

# THE World Outlook

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and preach  
the Gospel  
to every  
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20 And the rest of the sons of Lé'vi were these: Of the sons of Am'rām: \*Shu'ba-el: of the sons of Shu'ba-el; Jeh-dé'iah.

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# World Outlook

## More Than Interesting

RECENTLY we mentioned in an editorial reference the visit of Minister T. V. Soong, of China, to Washington and his entertainment in the home of Secretary Daniel C. Roper. An interesting note has come from Mr. Roper relating some striking incidents connected with Mr. Soong's visit, especially his testimony to the influence of Christianity upon his life.

THE SECRETARY OF COMMERCE,  
Washington, June 6, 1933

DEAR DR. RAWLINGS:

On behalf of Mrs. Roper and myself, I thank you for your kind letter of the second, referring very graciously to the occasion of the visit of Minister Soong to Mount Vernon Place Church and to our home. You do not know, my dear sir, what a very great pleasure it afforded Mrs. Roper and myself to extend these courtesies to the very interesting visitor from China.

I attended the dinner given in honor of Minister Soong at the Chinese Embassy immediately upon his arrival, and at this dinner, being seated next to him at the table, I asked him whether he would like to attend Mount Vernon Place Church, the representative Southern Methodist church of the city, with me the next Sunday. He said that he would, and asked me whether he would be expected to say anything at the church. I advised him that he could

do as he pleased about that, but it would not be out of place for him to occupy a few minutes, and I would arrange it if he would like to say a brief word. On Sunday morning, I went to the Embassy, according to an engagement, and found him awaiting me. We took a little drive through certain parts of the city he had not visited and reached the church in time for the service. At the conclusion of the service he made a brief but very effective reference to the Christian influence of his mother.

In the course of my conversation with him later, I asked him if he shared the opinion that the American missionary movement in China should be curtailed. To this he replied: "No, I am due all that I am to them and their influence."

Before leaving the port of New York, Minister Soong sent, through Chinese Minister Sze, a beautiful little token to Mrs. Roper in the form of a dish, which she of course greatly appreciates.

He was evidently very much pleased with his visit to Washington and charmed with the personality and sympathetic attitude of the President of the United States, and looks forward with great hope to his influence in the solution of the Chinese-Japanese problems.

With kindest personal regards, I am  
Very sincerely,



*The Commissioners representing the two Methodist Churches on Union in Korea, November 18, 1930*

## Building a Church in Korea

BY C. N. WEEMS

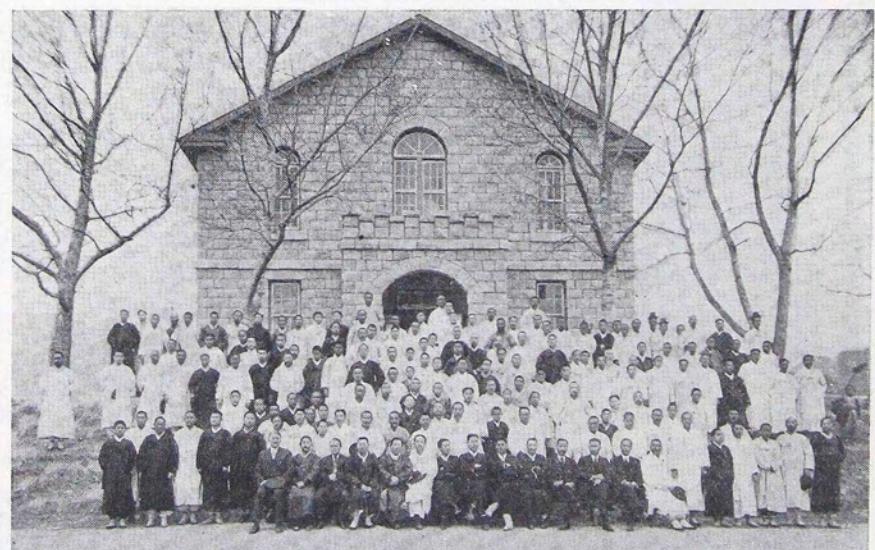
LINES of providence seem to have converged in the establishment and growth of the Christian Movement in Korea. From the start the Movement encountered no government-fostered or deeply entrenched national religion. This in spite of the fact that the Korean people are essentially a religious people, as evidenced by the presence in the language of a name for God, and one that honors him—*Ha-na-nim*, the Great One. The prevalent religious faiths, Confucianism, Buddhism, are not native to Korea, but have been brought in from other countries, and therefore have a less tenacious hold upon the minds of the people. Such a religious riot as Paul encountered at Ephesus over the supposed danger to the worship of Diana, for instance, would not easily occur in Korea, in defense of an imported religion.

Confucianism, the heart of which is ancestral worship, is generally accepted by the educated men, growing out of their study of the Chinese classics which constituted the old-line education. This acceptance of the ethics of Confucius has brought the Korean nation to an adoption of many worthy principles of conduct.

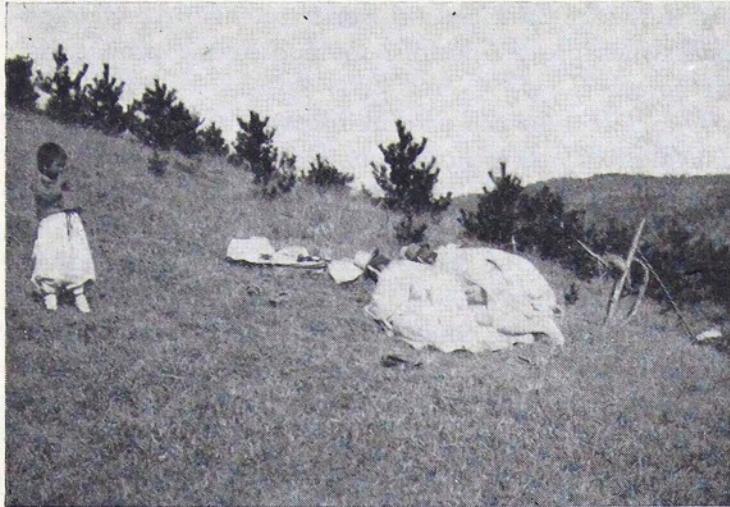
Buddhism has its temples in isolated mountains, its begging priests, and its religious books musty with age, and a knowledge of its teachings has no doubt added a spiritual element to the faith of the average man. But from its lack of social program, absence of stated services, and because of national political taboo,

Buddhism has no firm hold on the love or respect of the Korean people.

Animism, without cult or temples, has laid its pall of superstition upon the minds of the ignorant. On the full moon of the first month of the new year, bonfires are lighted, and torches of long twisted grass are waved in greeting to the orb of the full moon as it appears over the hills. This is for the purpose of bringing good crops. To prevent epidemics of disease, poles topped with weather-vane-like gadgets are set up where the roads enter the village. The explanation is that, as the evil spirits always travel through the air in straight



*A Bible Institute group. About half of the group are new believers. The building in the background was erected with funds given by Mrs. Martha Lane, of Jonesboro, Arkansas. Those seated in the front are the preachers who were teachers in the Institute*



Ancestor worship at grave in Korea



A street funeral, Korea

lines, these devices will separate them and shunt them off in different directions.

The use of two biers at a wealthy funeral, or three in the case of royalty, is in order that the spirits of evil may not know the one in which the corpse really is. One would not think of going over a mountain pass without adding one more stone to the pile beside the road. The bits of cloth, or it may be whole garments, which may be seen hanging from the lower limbs of a tree on this pass have been taken from the sick body of a child in the neighboring village in the hope that evil spirits will be attracted away from the sick room. These and similar superstitious practices engaged in by the ignorant are dissipated by education and enlightenment as mists disappear before the rising sun.

As a means of social control, the Japanese Government has introduced the ceremonies of Shintoism. The official interpretation is that this is not worship. As the word for respect, reverence, and worship is one and the same, it is very difficult to be clear in one's thinking on this question.

All of these religions and ceremonies have been superimposed upon the Korean mind. They therefore present no insuperable natural barrier to the entrance of Christianity.



A god of war, Korea



Rev. M. Chun and father. The father has been a lay leader and steward in his church for twenty years. It is this church that has furnished five preachers for the Conference

Christianity does, however, find some serious barriers to its advancement. For instance, there is scarcely a middle class of people to be found in Korea. There are the rich who answer to Christ's description in finding many difficulties in the way of accepting the gospel. They are satisfied, proud, and frequently much given to sin. At the other end of the scales are the exceedingly poor, either tenant farmers or day laborers. Many of these are so close to the line of want that they scarcely need more than three words for their vocabulary: *ton* (money), *pap* (food), and *sool* (wine). The altruistic spirit of service, so characteristic of Christianity, hardly appeals to either of these two extremes of society.

And then we have early marriage and plural marriages, the most complicating custom of the Orient. How often is a young man betrothed by his parents while still in school, and married for the purpose of putting a strong, healthy daughter-in-law in the home to do the drudgery. By the time the son has finished school and settled down to living, his wife is broken and no longer attractive. According to the old custom, he was free to select and take as many wives from time to time (*Continued on page 34*)

# World Outlook

E. H. Rawlings  
Sara Estelle Haskin  
Editors

Published monthly by  
Department of Education and Promotion, Board of Missions  
Methodist Episcopal Church, South

ANNUAL SUBSCRIPTION, \$1.00 IN ADVANCE TO U. S. POSSESSIONS,  
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Correspondence regarding subscriptions should be addressed in care of Promotion Department, 706 Church Street, Nashville, Tenn. Notice of change of address should include both old and new addresses. Mailed the last week of each month preceding date of issue. Subscriptions received after mailing will begin with the ensuing number.

Manuscripts not returned unless postage is included. All manuscripts sent at owner's risk.

NASHVILLE, TENN., SEPTEMBER-OCTOBER, 1933

## Is It Too Strongly Stated?

WE seem to have come to a time in which less use of the evangelistic method is being made and there seems less conviction concerning its value than at any time in our recollection, at any time, indeed, in recent centuries." Such is the more than gloomy estimate we read recently in a paper on the "State of Evangelism in Our Time," and wondered. We wondered first of all if it were not an overstatement of the present blue gloom in the world, and if not, and, indeed, if the statement is measurably fair, what it signifies for the evangelical churches—for the Church of Christ in our time.

By "evangelism" the writer had in mind popularly that method of propagating the gospel through the preached word which emphasizes the elements of emotion, urgency, the crisis of change, and confession in personal salvation, and that usually expects its response in mass assemblies of the people.

Probably a lap of reaction was due from the intense emphasis that all the churches for a good part of a century have been placing upon the revival in its emotional and intense form. As ebb follows flow in the tides, as the pendulum must swing back, so the psychology of human progress seems to require the release of reaction after strained and highly emotional activity.

Certainly the professional evangelist must come in for his share of the blame. Not that every evangelist should be condemned. By no means. He has a New Testament vocation with the "apostle" and the "teacher." But it is true that perhaps the best things in human life are the good things gone bad, and the evangelist, exploiting the bad elements in evangelism and abusing the good in these latter times, seeming, indeed, to profane by commercializing a high vocation, has sometimes greatly reproached the Church and scandalized the world. So glaring have been the perversions of the so-called "professional" as to repel earnest Christian people

and to render valueless and worse for them the good elements in a great Apostolic method in the propagation of the gospel.

One factor in the present lukewarmness toward the revival is the emergence of emphasis upon religious education, an emphasis that has grown so rapidly as to become a fashion in all the Christian churches. The quieter elements of thought, choice, growth in adjustment, the will to believe—and other elements commonly stressed in education, have come forward in educational method, sometimes in opposition to the emotional elements in evidence in evangelism, until there has come about almost unconsciously, but just as really, a keen antagonism between what is known as religious education and evangelism. Leaders of the religious education movement would be slow to confess to such opposition, and the wiser among them would be the first to deplore it. Yet it is not only that the faddist in education is at this moment having his vogue in the Church, but so dominant and all-absorbing have these educational elements become as for the moment largely to obscure, if not utterly to discount, the elements present in a sound evangelism.

It is a humiliating acknowledgment, but an acknowledgment that one feels obliged to make, that the whole state of religious conviction in our time, following the worldliness, the free thinking and freer living of the after-war period, has been felt first and most powerfully in those vital, dynamic elements that evangelism has sought always to secure and develop. If in the weakened state of our faith a man should be uncertain concerning the urgency of repentance and the assurance of personal salvation, or the fact of salvation at all, it is not likely that he would be enthusiastic about the methods of propagation that keep these elements of urgency to the fore.

## George Bernard Shaw on the Immorality of the Moving Picture

RECENTLY one of the most thoughtful friends of a sound evangelism gave it as his opinion that the influence of the moving picture upon the emotions of young people had more to do with the present impasse of callousness in evangelism than perhaps any other element. These young people from the tenderest age go continually to shows that inflame the imagination and stir the feelings until they become utterly callous and unresponsive to the emotional appeal that the revival legitimately presents.

All this calls up a recent striking editorial in the *Reformed Church Messenger* under the title "Corrupting the World." Dr. Leinbach, the Editor, quotes with great approval George Bernard Shaw's pronouncement in which, speaking to the American people, Mr. Shaw had said: "Formerly you were not able to affect public morals and public feelings on the other side of the Atlantic as much as you are able to do now because you have an institution, a place called Hollywood, which

has given you a tremendous influence throughout the world. . . . Hollywood is a center of an abominable moral propaganda. But this is not realized, because the moment you mention, apparently, to an American, the word 'immoral,' he immediately begins to think of ladies' skirts or stockings or something of that kind. *The real thing with which you are corrupting the world is the anarchism of Hollywood.*"

Dr. Leinbach quotes Mr. Eric Knight, cinema critic of the Philadelphia *Public Ledger*, in his enthusiastic acceptance of Shaw's definition of morality, "because he is convinced that Hollywood's morality has not so much to do with sex appeal and all the rest of it as with a far greater immorality—an immorality of logic and thinking, an immorality that warps and twists all life from its sane foundations and by its very repetition of falseness makes that falseness generally accepted as true."

The editor further reports Mr. Knight in a devastating denunciation of the "high immorality" of the film that the producers consider one of their most noble and praiseworthy efforts, "Gabriel over the White House," which is a story of a President of the United States who became a much better President after suffering a very dangerous blow on the head. "Mr. Knight feels that this picture is 'one of the most dangerous pieces of immoral thinking yet released to millions of people.'" He says truly that such a film may lead millions of people to believe "that the international mess now worrying the world can be settled by one nation acting as a bully, insulting all the other nations, and subscribing to the theory of the superiority of one race over all the rest. And it is a fact that when we have millions of people believing such rot, we shall have them demanding settlement of international problems by this method."

## One Book Much Out of the Ordinary

Of making many books there is no end"—and occasionally one comes out much above the dull drab run of the others. Such is the book we have just finished. It is Dr. McFarland's *Christian Unity in Practice and Prophecy*. Dr. Cavert, of the Federal Council, had said strong things about the book, and we were interested in anything that pertains to the Federal Council, but at that, in the reading it came out much beyond our expectations. A leading pastor was coming through, and we let him take it along, telling him that not only he, but every pastor in Protestantism, should read it. Then a bishop passed, and when we mentioned it, he was for grabbing it, because he had been associated with Dr. McFarland in the work of the Federal Council, and when he found our copy mortgaged, he borrowed from the House—but he had to have it.

It is first of all a really amazing compendium of movements looking toward federal union in this country and in the world. Dr. McFarland was for many years Secretary of the Federal Council, and these movements to him are as A B C's, and if in the tabulation he has left out one, it is not apparent. But more than a

mechanical compilation of important movements, the book is warm and vital throughout. The author holds the good middle way of the personal viewpoint set forth without any slightest suggestion of offensive personal obtrusion. "His conclusions, so far as he ventures upon any, will necessarily be the result of personal experience and observation, but since he writes solely in his personal capacity, he writes much more freely than he would do under conditions involving organizational commitment." He is no longer officially connected with the Federal Council of Churches.

The book is really an extraordinary piece of interpretation. While it is historical, the author seeks to be prophetic and constructive as far "as the present moment may shed light on the days to come," and has achieved that high purpose far better than most wise men who attempt it. In a time when so many and such strong things are said in condemnation of the divisions and dissensions of Protestantism, when occasionally some glamorous personality tumbles over into Romanism, and especially at the moment, over against the confusion of the evangelical church in Germany, comes the complete and satisfactory understanding between Hitler and the Pope, and many among us in high places are much more than hinting at the superiority of Roman organization and polity to Protestantism, and our free Protestant souls revolt against a warm sense of libel, it is a great satisfaction to read:

The assumption in some quarters has been that, following four centuries of disintegration, the churches could become one organic whole similar to the Roman Catholic Church, with accepted visible symbols. . . . The writer is far from persuaded that Roman Catholic unity is a desirable norm, even were allegiance to the Vatican eliminated. That the non-Roman churches are ready today for a unity consistent with diversity and liberty he is profoundly convinced, but this unity must always be that of the spirit and life rather than of form.

