

## Melody Immortal

But you must cultivate the higher endowments.

I will show you a far better way. If I can speak the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. If I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good. Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away. If there is ecstatic speaking, it will cease. If there is knowledge, it will pass away. For our knowledge is imperfect and our preaching is imperfect. But when perfection comes, what is imperfect will pass away. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me. So faith, hope, and love endure. These are the great three, but the greatest of them is love.

*1 Corinthians 13, according to Goodspeed's Version  
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# Now Let the Whole Line Move Forward

*To the Ministers and Members of the Methodist Episcopal Church, South.*

DEAR BRETHREN:

**T**HE General Conference which has adjourned was in every sense a forward-looking conference. When we did look backward it was only that we might the better see how to march forward. We heard at no time any note of defeat. With calm faith in God we planned for advance and victory.

Acting under the instructions of the General Conference, your bishops are now indicating to the Church the several lines of advance called for, and are appealing to all our people to move forward in harmony with the will and purpose of the Church as expressed in the action of our representatives meeting in the city of Jackson, Mississippi.

1. Special attention must be given to the new financial plan. . . . With numerous specials and other public calls for money, our church members were thrown into confusion and our pastors sometimes in despair. We now go before our churches with a unified appeal.

Of special interest is the fact that the voluntary principle of giving has been definitely introduced. There is the possibility of great good in this; there is also possibility of harm. . . . Four years ago we went before the church asking for \$3,200,000 for all purposes, \$1,200,000 for Kingdom Extension, and \$2,000,000 for General Benevolences. For the coming quadrennium we are asking for only \$2,000,000. Let it be definitely understood that only after many days of careful study on the part of the Commission on Budget was this amount arrived at. And this is a minimum amount. If this is not raised in its entirety, the general interests of the church will suffer.

. . . . The bishops must everywhere lead in this movement; the presiding elders must prove their ability as "promoting elders"; pastors must do their part; and the laymen of the Board of Lay Activities must show their ability to do what the church expects them to do. We must all together get under the load. Episcopal districts must be organized; annual conferences must have well-considered plans, presiding elders must do vastly more than assemble their district meetings and suggest amounts to be raised by charges; they must organize to

"promote" every interest of the church; and pastors must carry these great causes down to every church member. Now let the whole line move forward!

2. The cause of missions is the major interest of the church. Christ's last and greatest command was in these words: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations." We do not need here to argue for the cause of missions. We only pause to call attention to the fact that the future of the church at home is bound up with the future of Christianity in other lands. . . .

But now we face a twofold danger. First, the impression may gain headway that large gifts are no longer necessary, whereas they were never more needed than now. . . . The other danger is that the rising tide of nationalism, seen everywhere around the world, may flow in upon our own people here in America. . . . The

church of Jesus Christ must continue missionary, or it will die, and the large faith of true Christians will dwindle and fade into the creed of a mere party untrue to the religion of the New Testament.

3. Never was it more evident than today that the church must give herself with continued devotion to the cause of Christian education. It would be going too far to say that the world has captured the educational institutions of the present age, but this would be only an exaggeration of a fact that needs emphasis. . . . Never was the call louder or more imperative that the church bring to the society in which we live a spiritual interpretation of life. . . . By her definite Christian message the church must save the schools and colleges from rank materialism. . . . Furthermore, Christian education begins in our Christian homes and is one of the prime responsibilities of each local church. The attention of the entire church is called to the unified plan of Christian education, as now wisely developed and carried forward by our Board of Christian Education. . . . Always it keeps God in view, and its object is to bring the child and the growing youth into personal touch with Jesus Christ. . . .

Your bishops would express their satisfaction in the accomplishments of our Board of Christian Education during the quadrennium now closed. The reorganization of three boards—the Epworth League Board, the Sunday School Board, and the Board of Education into

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one great board has proven to be a distinct advance. And now, with legislation just enacted, this program is further promoted, and opportunity is given the women of the Missionary Council, in a regular way, to become actively associated in the missionary education of all the children of the church, thus bringing into larger use their trained and experienced workers in the field of missionary education. . . .

The Wesleyan Revival in England and then in America was, without doubt, the greatest revival of religion the world has seen since the first great victory of the Christian church over the pagan world. The gracious experience of sins forgiven which flowed in the hearts of Methodists and the methods used by them in bringing men to Christ soon became the common possession of all evangelical Christians. Methodism's contribution to aggressive Christianity is thus one of the well-known facts of modern church history.

That there has been in more recent days "a let-down in evangelical zeal and a decrease in revival power throughout our churches" is a statement of fact that calls for heart-searching and earnest prayer. There are reasons for this that are not far to seek. . . .

Without diminishing to any degree the proper culture of the children of our Christian homes and those that are enrolled in our church schools, Methodism must never forget that the great majority of men and women do not come from Christian homes and do not come directly under the influence of the gospel message. The ideal method of Christian work would, in a different sort of society, be a leading of all children into living touch with Christ through the influences of the home and the church school. But conditions are not ideal, and we live in a world where sinful influences are definite and ruinous. . . . The method of revivalism—preaching the fact of sin, the atoning death of Christ, the offer of salvation through faith in Christ, the witness of the Spirit, and a life of holiness unto the Lord—the method of revivalism was never more needed than today. It is the call of the hour. If some minister feels, as he reads these words, that he cannot be this kind of evangelist, then let him ask the reason why. The reason may be that his faith has failed and his love has grown cold. We need again to be the heralds of a great passion. We call upon our ministers and members to advance all along the line. Go out into the highways and hedges and compel men to come in. . . .

We must set before us larger objectives. Is it too much to ask great things from God? Has our faith in past times ever wearied him? Has he now grown weary

of our want of faith? We have set before us a goal of not less than 750,000 new members for the quadrennium. Let a minimum goal be set in every annual conference, and in every presiding elder's district, and in every pastoral charge. Let us attempt great things for God. Let us all kindle afresh the fires of our evangelical zeal on the ancient altars of self-surrender and faith; let us tarry in prayer and expectancy till once more the fire falls; let us look for the power from on high that shall send us out as it did our fathers to "tell all around what a dear Saviour we have found. . . ."

5. The celebration of the one hundred and fiftieth anniversary of the organization of Episcopal Methodism in the United States gives to our church a great opportunity. Our people, and others also, need to learn more

about Methodism—its history, its doctrines, its testimony to the everlasting realities of religion, its insistence on righteousness in public life as well as in the life of the individual, and its ecclesiastical polity also, which has for one hundred fifty years made Episcopal Methodism the outstanding Methodism of the world. . . .

Quite wisely did the committee which is giving general direction to the celebration of the Methodist Sesquicentennial advise that we begin with calling to mind Wesley's experience of evangelical conversion. Wednesday, May 24, 1738, was the great day on which Wesley entered

into spiritual freedom. His words in describing it have become historic: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death." We suggest and request that, where already some celebration of this "Day of the Warm Heart" has not been had, our pastors and presiding elders arrange for services, either on Sunday or at the mid-week prayer meeting, when again the story of John Wesley's conversion shall be told and our people exhorted to seek by repentance, consecration, and faith to make Wesley's New Testament experience their own.

For in a remarkable manner everything in Methodism roots back into Christian experience. The doctrines of Methodism are the doctrines of experience; the discipline of Methodism is designed to protect and cultivate Christian experience; the Methodist itinerant system and the entire polity of Methodism came to birth and growth under the impulse to "spread scriptural holiness over these lands." All else relates directly to this—the experience of the warm heart. Our continual prayer is that once (*Continued on page 31*)

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# World Outlook

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## World Outlook Welcomes the Newcomers

WORLD OUTLOOK extends heartiest welcome to the newcomers on the staff of the Board of Missions following the elections to vacancies at the special meeting held on June 1.

Mrs. Helen Barber Bourne, until recently occupying the Chair of Religious Education in Athens College, succeeds Mrs. B. W. Lipscomb as head of the Department of Education and Promotion, Woman's Work. In our last issue WORLD OUTLOOK carried a picture of Mrs. Bourne and presented her to our readers, to whom she was already no stranger.

Dr. Grover C. Emmons, who comes to take the secretaryship of the Department of Home Missions, Evangelism, and Hospitals, to succeed Dr. J. W. Perry, the former incumbent, comes to us from a successful career as presiding elder of the Los Angeles District of the Pacific Conference. Dr. Emmons is in no sense a stranger to the Nashville community. He was educated in Vanderbilt University, and, incidentally, in Nashville met his wife, the former Miss Helen Boulware, who was connected with the Methodist Epworth League Board, and popularly known in the connectional community. Bishop John M. Moore, President of the Board of Missions, made the striking statement, at its recent session, that in his opinion no position in our Church at this moment was quite as important as that of the man who is to head this enlarged Department of "Home Missions, Evangelism, and Hospitals." It was a strong statement, and a man had not been named, but when a few minutes later the name of Grover C. Emmons was announced, it was felt that the committee had made no mistake. This editor remembers Dr. Emmons as a delightful companion and fellow-worker in his itinerary with Bishop Lambuth through the East, and extends to him a much more than formal and official welcome.

