their size."

A great revival started in Southside, Va., under the leadership of the missionaries who had come to our shores from England. The gospel tamed the "half horse and half alligator type of man and made a God-fearing citizen out of him. On to the West our evangelists went, and William McKendree and Peter Cartwright preached the gospel in Kentucky, Indiana, and Illinois. Great camp meetings were held in the wilderness, and the rough pioneers knelt at the feet of the Nazarene, and America was saved from irreligion. Some spoke slightly of the physical manifestation called the "jerks." Peter Cartwright tells us that one woman had her neck broken by the jerks. Whether that be true or not, we can safely affirm that the great revival broke the neck of French infidelity and materialism in the United States.

WE are facing similar conditions to those which our fathers faced. We have the same gospel of our Lord Jesus Christ. If our country is to be saved from the kindred evils that beset it, we must be baptized again with the spirit of Asbury and of McKendree and of Cartwright. Enthusiasm must take the place of diffidence. Coldness must give way to intense zeal. Peter Cartwright in the olden time rebuked one of those formal preachers who singularly lacked fervor in prayer by saying to him: "Brother, three such prayers as that would freeze hell over." This type of minister will accomplish nothing in this age. Again must the zeal of God's house consume her ministry. Then we will again witness the retreat and the destruction of those forces that now threaten the very existence of this republic.

Books Received

- What Next in Home Missions.** William P. Shriver. Published by Missionary Education Movement, 150 Fifth Avenue, New York, N. Y. Price: Paper, 60 cents; cloth, \$1.
- The Eloquence of Christian Experience.** Raymond Calkins. Published by Macmillan Company, New York, N. Y. Price, \$2.

Present-Day Dilemmas in Religion. Charles W. Gilkey, D.D. Published by Cokesbury Press, Nashville, Tenn. Price, \$1.50.

The Religion of the Spirit. Ernest Fremont Tittle, D.D. Published by the Abingdon Press, New York. Price, \$2.

The Desire of All Nations. Egbert W. Smith. Published by Doubleday, Doran & Co., New York. Price, \$1.50.

Community Churches. David R. Piper. Published by Willett, Clark & Colby, Chicago, Ill. Price, \$1.50.

Quotable Poems. Compiled by Thomas Curtis Clark and Esther A. Gillespie. Published by Willett, Clark & Colby, Chicago, Ill. Price, \$2.50.

Religious Education. Theodore Gerald Soares. Published by University of Chicago Press, Chicago, Ill. Price, \$2.50.

The Outlawry of War. Charles Clayton Morrison, D.D. Published by Willett, Clark & Colby, Chicago, Ill. Price, \$3.

God's Trombones. James Weldon Johnson. Published by the Viking Press, New York. Price, \$2.50.

I Believe in God. A. Maude Royden. Published by Harper & Brothers, New York. Price, \$2.

American Political Reference Book. Compiled by the Fellowship Forum, Washington, D. C. Price, 50 cents.

Awaking World. Stanley High. Published by the Abingdon Press, 150 Fifth Avenue, New York, N. Y. Price: Paper, 60 cents; cloth, \$1.

In the African Bush. Jewel Huelster Schwab. Published by Friendship Press, 150 Fifth Avenue, New York, N. Y. Price, cloth, 75 cents.

Christ and the New Woman. Clovis G. Chappell. Published by Cokesbury Press, Nashville, Tenn. Price, \$1.25.

Intimacy with Jesus. Charles M. Woodman. Published by Macmillan Company, New York. Price, \$1.75.

Beliefs That Matter. William Adams Brown. Published by Charles Scribner's Sons, New York, N. Y. Price, \$2.75.

Creation by Evolution. Consensus of present-day knowledge by leading authorities, edited by Frances Mason. Published by the Macmillan Company, New York, N. Y. Price, \$5.

and universities in Canada and the United States, together with students from 23 foreign countries; missionaries; Mission Board Secretaries; student pastors and Christian Association Secretaries; and members of the faculties of many institutions of higher learning." The report is a valuable review of student thinking to-day. The subject matter is arranged topically around the themes which occupied the attention of the delegates—such themes as "Christian Missions and a Changing World," "The Abiding and Changing Aspects of the Missionary Enterprise," "Is Christ Indispensable?" In addition to its value as an interpreter of student thinking, the report is equally valuable for the missionary educational material which it contains. "One of the fruits of past Student Volunteer Conferences," says the Special Secretary of the movement, "has been the quickening of missionary interest in the home Churches through the reports of returning delegates. . . . This makes it important that full knowledge of the convention be available to the pastors. It brings new opportunities for creating and sustaining a vital interest in the missionary enterprise."