But most of all, Dr. McFarland clearly apprehends the great objective of the movement toward federal unity in this country. The Federal Council is not simply, as is sometimes assumed, a movement for doing things together, but it has a distinct, fundamental, spiritual purpose which should never be forgotten. It is an agency dealing first of all and last of all with the deep religious issues by which and for which the Church exists. As the author outlines these movements, with prophetic insight interpreting their deep inner meaning, their relationship to each other, their victorious unfolding against opposition, and sometimes the opposition of men inside the movement that ought to know better and whole groups that ought to do better, the thoughtful Protestant sees a great light. He cannot doubt that the integrating, unifying principle beneath so many diverse points of view, so many church organizations, denominational biases and prejudices, the great molding, and deeply dominant spirit in this land and reaching out into other lands into which the Christian Church has gone, could be anything less than the Spirit of God himself.

# Cathay in California

By

William  
Hamilton  
Nelson



Photo from Californians, Inc.

*Typical street scene in San Francisco's Chinatown. "Most colorful section of the most colorful city in the United States"*

THE most colorful section of the most colorful city in the United States: Chinatown, San Francisco.

Here are continuous flashes of the unusual, the picturesque, the mysterious; Cathay transplanted into California; an artistic contrast as sharply defined as Rembrandt's lights and shadows. Under the shadow of American skyscrapers press Chinese pagodas. Hard by burgeois American shops with machine-made furniture and standardized household goods, and ham and eggs, and corned beef and cabbage emporiums, are treasure-trove castles with all the art of the Orient, and Chinese restaurants with complex culinary concoctions that require a ritual—and perhaps a doctor's prescription. Think of bird's nest soup—a last year's nest, or the year before—bamboo shoots, shark's fins, and octopus a la mode—for three hours on a stretch! And Chinese department stores with Far Eastern architecture rampant, and every article imported. Objects d'art from the Orient: beautiful and often massive Cellini-like creations in hammered brass and bronze; exquisite specimens of delicately colored jade; pictures in

cloisonne; damascene blades suggestive of ancient Samurai, or bejeweled like King Arthur's Excalibur; cloth of gold; bales of deep-purple silks, suggesting royalty; chests of sandalwood, curiously carved—fit dower for a king's daughter; carved, gleaming ivory; gorgeous Chinese rugs; exquisite etchings and teakwood furniture, which later brings pictures of the elephants "on the road to Mandalay."

And next to this riotous, almost barbaric, even though artistic, display of fabulous wealth and oriental luxury will be a Chinese market which smells to high heaven: truly "an ancient and fishlike odor." What a display of—shall we say eatables, or are they?—such as the average Occidental never even accidentally dreamed

about, and for which he is better off be he inclined to nightmares or to a squeamish stomach. Here are chickens of a vintage, pickled in brine, and the remains exposed in glass jars. Here are smoked and varnished chickens and ducks that might have come from the



*Mothers' Club, Japanese Church, Oakland, California. "Our field embraces a Japanese population of 10,000." Center, Rev. W. A. Davis, for many years a missionary in Japan, now Superintendent of our Oriental Work on the Coast, is well beloved by both Japanese and Koreans*

tomb of King Tut, for they look embalmed and mummified, and dried fish desiccated to the kindling point, and in bundles.

Here are narrow streets, and brick walls like a palimpsest covered for ages with red sheets bearing black Chinese ideographs. Yonder are Chinese men and women on the streets as they might proceed down the Bubbling Well Road in Shanghai. Around the corner is a telephone exchange resembling a pagoda, where all the calls put through are in Chinese, and where the "hello girls" have to have everybody's number, for the Chinese have a habit of calling a man's name for a telephone connection instead of his number.

There is a lot of plain, downright bunk written about Chinatown, especially by people who see it for the first time; and yet we can't blame a neophyte for reaching for a pad and pencil when he views this amazing section, for here is something worth writing home about. I remember when I came to San Francisco in October, 1911, nearly twenty-two years ago, I wanted to inform all and sundry of the new world I had found. But I nobly, and wisely, resisted. I felt even then that the subject demanded more observation and longer association. For fifteen years now I have lived within a ten-minute walk of Chinatown, hence I am tempted to try it.

When I came out in 1911, San Francisco had not recovered from the earthquake and fire of 1906. We have a new town now compared to that; and even then they used to tell the weirdest, most hair-raising stories about an underground Chinatown, full of opium dens, and Chinese slave girls, and bloodthirsty highbinders, who put you "on the spot" with a hatchet; and some people insist that something like this still exists, for the Chinese do not tell everything.

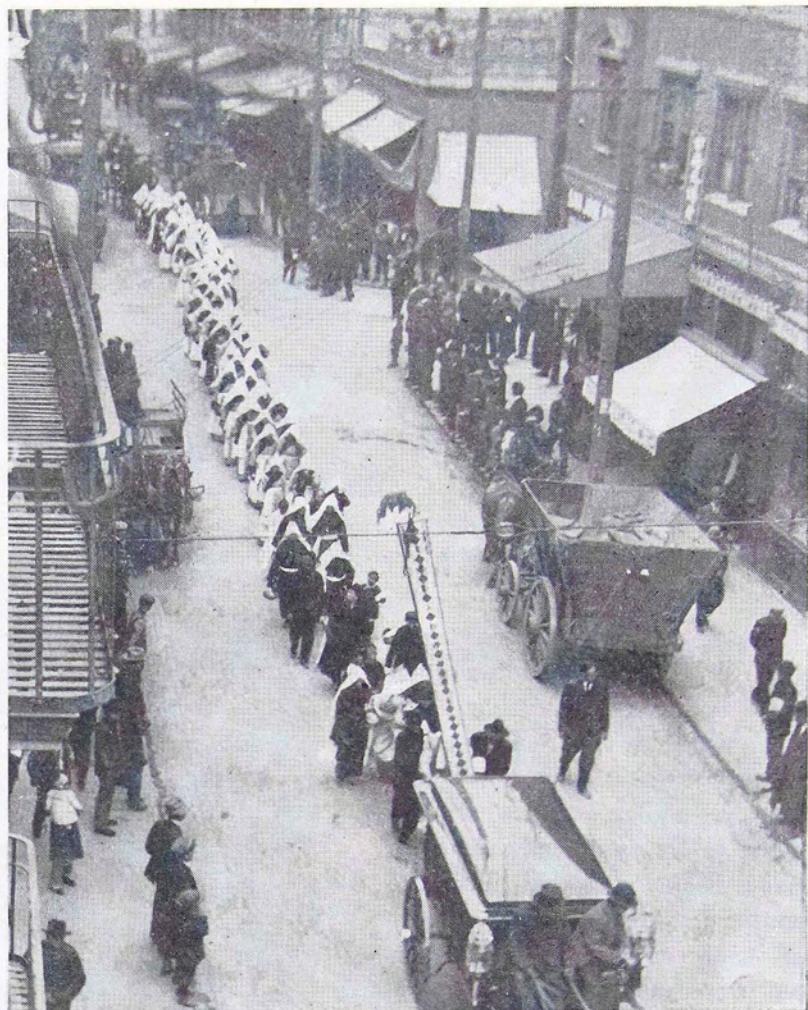


Photo copyright by Louis J. Stellman, San Francisco

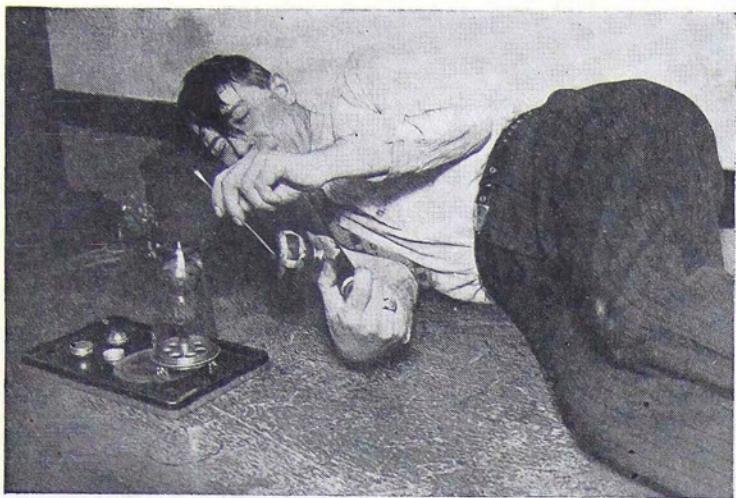
*A Chinese Taoist funeral, San Francisco. Notice the paper epitaph sticking out of the back of the hearse, and the mourners with gowns and white headdresses. There is a band in front of the hearse. Buried temporarily, body later sent to China*

However, the streets in Chinatown are picturesque enough, and in this city of the big parade, where fiestas are the fashion, the dragon parade with its block-long papier-mache and painted cloth dragon, frightful enough to have unhorsed St. George, is something worth going miles to see, as it winds around the crooked streets and crooked alleys. A wedding procession, like the Chinese New Year, means an abundance of fireworks—not intended to be symbolic, however. But a Taoist funeral procession is the gaudiest of all. It is the ambition of every Chinese to have a brass band at his funeral, and the number of pieces in the band and the number of hired mourners attest his social standing. From the back of the hearse, when a Taoist is buried, his epitaph on paper sticks up like a fishing pole. The hired, white-clad mourners yell and beat their breasts, and perforated paper, the holes to let the devils out, is scattered like confetti down the street.

The United States Census of 1930 gives Chinatown about 17,000 population, but Inspector of Police J. J. Manion, who has



*Some of the members of our Korean Church in Sacramento.  
"Devoted Christians, and sing with the spirit"*



American opium smoker in Chinatown. Surely we are neighbors, whether we will or no



Photograph taken by the Division of Narcotic Enforcement showing how drugs are smuggled into this country. "Much of it from Europe"

been in Chinatown for a good many years, tells me that there are more than that. The census takers missed a lot of them, and there are a good many who don't want to be registered, for they have been smuggled into the country. Through the courtesy of Inspector Manion we show in pictures that life in this amazing section is very much like a bowl of chop suey. They have a hospital staffed by Chinese, a large, three-story grammar school for Chinese children only, a beautiful and well-equipped and well-built Y.M.C.A., and a new Y.W.C.A. Thinking of the Y.W.C.A. reminds me of Miss Donaldina Caneron, representing the Presbyterian Church, who has immortalized herself because of her Christian work on behalf of Chinese girls.

There are several Chinese newspapers, and there is a Chinese theater, where the lady actors are all men. There are Christian churches and joss houses. Some misinformed people try to tell you that prohibition gave rise to gangsters, but before Andrew Volstead was born, or even Neal Dow had been heard of, we had the Italian Mafia, the Black Hand, in this country, and in Italy, where it was born. And before that there were highbinder-tongs in China. According to Inspector



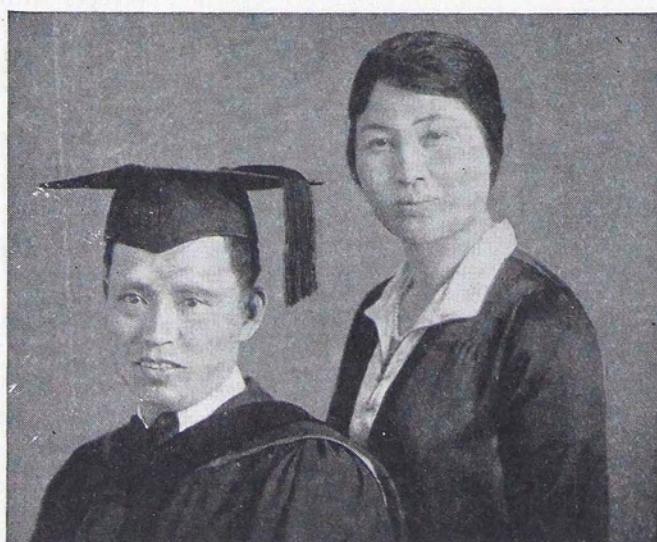
Buddhist temple, Fresno, California

Manion, there are nine distinct highbinder, or gangster, tongs, who not only make a business of putting rivals on the spot, but make it a part of their religion to call for aid on their tong-god. However, there are other "tongs," or "friendly societies," which have no sinister connection, and are a family or fraternal order. There is a great deal of "dope" smuggled in from the Orient, much of it made in Europe, and mysterious Chinatown is used as a cover.

We have presented this necessarily incomplete picture of Chinatown as a background for some needed information on the work we are doing as a Church for other Orientals on the Pacific Coast. For years San Francisco has been the leading port of entry for

Orientals, and it is natural that the bulk of them should settle in California. We are working among the Japanese and Koreans. There are 97,466 Japanese in California, according to the 1930 census, and they multiply rapidly. Of these 6,250 live in San Francisco. There are 2,000 Koreans in California, with five Korean centers, the largest center being in Los Angeles. With one exception, all of the Korean work in the state has been allocated to us. The

(Continued on page 31)



Rev. C. K. Yim and wife. Brother Yim is pastor of our Korean Church, Oakland, and a graduate of the University of California

# Miss Kate Harlan

BY W. E. TOWSON

Miss HARLAN died at the home of her brother, Mr. S. P. Harlan, at Hatboro, Pennsylvania, on June 1, 1933

IT was in April, 1890, that Dr. Walter Lambuth and I met at the ship's pier at Kobe, Japan, a young woman from Tennessee who had written that she was coming out to Japan to help us in the work. It soon developed that she came at her own option and expense and without any appointment from the Board of Missions. Later it fell to my lot to escort her some three hundred miles in the interior to the city of Yamaguchi, where, with a Bible woman and an interpreter, the only foreigner in a city of over forty thousand persons, she began her work. A Japanese residence was rented, and an English night school, with the Bible as one of its textbooks, was organized. Among other methods of service, a Sunday school and a woman's Bible class were used. All of Miss Harlan's work was necessarily done through an interpreter, and for the best part of a year this brave little woman did what she could for her Lord and for souls. Within a year she was called home for family reasons, and thus ended her connection with the Japan Mission.

What was the result of Miss Harlan's investment of time and money? Was it worth while? Did anything come of it? The following are some of the known facts:

Rev. Kinji Nakamura, fraternal delegate from the Japanese Methodist Church, who has been preaching the gospel for the past forty years and who is now the presiding elder of the Kobe District, became a Christian in Miss Harlan's night school at Yamaguchi.

And so did Rev. Zennosuke Hinohara, for fifteen years the most successful pastor of the leading Methodist church in Japan, our own Central Church in Kobe, and now the President of the Hiroshima Woman's College. Besides these two, there were others who were won to Christ during these few months of faithful, self-denying service. Was the investment of time and money that Miss Harlan made in Japan worth while? It will take eternity itself to tell the story of the full results.

In writing of Bishop Lambuth shortly after his decease, Bishop Atkins made the following statement: "There is another, Miss Kate Harlan, who deserves a high place in this record. After her return to the



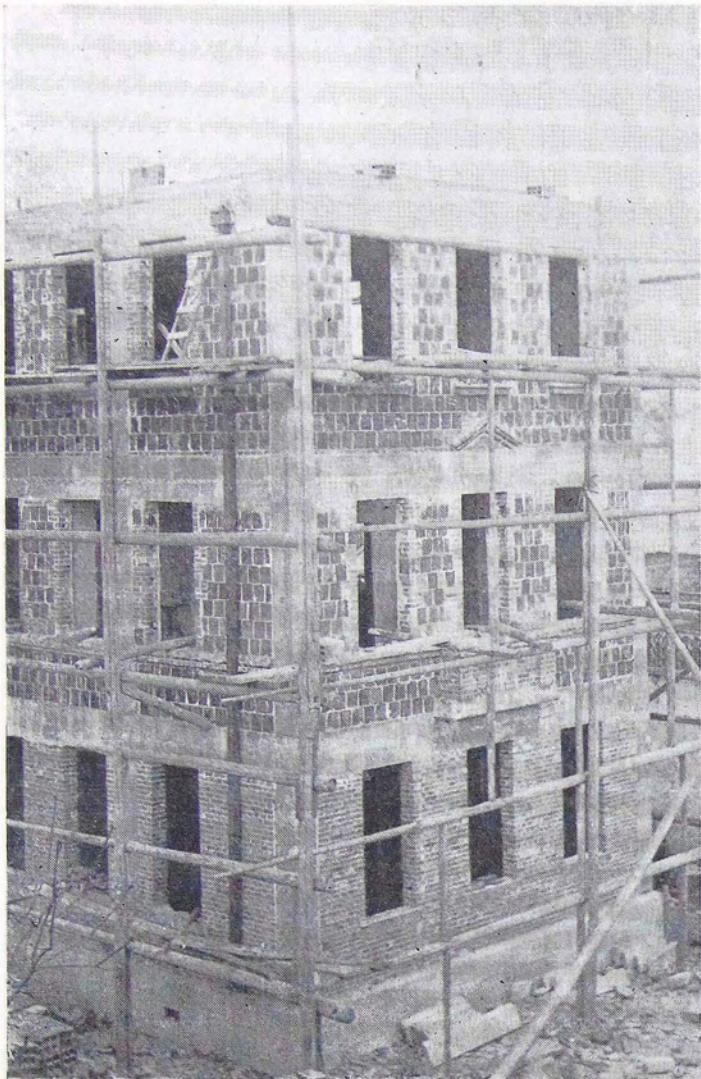
MISS KATE HARLAN  
"And now she has been crowned"

United States she deliberately chose as her sphere of labor to serve the cause of Christ as a co-worker with the Lambuths. For thirty years she has stood by them in sickness and in health, ministering by her gracious service in many ways and making possible Bishop Lambuth's life of great service. When the total of the Lambuth influence shall be finally reckoned up, Miss Harlan will needs be in it." When Bishop Lambuth died in Yokohama in 1921, it fell to the lot of this writer to dispose of his effects. On a page of what was evidently the beginning of a journal, after a most affectionate tribute to his wife and daughter, there was the following statement referring to

Miss Harlan: "Then there is the friend who has stuck to us through thick and thin, without whom I could not have made these visits to Japan, China, Korea, Africa, and South America."