Dr. Alfred Washington Wasson, who succeeds Dr. O. E. Goddard in the Foreign Department, comes to us

immediately from the Chair of Missions in Southern Methodist University, but before coming to Southern Methodist University, Dr. Wasson had been for twenty years a missionary in Korea, serving as pastor and teacher. When he left Korea to serve as professor in Southern Methodist University, Dr. Wasson was President of the Union Theological Seminary in Seoul. Dr. Wasson took his B.D. in Vanderbilt University, his S.T.M. in Union Theological Seminary, New York, his Ph.D. in Chicago University, and received the honorary degree of LL.D. from the University of Arkansas, in his native state. Nor is that all. His daughter, Miss Margaret, is to teach in the schools of Dallas, his son, Houston, is a Rhodes scholar in Oxford University, while his wife, who is the former Miss Mabel Sutton, has been the faithful and noble helpmeet of her husband in all his work. It is likely that if the Church at home and abroad had been searched—as it was, no doubt—no man better fitted by nature and grace could have been found for this important department than Dr. Wasson.

## A New Mandate to Power for Methodists

THE deep tide of spiritual consciousness that could be felt in the air at the General Conference came ever and anon to the surface in a definite reference to evangelism. Bishops, committees, guest speakers, seemed agreed that this was the central and supreme thing for the present emergency—distress. The name of the Home Department of the Board of Missions incorporated the good word "Evangelism," and emphasis was definitely placed upon the responsibility of the Board of Missions "to aid the evangelistic work of the Church in all its departments," "to promote revivals throughout the Church," "to inspire and train the ministry for earnest pastoral and personal evangelism. . . ." As perhaps never in our history, we have not needed more this emphasis, so probably we never had a larger and riper opportunity.

In the splendid organization and service of the Board of Christian Education, implementing the whole process of religious education in the Church, we have an opportunity of supplementing and integrating the evangelistic principle in religious growth as never in our history or perhaps as in no other Communion on this continent. Our laymen are organized, and their organization is not overlooking a central thought to this lay ministry in the Church.

What is needed is a definite, unapologized, and unremitting attention to the evangelical element glowing at the heart and making the atmosphere and *efficiency* of the New Testament. The experience of our great Founder in Aldersgate Street was no accidental or merely circumstantial thing. It was of the essence. Did not our Lord when he was giving the Great Commission bid his disciples wait for the *power*? It was urgent business, but not so urgent that these first witnesses should go headlong into it without a definite endowment

in preparation. It was a spiritual thing they needed and a thing so paramount as to admit of no close second. "Ye shall receive power," was their charter—and ours.

In our evangelism there should come back to us in this very spirit of power a sense of urgency. Whatever religious education may seem to say about the time element in growth, John Wesley, St. Paul, our Lord never anywhere hinted that salvation was a thing a man could take or leave. If a man would live he must take it. We must come back in our preaching to the sense of crisis. The moment comes in a man's experience when he passes from death unto life—when he is *born again*. Whatever psychological irrelevances in method may be involved, herein is the gateway to the new life of the spirit. This element of power is not for the moment of crisis alone, but continuous throughout. It is the one thing that makes the difference.

We should read our history again, read the New Testament again and again, and get back our faith, get back our confidence in the preaching of the power that is unto salvation.

### Missionary Book of a Generation

HIGH praise, truly, and one hesitates, but at the last believes it is in some ways really the significant missionary book of this generation—is *John R. Mott: World Citizen*. For one thing, it traces the life-story of a quite remarkable man. How well we remember our first sight of him, when, a quiet, austere student from Cornell at Mount Hermon in 1886, the leaders were wondering if he would volunteer for missionary service. A little later we saw him in action in that great Missionary Conference of our Church in New Orleans, then, many years later, at the country home of Mr. Wanamaker. Honor guest, he was, in a galaxy of missionary workers, and our host, although his guest was then up in the fifties, spoke of him fondly as a "young man." In an intimate word about him, this great business man said, "I think of John Mott as one of the most remarkable young men of our time."

Again and again, when any big missionary thing was doing, at the forefront stood this man. Usually we expected another man with him—Robert Speer—*primi inter pares*. We might think of others, but it would always end up with these men leading—Speer the prophet, Mott the statesman—rallying American Protestantism to the best envisioned in missionary emprise. Then the subject of our book has been the human personality in which have centered the great Christian movements of our time. There is the Student Volunteer Movement, that, beginning at Mount Hermon in 1886, has left its impulse in the center of the Church's life, indeed has touched a strain of reality, a personal devotion, into the surging life of a mighty generation; there is that remarkable contagion of international good will, working out in the World Student Movement; there is that cooperative *entente* of the great Protestant denominations

in this country, finding expression in the Foreign Missions Conference and the International Missionary Council; there is the Y.M.C.A., of which for years he has been the head.

Well, what really significant movement has sprung up and gained influence among the evangelical forces in all the world in our time in which this man has not had his part—*quorum magna pars fuit?*

Dr. Matthews has had access to records and correspondence amazing in its diversity and reach, has consulted numberless friends and close fellow-workers of Dr. Mott, has himself had close acquaintance with him, and perhaps more than any other man has seen him in action in the lands in which, besides his own, Dr. Mott has had such a range of opportunity and influence, and has come to his task with a peculiar fitness.

When this man's work has come to an end, which, please God, may be long delayed, some man will take the material assembled by our author and write a biography for the ages. Maybe Dr. Mott himself will write in autobiographical form the story of these wonderful things set out under a different angle of appraisal. But all that must wait. This is the book of the hour, and any man who reads at all, and feels more than a casual interest in the progress of the Kingdom of God in our time, ought to buy the book, read it to the bottom, study this one man's central place in the Student Volunteer Movement, his leadership in the World Student Movement, ponder his conscientious, systematic way of working, and, most of all, deeply consider how definite and complete his dedication at the start, and how unwaveringly until now he has followed that first high gleam. No man who wishes to know the best thing under grace that has been done in our generation can afford not to read *John R. Mott: World Citizen*.

### The Bishops Must Everywhere Lead

NO member of our Church should fail to read the article entitled "Now Let the Whole Line Move Forward." This is the heart of the Bishops' post-General Conference call to the Church. More than once we have heard this remarkable statement spoken of as a classic. If by "classic" is meant complete precision of order and form, we would hardly think of it as that, though it is in no sense ordinary in the excellence of its phrasing. But if to its noble expression is added an element of earnestness—a passionate sense of *urgency* that forges unconsciously its own high form—then this appeal of the bishops is a piece of noble writing that has been rarely excelled in the history of our Church. Following the winsome demeanor of our leaders "under fire" at the General Conference, this prophetic word of the "College" does more to re-establish the historical influence of our chief pastors than all the light—or "heat," of a quadrennium—many quadrenniums—of controversy. Let us read, mark, deeply ponder, and then "perform the doing."

DEAN OF JAPAN MISSIONARIES  
TELLS HIS IMPRESSIONS FROM

# A Journey Halfway Around the World

BY S. H. WAINRIGHT

IT should not be unreasonable to speak of the spirit of the age. Conditions are becoming strikingly similar all around the world, and human nature is very much the same all around the world. A common tide in the ocean will be felt on all shores alike, though not on all at the same time. One country may feel an impulse or a need earlier than another country, but both from the same causes.

Is there a common trend or impulse apparent in many nations, in many parts of the earth, at the present time? I believe there is. I have had a fairly good opportunity to feel the pulse of many localities recently, extending almost halfway around the world. Human nature seems to be in a state of rebound, away from earthly aims and relative ends, and from the passion for pleasures and comforts of time. The temper of the times is rather that of disappointment, a distrust of man's achievements, a consciousness of failure, a realization that in many minds the real point of life is being missed. This is not at all surprising. God has planted eternity in the heart of man. Sooner or later, that mystery within us, if cheated of its part, will begin to cry out for God.

In traveling about from place to place, I have observed everywhere the influence upon individuals of the Barthian movement which has its base of power in Germany. I have seen, in more distinct form, the active advance of the Oxford Group Movement. And I have discerned, in less well-defined form, but rather as the restless movement of leaves before the coming of the storm, unmistakable signs of soul hunger, a longing, for example, among Methodists to rediscover the mighty secret of that movement to which they owe their spiritual birth and the priceless heritage that birth has brought to their lives. The feeling betrays itself that the absence of any exalted state in the religious living of today is something that awakens everywhere a sense of painful regret and serious searching of the soul.

As regards the Barthian movement, it is potent in certain circles in Tokyo and in other parts of Japan. It



Dr. S. H. Wainright

is recognized as a revival of the Augustinian sense of the overpowering greatness of God and of his Sovereign will. In other words, it is a revival of Calvinism, though bringing into use a new technique and fresh aspects of preaching. Japan is now reading John Calvin. That of itself is significant. Wesley was discovered, and is still a living influence, much earlier by the Japanese Christians. While there had been a knowledge of the *Institutes*, a vital interest in Calvin is of more recent date.

In every country, the religious controversy going on in Germany is echoed in the press. It is becoming increasingly clear that the Barthian revival has come to Germany at a providential moment. Shall the Church in that country be swallowed up by the State? Shall the Jewish background in history be exchanged for a Teutonic background? Shall confidence once again be put in the flesh and not in the Spirit? Shall the people to whom was committed the oracles of God, who are Israelites, whose is the adoption and the glory, and the covenants and the lawgiving, and the service and the promises, whose are the fathers and of whom is Christ; shall they be of no more significance than Thor or Woden and the restless tribes who paid to them the unethical, unspiritual, and indeterminate offerings of tribal worship? Such is the issue of "the mild revisals of the Bible to suit Aryan specifications." Or the declaration that, "Germany's future is based on a German religion in German souls, which will rule our whole life and lead us to our God, something we cannot analyze, but a belief that something is above us and is inspiring."