Reports of the Detroit meeting went abroad of a certain liberty of thinking and expression that seemed sometimes running to license, if not recklessness. Maybe it was of a piece with a disposition of the time to suspect our young people, even our Christian young people, of revolutionary tendencies in thought and conduct. The atmosphere of this book is different, no doubt, from that of previous reports of the Student Volunteer Movement, but when one reads carefully the utterances of leaders made in these addresses, it is hard to doubt that, if our young people are freer and more adventurous, they are certainly no less true to the great Master who, forty years ago, called the movement into existence and who through all these years has given it such signal guidance and blessing.

Methodism and World Service. Edmund F. Cook. Cokesbury Press, Nashville, Tenn. Price, 75 cents.

In his introduction the author states as his purpose "to help the great body of men and women working in the Sunday school to see more clearly the place of missions in the history of Methodism and the place and responsibility of Methodism in the history of the modern missionary movement." The book is divided into three parts. Part One, "Why Has Methodism a World Service Program?" tells of the advent and influence of Methodism; our responsibility for the work at home and abroad; conditions in the different countries; the reasonableness of the missionary enterprise and its results; God's plan of the ages, beginning in Israel and the Prophets and perfectly revealed in Jesus. Part Two, "What Is the World Service Program?"

(Continued on page 39)

Reviews

Students and the Future of Christian Missions. Report of the Tenth Quadrennial Student Volunteer Convention. Student Volunteer Movement. Price, \$2.50.

To quote from the foreword, this book is "a record of the addresses and the discussion which occupied the attention of 3,363 delegates at Detroit, Mich., December 28, 1927, to January 1, 1928, the delegates including 2,441 students from 593 colleges

With the Young Preachers in Southern Methodist University

(Continued from page 17)

1. The home base: "We need a man as a missionary who has consecrated himself as a servant of Christ, but we do not need that sort of man abroad any more than we need a courageous and consecrated missionary in the pastorate—which we haven't got! O, there are great and noble exceptions, thousands who are great missionary pastors. But in the rank and file of our seven thousand pastorates we simply haven't got a great pastoral leadership! Remember that it takes the same consecration here that it takes abroad."

Dr. Rawlings advises all theological students who are undecided as to whether they should take up work in the homeland or abroad to continue with their regular courses of seminary studies, as the foundational requirements are largely the same in both fields.

2. To those contemplating foreign missionary work, he says: "Be filled with the sacrificial spirit of Jesus Christ. Only those need apply who have had a great, radiant, contagious, Christian experience. Don't come unless you come with the assurance, the joy, the victory, of the life that is hid with Christ in God!"

Dr. Goddard spoke in the morning on Brazil and in the afternoon on China. A brief period of questions and

discussion followed each of his speeches as well as Dr. Rawlings's principal address.

Dr. Goddard voiced the sentiment of the institute on international mindedness when he said:

"We've all quoted the saying of Kipling a hundred times,

"The East is East, and the West is West,
And never the twain shall meet!"

Well, they *have* met, and that's heresy!

"The year 1928 will mark more conversions in China than ever before in history. The time has come when instead of retrenching, we must go forward. I am amazed that any one should ever think that we should retrench. We haven't got to the final interpretation of Jesus Christ by any means. One of these days China is going to give us a new interpretation of Christ that will be quite helpful."

Dr. Goddard expressed much the same thought on international mindedness earlier in the day before the faculty and student body of the entire university at McFarlin Auditorium when he said: "Christ was the first international mind and the first democrat. A real Christian must have an international mind. I am giving my life to try to make the world more friendly, and in so doing I am following in the footsteps of the lowly Nazarene."

Will You Hold the Rope?



MRS DOROTHY
BEAUCHAMP

TURN back to pages 12 and 13 and look again into the faces of our fine young missionaries. You might form a partnership. Take one to support—your congregation, *yourself*.

Against her strong protest, we print herewith the picture of Miss Dorothy Beauchamp, enthusiastic and capable manager of our Bureau of Specials. Read what she says about taking one of these outgoing missionaries as a "Special." It is a call to you, and she signs it with her "own hand."

"My Dear Dr. Rawlings: If in the issue of the MISSIONARY VOICE that carries the photographs of the new missionaries, you can insert a paragraph reminding our constituency that these men are now available as "Specials"—the personal foreign representative of a Church or individual—it will be appreciated. As these young people sail for foreign shores it would greatly encourage them to know a certain Church or individual was so interested in them as to have assumed the cost of their salary and work. And as they render the expected service on the field, the assurance of the prayers, gifts, and love of a known group would continually bring them fresh courage 'to carry on.'