Learning that Miss Harlan was in poor health, late in May, a few words of comfort and good cheer were written her, and a short poem was quoted. It spoke of the infinite tenderness of God, our Father, who is so wondrously near his children and who so completely understands us. Bishop Lambuth's daughter, who was with Miss Harlan when the letter arrived, wrote that the little poem greatly cheered her and that she had copies made of it to send to friends. Pillowing her faith on the "infinitely loving One," whom she had served through the years, and knowing that the time of her departure was at hand, she calmly sent messages to friends and confidently awaited her summons. In telling of her passing, Mrs. Leech writes: "Dear Aunt Katie joined father and mother Thursday afternoon, June first. She slipped quietly away. I was with her to the end. She was buried in the beautiful Episcopal cemetery at Hatboro."

Miss Harlan was a member of a prominent Tennessee family; cultured, refined, and of chastened spirit, she gave her all to the Master early in life. It was her constant joy to go about, like him, doing good. Of a truth it can now be said of her, "She hath done what she could."



*Building the Stephenson Memorial. Three stories up*



*Little patients enjoying picture books sent out from America*

*Right: The doctors of Stephenson Memorial Hospital, 1932*

# Stephenson Memorial Hospital Changchow

By BISHOP PAUL B. KERN

I REMEMBER the first time I ever went to the old hospital building in Changchow. It was a desperately cold winter day in January, 1931, when the thermometer was hitting the lowest level it had struck for thirty-eight years. That may have something to do with the impression which those old rambling, drafty Chinese buildings made upon me. When they roused me up to lead a chapel service at seven o'clock in the morning in a room which was nothing more than a passageway, open at both ends, with flagstones for a floor! One cannot hang around that place long without catching the contagious ardor of those heroic missionaries and native workers who were doing the best they could with equipment that would have been regarded in America as impossible, if not disgraceful. Where human agonies and physical suffering stares you in the face and pleads piteously with you for help, you do not ask so many questions about whether you have this or that; but if you have a heart in you, you go ahead doing the most good with all the equipment you can lay hands upon. The day I was there a stream of men and women came through those halls into the clinic building and into the wards seeking for the kind of medical attention which could be found nowhere



THE WORLD OUTLOOK

else in all that city of more than one hundred thousand souls.

I had known Dr. Morris Paty when I was a pastor at Bellbuckle, Tennessee. I know his background, his training, and his ideals, and they do not make them any better than this competent physician, a graduate of Emory University, and a man whose professional ability is not one whit less notable than his Christian ideal. And now, linked with him, comes Dr. James Thoroughman. Our own university at Atlanta has never turned out a more brilliant graduate. I have watched him work, and he is gaining for himself a reputation as a surgeon which will doubtless give him high rank in China before he reaches the age of forty. Our nurses are just about the best that the Woman's Missionary Council can supply, and that is saying a lot.

This was the background to which came the welcome news in May, 1931, that Mrs. Ida Stephenson, of San Antonio, by her generous gift of \$25,000, had made possible the erection of a new modern hospital building. It is actually going up and will be ready for service this fall. The Chinese gentry of Changchow have responded most generously. They have bought needed additional ground, and out of their funds have erected the clinic building adjacent to the main hospital. The City Council of Changchow contributes every year \$1,000 Mex. to the running expenses of the hospital. It is remarkable that we have been able to erect such a wonderful building with the original gift supplemented by a friend in Bellbuckle, and another gift from the wife of Dr. Russell, the pioneer and martyr of our med-

(Continued on page 31)

*The first missionary babies to be born in the hospital*



*Drawbridge across the canal in front of the hospital by which patients arrive*  
SEPTEMBER-OCTOBER 1933



*Hospital workers on a holiday trip*



*Graduating nurses' class of 1932*

# Eyes Fixed Forward on a Star

By CHANNING H. TOBIAS

*Alumnus of Paine College, International Secretary Y.M.C.A.*

THE rise to power of a single commodity—cotton—and the association of the Negro with its production, and not inherent sectional antipathy to black people, built the institution of slavery into the life of the South. The proof of this is seen in the fact that when in the course of time by the sad tragedy of war the institution was forcefully uprooted, the heart bonds that held white and black together were never entirely severed. Gratefully remembering the loyalty of slaves when the men were at war, the former masters in many instances refused to cast adrift the newly emancipated freedmen who were willing to work for such wages as could be paid them at the time.

It was out of this too often forgotten chapter of race relationships that the Colored Methodist Episcopal Church was established and Paine College was founded.

Less than a hundred miles from here on the banks of the Congaree in South Carolina there lives in retirement Fletcher S. Brockman, whom this Church gave to the Y.M.C.A. and whom the Y.M.C.A. gave to China. I count him among my closest personal friends. In conversation with him one day concerning the American race problem he made this penetrating observation: "We are not nearest the solution of difficult problems like that of race when we have thought them out logically or argued them heatedly, but when the groups concerned have joined hands in a common task. As the work goes on understanding follows."

It is exactly upon that principle that Paine College has made its great contribution to the cause of interracial understanding. How well do I recall as a boy ten years of age attending a Sunday morning service in Old Trinity Church a few blocks from here and listening to a white man preach. No single word of his sermon remains with me, but the image of the man is as clear as if I were looking at him now—his erect soldierly bearing, his sparkling blue eyes, his well-trimmed beard, the kindly tone of his voice as he placed his hand on my head after the service and said: "My little man, you were very attentive today; one of these days I want you to come to my school." I never forgot that invitation. When I finished grade school I had choice of three high schools, including the school of this white friend, Dr. George Williams Walker, and I insisted on going to his school, Paine Institute, notwithstanding it was the poorest equipped of the three. It was literally true that the buildings consisted of converted stables and a president's home that was partly used as a girls' dormitory. In my student days the story was told of a visit to the school by the noted evangelist, Sam Jones. In taking Mr. Jones through the buildings, President Walker walked into a

room containing a few shelves of well-worn volumes that had been given by friends and said, "Mr. Jones, this is the beginning of our library." "Pardon me, Professor," replied Mr. Jones, "but it looks like the end of it."

Of necessity in those early days the institution was one of white people *for* colored people. The main teaching responsibilities were carried by President Walker, Prof. Robert L. Campbell, and Mrs. M. Z. Hankinson. The time soon arrived, however, when the co-operative principle found expression. One of the first students of the school was a country boy named John Wesley Gilbert. His mental alertness at once convinced President Walker that he should be encouraged to go to college. Accordingly his regular school work was supplemented by special college preparatory study under the direction of Dr. Walker himself. In due time he entered Brown University, from which he was graduated with honor, and pursued graduate studies in the classics at the American University of Athens, Greece, which led to the granting of the master's degree by Brown University. On his return to America he had many attractive offers to teach, but chose to return to Paine and became the first Negro to be associated with Southern white people in the education of Negroes.

From that day until this Paine College has been a place where highly trained white and colored people have joined hands and worked side by side in the training of Negro youth. The stables have long since disappeared, and in their places modern college buildings have been erected. The old teaching staff of four has grown into a first-class college faculty, and the instruction given is officially recognized by the Association of Southern Colleges.

After fifty years of such service and growth we stand upon the threshold of the second half century and ask what is the message and challenge of this college as a symbol of education and interracial co-operation in the South today? My first answer is that the college stands for a sound educational policy which places major emphasis upon self-unfoldment through the sharing of life, and encourages acquisition of knowledge as a means to that end. No short cuts have been attempted and no magic formulae utilized. A solid base of general culture with a superstructure adapted to the economic, social, and religious needs of the students has been insisted upon. The success of this policy is reflected in the record of the alumni. The question for us today is, Shall such training of a retarded race be encouraged and extended? Let us ask that question in the words of the Negro poet, James Weldon Johnson:

How would you have us? As we are?  
 Or sinking 'neath the load we bear?  
 Our eyes fixed forward on a star?  
 Or gazing empty at despair?  
 Rising or falling? Men or things?  
 With dragging pace or footsteps fleet?  
 Strong, willing sinews in your wings?  
 Or tightening chains about your feet?

I believe that the thoughtful South prefers that Negroes shall be "willing sinews" in its wings and not "tightening chains" about its feet. Looked at from any point of view and affecting any people, ignorance is a liability and intelligence an asset. Knowledge on the part of Negroes of the principles of hygiene and sanitation and the opportunity to apply those principles have a very direct bearing upon the health of white and black alike.

A professor of the University of Pennsylvania, in connection with a study of racial attitudes, asked eighty-seven members of his class to write down their reasons for not desiring to come into close contact with Negroes. Eighty-five of the eighty-seven replied that Negroes had an objectionable body odor. What these students did not realize was that that was not a race problem but a soap-and-water problem. I have suffered just as acute violence from bad odors in a crowded New York subway where there were no Negroes as I have in a Jim-Crow car crowded with the unwashed of my own race. In both instances it was a case of ignorance of the value of cleanliness on the one hand and unjust provisions of travel on the other.

Next to health I think of the development of the natural resources of the South. No section of our country is more blessed by nature or more potentially productive. The great need is for more and more intelligence applied to cultivation. A few years ago I visited Sweden and had the pleasure of riding through the attractive farm lands between Gothenberg and Stockholm. It was difficult to distinguish farmers from

other people gathered at the village stations. The farm-houses of concrete were freshly painted in bright colors, and instead of dilapidated fences there were hedges such as one would find on city lawns. There was no evidence of great wealth, nor was there evidence of poverty. The explanation is found in the fact that centuries of intelligence have gone into the making of those farms and those people. With an economic situation that is slowly forcing diversification of crops in the South we shall get out of the soil only what we have the intelligence to produce. Since Negroes form so large a part of farm labor, it would seem to be good economy for the South to invest in those educational processes that will increase the productivity and improve the quality of that labor.

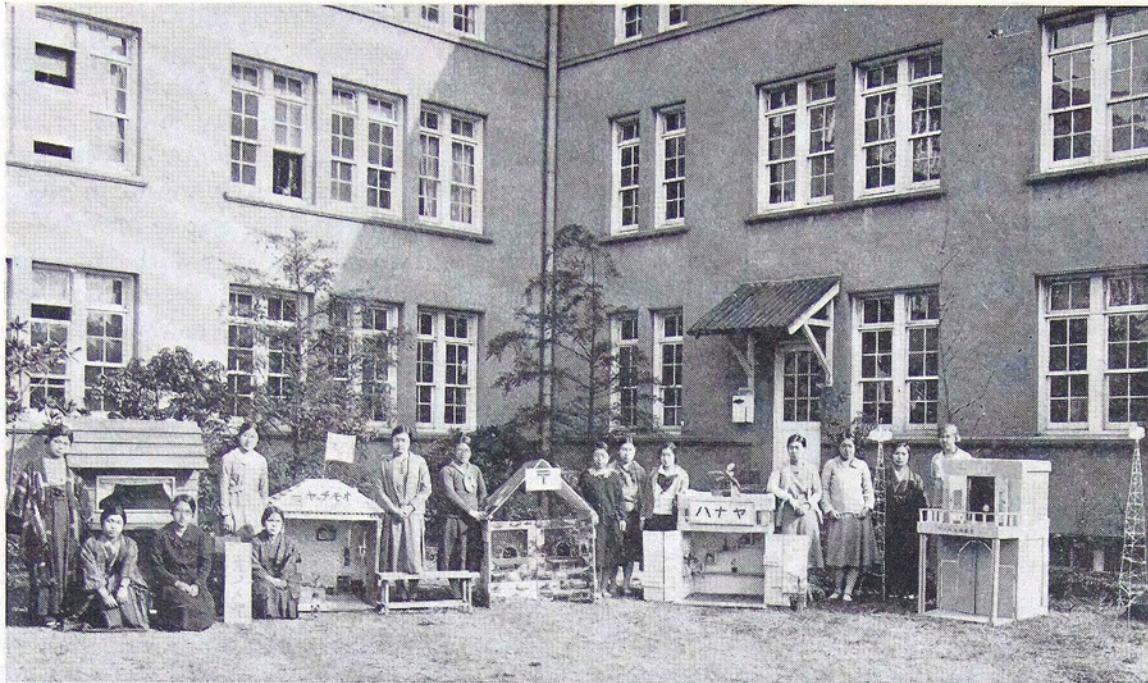
Finally, this program of education should be encouraged because of the cultural contribution the South is capable of making through the Negro. I am sure you will all agree that every man, regardless of color, should be permitted to give unhampered expression of whatever beauty God has breathed into his soul. Unfortunately, such is not always the case.

In a city by the sea not far away from here is a world-famous garden that is visited in blossom time by people from the far parts of the earth. In this city lived a Negro artist whose paintings had attracted such favorable critical comment that he received an award by a national foundation. This artist was a friend of mine, and one day I visited his studios. Among the pictures on the walls that he pointed out was a particularly beautiful landscape. I asked him what it was, and he replied that it was a view of one of the beauty spots of the famous garden and then added with a note of sadness: "I stole into the garden to do that picture, for you know that colored people are not permitted to enter." A few years ago this young man died. Ever since then I have cherished a hope that the state that gave to the Church Bishops Capers, Wightman, and Duncan would not much longer withhold such (*Continued on page 22*)



MONUMENT TO BOOKER T.  
 WASHINGTON AT TUSKE-  
 GEE INSTITUTE, ALABAMA

*"He lifted the veil of ignorance from his people  
 and pointed the way to progress through education  
 and industry"*



*Woodwork class at Lambuth Training School, Osaka, Japan. The houses are used by the kindergarten children, and reading from right to left they are: radio broadcast building, flower shop, post-office, toy shop, rice shop*

## Good Morning, Teacher

BY RUTH FIELDS

*Kindergartner in Japan*

THE government kindergartens of Japan had a nine-year start of the Christian kindergartens. The first Christian kindergarten was established in Kanazawa by the Presbyterian Mission in 1885. In Hiroshima Miss Nannie B. Gaines was asked to open one for a waiting group of children. In 1891 she did so, and our own Mission was started on a policy of reaching homes through the kindergarten children.

Today Japan has about one thousand kindergartens. Of these 36.5 per cent belong to the government; about 34 per cent are Christian; the others, Buddhist and private. This shows Japan's general appreciation of the kindergarten.

It is not surprising that in a country where 97.5 per cent of the people can read and write, an education would be placed above health or wealth. Like parents the world over, the Japanese love their children and are eager for them to have the best possible opportunities. Japan has sometimes been called "The Little Child of Paradise," for usually he early dominates the household. In the fall when the maple leaves are aflame over all the countryside, and in the spring when the blooming cherry trees form lovely pink clouds on the mountain slopes, a Japanese father takes a day off to take his children (now often the entire family) to spend the day walking and playing and resting amid the beauty.

Japan, though still largely rural, has some congested

centers of population where the little children have no place. The houses are small. There are no yards of any size. There are only the streets. The pre-school child must, therefore, be either on his mother's back, under her feet, or in the street with its numerous man-drawn carts, bicycles, automobiles, and dodging pedestrians.

To visit one of the city kindergartens that draws its 240 or more children from the seven or eight nearest city blocks is an experience that fills one with admiration and pity as he sees the six teachers trying to care for this multitude of perpetual-motion machines and at the same time make the day's experiences of real value to the children. It is a most commendable effort to meet a very real need. Splendid equipment and large play space are often further assets of the government kindergartens.

On the other hand, consider our own Mission kindergartens. Of the thirty-two, about half are connected with churches and are housed in the church auditorium. Consequently the teacher cannot hang pictures on the walls or in any way make the room attractive to children. Benches, piled up on one side of the room, must be pulled out and arranged for prayer meeting, woman's auxiliary, weddings, Epworth Leagues, Sunday schools, and Sunday services, and again piled up for the kindergarten. The children cannot be given expe-

riences with all kinds of desirable materials in this situation. Room and playground space is often so inadequate that the government cannot place its seal of approval on the kindergarten as standard.

And yet the Christian-mission kindergarten is doing a very definite work that is recognized, and city churches as well as those in towns and villages are eager to have a kindergarten as one of their evangelistic-educational units. In our thirty-two kindergartens there are about a thousand seventy-five children, mostly from non-Christian homes. The small number of children in a mission kindergarten (fifteen to thirty for each teacher) enables the teacher to know intimately each individual and his home; thus making it possible for teacher and parent to work together for each child's own best development. This co-operation comes when the young mother, especially, welcomes intelligent advice and help.