The need and darkness of our times is not racial, neither is it national. It is universal and therefore deep in the heart of man, a cry out of the essential nature of man, giving voice to no local or tribal need. What the quest is after is not that power that is from the solidarity of man, from the secure feeling that we be Abraham's seed. It is rather a quest for that power by which children unto Abraham can be raised up from the stones in the street. Hence the significance of the Barthian

movement, a return in a sense of the Lutheran Reformation.

There is another religious awakening, one comes across, everywhere in the English-speaking world, more talked about than the Barthian movement, more after the pattern of religious revivals in our own past history, and more familiar to us in its approach to the spiritual problem. The Oxford Group Movement is new, but its points of emphasis are old.

Some ten years ago, a young man came through Tokyo and called a few of us together, and told us in a modest way what confessions he had heard in similar small gatherings on his journey around the world. He made no very deep impression in Tokyo. But the movement has grown and taken on additional ideas, and will hold an international house party in Oxford the coming July which, no doubt, will be attended by several thousand interested persons from every part of the globe. These interested persons will bring to Oxford, to share with others, the old, old story of lives redeemed by Christ from sin and wastefulness to usefulness and power.

An outstanding Japanese pastor said to me, awhile before I left Tokyo, "Those warm-hearted house parties of the Oxford Group are made necessary by the coldness of so many church members at the present time." When Mr. Kagawa came into my office in Tokyo about a year ago, I gave him a copy of the book called *For Sinners Only* and asked him to read it and tell me what he thought of it the next time he came in. To my surprise, when he called about six weeks later, he brought me a translation of the book into Japanese and requested me to get for him the copyright privilege from the author and to publish it. The book was published and is being eagerly read by the Japanese. Not only so; Mr. Kagawa has identified himself with the Oxford Group Movement in Japan, accepting the emphasis that movement places upon personal change and inviting the leaders of the Oxford Group to give additional emphasis to social Christianity, the importance of which rests upon his mind.

Upon landing at San Francisco, I was soon made aware that this movement had been at work upon the Pacific Coast. On the bulletin board of a big Methodist church in Oakland, I observed a notice which said, "Service on Wednesday Evening for Song and Sharing." I attended, with my daughter, as strangers in the congregation, a meeting of six hundred or more in the Gold Room of the Fairmont Hotel. This was my first observation of the workings of the movement among Christian people in the homeland. The intense hour

and a half given to testimonies awakened mixed reflections in my mind. There was something very strange and very familiar about what I had seen and heard that night. I had looked into the faces of earnest souls, each one of whom, whether young or old, had something to say about a personal problem, how it had vexed their lives, how it had been solved, and how the solution had brought peace and joy and victory. Concerning the effect of the "change" in their lives, no one present could entertain the slightest feeling of doubt. Indeed, it was like the saying of a Japanese poet:

"Why tell us that the cherry trees are in bloom on Mount Yoshino? We may know that by looking at the faces of the people."

**Bishop Arthur Moore's power to move great audiences, and to move their minds Godward by the Spirit, and through the sheer preaching of the truths of the gospel, is opening a new day, which is an old day, for preaching**

The terminology was unfamiliar to me, as was the manner of conducting the meeting, and the self-composure through intense moments of deep-felt emotion. But as I listened, I felt as if I had come upon a once familiar friend, in the happy days whose fragrance memory brings across the intervening years.

Whatever we may say, and much is said nowadays, about economic and other problems, religion does not take its rise from these things. It must start, with the inner soul and its consciousness of the need of God, and of its infinite worth in the sight of God, and with an

experience which to that soul is like turning night into day.

A session of one of our General Conferences focalizes within the space of two or three weeks time the thoughts of many minds of widely separated and differently circumstanced men and women. Yet each session is different from every other and possesses distinct characteristics of its own. Besides the committee work and the strenuous press, at the recent session, to clear the calendar of all important matters, there was the play of thought and passion upon the gathering of delegates and interested visitors, from pulpit and platform, which reflected the attitudes of the times among Methodists. In the utterances of the fraternal delegates, in the powerful speeches of such schoolmen as Dr. Hickman and Dr. Lynn Hough, in the passionate and old-time fervor and eloquence of Dr. H. C. Morrison, and the new-day evangelism of Bishop Arthur Moore, one could not but be convinced that Methodism is beginning to take fresh account of itself with reference to its supreme obligation to preach the gospel. Bishop Arthur Moore's power to move great audiences, and to move their minds Godward by the Spirit, and through the sheer preaching of the truths of the gospel, is opening a new day, which is an old day, for preaching. (Continued on page 31)



Class of new members received Easter Sunday, 1934, Katowice, Poland



A group of women in the Woman's Missionary Society, Katowice, Poland

# Methodism in Upper Silesia, Poland

BY RUTH LAWRENCE

TO people who have followed the course of European politics since the World War this section of Poland known as "Upper Silesia" is more or less familiar. At the close of the war, this territory presented to the League of Nations a very grave problem in its task of determining the boundary between Germany and Poland. Finally, in 1921, it was decided to divide the disputed territory, giving part to Germany and part to Poland. The part of this rich land assigned to Poland, with Katowice as the leading city, is now the center of Poland's industrial life. Here there are rich deposits of coal, zinc, and iron, and densely populated mining towns are dotted everywhere.

In 1923, our Church began work in Katowice. Today, we have approximately one hundred twenty members, two-thirds of whom are zealously active in the various departments of local church work. A very consecrated woman as president of the Woman's Missionary Society is doing much toward the spiritual development of her sister members. The men, seeing the good work of the women, have organized themselves into a society which has as its aim the development of its members in spirit, culture, and social service.

We have a church orchestra, an adult choir, and a children's choir manned and conducted by our own members. For the organization and foundation work of the children's choir we are indebted to the wife of an American professor who for the past few months has been doing research work in Upper Silesia.

The superintendent of our Sunday school is outstanding as a consecrated and capable leader. To fully appreciate the work of our local leaders one should know that without exception they come from the working

group, miners principally, whose education in books is limited.

Undoubtedly this section of Poland offers to our Church a good field for service. For this there are reasons. The dense population and the easy methods of communication make visitation easy. Due to the fact that this section was formerly under German control, certain German laws are still in effect which make our work much easier than in some other parts of the country.

The two laws which affect us most vitally as a church are the laws which provide for civil marriage and civil registration of birth. Thanks to these laws, our pastors in Upper Silesia can perform marriage ceremonies and baptize babies without legal complications. Here the government is generous in giving us permission to have church services, although we are not a recognized church in Poland, and in changing church documents for those individuals who wish to withdraw officially from the Roman Catholic Church in order to unite with us.

Nowhere else in Poland, except in "The Corridor," does our Church have so much freedom in its work. However, one should not draw from these facts the conclusion that we have perfect freedom; as yet our pastors cannot give religious instruction in the public schools as can the clergy of formally recognized churches.

Upper Silesia offers not only an unusually good field for service but a crying need as well. Poles themselves tell us that nowhere in the nation is the spiritual life of the people on such a low plane. Here the masses which belong to the Roman Catholic Church are unusually ignorant and superstitious. (Continued on page 32)

# Sleeps Beside Her Great Father

By MAUD TYLER

**N**INA CORNELIA WILSON was born in Baltimore, Maryland, January 20, 1861, the second child of Alphaeus Waters Wilson and Susan Bond Lipscomb. Her grandparents were the Rev. Norval Wilson, D.D., and Cornelia Howland, the Rev. Philip Lipscomb and Maria Gott. Her great-aunt, Dr. Wilson's sister, Louisa Wilson Lowrie, was the first woman to represent the Presbyterian Church in India.

She "loved the very cobbles" of Baltimore, where she spent her life with the exception of the years in Washington, 1873-1877, when her father was presiding elder and pastor of Mount Vernon Place Church. (She joined the Church during his first year, 1873); and of the four very happy years in Nashville, 1878-1882, while "Dr. Wilson" was Secretary of the Board of Foreign Missions and she and her mother assisted him in the work of the "Advocate of Missions."

Her father said, "Nina was the most unselfish woman he ever knew." Her unbounded love for all her family was the keynote of her life. In girlhood she assumed the care of her mother's home in a beautiful admiration of Mrs. Wilson's great powers. She said: "I seldom went to Sunday school; you see, my mother was such a wonderful teacher." At his eightieth birthday dinner Bishop Wilson said: "I think this is the first time I have sat at my table in many years." His brief sojourns at home were made absolute rest cures.

So her life became that of a very distinctive type of Baltimore lady (a word to be earned); beautifully dressed, making a work of art of each changing season, of each meal, of every act of hospitality, and at the same time actively interested in the wonderful mental currents of her city.

Deepest for her were the currents which sent the gospel to China. The Ladies' China Missionary Society trained Mrs. Davidson, Mrs. Wilson, Mrs. Hayes, and Miss Gibson in the ways they took to the organization of the Woman's Bible Mission at Home and Abroad. "On motion, one hundred dollars was ordered to be forwarded to China."

From earliest remembrance the conversations of these friends stirred the interest of the little girl; later she helped Bishop and Mrs. Wilson prepare for their journeys to China, memorized their letters, and listened avidly to all they recounted on their return. Like the founders of the Female Missionary Society, she felt she



Miss Nina Wilson

was "not called to the more arduous employments of active life; she was exempted from the toils and cares of official stations in the Church; but God nevertheless required of her that she devote all to his service."