"No Church or individual should hesitate to accept a Special in favor of one of the new recruits just because it is impossible or impractical to assume a full salary Special. Specials for travel and maintenance on field are just as necessary to the missionary's arrival and continuance on field as salary itself.

"I shall be happy to furnish detail information to any interested congregation or friend.

"Assuring you of our appreciation for your own cordial coöperation, I am

"Faithfully yours,

BUREAU OF SPECIALS

Dorothy Beauchamp
Manager

Reviews

(Continued from page 37)

discusses the development of Methodism and Southern Methodist Missions in the homeland and in foreign countries. Part Three, "How Can the World Service Program of Methodism Be Made More Effective?" tells of the need and value of missionary education; the provisions of the Discipline; the work of the Sunday school along this line; the principles and methods of missionary education; the materials to be used; the avenues of Christian service, including the Missionary and Dual Specials, which are fully explained.

Dr. Cook's other book, "The Missionary Message of the Bible," has been more widely read, perhaps, than any missionary book among us, with the exception of the special books used in the January-February cultivation campaign. He is eminently qualified by heritage and training, by the notable service that he has rendered as pastor, presiding elder, missionary administrator, and teacher, to write on a topic such as the title of this book. Missions and Methodism both are the very breath of life to him. The book ends with a characteristic ring of faith and optimism. "We need only to engage," he says, "more widely the leaders of the Church in a sound and sustained program of missionary education in order to bring in the day when Methodism shall measure up fully to her missionary obligation and responsibility. Recognizing the potential forces in our great Church, one who stands in the apex of the great forward movement in missionary education is able to see the dawn of a new day of missionary triumph and to say:

"Ah, by the blood that makes men brothers,
The bannered cross must be unfurled:
The kingdom is for all the world,
And man, redeemed, will uplift others."

I Believe in God. A. Maude Royden. Harper & Brothers. Price, \$2.

Miss Royden prefaces her book with the statement that she believes in God and in a purpose of life and a universal order or law. This law she sees as love, and the purpose of life as the understanding of and cooperating with this law of love. This principle she proceeds to unfold in the succeeding chapters. She sees in the revelations of science all the more proof that God is behind the universe. In God, she believes, is personality, always remembering, however, that he is beyond our human thought and never to be comprehended by our human minds. Beauty she sees as one proof that God is love. The "fall" she describes as getting off the track of God's purpose; and the "rise" she sees in evolution, a growth toward God, accompanied by suffering—because we have shut God

out. Miracles she finds in keeping with natural law. On the universal fatherhood of God she says: "God loves all nations and all people equally. . . . There is no room in this love for 'special providences'!" Miss Royden sees in Christ our perfect pattern, the fulfillment of God's purpose; and while she appears to doubt the Virgin Birth, she believes that Christ is our justification. "Against our lack of love we set the love of Jesus. We ask God to look at that, as something which in a sense we share when we love anyone at all. . . . God recognizes and admits our plea." She does believe in the other great miracle of the resurrection. The chapter on "Belief in Hell" leads to the conclusion that in the end it is only that in us which does attain to beauty that survives; as to failure, she has this to say: "The one who fails again and again and finds life too hard, God will not shut out of heaven forever; but to him that overcometh shall be given the morning star." She pleads for an intelligent study of the Bible, as against a literal interpretation. She believes that we never shall all worship in the same way, but shall some day recognize that all who love Christ are of one communion. She sees great beauty and value in the sacraments, as sacraments and not "magic." For the future she prays that boldness, adventure, and loyalty may one day be as much the quality of organized Christianity as are to-day timidity, conservatism, and dissension. This book should lead us to a larger conception of God and his purpose, though we may not agree at all points with the author.

Stewardship in the Life of Women. Helen Kingsbury Wallace. Fleming H. Revell Company. Price, \$1.

Miss Wallace is field specialist, Stewardship Committee, Northern Baptist Convention, and has brought into this book the story of her actual experience in the promotion of stewardship among women. Mrs. Helen Barrett Montgomery writes an introduction, in which she says: "The book ought to have a wide reading and application. Its adoption, as a working program, by even a minority of Church women, would bring about a revolution in Church life." The book is also available in paper covers for fifty cents.

Hearthstones. Elizabeth Stancy Payne-Penn Publishing Company.

In this day when so many people are modern cliff dwellers, living in crowded apartments, it is good to find this story of a charming young woman with the home-making instinct, who finally succeeded in setting up her hearthstone in the midst of God's out of doors. The love story is full of romance and beauty, and the reader will be glad that it comes out all right.

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