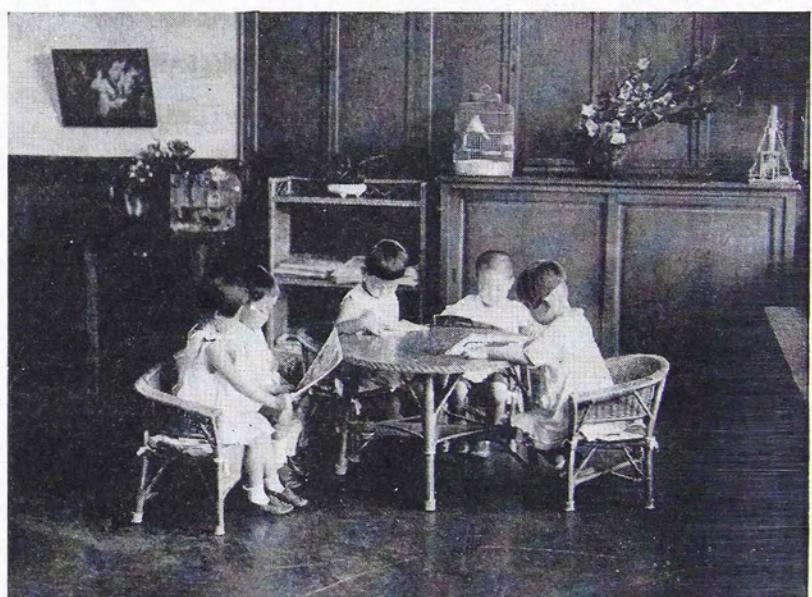
A few years ago Osaka City opened a kindergarten about a block from one of our church kindergartens. Of course the church kindergarten lost about half of its children. But after a week or so, many parents brought their children back to the church kindergarten. "There are just too many little children over there for some not to get hurt," one mother said. Another remarked: "I don't know exactly what it is, but there is something different there. My child has been learning to be gentle and polite and thoughtful of others, and over there they don't pay attention to those things." How happy we kindergarten teachers are when the parents sense that "something different" in the Christian kindergarten, in the teacher's attitude, and in her relation to her children and their parents.

The Japanese are indeed acutely sensitive to the finer things of life and to spiritual values. I have always been impressed by the fact that whenever I see an especially large handsome grove of trees in Japan, I invariably see a red or stone or bronze gateway—entrance—and then the sloping roof of temple or shrine in the midst of the grove. It is the child of the Christian kindergarten who interprets the beauty and blessings about him as gifts of love from the Heavenly Father. And the little child does lead the family into new Truth and new experiences.

If only the faithful kindergarten teachers and the struggling churches could make our mission kindergartens self-supporting! Tuition is charged in all but one—Takajo Machi, Hiroshima. It varies from 25 cents to \$1.50 per month, according to the urban or rural location of the kindergarten and according to the maximum fee chargeable, which amount is fixed by



*Nap time of three-year-olds at Lambuth Kindergarten*



*Four-year-olds enjoy picture books in the library at Lambuth Kindergarten*



*The oldest group working with big blocks. The ocean liner is about ready to sail*

the local government officials. It is easy to see why mission kindergartens must continue, and must continue to have a place in mission budgets.

In the municipal and educational section of Kobe one of our mission kindergartens has touched homes for twenty-nine years. These children pay higher tuition than those of any other of our kindergartens, but for eight years the kindergarten has had to rent where and what it could. Last year half a dozen of the mothers closest and most interested were called into conference because the mission said this kindergarten must be closed for lack of funds. The mothers were in tears. "They have not investigated the real income on their investment in this kindergarten," one mother said, "for no graduate of this kindergarten has ever made anything but good records in both scholarship and character." "Surely there is some way," another mother said; "I can't bear the thought of so dear a name and institution being lost, for to me it is a sacred place." She had years ago become a Christian through her little girl who died while attending this kindergarten. All the mothers spoke in the same spirit, and on another day they met and planned a festival to raise money to pay the rent for a few more months, the devoted little teacher volunteering to carry on even without salary until the crisis could be passed. All the sacrifice and love and all the appreciation is not on this side of the Pacific.

In a section of Hiroshima where the alley-like streets are lined with one-room houses whose entire floor space is less than the size of our usual parlor rug, our mission opened a kindergarten twenty years ago. On the border of this squalid neighborhood lived a Christian woman who was so eager to do something for her struggling neighbors that she permitted the kindergarten to



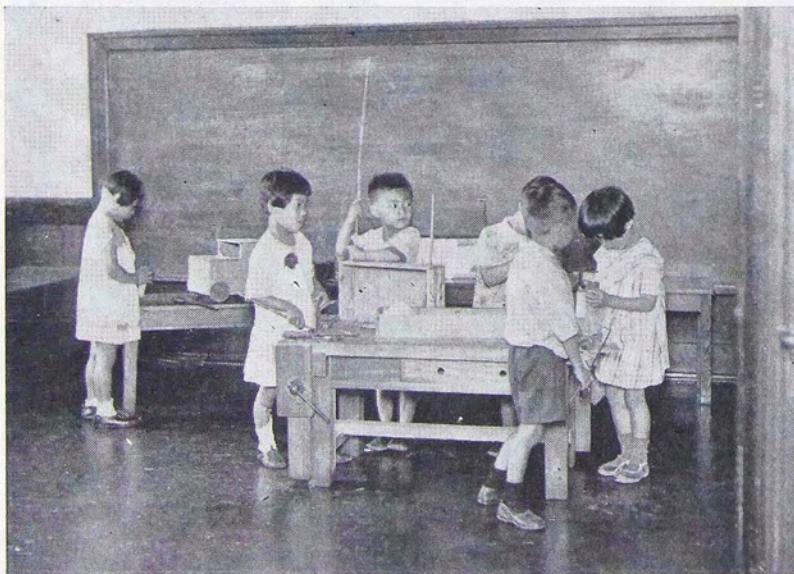
*Outdoor play at Lambuth Kindergarten*

be held in her own more spacious home with its rather large yard (perhaps thirty by fifty feet). The thirty or more little children sit crowded together on the floor, Japanese fashion. The houses are so closely built together that sunshine never penetrates the room, and on cloudy days an electric light may be used, but joy and good will radiate the whole place. Since a family of as many as nine live and move and have their being in their own tiny homes, these children early learn to give and take and to fit into any available space. One child, upon being admitted to his kindergarten, reached the yard gate his first morning. He caught his breath in surprise, and then, face beaming, exclaimed, "What a big, big place!"

At Thanksgiving time each child brings one long radish, a potato, or other vegetable, and often they troop down the alleys with their teacher and give them to the old people in a nearby old folks' home—people still more needy than themselves.

Out of this kindergarten has grown a boys' club that has been a blessing to the community for years. The mothers of this kindergarten are always friendly and appreciative. Possibly the most enthusiastic of all our kindergarten mothers' clubs is this one which meets at night after the mothers have finished their day's work at the cannery factories or peddling vegetables on the street. And best of all, an earnest group of Christians and regular preaching services have grown out of this free kindergarten with its limited number of children. Because of Miss Nannie B. Gaines's constant interest in this work, the Alumnae Association of Hiroshima College for Women has undertaken as a memorial to her the buying of a lot and the erecting of a simple building more permanent and more adequate to house the kindergarten, clubs, and other activities of this community center.

We are proud of the fact that Lambuth Training School for (Continued on page 33)



*A group of children at their woodwork problems, Lambuth Kindergarten*

# Lifting the Depression

By FRANCES PERKINS

*Secretary of Labor*

THE National Recovery Act contemplates the building up of shorter working hours and a higher system of pay so that purchasing power may be increased to the benefit of industry, labor, the merchant, the banker, and the public. It is bolstered by government and organized agencies designed to complement it and to help speed up recovery. Such a broad program, it is believed, will help to bring us out of the depression and provide jobs for those able and willing to work.

With labor, capital, and the public co-operating under the provisions of the new law the purchasing power of the American people should be built up so as to balance the producing power of our great engineering systems. Co-operation in the unification of our own country is sure to result. One of the things which seems to be outstanding in the needs and desires of the American people, as shown particularly by the last two years' experience, is this passion for unity.

We want to be united in aims and purposes, and for the most part it is becoming possible in the hearts of the people everywhere to make those sacrifices which are necessary to make us a truly united people. If the wage which goes to the investor may possibly be less for a time, because the wage which goes to the worker has got to be greater so that purchasing power may be increased to the ultimate benefit of us all, people who have the best interests of the greatest number at heart concur.

Those who are willing to work when they get the

chance want wages that will pay their rent and give them something to eat. To that they are entitled. And they want—and they are entitled to—those opportunities for leisure which will permit them to participate in the whole cultural life of the day. We owe it to them, to ourselves, and to the future of this great country to make it possible for them to participate in this, and so increase the market for all the secondary industries.

They should have leisure through the shortening of hours of work and wages adequate to give them not only food, clothing, and shelter, but security against their future, security for old age, and provision for marriage. They also need the opportunity for recreational life and suitable, varied, and extended education.

The public employment system, which is at last a reality, thanks to the gallant fight of Senator Wagner, should be of great help in carrying out the objectives of the National Recovery Act. It will organize the labor market of the whole United States so that the people may find opportunities for work when such exist in the easiest and most effective way.

We are looking to the public works program also as an immediate aid in the emergency program which is being launched. We must lay a foundation system of real planning for the future so that if we fall off the high structure of overproduction again, we will not drop so far. We should correct the situation early in a depression rather than at the end by the wise use of public works, and so supplement private employment at the beginning of hard times rather than at the end.

## The Church's Business

By JAMES MYERS

*Industrial Secretary Social Service Department  
Federal Council of the Churches of Christ in America*

A BENT old woman passed me silently in the gray dawn near the mouth of an isolated coal mine in the southern Appalachian Mountains.

Presently she came shuffling back with a load of coal on her back to be deposited near her house on a pile of several tons which she had accumulated in her ceaseless trips for the past twenty-five years. She is, of course, insane. Her reason has never recovered from the shock of that tragic day, so long ago, when her husband, together with 361 other men, was killed in the great explosion.

Occasionally she will still stop at the mouth of the

mine and wait for him. But he never comes. At the time of the tragedy long rows of coffins filled the streets of the camp, block after block. A brand-new cemetery sprang into being on the hillside overnight. Local ministers "buried the dead." The churches have also done what they could for the widows and orphans.

Not long ago it was proposed to a group of ministers in one of the bituminous coal states that a conference be held to consider the problems of the coal industry: wages, hours, hazards, and possible plans for constructive reorganization. But most of the ministers seemed to feel that such (*Continued on page 31*)

# Meditation on the Unknown Soldier

(An Open Letter to My Son)

BY PAUL HARRIS, JR.

DEAR PETE:

It's positively incredible. Yet I know it's true.  
You'll be nineteen in August.

I've been wondering about you and your future. I've been thinking about what your chances are to live a decent life. I'm wondering not so much what you're going to do with life, but what life is going to do with you.

Yesterday was Memorial Day. I went out to the Arlington National Cemetery near Washington and met some other young people about your age. We laid a spray of flowers beside the tomb of a young man whose name we do not know but who is called the Unknown Soldier. I may be getting silly, but I thought some long thoughts.

That young fellow was just about your age, I guess, when life ceased for him. He undoubtedly had some pretty high hopes. He was planning what he would do with life. And life, as we have it organized, rose up and smashed him. Now we go out there and lay flowers beside him, and there's a sneaking suspicion in our minds that we are honoring him.

Actually, it seems to me, we are putting flowers upon the graves of our best natures. We killed something fine in human society when we hurled this Unknown Soldier and a lot of others into an awful destruction. I hope you won't think me sentimental if I quote from memory something that came to my desk a few days ago.

"When I see a tall boy  
Walking down the street,  
I always think of my lad  
With dancing feet.  
When I hear a bugle  
Ringing loud and clear,  
An old remembered pain  
Clutches me with fear.

When I kneel a moment  
Beside a grassy mound,  
I can hear the noise of war  
Though there is no sound,  
When I place a garland  
Upon some precious sod,—  
Let no other lad come here—  
This I plead with God."

As I say, I was thinking about you, and I wondered why we go on getting ready for war, getting ready for the war that will in all likelihood blast your hopes. It's a pretty awful thing for me, your dad, to face. With all the hopes I've had for you and with all the desires you have for yourself, we still seem to be rushing on to kill you. We preach peace and prepare for war.

And that reminds me. You wrote me for suggestions about the program on the Church and peace which you have been asked to arrange for your Epworth League.

I think you'll find a good "lead," a sort of challenge to action, in the statement made by Gen. Tasker Bliss, who was at one time Chief of Staff of the United States Army: "If the clergymen of the United States want to secure a limitation of armaments, they can do it now without any further waste of time. If the churches cannot agree upon that, it will not be done nor will it be done until the good God puts into them the proper spirit of their religion."

That's a pretty strong statement. I think I agree with it. You will remember hearing me say something very similar to that when you sat in that great meeting of the Woman's Missionary Council of the whole Methodist Church, South, which I addressed in Louisville this spring. They had asked me for a speech on war, and I urged them to do something to prevent war.

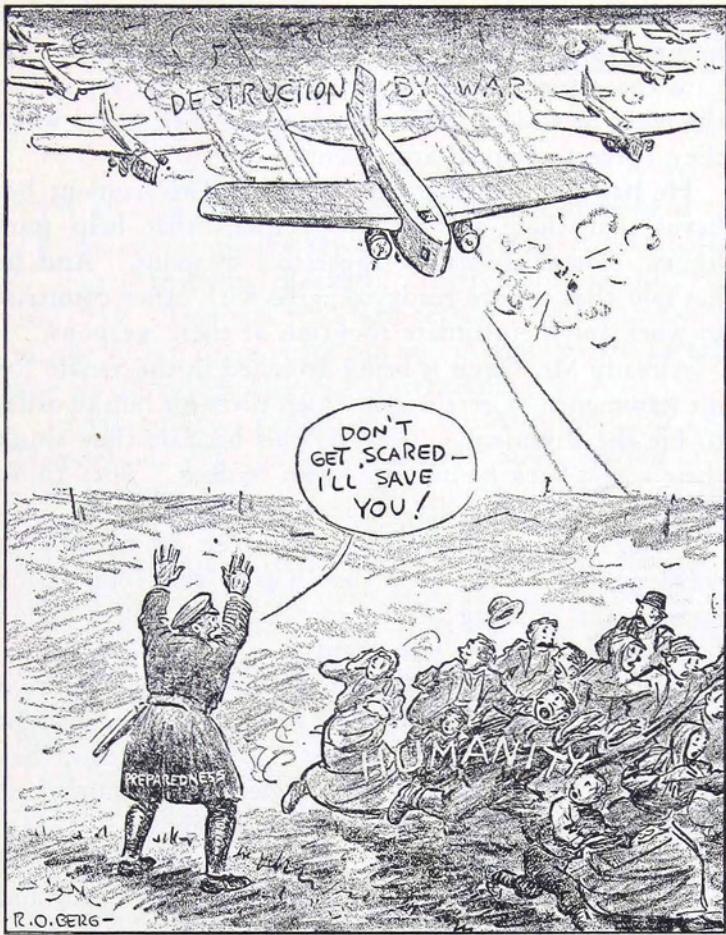
Did you know that they decided in that meeting to send word to all their Missionary Societies to get to work on the suggestions I offered them? The suggestions were that they educate their own communities on the fact that we are all united with every nation in the world, and so we cannot afford, for business reasons or any others, to go to war.

The second suggestion was (and they accepted it) that they get other people in their voting districts which we call precincts to join them in forming societies for peace all over the South.

This is a common sense program; and if the churches of the country will accept this program and get to work on it, your future will be safer. I seem to see you sitting silently in that meeting and representing in that silent listening the millions of young men and women who wonder what their adults will do to keep organized society from murdering them and asking them to murder others. I keep asking myself if those women realize you were there and if they are going back home to work for you young people.