As a young woman, Miss Wilson worked in the beginning of the W.F.M.S. in the Baltimore Conference, elected its Recording Secretary in 1892 and Corresponding Secretary in 1898 to serve until 1912. She was a great example of that second generation of pioneers who took the newly organized Woman's Missionary Work into the exceedingly uninterested heart of the Church; coming between "the joy of starting and

the hope of completing the work," it was a difficult task. Under her leadership the offering of the Conference grew from three thousand to eight thousand dollars; auxiliaries from one hundred six to one hundred fifty-four. The principal Specials were: Laura Haygood Annex, Susan Bond Wilson School, the salary of Miss Arrena Carroll, and \$10,000 toward the school, now Bennett College.

Her viewpoint is best expressed in her own report of 1911: "The outward agency for Christian work is money. We may have access to the heathen, but we could not send missionaries . . . unless we had the money. But it is a strange fact that while we must have the funds, they are not the final essential. Where there is the desire, and fervent prayer and willing minds, our God never fails to give the money. This is manifest in every condition where we definitely ask God for a special result, and give what we can, the deficiency is made up through others. . . . What lies before us? Hard work, struggling against difficulties, *to find still more when we think we have overcome the worst, changes that wring our hearts, loss of the right bond when we needed it most to lean on; yet all the time other souls gathered for the Master's service and delight in his companionship that almost makes the weak human frame forget its weariness. Certain it is that nothing can hinder if we determine to go on in His name. We may not see all the way clearly, but step by step we pass the difficulties, mountains are removed out of the way, and at last we shall stand on Mount Zion, with the unnumbered multitudes from the ends of the earth, and meet there before the throne those whom our lives helped to bring there, too. Is it too much to* (Continued on page 32)



*Bishop Isaac Lane*

THE State of Tennessee is not lax in paying tribute to her worthy sons and daughters, but neither is she lenient. For such honors as the Mother State may bestow are not won easily. The very fact that Bishop Isaac Lane, founder of Lane College in Jackson, Tennessee, and bishop of the Colored Methodist Episcopal Church, was honored on the occasion of his one hundredth birthday celebration by the presence of a representative of the Governor, in the person of W. D. Cocking, State Commissioner of Education, proves his true worthiness of such recognition. Other men have indeed lived to toe the one-hundred mark in their march of years; but there have been few whose accomplishments during that lengthy span of life have merited nation-wide attention.

To look into the face of this tall, broad-shouldered centenarian, who is still remarkably alert and hardy, is to know that he has lived life well. Contented and happy, he recalls without the slightest sense of bitterness or reproach the years of hardship and suffering which he endured as a servant of God.

Although the founder of a college, Bishop Lane has never been to school. Endowed with a deep yearning for knowledge, he listened while his master's children

# Bishop Isaac Lane The Lord's Freeman

BY NOREEN DUNN

were being taught their lessons; then in secret he taught himself to read and write, using an old blue-back speller—the only thing he ever stole in his life. A piece of lighted pine, stuck in the dirt chimney, served as his study lamp, and for his tablet he used a plank which could be shaved off clean and written on many times.

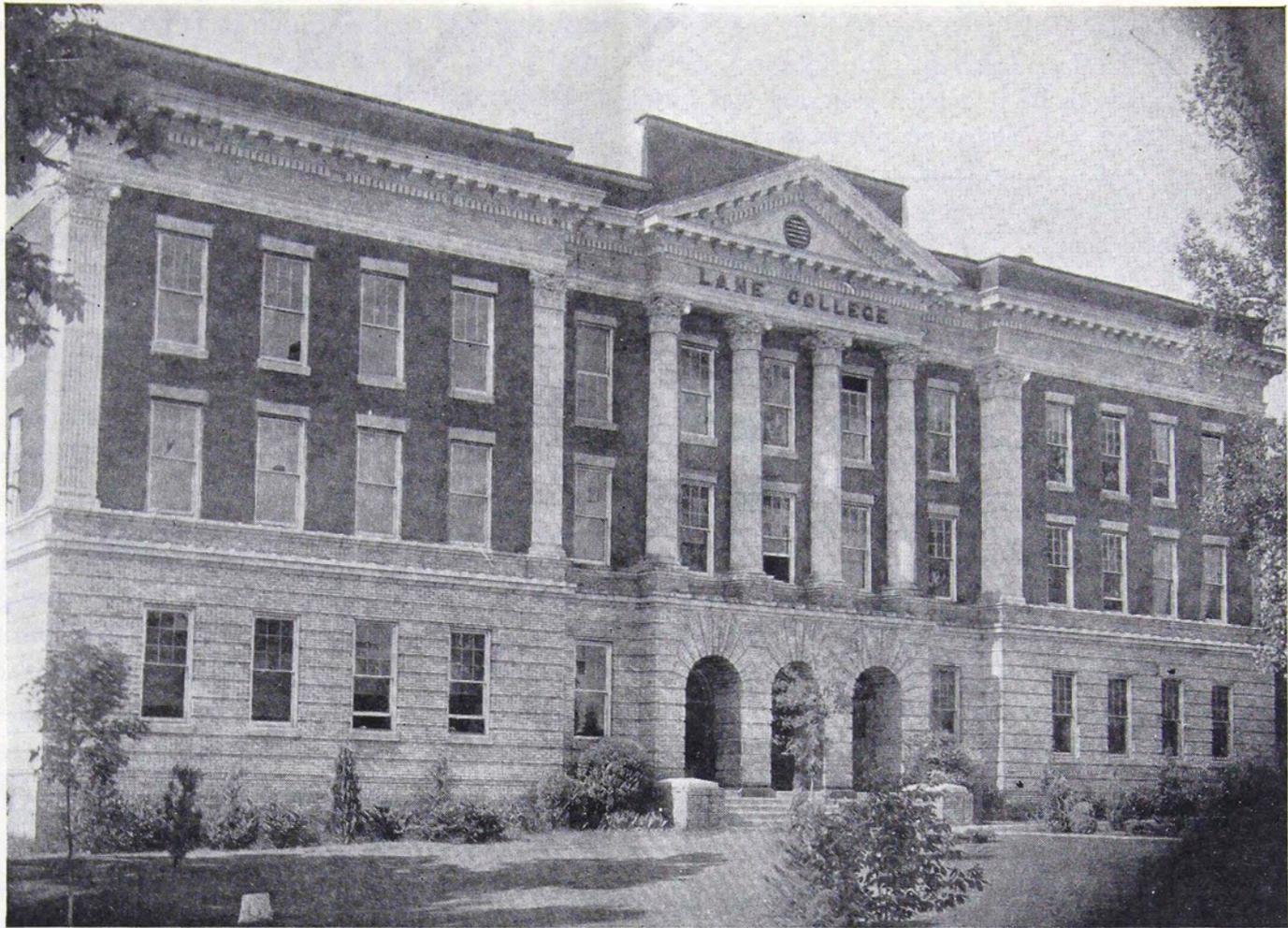
As a lad, Isaac grew up without much attention. One day he was surprised to find that he was no longer a mere lad. His muscles were like iron, his shoulders broad, his endurance almost endless. He tested his strength by first one method and then another. He even went so far as to knock down Old Kit, his mule, with one blow. This done, he was satisfied. He was no longer a child. Strolling into the cabin where his mother and Brother Jack (his step-father) lived, he gave vent to the feeling which had so long surged helplessly in his heart.

"Do you see this?" he cried, putting his fist into Brother Jack's face. "The next time you beat my mother, I'se goin' to knock you plumb to hell."

Brother Jack said nothing, but after that when anger overcame him and he raised his hand to strike, one look from Isaac recalled his composure and made limp his courage. Thus Isaac became his mother's protector, and this he remained throughout the days of her life.

March 3, 1834, marks the time when as a baby Isaac Lane first saw the light of day. But for him a more important date is September 11, 1854, the day of his conversion. There was no revival which caught him in its emotional eddy and made of him a new being. Indeed, he was alone, working in the field, thinking quietly of a Scripture he had heard when the great thing happened to him.

"God so loved the world"—he said and got no further. For suddenly there came to him the thought that "the world" meant everybody—and that included him. A new light seemed to burst upon him, and the future opened before him like the gates of heaven. "God loves me," he cried, falling to his face on the ground. "God



*Administration Building, Lane College. It is the oldest building on the grounds, for which the raising of money was most difficult*

loves me!" And then from somewhere there came to him another verse, "Take up thy cross and follow me."

So vivid was this experience that it never left him, and now, in his one hundredth year, he talks of it as the star-point of his life. It is the one memory which stands out clear and untainted by anything else.

Soon after his conversion, Isaac joined the Methodist Episcopal Church, South, in Jackson, of which he remained a member until after the Civil War. Overcome with the feeling that he ought to preach, he sent in a petition to the Quarterly Conference asking to be licensed.

"We can't license a colored man to preach," they told him, "but we will license you to exhort."

And so one day in 1856 he called around at the back door of a white friend's home and got his license which gave him the right to speak in prayer meeting and call sinners to repentance. Later, during the Civil War, when a separate church for the Negroes seemed imperative and desirable, Isaac Lane was licensed to preach. With these new wings he launched on his career of leading his people to God.

Such a career just at that time was full of dangers and disappointments. Once when he was caught holding a prayer service for his people, he was beaten until the blood came. Again on several occasions the buildings in which he preached were burned to the ground. But such methods did not stop him. Members of the Southern Methodist Church and Christian people of other de-

nominations came to his rescue, upholding and encouraging him. One Presbyterian minister offered him the use of his church, saying, "Brother Lane, you keep on preaching the gospel, and we will keep on building church houses until the trumpet blows. Let them burn down. We will build, and you shall preach."