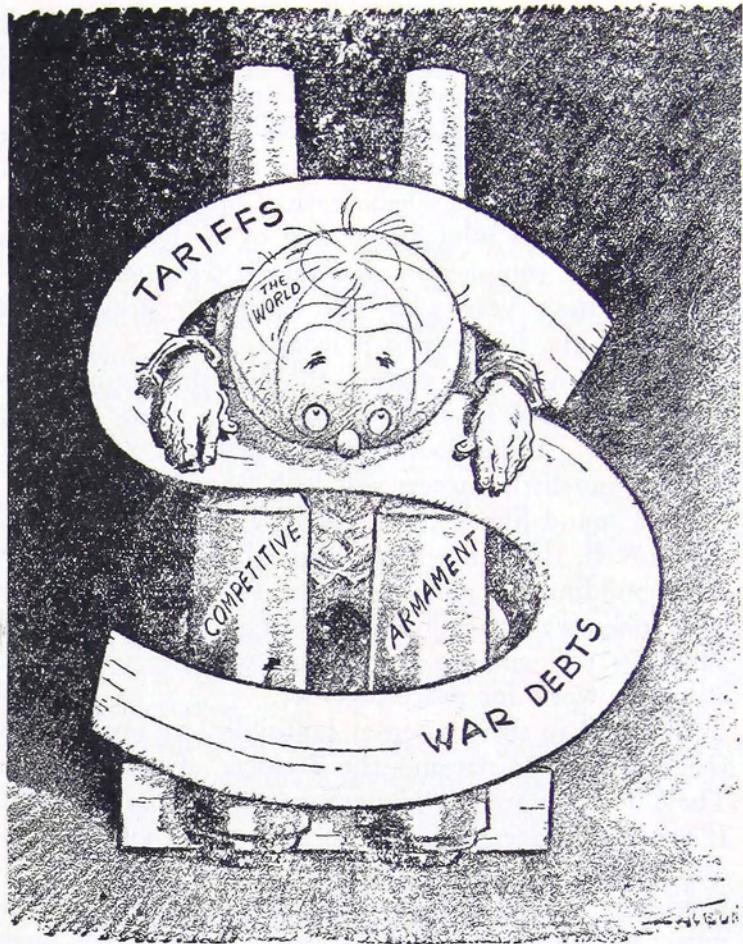
Well, the point is that peace action is the issue not only in your one Epworth League program or in one annual woman's conference, but year in and year out, twenty-four hours a day, seven days a week.

I guess you've been reading a little of what President Roosevelt is trying to do to save the youth from war. You may have thought that his attempts to get other nations joining us in a world-push for peace and recovery make certain our freedom from war. This is far from being the case and illustrates too well how much concerted and continuous effort the peace forces must exert if they are to triumph. There are many people and lots of organizations in this country who think that the best way to have jobs for everybody and to live happily is for the nations to be shut up in their



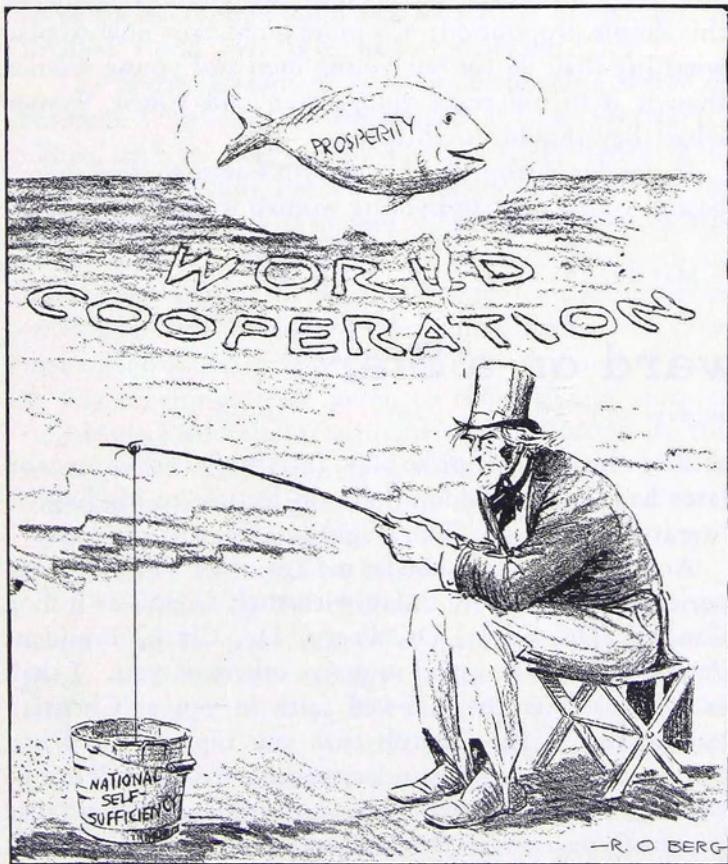
Russell O. Berg for International Disarmament Notes

"I think it is well also for the man in the street to realize that there is no power on earth that can protect him from being bombed. Whatever people may tell him, the bomber will always get through . . ."  
—STANLEY BALDWIN



Talbert in Washington (D. C.) Daily News

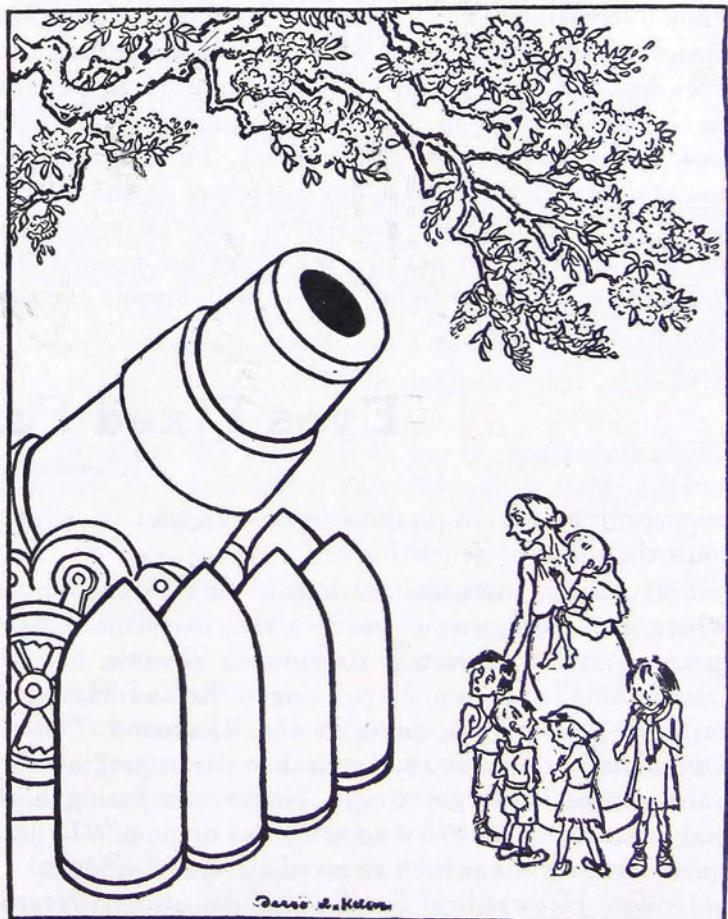
*Pilloried*



Russell O. Berg for International Disarmament Notes

*Shall our great nation ape Simple Simon?*

SEPTEMBER-OCTOBER 1933



Kelen in Headway, organ of British League of Nations Union

*"Look, Mother, how well fed these are"*

own boundaries and to shake fists at one another across the frontiers. And that sort of thing runs counter to the peaceful, co-operative world for which the President is striving. This means that there are some interesting things brewing for the next election. Mr. Roosevelt now has a Democratic Congress, but there are many people who would like to see that Congress have another complexion, and they'll try to elect Congressmen next year who will absolutely prevent the success of Mr. Roosevelt's policies.

In addition to this, there is the fact that he now has to carry out the laws which have been passed to give him power. If he doesn't carry these out with great success, any little success will look like a failure.

Do I sound like I am a worshiper of Roosevelt, old son? Well, that's not true. But what I do see is this: he is building his policies on the fact that was made clear when we got into the war. That is, the fact that all of us will go into destruction together unless we, all of us, work for peace together.

As I said to the women at Louisville, we must touch the will of our nation—the deciders of our policies. These deciders are our Congressmen and our President. If we want peace, we've got to have voters talking vigorously to the men they vote for. They must talk the language that these men understand. That's the language of votes. They must let it be seen that they demand sensible world-policies, or they will look elsewhere for Congressmen.

If you want to know what I mean by sensible world-policies, re-read the accounts of the attitude taken by the Hon. Norman H. Davis, our Ambassador at Large, at Geneva recently. Mr. Davis has seen the same thing the President has seen. And he has announced at Geneva to the delegates of all the nations some very forward-looking policies for our government. For instance, he has said that if there is trouble anywhere in the world, we'll get together with the nations and see what can be done to maintain peace. We won't get together to decide how to start a fight, but we will consult for the sake of harmony.

Then he has also said that we will agree with other nations to take part in a world-committee to investigate the armaments of every nation and to report on the ways in which nations are keeping their word when they agree to reduce armaments.

He has also said that the American Government believes that there are certain weapons that help start fights. These are called aggressive weapons. And he has said that we are ready to agree with other countries to work for the ultimate abolition of these weapons.

Already Mr. Davis is being attacked in the Senate for his statements. Certain gentlemen there hit him in order to hit the President. They do this because they think their voters back home want them to do it. They think they'll be kept in office because they do this.

Now, if Mr. Davis and Mr. Roosevelt are to succeed, these gentlemen must be shown that the voters back home want nothing of the sort. That's where action for peace becomes so important.

And that's why I told the women of the Southern Methodist Church that if they want peace, they've got to act for it along political lines. If they do this, they will meet the challenge that General Bliss hurled at them several years ago, which I quoted above.

Yesterday was a thoughtful and sad day for me. I could not but wonder if I'd ever be putting a garland at a tomb and wondering if you would be inside of it. The best thing I know to do for you is to stop war. I can't do this alone. You can't help very much by yourself.

But the Church people of this country can help tremendously. In fact, they can do the job. I wish every minister and church member in this country could see this simple proposition: it is more important now to plan what life shall do for our young men and young women than it is to tell these young men and young women what they should do with life.

If we don't stop war by vigorous action, there won't be any young men and young women worth speaking of.

Yours,

May 31, 1933

DAD

## Eyes Fixed Forward on a Star

(Continued from page 15)

opportunities for inspiration from Negroes in whose souls the spark of genius burns.

Fortunately, instances are multiplying in the South where encouragement is being given to talented Negroes. After a concert in Richmond, Virginia, by the internationally known Negro singer, Roland Hayes, I read the following account in the Richmond *Times-Dispatch*: "As one sat and listened to the singing of this young man, he forgot that a Negro was facing him and remembered only that an artist was singing." In like spirit Mr. Hayes has been received all over the South.

DuBose Heyward, of South Carolina, utilized Negro artists in his dramatic presentation of *Porgy*, while Paul Green, of the University of North Carolina, used Negro

actors in his Pulitzer prize play, *In Abraham's Bosom*, and later had James Weldon Johnson lecture to his English literature classes on "The Negro in Literature and Art."

And now before I close let me again say what joy I experience in being here today with such friends as Bishop Candler, Dr. Cram, Dr. Perry, Dr. Clark, President Peters, Mrs. Downs, and so many others of you. I shall carry back with me renewed faith in you as Christian leaders and in the Church that you represent. When clouds of interracial misunderstanding arise, I shall not be without hope, for I shall take comfort in the belief that if any of you are near the scene of conflict all will be well.

The above is a section of an address delivered at the last General Missionary Council of the Methodist Episcopal Church, South, on Paine College Jubilee Day.

# The Spiritual Life Retreat

By S. E. H.

THE Committee on Spiritual Life and Message of the Woman's Missionary Council held a retreat at Brevard Institute, Brevard, North Carolina, July 14-16, 1933. This was the third retreat held by this committee within three years and was in most particulars the one which will be the most far-reaching.

In the numbers present it far exceeded the other two. Members of the committee arrived early, having little idea of what to expect concerning the personnel; but when the entire roll was made up, it numbered over ninety, representing fifteen conferences. Within the group there were those as far away as Arkansas and Texas.

The Spiritual Life Committee, however, has learned that God does not always deliver his power to large numbers but that all is dependent upon the earnest willingness of those who come together seeking that power. This group seemed especially prepared to meet that qualification. One of the leaders said concerning a necessary desire for the seeker of the higher life: "Our greatest qualification for fellowship with God is want and need." Another said in speaking of Jesus' question to Peter, "Lovest thou me?" the extent of his circle of interests was the Master's concern. Every woman present would doubtless declare that this gathering together increased most certainly the *want* and *need* of the group which widened greatly the circle of its interests.

The Retreat lasted three days, and one topic was listed for each day: "God and Myself"; "Myself and My Brother"; and "My Witness to the World."

The leaders chosen to speak each morning were: Dr. Fletcher S. Brockman, formerly Y.M.C.A. Secretary to China, and Dr. Lavens M. Thomas II, Professor in the School of Religion, Emory University. These two leaders were providentially chosen. Their messages must have been God-guided because in each instance they were supplementary one to the other. One was a man of ripened experience and the other a young man with a new eagerness in the experiences of the Christian life and service.

The mornings were given to the messages from the two leaders and the afternoons to a discussion of their messages by the group. The meeting carried with it a growing power. It pointed out in connection with the messages of the second day that the world at large is upside down and needs to be turned right side up, which is the business of the church. Laws have been made largely for the protection of property more than for the good of humanity—*things* versus *humanity*. *Greed* had been placed over against *love*. The conference was wide-awake on this question and inquired earnestly, "Lord, what wilt thou have me to do?"

The most powerful sessions were on the last day when the question of our witness to the world was considered. As a background of thinking and acting Dr. Thomas spoke on the witness of the early church, and Dr. Brock-

man closed that morning by placing the witnessing of today in the concrete. He told incident after incident of how Christians, missionary and native, had testified to the power of God under the most adverse and terrifying circumstances and gave the far-reaching influences of these testimonies in life and word.

The morning and evening services of the retreat were opened with thirty minutes of quiet corporate meditation, giving God a chance to speak in the stillness his message to each individual present. The meeting was closed with a beautiful communion service. As each one communed a gift was laid on the altar, this gift being a slip of paper on which was written a new conviction, a new resolve for a deeper life or some service to be undertaken.

A representative committee was appointed the first day to formulate the convictions of the group as the sessions progressed. These we print below:

AS a band of Christian workers called together by the Committee on Spiritual Life and Message of the Woman's Missionary Council, Methodist Episcopal Church, South, for the purpose of holding a retreat in which adequate spiritual forces for meeting the needs of our present-day world might be released, we make a declaration of our convictions:

1. We wish to reaffirm our abiding faith:

(1) That in God alone can the restless soul of man find rest; in him there is power to enable the individual to live in the world today, not only unafraid, but triumphantly.

(2) That the supreme value in the world is human personality; all life and endeavor should be organized around the development of this value.

(3) That in God there is power to transform the underlying philosophy both of individual and collective life from that of greed for things to that of love for people.

(4) That this power, both for the individual and for society, may be released only through a vivid, daily experience of the presence of God.

2. We are convicted:

(1) That we, both as individuals and as a Church, have not been aware of our high calling as saints and know pitifully little about the release of Divine power for human need.

(2) That this knowledge must be developed, little by little, from our present point of Christian experience by prompt obedience to each new revelation of God's will.

3. We are resolved: To share with others all around the world our experience with Christ which has come as dedicated leaders have pointed the way into new realms of thinking and into a deeper consecration throughout these days of fellowship and prayer together.

# Old Gold Titbits

BY S. E. H.

ONE of the chief of thrills at present at missionary headquarters is the arrival of packages of old gold. To date there have been 1,200, and still they come.

The request was sent out: Send us your old treasures to help keep the missionaries on the field. The response was almost immediate, and thousands and thousands of pieces, many of them precious possessions, were received. A few of the stories below will tell our readers how precious.

A long soup ladle came, and its handle carried a note which said: This is the wedding present of Ellen Morphis and Marquis L. Wood, September 19, 1859. This ladle served one term on the mission field.

A diamond ring and a brooch was received. A slip of paper was inclosed, on one side of which was written, "A thank offering," and on the other, "Where moth and rust doth not corrupt and thieves do not break through and steal."

Another: "The accompanying little treasure is from my heart, a gift to my King. It is a five-dollar gold coin, given me on my twentieth birthday, a gift from my mother at an Epworth League party in recognition of my service as musician and reporter. The coin was coined the year of my birth, 1873, and was presented to me in 1893. Sixty years have passed, and I am happy to put it back into 'circulation' in the cause of my Church in the Treasure Hunt Campaign. The dates are clear—1873, 1893, 1933—and may someone accept the gift and use it to help carry the message of love with which I send it."

A man prominent in the missionary enterprise writes: "At the age of fifteen I made my first speech for a medal which I failed to get. A few days later my father, wishing to encourage me, handed me this watch, which has kept time for me around the world and on several mission fields. It was in my vest pocket when my suit of clothes was stolen from my room in Seoul, Korea, the night before Easter. When I discovered on Easter morning that my clothes had been stolen, I called a policeman immediately. The policeman found both the watch and clothes in pawnshops and returned them all to me. I want the watch, after these years of noble service, to help the missionaries to remain on the fields."

And the story of a lover's ring: "The accompanying ring is made of a ten-dollar gold piece. It has a very interesting history which is sacred to me, but at the request of a friend I am giving it to the public.

"My mother at the age of eighteen was dubbed 'the most beautiful girl in North Mississippi.' My grandfather, with a host of other planters of that section of the country, moved to the end of the world—Texas.

"Soon after settling in a garden spot of this Texas, along came a young ranchman to pay his respects to the

newcomers, and at once fell for the vivacious beauty in the family. Their romance grew rapidly, and before long the household of her father began planning for the announcement of their engagement. Just then that terrible scourge of yellow fever struck the country, and the family suffered the loss of both father and mother in twenty-four hours. This, of course, delayed the announcement, and in the meantime the young lover was more and more in love and in search of a suitable ring for his sweetheart to wear in his honor. He found nothing which he thought worthy of her, so decided that he must have their wedding ring made especially for her.

"At once he secured several gold coins and went to New Orleans to have this circlet made, so that no one would ever have even tried on the ring he would put on the dainty hand of his *lady love* as he affectionately called her. The goldsmith in New Orleans chose the ten-dollar gold piece as the best material for the engagement ring, and so the young ranchman gave the order and accepted the finished piece of jewelry and started back to Texas and the *one* of all the world to him.

"He and my mother were married with this ring, which was constantly worn by her for many years, and was removed from her finger only because the weight was too much for her hand. They were married in December, 1868, and in 1877 my father died. Their romance remained a sacred chapter in my mother's life until it closed in February, 1925, when she went into the great *over yonder*.

"My mother was deeply Christian, and I feel sure she is glad for me to consecrate her wedding ring, in its true value of material gold, to the Treasure Hunt of her Church, and here it is."

These are just a few of the stories as rich and rare as the gifts. Mrs. Ina D. Fulton, the treasurer, says that she has received everything conceivable: old pieces of silver, coins from every country, a bracelet from the far Northwest more than eighty years old, and a gift from a friend in New York. Gold nuggets and gold dust are among the gifts. There is lots of sterling silver in good condition—also solid silver tablespoons. The most valuable things are to be sold as they are. A friend from Florida has already asked the privilege of making purchases.

When Miss Belle Bennett died, in her will there was a gift of a beautiful watch to a friend. The friend is putting this much-loved treasure among the things for sale. She feels that this will give Miss Bennett a part in helping to tide our missionary crisis. The watch has Miss Bennett's monogram on one side of the case and a diamond setting on the other. Inside is the following inscription: "Belle Bennett from her mother, September 24, 1874." Perhaps someone would like to own this beautiful trophy because of its association.

# Let Me Tell You a Good Story

BY E. H. R.

I HEARD a stir in the corridor, and a Secretary dropped in to say: "Was there ever anything like it? This boy is in here after an all-night ride to tell us that he has found the money to get him out to the field." It was Weyman Huckabee, for years a missionary candidate, seeking appointment as a missionary to Japan.

True, only one missionary has gone out in three years, and the Board at its last session was calling home older missionaries because there was no money, but this boy had actually gone out and among friends that knew him and believed in him had gotten pledged the money to send him.

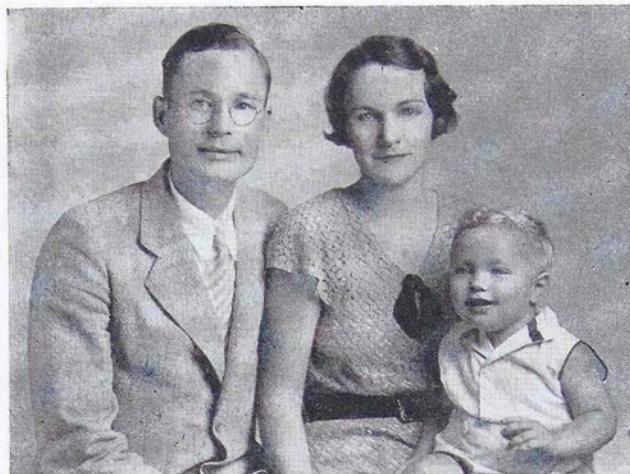
I had seen Weyman Huckabee first about three years ago on his way from Texas to North Carolina in his work with the Student Volunteer Movement with which he had now been connected for several years. He told me then that he would go to Duke University and finish his theological training, but his one purpose was to go to the field as a foreign missionary.

He went on to Duke, and later I saw him when attending a missionary institute in Duke. He had almost dragged me out of the meeting to plead that he be allowed to go to one of our fields. When I told him there was no money, he was actually proposing to go out on his own to take over with a friend one of our unfinished institutions in Brazil and carrying it on independently of Board help. I could hardly encourage him, but it was not in my heart to discourage so heroic a venture. He finished his work in Duke and as there was no money to get him to the field, took an appointment at Reynolds in the South Georgia Conference.

In the early part of the year, he heard Bishop Kern's great plea for the Orient at the General Missionary Council in Augusta, and sought an interview with him. Bishop Kern liked his looks and his talk, and thought he would be just the man he must have in order to keep measurably recruited the lines in Japan.

Later, at the Board meeting, Bishop Kern dared to ask the Board, in the face of its action in calling home some of the older missionaries, to send out two new missionaries to the Orient. The Board hesitated before the inconsistency of bringing home missionaries and sending out others, but finally voted that two be allowed, on condition that money for travel, outfit, support for 1933 and 1934 be provided outside of the regular budget.

We got his application before the Candidates Committee, and with the strong testimonials from presiding elders under whom he had worked, associates in the Student Volunteer Movement, and his teachers, had no difficulty in getting him accepted for service in Japan, and now we were facing the



Rev. Weyman C. Huckabee, wife, and their young son, Weyman Carlisle Huckabee, Jr.

problem of money outside of all the regular channels of our income. And thereby hangs this good tale.

At this same meeting in Augusta, Weyman had met Dr. Manget, our great missionary doctor, from Huchow, China, at home on furlough in this country. Dr. Manget had liked him also, and wanted to get him out; and so, while Secretaries were working around for the money and exhausting every lead, Dr. Manget, accustomed to impossible things in China and getting them done, joined his young friend, who had been given leave of ab-

sence for a few days from his charge on the express injunction that he get his money, if he could at all, without interfering with the regular sources of income.

In the automobile they went from place to place in Georgia, the great medical missionary showing, as his missionary exhibit, this boy who, through all the years, against the greatest discouragement, had persisted in his determination to lay out his life as a foreign missionary.

From Georgia they sped to North Carolina, talked with Dr. Love of the Raleigh District, with Rev. H. C. Smith of the Durham District, with Dr. Rowe and other members of the Duke faculty, finding everybody interested and warmly co-operative; and when, at ten o'clock at night, pledges were all in sight, they jumped into their automobile and traveled all night to tell the story at these offices and get clearance for an early sailing.

Dr. Manget and his family were going back on the usual allowance for second-class fare. He offered to split with his friend and family, both families going out on third-class fare.

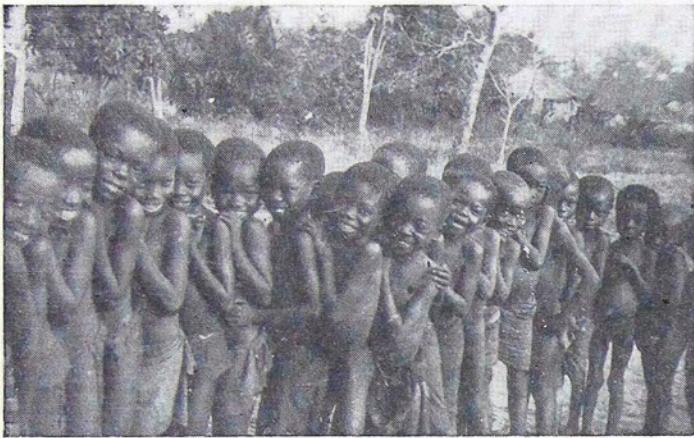
While traveling for the Student Volunteer Movement in South Georgia Weyman Huckabee met Susan Bedell, of Woodbine. They became good friends, and after work at the South Georgia College and State College for Women at Valdosta, in 1927, upon his earnest insistence, they were married; and while he was serving with the New York office of the Student Volunteer Movement, she was working in New York University, finally finishing in 1930 with the degree of Bachelor of Science.

Through all these years of waiting and hard work, Susan Huckabee has been her husband's loyal and zealous helpmeet, and now, with their little boy, has sailed with him to Japan on August 12, on the good ship "Empress of Canada."

And so again the impossible has been done. Given a good man that wants to do a good thing, and a good woman to encourage and help him, with the good Lord to intervene and direct, may we not work miracles still of Christian achievement?

# Our Specials

"I believe in the principle of Specials with all my heart and feel that is the real solution of a great many of our difficulties."—DR. C. C. WEAVER, Centenary Church, Winston-Salem, North Carolina



*Some of the Congo children Mrs. Sheffey is trying to train before they become rooted in the idolatry of their forefathers*



*With painted faces and equipped with all the paraphernalia of war these Congo leaders are indulging in a war dance*

**A**RE all francs in America lost forever? Will they never be found?" This pathetic query came from a native Christian in the Congo, who was distressed lest the lost francs in America might mean that his white friends would go away and leave his people again a prey to the fetishes and witch doctors of the olden days. Upon being assured by Mrs. C. P. M. Sheffey, the wife of our doctor at Wembo Nyama, that the missionaries would never leave as long as they had even a few francs to live upon and could grow vegetables for food, he said: "We will work for you for nothing if you will stay and we will pray to God again. Once we prayed to him to send us preachers and doctors, and he sent you. Now we will pray that he will help the people in America to find some francs to keep you here."

Mrs. Sheffey, who is doing a fine work with the children, says: "We must take the African babe when he is toddling around in his belt of pretty beads and lead him every step of the way. The older natives are so ingrained with superstition that often it is impossible to do more than scratch the surface with them, but the children can be shown the way to abundant life."

Dr. and Mrs. Sheffey are representatives of Court Street Church, Lynchburg, Virginia, and are supported by the "francs" sent out by the people of that great church.

**N**EITHER war clouds nor cuts nor even the threatened demobilization of missionary work have intimidated our missionaries on the foreign field. Rev. and Mrs. D. L. Sherertz, of China, Missionary Specials of two fine churches in Georgia—First Church, Athens,

and First Church, LaGrange—tell of the momentous decision which they have made: "No matter what happens, we intend to stick it out in the East if any possible way opens up. Of course, with five children war's disturbances may drive us out, but neither salary cuts nor lack of salary can move us to give up what we believe God has called us to do." In this matter Mr. and Mrs. Sherertz are but following in the footsteps of Mrs. Sherertz' grandparents—Dr. and Mrs. J. W. Lambuth—who during the Civil War in America remained in China for a number of years utterly cut off from funds from the home Church. As for Mrs. Sherertz, what else could one expect from the granddaughter of Dr. Lambuth, who is also the niece of the late Bishop Lambuth and the daughter of Dr. and Mrs. W. H. Park?

**M**AKING Christ vital in the lives of Korean students is the work that Dr. J. E. Fisher is doing as a member of the faculty of Chosen Christian College in Korea. A fellow-missionary pays this tribute to him: "He is a man of thought and understanding who also possesses that spirit of service that makes him bring Christ to the students by the example of his own life. In the midst of the great changes that the student mind is undergoing at the present time our Church could have selected no better representative to work in Chosen Christian College."

Dr. Fisher comes from the Holston Conference. Is there not some church in that area that would like to help in the work of making Christ vital to the young people of Korea by taking Dr. Fisher as its own representative. What finer opportunity could they ask or find?

# The Missionary Society

**IMPORTANT:** Because of the combined issue, September-October, we are printing here the October program material; November material will appear in the November number.

## For October Program

**Topic:** Winning Japan through Education. (See leaflet; also material on kindergartens in Japan in this issue of WORLD OUTLOOK.)

### Worship Service

**Scripture:** Phil. 2: 3-15.

**Meditation.** (See below.)

Early last year the *Christian Century* carried a story of Motoichiro Takahashi, a Japanese Christian, who was a teacher in a Christian university. This university had compulsory military instruction, and Mr. Takahashi announced that he was through with the military system in all of its forms; he therefore resigned his positions in the university. He then joined the staff of Mr. Kagawa as a peace worker in the Kingdom of God Movement. When the article was written Mr. Takahashi was trying to get along on twenty yen per month (\$7.50).

He became interested in the unfortunates and determined to free them from war. At the time of the writing he had lived for months with the unemployed, for whom tents had been secured. There was little more to give them to eat than some rice and potato peelings. Yet while living with them Mr. Takahashi completely changed their habits. This is the man whom Kagawa called to give himself to the development of world-peace among youth and youth leaders of Japan.

Here is a beautiful poem conveying his thoughts on war and peace:

Sublimely shine the stars in the eternal sky—  
Living in this wonderful universe,  
Yet killing one another!

What is your name, Yamato! \*  
Yamato, the great peace nation—  
Are you not ashamed to acknowledge now the name?

And another from the pen of Kagawa:

Again have I become the child of an aching heart,  
Carrying the burden of Japan's crime,  
Begging pardon of China and of the world  
With a shattered soul—  
Again am I a child of sadness.

Why?  
My tears fall—  
While the people are wanting food, and starving,  
Heartless militarists make war upon them!  
Wandering in the hills are men and women  
Hunting firewood and praying for peace.  
Do the militarists know these gentle hearts?

\* "Yamato," the old and most beloved name of Japan.

### QUESTIONS AND ANSWERS

**Question:** What is the Christian's mission?

**Answer:** You are the light of the world, said Jesus.

**Question:** How can I be the light of the world?

**Answer:** Jesus said, I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life. (Weymouth, John 8: 12.)

**Question:** What is it to have the light of life?

**Answer:** Whoever loves his brother is always in the light and puts no hindrance in anyone's way. I John 2: 10.

**Question:** How may we know what love is?

**Answer:** Love is patient and kind. Love is not envious or boastful, etc. I Cor. 13: 4-8.

**Question:** How far will love go?

**Answer:** If anyone strike you on your right cheek, said Jesus, turn the other to him too; and if anyone wants to sue you for your shirt, let him have your coat too. And if anyone forces you to go one mile, go two miles with him. If anyone begs from you, give to him, and when anyone wants to borrow from you, do not turn away.

**Closing Song-Prayer:** No. 411, *Methodist Hymnal*, "O Master, Let Me Walk with Thee."

### Week of Prayer Envelopes

Envelopes for the Week of Prayer offering may be secured by writing to Literature Headquarters, 706 Church Street, Nashville, Tennessee. Free. Please write at once.

### A New Study Book

THE book by Alva W. Taylor, *Christianity and Industry in America*, from the Friendship Press and the Missionary Education Movement, was written for use in mission study classes at the suggestion and request of the women of Southern Methodism. The writer is Professor of Social Ethics at Vanderbilt University and author of several books on social questions.

The book is most readable and interesting, lending itself readily to adaptation and presentation in various types of classes among both younger and older groups.

The opening chapter sets the keynote of the theme, "Christ and the World of Work," laying the foundation for a Christian world-order in the attitude and teachings of Jesus, his regard for the sacredness of personality and his yearning to help men attain the life abundant.

By means of a most interesting marshaling of facts and authorities, the writer seeks to answer the questions: "What is the machine doing to men?" "What is the human cost of unemployment?" "What are the cures for unemployment; also solutions to problems arising from low wages and long hours?" (Continued on page 34)

# Thy Kingdom Come

"The Kingdom of Heaven Is Like Unto Leaven Which a Woman

## More About Charlie Soong

REV. D. H. TUTTLE, Methodist minister in Smithfield, North Carolina, recently sent an interesting communication to the *North Carolina Christian Advocate* in answer to an inquiry as to why he never stated that Charlie Soong had been a member of the North Carolina Conference. Our readers will be grateful for this added bit of information:

In a recent issue of the ADVOCATE the wonder was expressed why I had never written of Charles J. Soong, a most notable member of your conference. The files of the ADVOCATE in 1930 will reveal that I had written of how, and when Brother Soong came to America. The facts as quoted by "Bro. M. T. P." in ADVOCATE of January 29, 1931, are:

"Fifty years ago, 1880, this Chinese boy came to Wilmington on board the U. S. Cutter "Colfax," Capt. Charles Jones, commander. Captain Jones had the best interests, temporal and spiritual, at heart, for he sought advice of Christian friends in an effort to find a good home environment for his young friend. He was told by a Christian lady worker, a Mrs. Chadwick, to bring him up to Fifth Street (now Fifth Avenue) Methodist Episcopal Church, South. Captain Jones did this, and not long thereafter young Soong was led to know our Lord as personal Savior by Rev. T. Page Ricaud, a saintly man of God, who was then pastor of Fifth Avenue Church, by whom he was also baptized, taking Charles Jones as his Christian name, thus honoring his friend, Capt. Charles Jones of the U. S. Cutter 'Colfax.' No boy of any race or nation ever came into wiser or more fatherly care than Charles Jones Soong. It was 'Uncle Ricaud' who brought him to General Carr's attention. It was General Carr's big-hearted generosity that secured for him the educational training for his life-work.

"For two or more years I enjoyed the pleasure of personal acquaintance with Brother Soong, having met him at Vanderbilt University in 1883. In 1885, during my first year at Fifth Avenue, he spent several weeks in my home, and the people of that church felt that he was their son in the gospel and missionary to his native land. He preached for Fifth Avenue church two or more times during his stay with me, speaking good English, and to the spiritual edification of all who heard him."