Even before his conversion, when he was only nineteen years of age, Isaac Lane married Frances Ann Boyce, a young woman who in his own words "had attracted attention because of her industry, modesty, neatness of dress, and ladylike bearing." After the collapse of the Confederacy and the freeing of the slaves, Isaac found himself with a large family to support, with no education, no money, no parents to look to for help. For six months they lived on bread, milk, and water. "We had a time to keep alive," he said, "but by praying all the time, with faith in God, and believing that he would provide for his own, we saved enough to get not only bread and milk and water the next year, but meat also."

Prominent among those who helped to organize the Colored Methodist Episcopal Church, Isaac Lane was elected leader of the delegation of the Tennessee Conference to their first General Conference, which met in Augusta, Georgia, in 1870. Three years later, when the second General Conference was called early because of pressing problems confronting the church, he was elected bishop on the third ballot, and assigned to the southwestern conferences, which embraced the territory

now known as Texas, Oklahoma, and Louisiana. His was indeed the work of a pioneer missionary.

The country to which he had been assigned was new and undeveloped, and the Negro people were confused. Conferences were poorly organized, pastors uneducated. On more than one occasion Bishop Lane found himself confronted with the necessity of recording the proceedings of a conference as he presided over it, because no one could be found in all the group who could write sufficiently well to be secretary.

Other difficulties faced him too. The distances between his conferences were great. Railroad fare was five cents a mile, and even at that their routes were limited. Many weary, uncomfortable hours the newly elected bishop spent in lumbering stagecoaches, or traveling by boat, or horseback, or on foot. More than once darkness caught him far from his destination, and he was forced to spend the night out-of-doors, sleeping on the ground.

Starting on his round as bishop in attendance upon his first conferences, Bishop Lane borrowed two hundred dollars to finance his journey. At the end of the time the money which he had received from his territory for his year's salary amounted to less than one hundred fifty dollars. He had then to rush home, help his family gather the crops, and chop and haul wood in order to meet his note when it came due and to buy needed clothing and supplies for his family.

One problem which lay heavily upon the heart of Bishop Lane was that of providing a means of education for the people of his race, particularly for the preachers. Bishop Miles, senior bishop of his church, had dreamed of a system of lower schools throughout the South which should feed into one central college. But his dream was too big for the times, and he was not willing to compromise nor to be satisfied with anything else than his ideal.

The prospects for Bishop Lane were gloomy indeed. The senior bishop had abandoned hope for the cause; the Negro people were wretchedly poor, and, being just out of slavery, they were ignorant and for the most part had no desire for learning.

Bishop Holsey, who was forced to relinquish his episcopal duties because of ill health, left in Isaac Lane's hands enough cash to pay for four acres of land. In the summer of 1882 the first building of what was then known as Lane Institute in Jackson, Tennessee, was erected at a cost of one thousand one hundred and fifty dollars.

Rapidly outgrowing this meager structure, the school expanded. By the fall of 1904 four additional buildings had been built and paid for. Then on November 4 of that same year a disastrous fire destroyed the plant, and the labor of Isaac Lane, covered by only ten thousand dollars insurance, suffered a loss of approximately thirty thousand dollars.

Concerning this event, Bishop Lane said: "It was a sad scene on that dark, cloudy night, amidst the sprinkling of rain, to see go up in smoke and down in ashes build-

ings that had cost so much in labor, prayers, and suffering."

Desperately heartsick, he was ready to quit. But white and colored friends alike urged him to hold on, to begin again, and to build the school back better than it was before.

The task of rebuilding was no easy one. Regarded by some persons as a crank on the subject of education, and by others as a beggar, Bishop Lane was often rejected in no meek terms. But in spite of hardships, pain, suffering, the new Lane College was built; and at the time of his retirement, at the age of eighty-two, the old bishop had raised over one hundred thousand dollars for his school.

Aside from his educational work, Bishop Lane kept up his mission work. Today missions which he started in eleven of our leading Southern cities have grown into self-supporting churches, and there are countless others in smaller places whose growth has not been so spectacular, but which nevertheless owe their existence to this great pioneer.

Rearing a family of eleven children to grown manhood and womanhood was no slight task, and Isaac Lane learned early to depend on God. Three times daily he made it his habit to go down on his knees in secret communion with his Father.

His leadership on moral and social problems of the day was strong and full of vision. On one occasion a young white minister heard him make a prohibition appeal which he never forgot. In conclusion he said: "My brethren, the thing that grieves me most as I travel through the state is to hear some man say, 'I can take a keg of liquor and vote every Negro in my precinct.' I was born a slave. In my young manhood my young master was offered five thousand dollars for me and refused it. If I was worth five thousands dollars when I was a slave, do you think that now, that I am the Lord's freeman, I will bargain my manhood for a jug of liquor?"

Across the street from the home in Jackson where this dear old man of God resides, there stretches the campus of his school, an accredited, four-year college, of which his own son, Dr. J. F. Lane, is president. Eager for knowledge, the Negro young people still flock to its doors until today an overcapacity enrolment of nearly four hundred has been reached—the largest in the history of the school. The stories of sacrifices made by individual students to obtain an education are indeed worthy reflections of the dauntless spirit of the founder of their school.

Few are the men who live to see statues erected to their memory. Yet such a one is Bishop Lane. For, while no physical likeness of him has been carved in stone, a more abiding likeness which time cannot efface has been graven upon the hearts and lives of hundreds of young men and women who have passed through the portals of the school which bears his name. Surely this is the greatest monument and the most worthy tribute that any man may claim.

# Among the Missionaries

DEACONESS ANITA G. REIL, whose first call to service came as she visited and took part in the work of our Wesley House in San Antonio. In 1920 she entered the Scarritt Bible and Training School to prepare for trained service. Her first appointment was to the San Antonio Wesley House. In 1924 she was appointed to Holding Institute, where she remained four years. Since that time she has taught in Valley Institute and served in the Wesley House, El Paso, Texas. Her appointments have all been to her own people—the Mexicans. She was consecrated by Bishop Sam R. Hay at the 1927 meeting of the Woman's Missionary Council held in Shreveport, Louisiana.



Photo by Calverts

*Deaconess Anita G. Reil*



Photo by Calverts

*Deaconess Mary Edna Glendinning*

DEACONESS MARY EDNA GLENDINNING is a graduate of Central College, Fayette, Missouri, and Scarritt Bible and Training School. She was consecrated as a deaconess by Bishop E. D. Mouzon in 1926 at the Council Meeting in Raleigh. Her first appointment was made to Holding Institute, Laredo, Texas, where she served until 1933 when she was given a year's furlough. She is now under appointment to this same institution.

# Where Fear Controls

By CARRIE LOU ALGOOD

*Industrial Secretary, Young Women's  
Christian Association, Atlanta, Georgia*

MILDRED is tall, slender, and carries herself as if apologizing for her height. That is, she did before she became interested in the world around her. But now that she has new interests, she has lost her self-consciousness. For more than five years she has packed candy. There was a mother to support and her brother's children needed help in order to attend school. There were her own tonsils and appendix to be removed. The hardest struggles passed, however, and Mildred was selected to attend a school for workers for six weeks. Her pent-up ambition and her yearning to study were partially fulfilled in the six weeks away from the monotony of work and the pressure of home needs. She wants to be a lawyer—and she could, so far as innate ability is concerned—but she is back packing candy, stretching the pay envelope to help support her family.

ANOTHER friend is Mattie May. At seven each morning, except on her off days, which are more frequent since the NRA went into effect, she will be at a table in the laundry. The white clothes go here—the colored clothes go there—this is to be starched—this is to be dry-ironed—these are handkerchiefs—they are placed separately—and so Mattie May's day goes on. At home two brothers are out of work. They have had very little work in two years. She has a sister at Normal School. Out of the pay envelope goes tuition and books for the sister, Mattie May's own expenses and those of the unemployed brothers. Despite her many activities, Mattie May is a leader and is becoming a spokesman for her group.

Mildred and Mattie May are among the ones who have not been crushed by their own burdens. There are others not so fortunate.

EACH evening Sarah Bates plods home. Her slow walk and her thick rimmed glasses tell part of the story of the fourteen years she has spent in the sewing room. As early as 1926 orders in her shop became shorter and shorter. Her work and her pay became less as the darkest days of the depression came on. During the winter of 1932 and 1933 there was never a week when she made as much as five dollars. One of her economy measures provides that on days when she does not work she has a cold breakfast in bed and that she does her cooking and her weekly laundry in the middle of the day by the one fire which she is able to provide. Sarah is too old for jolly good times. She would enjoy reading and studying—if there were enough coal for a fire and if she had lights in her rooms.

BEFORE NRA Maude's working hours knew no limit. Many Sunday mornings the matron of the boarding house has found Maude dressed lying across her bed as she had fallen Saturday night—exhausted. The strain of a Saturday behind the counter from eight o'clock in the morning until nine o'clock at night was too much for her. This hard day came after there had already been five days and two nights of work in the week. So Sunday found Maude as she had fallen across her bed, her pay envelope with her eight dollars dropped to her side.

THESE lives show the major hardships to be found in our industrial world—long hours, unemployed friends, meager wages, limited opportunities, overwork, and the greatest evil of all—FEAR. Mildred Smith has summed it up in these words: "A girl is afraid she will be unemployed, afraid her wages will not be sufficient, afraid she will be replaced by a better worker. In fact, fear is never out of the lives of industrial workers."