My purpose in writing at that time was to keep history correct as to how Brother Soong came to be known to General Carr. After that time for quite a number of years no mention was made of Brother Ricaud's interest in Charles Soong without which General Carr would never have had the gracious opportunity for educating him for the great work he was destined to do for Christ's cause in his native land. All honor to General Carr for his generous giving. All honor to Brother T. Page Ricaud, Capt. Charles Jones of the U. S. Cutter "Colfax," and Mrs. Chadwick, a Christian worker, for getting Brother Soong into the fatherly care of Brother Ricaud. Brother Soong was admitted to membership in our conference along with Rev. Solomon Pool, and others mentioned by Brother Gobbel, but was ordained a deacon with my class of 1883, at Charlotte November 27, 1885. His ordination was out of the regular order, but at request of Bishop McTyeire, who desired to give him work at once in China, was allowed and our class had high honor in the outcome of Brother Soong's life-work.

## Federal Council News

FROM the Federal Council of the Churches have come two important announcements. The first is of the entrance of the United Church of Canada into affiliation with the Council, being the first ecclesiastical body outside of the United States to take such action.

The decision of the United Church of Canada to affiliate with the Federal Council of Churches of Christ in America was received with great satisfaction, Dr. Beaven said, and was unanimously approved. . . .

The United Church of Canada is the largest denomination in the Dominion. Its communicant membership, as shown by statistics published in 1931, is 671,443, and more than 1,600,000 persons are under its pastoral care. The present Canadian body was formed in 1925 by a union of three historic denominations—the Canadian Methodist Church, the Presbyterian Church in Canada, and the Congregational Churches of Canada—one of the most comprehensive church unions ever effected in any country. Its boards have for some time been in active touch with the churches of the United States through co-operation in the Home Missions Council, the Foreign Missions Conference, and the Council of Religious Education. The new relation with the Federal Council provides for co-operation and fellowship in an enlarging area of interest.

"The chief importance of this step," said Dr. Beaven, "lies in the fact that the churches of the United States and of Canada are entering upon an enlarging fellowship and intend to face their common problems together. The participation of other denominations of Canada in the work of the Federal Council will be welcomed if they desire such a relationship."

## Dr. Woolley Directing a Department

THE Federal Council announces the election of Dr. Mary E. Woolley, President of Mount Holyoke College, and member of the United States delegation to the first session of the World Disarmament Conference as the new Chairman of the Department of International Justice and Good Will.

The election of Dr. Woolley to this position, in the judgment of the Council's officials, brings to the leadership of the peace movement of the churches one of the country's foremost students of international relations and one of the outstanding women of the world.

Dr. Woolley will seek to enlist the moral support of the people of the churches in the furtherance of an active program of education in world-understanding and co-operation. . . .

In commenting upon the point of view of the churches in their program for peace, Dr. Woolley said:

"The pressing need of the hour is an intelligent and determined 'will to peace,' held by millions of men and women, and especially by the youth of every land, who will ever be drafted for cannon fodder the moment the next war breaks out. We must make known to our statesmen that we, the people, call upon them to resist self-seeking interests. We must demand co-operation in full measure with the other nations of the world in building more adequate agencies for justice and peace and in providing drastic and general reduction of armaments."

# Thy Will Be Done

*Took and Hid in Three Measures of Meal Till It Was All Leavened"*

## Interesting Figures

**I**N the July issue of the *Christian Herald* appeared the census of American church membership for 1932, gathered by Dr. George L. Kieffer and tabulated by the magazine. Baptized children to the number of 10,000,-000 are not included in the figure given for the total membership of 50,037,209. The *New York Christian Advocate* has selected from the census certain salient features which we give below.

The 25 largest Protestant bodies gained 921,241 members in that year. In 1900, a generation ago, the total was 27,383,000, thus, while population gained 65.8 per cent, the churches gained 82.8 per cent. The mighty army of Baptists made a net gain in 1932 of 347,353. The Roman Catholic increase is given as 222,237. The Methodists—19 varieties, alas—added 94,607, and the Lutherans, 58,523. All the larger groups grew.

Incidentally these figures are curious or significant. The Unitarians have 395 churches, 450 ministers, and 62,147 members, and the Universalists 573 churches, 508 ministers, and 47,288 members (these two bodies are about to merge). The Baptists lead the Protestant group with 9,929,902; Methodists of many styles and colors are next with 9,088,-022; Lutherans, 4,315,311; Presbyterians, 2,717,331; Protestant Episcopal, 1,854,918; Disciples, 1,563,937; Congregational-Christian, 1,047,200. No other Protestant group approaches a million. Roman Catholics include 20,270,718; Jews, 4,081,242; Mormons, 719,823; and Christian Science, 202,098. The total Catholic gain was 296,767; or leaving out children under 13 years, 222,237.

Contributions of the churches for all purposes were \$9.02 per capita, a drop of \$2.60 under the previous year. The gifts for benevolences were \$3.12 against \$3.71. Dr. Kieffer remarks that while one bank out of six has failed, and one hospital in 45 has closed its doors, and one business out of 62 is bankrupt, only one church in every 2,344 has shut up shop.

## A Bishop Defends Foreign Missions

**A**MONG the staunch defenders of the foreign mission cause today stands Bishop James DeWolf Perry, presiding bishop of the Protestant Episcopal Church, whose recent criticism of the Laymen's Report is mentioned in the *Nashville Christian Advocate*.

Bishop Perry, recently returned from a five months' visit to the mission stations of his Church in Hawaii, the Philippines, China, and Japan, has officially declared that criticisms aimed at foreign missions are nowhere justified. He was sent on a tour of investigation by his denomination following the report of the Appraisal Commission of the Laymen's Inquiry. In his message delivered in the Cathedral of St. John the Divine, June 25, he denied virtually every major criticism of the Laymen's Report.

Bishop Perry's criticism of the Laymen's Report emphasized its denial of the essentials of Christianity. It fails to acknowledge the Incarnation, makes no mention of the Holy Spirit, and has no place for the sacraments. He declared that the plan of having all mission stations under one unified board as impractical and "untrue to Christian experience."

Speaking of other groups of missionaries, he said:

"It was my privilege to meet the representatives of many religious bodies, and I found them to be men and women of whom their missionary societies may be proud."

## Christian Influence in China

**E**VERY now and then fresh word comes of the influence of Christianity upon high officials in China. A recent issue of the *New York Christian Advocate* is authority for the following:

The Rev. W. R. Johnson writes that, at the suggestion of Mrs. Chiang Kai-shek, a committee has been appointed to arrange for regular weekly evangelistic services in the three large military hospitals in Nanchang. Three meetings have been held, with large attendance and close attention. Madame Chiang attended the first meeting of the committee (three Chinese and three missionaries) and permitted the General's name and her own to be announced as sponsors for the entertainment. Colonel Hwang, of the Officers' Welfare Association, gave a dinner to the committee and the chiefs of the three hospitals. It was found that one of these doctors was a Christian and other Christians were serving on the staffs. Colonel Hwang inquired as to the future missionary policy of the boards. He was told that the Laymen's Inquiry advised discontinuing evangelistic work in hospitals. Colonel Hwang expressed the positive conviction that China must have more missionaries, since its best leadership came from the Christian schools.

## Notice to World's Fair Visitors

**I**N the August issue the *WORLD OUTLOOK* announced the plan of the Church Housing Commission of Chicago to care for church World's Fair Visitors in accredited church homes at a very low rooming rate. This service was launched through a working arrangement with the Visitors' Tourist Service. Because of the failure of this organization to fulfil its agreements, the Church Housing Commission has severed its arrangements with the Visitors' Tourist Service, and the churches are going forward alone to deliver the type of service and hospitality promised to their constituencies through correspondence and denominational journals.

The Methodist Housing Service will be managed from 740 Rush Street, Chicago, and Bert E. Smith will continue to direct the enterprise. Our people now can secure better service than ever and at only a nominal service charge.

Methodist visitors from thirty-two states have taken advantage of the service. Their appreciation of what the churches are doing to protect visitors from high prices and to provide hospitality and service is so genuine and enthusiastic that the sponsors of this movement are convinced that it must go forward in a bigger way than ever. A leaflet descriptive of this service may be secured by writing to Bert E. Smith at the above address.

# Personals

Announcement is made that Dr. William J. Young is retiring from the Chair of Missions in Candler School of Theology, though continuing as director of the Correspondence School of that institution. After distinguished pastorates in the Baltimore and Virginia Conferences, Dr. Young was called to the Chair of Homiletics in Candler, later being transferred to the Chair of Missions.

Perhaps nobody outside of the Mission Board staff has been closer to our missionary work or more sympathetic and helpful than he. Teaching in pastors' schools, directing each year in Emory an institute for the young preachers of Candler School of Theology, Dr. Young has thrown the door wide open to Board representatives among his students, and has been a most valuable counselor in the guidance and acceptance of many of his students for missionary service. It is a worthy tribute to a great servant of the Church that he has been made Emeritus Professor of Missions in the Candler School of Theology for life.

❖

Among other great traits of the missionary, he knows how to appreciate his brethren. Rev. E. B. Emmerich, missionary in Korea, says of one of his associates: "We have a rural evangelist who in a quiet and unassuming manner possesses a power that he is constantly giving to the country preachers. He has for many years traveled the country, and is probably the one who knows the Korean language and the people best among our missionaries. This is the Rev. L. C. Brannon, of Choonchun, who holds the respect of all for his devotion. Some people would call him a modern saint; he forgets himself and goes out into the country with all its diseases, vermin, and dirt, and preaches Christ to the country people."

❖

The Rev. Louis Albert Banks, D.D., who died at Roseburg, Oregon, June 19, was widely known as preach-

er, author, and reformer. Serving great pastorates in the Methodist Episcopal Church, he was known best as a widely publicized platform man and a writer of popular books. His published sermons and other books number seventy-five titles. A good generation ago the young preacher who wanted to keep in touch with temperance reform and other great subjects of the day kept himself stocked with the latest books of Dr. Banks, and never failed to hear him when he was lecturing in reach.

❖

A recent issue of the *Michigan Christian Advocate* contains a gracious personal welcome to Dr. H. P. Myers, of Park Place Church, Norfolk, Virginia. Dr. Myers supplied for the month of July as guest preacher the pulpit of Central Church, Traverse City, Mich. This visit of Dr. Myers to Michigan is part of a striking piece of practical Methodist unification. Rev. O. R. Gratton, the pastor of Central Church in Traverse City, exchanged pulpits with Dr. Myers. It is interesting to note that these brethren traveled in their cars, taking their families with them, and each living for the period of exchange in the parsonage of the other. It looks good.

❖

Mr. and Mrs. Philip Sullivan, of Shanghai, China, with their three children, arrived in Nashville late in June for a visit with Mrs. Sullivan's mother, Mrs. B. W. Lipscomb, Education and Promotion Secretary of the Board of Missions, Woman's Department. Mrs. Sullivan and the children remained in Nashville through the summer, while Mr. Sullivan continued his work for his Ph.D. degree at the University of Michigan.

❖

Friends of Rev. and Mrs. W. A. Estes, China missionaries now on furlough, will regret to learn of the death of their son, Morris, which occurred on May 29 in Shanghai, China, where Mr. Estes was employed by the Texas Oil Company.

❖

That repeal in Tennessee did not pile up a big majority in the recent election was due largely to the efforts of one man—the Rev. John W. Baggett, pastor of East End Methodist Church, Nashville, who against tremendous odds fought unceasingly for the dry cause, and made dry sentiment felt in a way that, to say the least, was not gratifying to the wets. All honor to him and to the loyal men and women who stood by him in the fight!

**The Missionary Year-book for 1933 is ready for distribution and will be sent free to all persons who order it as long as the supply lasts. Address Dr. Elmer T. Clark, Board of Missions, Nashville, Tenn.**

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## The Church's Business

(Continued from page 19)

matters were "not the church's business."

To conduct funerals and to care for widows and orphans, according to such interpreters of Christianity, are religious matters, but to press for the necessary social legislation requiring the rock-dusting of coal mines to prevent such explosions which are constantly taking their toll of human life would be to "interfere with economics" and to "drag the church into politics." "She's getting awful hot," said miners at one mine I visited recently; "she may go any day." Nineteen states in the bitu-

minous coal areas have as yet failed to protect miners by laws compelling the precaution of rock-dusting. The churches are still burying the dead.

Happily, however, some churches are showing increasing interest in constructive social legislation (including child labor and the protection of women), which, in the complexity of our modern economic life, is the only effective way of controlling some of the hardships and dangers of modern industry.

*Note.*—For full information regarding rock-dusting, write the American Association for Labor Legislation, 131 East Twenty-third Street, New York City.

## Stephenson Memorial Hospital, Changchow

(Continued from page 13)

ical work in Changchow. But, of course, we have had to put every available dollar into the building. This hospital will have one hundred beds; it will be a complete and modern structure, perfect throughout, and in every way suited to carry on the most complete modern medical service.

What we need now is equipment. We shall move what little we had in the old hospital over as a temporary makeshift; much of it is utterly antiquated and useless. We should give these doctors the kind of scientific instruments which they need in dealing with cases that come to them constantly for treatment. The field of medicine in China which is open to missionaries is largely determined by the superiority of our service. There is much doctoring and many antiquated medical practices in China. Our work comes in introducing the technique of the trained diagnostician and the skill of the modern surgeon, and this we are

ready to do in Changchow if our people will give these brilliant representatives of Christ the instruments through which they can express the healing ministry of the Great Physician.

The field is wide open to us in Changchow. There is no other hospital for miles around. The local people regard us with favor and deep appreciation. It is perhaps the best opportunity for pioneering in the field of Medicine open to any missionary body within the last ten years. I am very anxious that women throughout Southern Methodism shall have great joy as they put this institution on the map of the medical profession in China and equip it to do the right kind of service for God's children who come through its doors every day looking not only for relief from pain and the ills to which flesh is heir, but also wistfully hoping that within its friendly doors they may meet the Great Physician himself.

## Cathay in California

(Continued from page 10)

work among the Japanese is divided among eight Protestant denominations, and our field embraces a Japanese population of 10,000. These earnest Christian Japanese and Koreans are liberal givers, especially when we realize that most of them are poor. The Koreans contribute \$7.40 per capita. Most of them are small farmers, hired hands, or casual laborers in the cities. The Japanese, who are a little better situated financially, contribute \$22.60 per capita—which compares well with our American members.

Buddhism, especially the Shinshu and Nichiren sects, are very aggressive in California. They began work here in 1920, making San Francisco their headquarters, and it is said that they have

more than fifty temples scattered throughout the state. There are three in San Francisco, ten in Los Angeles, and at least one can be found in each of the leading cities. In Fresno they have their most imposing temple. Of course not all of these are "temples" in the sense in which that word is usually used. Some of them are cheap buildings, while others are rather striking. However, they are all centers of aggressive Buddhist propaganda, which is intensely anti-Christian first, and nationalistic a close second. Let it be recorded here, and it might do our own folk a lot of good, they have no lack of money, even in a time of depression. Of course, some of this money comes from Japan, but they get it all the

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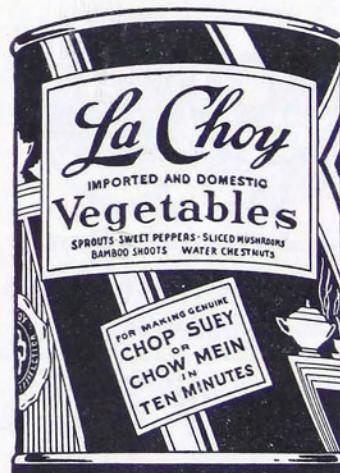


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same, and they are constantly aggressively advancing while we are talking of retreating. They have adopted many of the Christian means of worship. For instance, they sing Christian hymns, substituting the name of Buddha for the name of Christ, and this is significant, for that is their intense purpose. They have Sunday schools patterned on the Christian order, a men's movement like our Brotherhood, and then they have gone on the outside and organized the Japanese into a semi-political movement called the Japanese Improvement Society as a means of converting Shintoists and others to their hostility to Christianity. As an example of this, at Walnut Grove, where we have a church, it happened that the president of the Improvement Society was a Buddhist and the secretary was a Christian. When the fact of the secretary's religion became known, he was dismissed from office. Contrary to the usual procedure, the president became indignant, and went to the pastor of our church, the Rev. S. Oishi, and said that if that was Buddhism, he preferred to be a Christian.