Secretary Frances Perkins of the Department of Labor, in her meeting with representatives of five Southeastern states in December, set nine definite measures of social legislation which she hopes will be enacted. These measures will affect the lives of girls such as Mildred, Mattie May, Sarah, and Maude. These nine measures are old-age pension, unemployment insurance, factory inspection, permanent limitation of hours, minimum wage, workmen's compensation, employment exchanges, the child labor amendment, and better state departments of labor.

The old-age pension would partially relieve Mildred of the support of her mother. Her mother has worked thirty years in the community cotton mill. According to the provisions of the pension, she would receive regularly a certain per cent of the wage which she was receiving when she stopped work at the age of sixty. Statistics show that one wage earner out of every three who has reached the age of sixty is a dependent and also that women working in cotton mills in the Southern states do not make a wage which enables them to accumulate savings. In 1932 the median wage of women in cotton mills in South Carolina was \$7.70; in cotton mills in Texas it was \$7.50.

The factory inspection measure would mean that Mildred would have better light, better ventilation, more safety devices, and better sanitary conditions in her factory.

The minimum wage provision would stabilize Mildred's salary. She would (Continued on page 31)



*The tough slopes of Purple Mountain yielded to American plows*

## Million-Dollar Cotton

BY GUY W. SARVIS

IT began with Joseph Bailie. He went to China to preach, but decided he was too much of a heretic, so he left his mission and came to the University of Nanking to teach mathematics. It was there I first met him—a rawboned, florid, bewhiskered, unkempt, ardent, quick-spoken Irishman with a heart of gold.

Then famine came and the refugees from the country poured into the city—or rather into the open spaces near the wall and along the canal where they might build their grass huts sheltered a little from the marrow-chilling winter winds. Some of them eked out a precarious existence pulling rickshas, but most of them had no recourse but to beg. Many of them became habitual beggars; for, as the old Chinese proverb says, “To beg a day fills one with shame; but after three days one never works again.” So our streets teemed with these forlorn and pitiful wretches—decrepit men, mothers with thin, whimpering babies pulling at flabby unfruitful breasts—the crippled, the deformed, the sick, shivering in tattered rags, in utter filth, and with no possibility of cleanliness.

Their gaunt faces haunted Bailie when he went to his warm fireside and ample food. There must be *some* way through this dumb and horrid misery—but he could only give out coppers! Each morning when he left home he filled his pockets. Word got round among the begging fraternity that there was good “picking” where Bailie went, and it soon became difficult and even dangerous for him to go into the streets. Then he began to distribute cash at his gate; with the result that it

became impossible for anyone to use it. Finally it dawned upon him that giving doles to chance comers did nothing but relieve his own feelings. Then he turned to the land. If he could only get these destitute families on farms, they would no longer need relief.

The story of securing and making ready for cultivation the lower slopes of Purple Mountain just outside the city—land which Chinese plows were not sturdy enough to break up but which yielded to steel plows from the West—and later of larger tracts in a neighboring province is too long to tell here.

But Joseph Bailie had begun to think in terms of “the good earth.” Step by step he came to realize that these “farmers of forty centuries,” skilled, thrifty, and tireless as they were, were sharply limited in certain directions. He believed that Western agricultural science had much to give them if it could be brought by persons whom they trusted. He undertook to train a class of students in elementary agriculture—and thus was born the College of Agriculture and Forestry of the University of Nanking.

The first class was twenty-one. Bailie insisted that they don overalls and work side by side with the “coolies.” He himself worked with them. He was often dirty and unkempt. He came to be known as “Lao Pei”—Coolie Bailie; and he says: “This is the only degree I believe that I have ever honestly earned, and for that reason I have most pride in it.” According to Chinese tradition a student is above dirty work—which explains why only eight of the twenty-one students re-

*Cotton seed for famine-stricken Shensi. The Administration and Science buildings of the University in the background*



*Students and teachers work together in the University of Nanking, breaking traditions of millenniums and wooing the soil of China to new fruitfulness*

*A corner of a University cotton farm outside the city wall of Nanking*

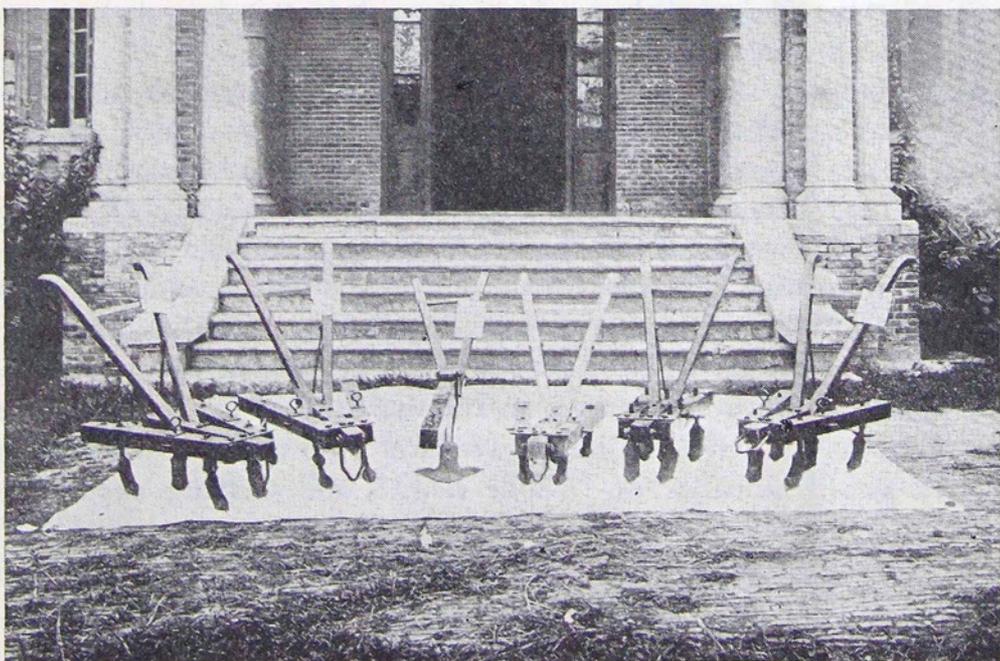




*Ten tons of improved cotton seed for farmers co-operating with the University of Nanking*



*Cultivation of mulberry orchard from the leaves of which silkworms are fed*



*Better tools designed by Griffing and made by local smiths and carpenters*

mained at the end of the first term. It also explains why every one of the eight loved and emulated Joseph Bailie and became an evangelist of better agriculture.

Bailie was a pioneer—restless and impatient, prophetic. He is still serving China (he is an inveterate missionary), getting young engineers into the actual business of engineering.

Others of broader and sounder technical training followed him at Nanking. One was J. B. Griffing. I knew him first in a mid-western college. He wanted to preach—and tried it. But he did not have the gift of tongues! Then he graduated from an agricultural college in Kansas, and later served the government of the United States acclimatizing long staple cotton in New Mexico. We met again in Nanking. Griffing never said much about what he was doing for two or three years. I went one day into an old building which had been turned over to the College of Agriculture and Forestry, and found him there. Littered about were hundreds of paper bags of seeds, carefully labeled. There was a confusion of cards on which were mounted tufts of cotton fibers with legends of pedigree, habitat, conditions of propagation, and the like. The materials in that room were the outcome of many hundred thousand acts directed to one end—better cotton for China.

The best plants in five provinces had been selected at harvest time. Seeds and lint were counted, weighed, and measured. Promising young plants were propagated in the seed beds of the University and in typical condition throughout the five provinces. Care must be taken to plant the seeds in isolation lest cross-fertilization with inferior varieties take place. The growing plants must be "rogued"—the inferior plants pulled up. Precise records must be kept of the outcome. The time required for maturing, incidence of diseases, vulnerability to insect pests must be noted for each plant. Number and weight of bolls, size of plant, length of fiber, number and weight of seeds, and countless other facts must be recorded.

Six years after the first selections the story reads:

"Our production of pure seed last year was approximately forty tons, including three tons of seed of 'Million-Dollar' Chinese cotton." In a few lines of an earlier report is told the story of how it happened: "In the fall of 1919, near Shanghai, the College made several thousand selections of cotton plants that looked promising. In all, over 12,500 such selections have been made. Among them was one plant whose product, when carefully studied in the laboratory, showed unusual high quality for Chinese cotton. The seed of this plant was planted the next year, and seven plants were grown from it. This year we have about ten piculs (1,000 pounds) of seed. . . . It is the best Chinese cotton in China, giving a staple of a full inch, finer than the ordinary Chinese cotton, and has good color and luster. The students have named it 'Million-Dollar Cotton.'" Its yield is more than double that of ordinary native cotton.

While Million-Dollar cotton was being developed, equally elaborate studies were being made on American

and Indian cotton, both in pure and hybrid strains. Years before American cotton had been introduced and had degenerated until it was worse than the scrawny Chinese plants. The problem was to keep the seed pure, develop varieties that would mature within the growing season of the region, be resistant to Chinese diseases and insects and would not degenerate. It was found that plants with long lint tended to have a low yield, while a high lint percentage usually meant a short fiber. Earliness proved to be associated with short lint, as did a large number of bolls. It was found that Chinese cotton matures from three to four weeks earlier and that it is more resistant to diseases. Nevertheless high-grade strains of Trice and Acala were stabilized and are being sold in quantity.

SELECTION and propagation is but a brief chapter in the history of Million-Dollar cotton. When seed was produced in sufficient quantities for distribution, the problem was to induce farmers to use it. Victims of rapacious officials from time immemorial, the Chinese peasant is suspicious of all strangers and of all innovations. When asked to use improved seed, he suspects that he will have to pay in taxes more than he gains in better crops. Furthermore, it was essential that the good seed be planted at a distance from degenerate seed; hence the necessity of co-operation in entire villages. So before the agriculturist could do his work, the people must be won by the teacher and the preacher; and in more than one "cotton" village church and school and better recreation and healthier civic life have preceded and accompanied Million-Dollar cotton.

Other chapters can only be hinted at. Chinese gins were made for short staple cotton, and new ones must be secured—the pattern from America. From co-operative growing came co-operative marketing and other forms of co-operation. Cotton mills had to be interested, and the long staple had to be collected in sufficient quantity to pay a mill to adjust its machinery to the finer and better fiber. Mill owners came to the support of the work, and for years now the enterprise has used no mission funds save for the salary of the missionary. For better cotton better tools were needed, and Griffing designed these—for they must be simple and cheap, capable of local manufacture.

And if good cotton, why not good corn and good wheat, and disease-free silkworm eggs—which the University now sells by the million? And if the Christian college accomplishes these things, would it not be worth while to send the most promising boys in the village—and girls, too, for the new way is to have educated women? The story of Million-Dollar cotton is just begun. It grew out of the warm heart of a man who was moved with compassion on the multitudes, and who, in utter self-forgetfulness, gave himself to them. Each year the influence of "Coolie Bailie" and Griffing expands in broader circles. Million-Dollar cotton is truly like "a grain of mustard seed . . . which is the least of all seeds . . . but when it is grown it is the greatest among herbs."

# Spiritual Life and Message

## Blind Flying

By OTIE BRANSTETTER

WHEN the army aviators carried the mails, the newspapers and radio told us, "The army planes aren't equipped for blind flying." That might well be given as the diagnosis for my poor Christian airmanship. I have needed to know blind flying. Not blind faith, mind you. In the past I have depended largely on trying to peer through the dark, straining my eyes into the fog and nearly losing my balance trying to see around and ahead. I needed a more intelligent, a more reasonable, a more accurate, a more dependable guide. Blind flying includes for me:

1. The ability to live one day at a time without that concern for the future which defeats relaxation and one's best activity for the present. For example, a doctor told me yesterday that I shall never walk again. Two months ago another doctor told me that I have a thickening of the conjunctiva of the eye. Neither statement has given me worry. I have learned that doctors are often wrong. Or, I may not live long enough to experience the worst of these misfortunes. In either case worry would be a waste of energy. Again, I have found no situation is as bad as its gloomy anticipation. Every situation carries with it, implicitly, a pleasurable side. To contemplate lying in bed in a body case for years is a forbidding thought process. But I have for two and a half years now and have enjoyed many phases of it. Let me tell you why.

There has been leisure for listening on the radio, reading for entertainment, talking to others and learning to know human nature as I have never known it.

I've had many evidences of friendships that I scarcely knew existed before. Letters telling me what others are doing, thinking, and reading are among the finest things that have ever come my way. Then there has been an opportunity to make splendid new friends through my residence in hospitals.

Lying in bed restricts one's activity, but it does not mean retirement from useful activity. One can be a useful member of committees, aid in the planning of programs, become a sympathetic and understanding consultant for almost every problem in the world.

It is possible to make one's livelihood even though bedfast. There is something stimulating in revamping one's life, learning a new vocation, and using small talents that have lain dormant.

My eleven-year-old roommate this morning heard two persons laughing and talking under our windows. "Would we be having a good time if we were running around out there?" she asked. I gave an equivocal answer. She said: "You mean we make our own fun."

2. Willingness to be dependent upon others for such

simple things as drinking water or the rescuing of a sheet of paper blown off of the bed by a sudden breeze, picking up a comb dropped just as one was beginning to comb her hair, and on and on. Such trifles become real interruptions when one is bedfast. And they involve decisions.

Shall I turn on my light and have the nurse come just for this?

Shall I wait and hail a nurse passing in the corridor?

Shall I wait until the little chores accrue to four or five—maybe a couple of hours from the present moment?

3. Planning one's time advantageously. From members of the Oxford Movement whom I met in Phoenix, Arizona, I have learned to plan my day early in the morning. After a short quiet hour I plan in as clear-eyed a way as possible the things I ought to do that day.

4. Larger emphasis upon nobility of spirit. When life is at low ebb, the need for skilful surgery, another's or one's own business or professional success, an imposing array of scientific data are not as important as nobility of spirit and genuineness of Christian character in one's own life and in the life of others. An obvious fact, but most of us behave as though it were not true.

5. A more consistent and (*Continued on page 32*)

## When Jesus Sang

By HARRY PRESSFIELD

"Come, let us sing a hymn," the Master said,  
And raised the tune with His uplifted head.  
Then did some ancient lyric take new power,  
When Jesus sang upon that farewell hour.

Some song it was of God's unfailing care.  
He, their rock and refuge is. They will dare  
To follow Him where swirling waters roll,  
The river dark shall not o'erwhelm the soul.

With wavering voice the little group joined in.  
Who, with such laden hearts, would care to sing?  
But He will trust in all His Father's ways,  
"Come, then," He says, "and let us sing our praise."

*Give us a man who will sing in the night!  
And sing tho' they think he has lost the fight;  
Sing in the crash of his seeming loss;  
Sing tho' the morrow will bring him a Cross!*

Permission of the *Christian Advocate*, New York

# Another Editorial Word

## Voluntary Codes for Household Service

ONE cannot enter a grocery store, a shop, or a hotel without in some form meeting the question of Codes. Codes have worked hardships on some, but good has come to many, many more. In spite of the *dodges* and the failures to keep faith those who work for wages have been greatly benefited. For some, however, there has been no protection whatever provided, and among these are the household workers.

This constitutes a problem fraught with many difficulties, since most of these positions in the South are held by colored people for whom wages have been traditionally low. The cause of this low wage is first of all psychological. In our thinking the colored worker is not worth as much as the white worker. This attitude is maintained regardless of comparative efficiency. Admitting that few are adequately prepared, on the whole this attitude remains regardless of preparation on the part of the Negro group.

The loss on account of this attitude works ill, not merely for the employed, but for the employer also. The domestic servant is the most important worker touching our lives. She deals with the intimate affairs of family life, being responsible in many instances for the cleanliness of our houses, the preparation of our food, and the care of our children. If for any work there should be preparation, it should be for household service, and yet we do nothing much about it but to complain of no-count-ness and inefficiency. When preparation is suggested in a group the response often comes, "Those Negroes who have attended — College are *too big* to work in the kitchen." I wonder if we really stop to think that our own attitude about household service and the low grade of preparation that we accept precludes a trained and ambitious person from engaging in this service. Very few white persons of any grade of preparation are willing to accept positions as household servants. There is scarcely ever heard a complaint of this. Household service by some means should be lifted to a profession because of its importance and the delicacy of the work.

Where shall we begin? you ask, and I would reply—establish a standard of wages (a voluntary code) and an efficiency requirement. Before expert household work can be expected there must be an opportunity for training. A certain standard is required for teachers, regardless of color, and why not for household service?

The list of duties included in household service has been enumerated as follows: cooking, laundering, baking, canning, dessert-making, cleaning, sewing, spot-removing, table-serving, room-arranging, bed-making, sick-attending, child-rearing, door-and-telephone-answering, tea-serving, wardrobe repairing, valeting, companionship the house-bound, dishwashing, table-setting,

menu-planning, food-ordering, account-keeping, clock-winding, furnace-tending—a day's long vaudeville from airing rooms in the morning to making the house secure at night.

Not many household workers have quite so full a list of duties, but they are always more varied than any other work; therefore this service should require preparation in varied skills.

Then there is the question of hours. The household worker, if she gives what is called full time, has longer hours than any other worker, sometimes extending from breakfast-getting time until the dinner dishes are washed. Surely for service as strenuous as this an eight- or ten-hour day would seem fair when compared with the time stipulations in the codes of other workers.

In the East and North particularly, the Y.W.C.A. has been working on the problem of household service for many years, and in 1915 there was formed a Commission on Household Employment. This Commission has gathered factual material on attitudes and conditions in household employment. It has initiated a national program which is the strongest influence at work for improving domestic service conditions.

The Department of Labor reports some progress in this field, but no effort has been made to codify as in many other lines of work, although heavy pressure has been brought to bear from some quarters. The difficulties still seem too great, and Miss Mary Anderson, director of the Woman's Bureau, has turned to the Y.W.C.A. for suggestions. She thinks because of the Christian character of the Association that the initiative should be taken by them in seeking to form a voluntary agreement concerning codes for household service. The Y.W.C.A. agreed to accept this piece of service by making surveys and sending out proposals for voluntary agreements to be discussed freely in various groups. In these discussions the following questions were included: duties required of workers, actual working hours, time on call, free hours, time off, holidays, vacations, and wages. The proposed scale of wages submitted for consideration was scaled according to the population of the community. The highest wage proposed was \$15 per week without board and room and \$7 with board and room. Communities under 25,000 ranged from \$11 to \$5 respectively.

The voluntary agreement blank and other material may be secured by writing to the Public Affairs Committee, National Board, Y.W.C.A., 600 Lexington Avenue, New York City. This material will act as a guide to any group who may wish to establish a just and uniform voluntary agreement among themselves. To undertake this will be a step toward squaring our Christian ideals within our own households. Such conferences are already beginning in some parts of the country. Why should they not begin in the Missionary Societies?

# A Time to Follow the Catholics

By S. E. H.