Don't say the age of miracles is in the past, and that people are not being converted as in the old days, and the old-time religion has failed to function. We can tell you stories of clear-cut and dramatic conversions that form a page in the "Acts of the New Apostles." For instance, about fifteen years ago, when Rev. K. Imai was pastor at Walnut Grove, a Japanese father came to him and said that he was having a lot of trouble with his oldest boy, then in his teens. He asked Brother Imai to do something for the boy. Mr. Imai did, and the thing he did was to bring the boy to Jesus Christ, who saved his soul. The father was running a restaurant, and was serving liquor. When the boy was converted, and soundly converted, he refused to serve liquor in the restaurant, and the father, who was a Buddhist, objected, and sought to force the boy to do his will. However, the mother, who was also a Buddhist at that time, sided with the boy. To make the story brief, the father and mother were converted to Christianity because of the stalwart character of this boy. However, their financial troubles began, for when they refused to serve liquor the other Japanese restaurant keepers started to freeze them out of business by serving meals below cost. When it seemed they would have to close up the mother said, "I am going to take it to God." The result was that their customers began to come back to them, and they are still doing business at the old stand, and the father and mother are devoted and loyal members of our church in Walnut Grove. This boy, who was converted

and started his family on the road to Christianity, is now a medical student in Emory University, and a brother has just graduated from Southern Methodist University with his B.A. degree, and will preach the gospel. This is the Akamatsu family, and it shows the penetrating influence of Christianity which started with a boy and resulted in the entire family's being converted.

The truth of the matter is, these Japanese and Koreans on the coast have a clear conception of Christianity which might seem radical to some of our luke-warm brethren, but which certainly reminds me of the New Testament, and is refreshing and inspiring in its devotion to Christ as the Lord of all. And it hasn't always been easy work. Three times when he was warring on gambling houses in Walnut Grove, Brother Imai looked down the barrel of a revolver, and refused to compromise even for a second. Brother Oishi, a graduate of Emory University, and a man of fine culture, has all the zeal of a Kagawa, and reminds me of him. We have no more reverent and devoted people anywhere than among these Japanese and Koreans on the Pacific Coast, and one of the most helpful and refreshing marks of our progress is the splendid work being done among a multitude of bright boys and girls.

And have these men courage, and are they willing to sacrifice? Let me tell you something. When word was sent to Brother Imai, who is now pastor of the Japanese church at Dinuba, that the Mission Board would have to retrench, due to our failure to provide the Board with the needed funds, he replied: "The Board may retreat, but I never retreat. A good soldier, even when he is starving, will tighten his belt and go forward. We may starve, but we will never give up." He is building at Dinuba a parsonage with his own hands, and we call it the "International House," and rightly so, for a German, a Mexican, an American, a Japanese, and a Korean are donating labor to put up this parsonage.

On Sunday morning, July 2, this writer, in company with Bishop Arthur J. Moore and Rev. W. A. Davis, the superintendent of the California Oriental Mission, worshiped with our Japanese brethren, in Alameda. This church brings back memories of a devoted woman, Mary Helm, and the church is named in her honor. The Rev. T. Aiura, a graduate of Southern Methodist University, is the pastor, and the evidence of his fine work was seen in the splendid congregation which filled the church. Brother Aiura is a young man, and is doing splendidly with the young people. That afternoon we had the privilege of hearing Bishop Moore preach to our Korean brethren in San Francisco. We have a splendid build-

ing here on Nob Hill, once the center of the San Francisco nabobs, or "nobs," but now right on the edge of Chinatown, which we have described. How reverent and worshipful are these Japanese and Korean Christians! The Rev. C. K. Yim, pastor of the Oakland-Sacramento Korean Churches, interpreted the Bishop's message. He is a graduate of the University of California, and a man of ability. His daughter, Katherine Yim, presided at the piano, and there was a choir of young men and women, with happy hearts and happy faces, one of the best choirs I have heard anywhere, for they are devoted Christians and sing with the spirit. At the conclusion of the service, one of these remarkably bright young women, Hannah Moon, who has just graduated with high honors from the Galileo High School, San Francisco, the daughter of poor Christian parents, besought Bishop Moore to help her go to one of our Church schools in the East in order that she might devote her life to Christian work. What a remarkable investment for the Kingdom one could make right here!

Rev. W. A. Davis, who was for many years a missionary in Japan, and who speaks the Japanese language, is the Superintendent of our oriental work on this coast. He is well beloved by both the Japanese and the Koreans, and has their loyal support. He travels the en-

tire length of the state of California looking after our work among these people, and he tells me that we have a glorious possibility, and the field is white unto harvest, and there are laborers that can be commanded, but the dollars are few. In Los Angeles alone there are one thousand Koreans, and we have a church of a hundred members there under the pastorate of the Rev. S. Y. Whang. But alas, they have no certain abiding place. These Koreans are poor, some of them are almost penniless, and this congregation of devoted people is shunted from pillar to post, trying to find a place of worship. Talk about a field for evangelism; anyone who knows the Korean on his native heath knows that they offer the finest opportunity in the world in the way of return for gospel preaching. And yet, because of our poverty, we are unable to step in and do the work. Words would fail me to tell of the successful Christian work being carried on by Brother Davis and his helpers: T. Aiura, K. Imai, T. Minzuno, J. R. Fujii, S. Oishi, C. K. Yim, S. S. Whang, S. Y. Whang, Tark Kim, and others; and we add to this the solicitude and genuine devotion to the work of Bishop Arthur J. Moore. And I wondering as I close this article if there are not some of our devoted friends throughout our borders who would not like to help them "carry on."

## Good Morning, Teacher

(Continued from page 18)

Christian Workers, Osaka, is one of the nine kindergarten teacher-training schools in all Japan, and that it is the only one offering a course requiring as much as three years' study above high school. The government has a kindergarten teacher-training department connected with each of its two higher normal schools for women. The other training schools are all Christian. Lambuth, therefore, has a rare opportunity to set standards and she is keenly aware of her responsibility. About fifty girls are in this department of Lambuth.

The Laboratory Kindergarten connected with Lambuth is indeed a live spot. Here sixty children and their four teachers spend three or more busy, happy hours each day. "Ohaiyo, Sensei" (Good morning, Teacher), the little child says as he enters the room and bows deeply. "Good morning," the teacher replies. "What are you working on today?" And the child tells her that he expects to finish sawing the wooden pieces for a boat he is making, or that he wants to paint a picture, or something else that is his own self-set problem to be attacked the first hour of the morning. And it is astonishing

to see how resourceful, creative, persistent these Japanese children are.

A mid-morning lunch of milk and crackers preceded by grace in song or prayer; the period of complete relaxation when the older children lie down on rugs on the floor and the three-year-olds sleep half an hour in their little quilt-beds; outdoor play; the special period for music experiences; and finally the worship period when teacher and children together, after a discussion of the morning's experiences, turn in song and prayer to the Heavenly Father—these, in brief, complete a typical kindergarten day.

The Laboratory Kindergarten draws to Lambuth many interesting visitors. In a recent year we had one hundred eighty-nine. Among these were government kindergarten teachers, school principals, Christian teachers (both Protestant and Catholic), Buddhist priests and teachers, groups of students and teachers from kindergarten teacher-training schools, makers of kindergarten supplies, members of the Fact Finding Commission, members of the International Educational Commission, members of our own and other missions.

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## Building a Church in Korea

(Continued from page 5)

as he could afford. The usual excuse for taking a second wife was that there was no male heir. As the eldest son is the high priest of the household under the Confucian system, a son is absolutely necessary for carrying out the family sacrifices.

THE Korean Methodist Church is an autonomous church formed by the uniting of the conferences of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

In forming the *Discipline* for the Korean Methodist Church, an effort was made to simplify, to adapt to Korean conditions, and to make more democratic the form of government. For instance, all local church officers are nominated by the Church conference instead of by the preacher in charge. The term of the General Superintendent was limited to four years with one re-election only allowed.

During the preliminary discussions and in the first General Conference, one frequently heard the slogan, "Nam-yeh poon-byul upsi" (male—female—no distinction). This principle made possible the ordination of women on the same terms as men, but did away with the Woman's Missionary Society. The sword had two edges. As a matter of fact, the missionary societies continue as before, with the same purpose and membership, but the men will not allow them to be called "woman's societies" any longer. No one need be alarmed by the seeming radicalism of the ordination of women in the Korean Church. The economic question will not be involved for many years, if ever. There is a four years' probation which not many Korean women will be able to meet, and those who do qualify will be Bible women who are employed as pastors' assistants, and may help in the administering of the Sacrament and in baptismal services. The lady missionaries, twenty-four of whom were ordained in the past two years, under the special provision of eight years (or more) of service, are workers who have

by years (in many cases exceeding eight) of sacrificial service proved themselves worthy of the confidence of the Church, and it was such recognition that these ladies sought rather than any power or prerogative that the laying on of hands would bestow.

PROBABLY the feature of the new Church most gratifying to those who have given of their life-service to its building is the Korean ministry. For several years preceding the formation of the new Church, the less efficient men were gradually discontinued, until, at the time of uniting, the Southern Methodist Conference, at least, was composed of a high standard personnel. These may be roughly thought of as in three groups. There are still a good many, probably one-third of the whole, who have been with the Movement from the pioneer days, when they had close association with the missionaries. These men, fifty to sixty years of age, have been through varied experiences, and have learned not to quaver at hardships. They are the regulars. Then we have a fine body of younger men, high-school (and in some cases college) graduates. Many of them have grown up in the Church. They are intelligent, consecrated, and efficient. Practically all the above mentioned men of both groups have taken the seminary course and have received ordination. Then we have a few men, such as D. W. Lim, J. O. and C. M. Kim, P. H. Yu, and others, less than a dozen in all, who have received American training. These are employed in religious education, the seminary, and in special fields. In the events leading to the formation of the Korean Methodist Church, in the deliberations of the first General Conference, and in the sessions of the first two joint meetings of the Annual Conferences, these preachers of whatever age or training have shown themselves loyal to Methodist ideals, with an intelligent grasp of the work of the Church, and a willingness to bear hardships for the Cross.

## A New Study Book

(Continued from page 27)

In a closing chapter he points us to "The Better Way." Citing educators, philosophers, economists, publicists, and unbiased students of civilization who have pointed out the weaknesses and dangers in the present state of affairs, he calls attention to the growing appreciation of the need of co-operation on the part of both employer and em-

ployed, and also to the part the Church has played in at least the amelioration of industrial conditions and in producing leaders who have inspired social reform.

Returning at last to the burden of his opening theme, "It must be acknowledged," he says, "that in the principles of the gospel . . . lie the

great ethical and spiritual norms of brotherhood and service. In these alone is to be found the cure for our social and industrial maladies." *Christianity and Industry in America* is a timely book, and it is to be hoped that it will find large use in the study circles of church and college.

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# Our Missionaries at Home

JUST about now our missionaries arrive for their furlough, some after five years' absence, some after seven. The furlough period is one year, and during the year the missionary rests awhile, visits the doctor for a good look-over for himself and family, does special study in the schools, and visits through the churches

to tell the story of his work. Arrangements for special visitation in the churches supporting them and for special deputation work with presiding elders and other leaders may be made by correspondence with E. H. Rawlings, Department of Education and Promotion.

President W. H. Moore and family, of Granbery College, Brazil, arrived early in June. May be addressed Foster, Kentucky, and plans to locate in Nashville for special study this fall.

Rev. Jalmar Bowden and family, Granbery College, Brazil, arrived early in July. In care of John N. Harper, 3712 Chester Street, El Paso, Texas.

Dr. Fred P. Manget and family, Huchow, China, sailing August 12, "Empress of Canada."

Rev. W. A. Estes and wife, returning to China on August 15, on a steamer of the East Asiatic Company.

Rev. R. T. Henry and family, Kentwood, Louisiana, supplying temporarily a charge in the Louisiana Conference. Expecting soon to sail for China.

Rev. H. L. Sone and family arrived in May. Address 817 East Fifty-eighth Street, Chicago, Illinois. Studying in Divinity School, University of Chicago, preparing to teach in the Department of Old Testament in Nanking Theological Seminary when he returns to China.

Prof. J. W. Dyson and family arrived in July. Address care of W. N. Dyson, Cotulla, Texas. Expects to study in State University of Ohio, Columbus, Ohio.

Rev. Wesley M. Smith and family arrived from China in July. Address care of P. P. Yoder, Sturgis, Michigan.

Mr. W. Winston Cram, son of Dr. W. G. Cram, and family arrived July 7 from Poland. Address 2406 Garland Avenue, Nashville, Tennessee.

Rev. J. Paul Reed, missionary to Japan, and wife on extended furlough for study. Address 5800 Maryland Avenue, Chicago, Illinois.

Mr. J. S. Oxford, long time Treasurer of the Japan Mission, and family sailing August 11 from Seattle on a steamer of the N. Y. K. Line.

Rev. L. C. Brannan and family, from Korea, arrived in June, at Newville, Alabama.

Rev. M. B. Stokes and family arrived in the States from Korea, in May, for family reasons. Care of R. J. Sifford, Lincolnton, N. C. Returning soon.

Rev. J. M. Norris and family, Korea, arrived the latter part of June. Address 3732 College Avenue, Kansas City, Missouri. The Methodist Theological Seminary in Seoul, Korea, took action at its annual meeting in March, requesting Rev. J. M. Norris to take a year's work in New Testament while on furlough and return to Korea to take work in that department of the Seminary beginning in September, 1934.

Rev. V. W. Peters, Korea, arrived in

March. Care of Dr. F. N. Peters, 1821 Muscatel Avenue, Rosemead, California.

Rev. C. N. Weems and family, 812 Second Street, Durham, North Carolina, expecting to return to Korea this fall.

Rev. J. L. Gerdine and family, Colquitt, Georgia, expecting to return to Korea this fall.

Rev. J. H. Maw leaving Africa in December. Address Central, South Carolina.

Rev. Paul E. Buyers leaving Brazil latter part of August. Address 206 North Walnut, Wilmore, Kentucky.

Miss Allie Cobb, 90 Morningside Drive, Apartment 1-E, New York; at Columbia University studying methods in kindergarten and nursery schools in preparation for her work, social and educational, in People's Institute, Rio de Janeiro, Brazil.

Miss Viola Matthews returned from Brazil in January and was at Scarritt for the winter and spring terms; now at home in Charlie Hope, Virginia.

Miss Clyde Varn, missionary to Brazil, 1217 Maple Street, Columbia, South Carolina, has studied in the University of South Carolina, and will study in Scarritt in the autumn.

Miss Louise Best, Brazil missionary, Ben Avon, Spartanburg, South Carolina, will study at Scarritt in the autumn.

Miss Helen Johnston, Brazil, is at Sebastian, Florida.

Miss Eva Louise Hyde, 2290 Elzey Street, Memphis, Tennessee, has been in the States for about a year; received her Master's degree in Education in June from Teachers College, Columbia University, and sailed on August 5 for Brazil.

Misses Sue Stanford, Alice Green, Mary Culler White, and Marguerite Clarke are sailing for China in August and September. Miss Green studied at Scarritt and Miss Clarke at Columbia University. Misses Althea McElwreath, Julia Wasson, Nell Drake, Lillian Knobles, and Ida Anderson arrived from China in July and are at their respective homes: Arlington, Texas, Route 2; Ethel, Mississippi, Route 2; Port Gibson, Mississippi; State Line, Mississippi; 952 North State Street, Jackson, Mississippi.

Miss Marie Crone, from Cuba, now at 1514 Pecan Street, Commerce, Texas, has been studying in Texas and at Scarritt.

Miss Ethel Williamson, from Cuba, now at Dovesville, South Carolina, studied at Scarritt.

Misses Ione Clay and Mary Lou White, of Cuba, have arrived in the states. Their respective addresses are: Dublin, Texas; 1409 DeBree Street, Norfolk, Virginia.

Misses Ruth Field, Manie Towson, Anna Bell Williams will be returning to Japan in August and September. Their addresses are: Newnan, Georgia; 45 Rutledge Street, Nashville, Tennessee; and 73-A Warren Street, Charleston, South Carolina.

Miss Lois Cooper, Japan, is doing special music study in New York. Her address is 612 West One Hundred Fifteenth Street.

Misses Josephine Dameron, Warrenton, North Carolina, and Bessie Oliver, Undilla, Georgia, will return to Korea in August. Miss Dameron studied voice in New York, and Miss Oliver studied at Scarritt.

Miss Mabel Cherry, Japan, is at Newton, North Carolina.

Miss Maude V. Nelson, Route 1, Elderville, Texas, will arrive in the States the latter part of August.

Miss Mary Hoyle, Ferrum Training School, Ferrum, Virginia, returns to Mexico in August.

Miss Blanche O'Briant, Durham, North Carolina, will return to the States from Mexico sometime during the summer.

Miss Eurania Pyron, Box 36, Jackson, Mississippi, will return to the States from Poland late in July or early in August, landing at Montreal, and spending the first part of her furlough with her sister in Gary, Indiana.

New missionaries and their dates of departure are as follows: Miss Mary O. Holler, to China, SS. "Empress of Japan," from Vancouver, September 9; Miss Evelyn Dacus, to Korea, SS. "Empress of Canada," from Vancouver, August 12; Miss Cathie Lee Clark and Miss Fannie Wasley, to Brazil, SS. "Delsud," from New Orleans, August 5; Miss Monta McFaddin, to Mexico, early in September.

*Our missionaries are our best connection—our "living link"—with the great world-field. The WORLD OUTLOOK gives them hearty welcome home, and bespeaks for them in the communities into which they go the reception to which their work so richly entitles them, and that will make them a benediction to the churches.*

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