SURELY parents, pastors, and teachers must have learned for themselves the evil effects of the nauseating pictures shown in the movies. The most careful and best-informed parents do select for their children and control their movements in this regard, but what of the thousands of others who go to the movies indiscriminately! They help to make up the community of children who associate with those who are restrained.

The Motion Picture Research Council of New York City has revealed the facts which stare coldly in our faces. For four years some twenty psychologists and sociologists of leading universities, acting as the Educational Research Committee of the Payne Fund, have worked on the question of the effects of the motion pictures on their audiences. The results have been published in nine volumes of scientific data. There is one under the title, *Our Movie-Made Children*. The research reveals: the average American child goes to the movie once a week; the weekly movie audiences contain over eleven million children under fourteen years of age and twenty-eight million under twenty-one.

According to the psychological research, the children call and remember seventy per cent as much as do adults and three months later they can recall ninety per cent of their mental impressions. The Council release declares: "The movies, because they harness the drama, are the most potent educational force in the world."

The Research Council has also established: "Children are three times as much emotionally aroused by pictures as are adults, and because of lack of adult discount they take everything they see in the movie as true. Investigation has clearly shown that the attitudes caught from the movies carry over into the children's life ideals, thought and conduct patterns."

The Motion Picture Research Council seeks to arouse the country to the danger of the movies in the educational process of its children, but advises that action be well considered and carefully planned.

The first barrier which must be surmounted, the Council declares, is that of block-booking and blind selling. The system of block-booking provides that the theater manager buying a good picture must also buy a large block of other pictures, many of which in the main are objectionable. Blind selling means that they are bought without being seen and even before they are produced.

The first step, the Council believes, is to abolish this custom, thus giving the local manager the freedom of choice and to the community a chance to control the type of pictures to be shown by means of an educated sentiment.

It seems that the Catholics have tired of the slow and

uncertain process of reforming Hollywood and Wall Street and have declared a boycott. A spectacular method is being employed through the organization of the Legion of Decency, which is joined by signing the following Pledge of Decency:

I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country, and to religion.

I condemn absolutely those salacious pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

I shall do all that I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals in any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

I unite with all who condemn the display of suggestive advertisements on billboards, at theater entrances, and in newspapers, and favorable reviews often given to immoral motion pictures in the daily press.

Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency.

I make this protest in a spirit of self-respect and with the conviction that the American public does not demand filthy pictures, but clean entertainment and educational features.

More than a million individual Catholics have already signed this pledge which binds them to work for other signers. It is calculated that more than five million Catholics will become members of this League.

This is almost certain, so some declare, to result in a complete boycott. Archbishop Glennon of St. Louis warned a committee of motion picture managers that in his diocese at least there will be no differentiation between good and bad pictures until the screen is purged of its menacing features. Cardinal Dougherty and other leaders are giving praise to this crusade against what has come to be an unmitigated evil. The question is being asked: What can we do to aid in the cause?

A boycott will affect many whose livelihood is at stake, and yet the morals of our children are a larger stake, and all previous methods of controlling the output of Hollywood having failed, matters grew worse rather than better.

It seems that leading Protestants who have expressed themselves have given praise to the courage of Catholic leaders. They are convinced that the strong medicine is now necessary and that the slower methods have been of no avail. When Hays was employed there was the greatest faith that a clean class of pictures would begin to appear, but since that date there has seemed to be only subterfuge, and the shows have grown more and more demoralizing to public in- (Continued on page 32)

# Let Me Tell You a Good Story



*Congregation on Easter Sunday, 1934, Katowice, Poland. "A shining light in Poland"*

OUR story this month is told in a letter written by a worker in the town of Katowice, Poland, to the Rev. Gaither Warfield, our missionary in Warsaw. The worker is Mrs. Emily Rose, wife of a professor at Dartmouth College, and sojourning for a while for research work in this section of Poland. Mrs. Rose has fallen in loyally and actively with our Methodist people, and about this congregation she says: "It is the deepest, most sincere, and spiritual atmosphere that I have known in any group in Poland."

Why should we ever be discouraged about a country like Poland, if it is true, in a good sense as in a bad, that "a little leaven leaveneth the whole lump"? In this same issue is an interesting and cheering article about the work in Katowice by our missionary, Ruth Lawrence.

DEAR MR. WARFIELD:

Yesterday afternoon I had the pleasure of addressing the Women's Association of the Methodist Chapel, taking as a subject "Moral Courage." First of all, examples were taken from the Old Testament, the women faithfully reading their Bibles along with me—until we came to modern history. I told them of the sufferings of John Wesley and the Methodists in England at the beginning, and later of the persecution of the Salvation Army. At the close of the meeting I met Miss Lawrence who asked me to write down some of my impressions. This I am very glad to do.

I have attended the services of the Methodists for over a year and have grown much attached to the members as well as the pastor, his wife, and Mrs. Lawrence. I feel at home among them, and have the impression that they are all doing as fine Christian work as is being done anywhere in the world in places where I have lived.

First of all, what pleases me in Pastor Nadjer's work after the fact that he speaks as an educated Pole and is himself refined and gentle in his manner is that he emphasizes the need of the repentance of sin in himself and in all of his flock. This was the great weakness of the Americans who worked in

Poland after the war, whether in the Y.M.C.A. or among the Methodists whom I knew, that too much emphasis was laid on "service" and not enough on the humility that we should have toward God and our fellow-man. I think that I can say with a fair degree of certainty that the great weakness of Protestantism everywhere is the tendency to confess other people's sins instead of our own. Pastor Nadjer has also won recognition from the Polish Evangelicals of the Lutheran Church, as being a broad-minded and sympathetic man.

Mrs. Nadjer is a refined, gentle, and educated woman who can through her personality alone have a very good influence on this congregation of poor laboring people. She plays the organ, teaches in the Sunday school, and helps in every way. Whether she has energy to go into the homes and undertake social work as we understand it, I don't know. Very few Poles have any training in this direction.

Miss Lawrence is very much beloved by all, and there is an unending amount of work for her to do in the different fields of church work, among the children, the women, teaching English, and in the Sunday school. I have lived now ten years in Poland since the war, and four years during the war in Teschen Silesia, but I sincerely thank God for this experience with the Methodist chapel in Katowice. It is the deepest, most sincere, and spiritual atmosphere that I have known in any group in Poland, and my experience has been among Lutherans, both German and Polish, the Christian Student Movement, and the Catholic groups.

My contact as director of the children's choir has been only since last December, but the glimpses I have had into the homes of some of the children, of their poverty, both moral and economical, are appalling. Here Miss Lawrence could do a great deal as a sympathetic friend and adviser. One boy has no mother. He needs a sympathetic friend. Two children have a slatternly mother who needs some ideas about housekeeping. Another group of children comes from a home where eleven persons sleep in two small rooms, the children crowded, two in a bed, and so on, indefinitely. There is no doubt that the need is appalling, and that this "handful" of Christian workers can be a shining light in Katowice.

Yours sincerely,  
EMILY ROSE

# The Missionary Society

## September Program

*Missionary Topics:* 1. An Interview: Our Deaconesses Serving in Rural Communities. (Leaflet.) 2. The Rural South—A Field of Opportunity. (September WORLD OUTLOOK.)

## Worship and Meditation

*Scripture:* Bear ye one another's burdens, and so fulfil the law of Christ. Gal. 6: 1, 2.

*Introduction:* It helps in the development of a theme from a Scripture passage to go back into the author's thought and get the setting so as to feel his larger approach to the thing he has in mind. It is a further help in our thinking when the author's original words have been in another tongue to have his message paraphrased, or at least given to us in the everyday language of our time. Let us use both of these aids to our thinking.

Paul's friends in Galatia had been confused by certain would-be theologians from Jerusalem as to what it really means to be a Christian. These self-elected interpreters of Christianity would have these "babies in Christ" conform to a lot of rules of worship, ritual and ceremony, and certain articles of belief. Paul in this epoch-making letter is trying to get them to see that *Christianity is a life*, fresh and sparkling from an overflowing well of life (see John 4: 14), fed by the springs of an eternal Spirit of Life within.

Hear him! "Live by the Spirit. . . . What the Spirit produces is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. *There is no law against such things!* . . . If we live by the Spirit, let us be guided by the Spirit. . . . But if a man (woman) is caught doing something wrong, brothers (sisters), you are spiritual, and you must set him (her) right, in a spirit of gentleness. Think of yourself, for you may be tempted too. *Bear one another's burdens, and in that way carry out the law of Christ.* . . . Everyone ought to test his own work, and then whatever satisfaction he has will be with reference to himself, and not in comparison with someone else. For everyone will have to carry his own load." (Goodspeed's New Testament. Permission of University of Chicago Press.)

Can we find anywhere a stronger, more appropriate message than this for our peculiar needs of today?

*Burdens!* Is there a family, is there a heart not bowed down with its burdens? We are lonely, confused, distressed, anxious, sinning, suffering, *burdened*. Is our type of Christianity meeting the test? I know women who are breaking up under the blighting, crushing load of sorrow. They frankly confess that the religion they professed with so much ardor in church, prayer meeting, and missionary meeting—*that religion they called Christianity*—is failing them. They are confused, bewildered. I know men, professing Christians, who have

broken literally all to pieces under the present financial strain. Young people who, on coming out of college, faced life with eagerness and hope and altruism of spirit, I see daily under my very eye becoming hard, cynical, "worldly wise." You who read these lines have experienced the truth of what I am saying. What is the remedy?

*The Life of the Spirit* is the answer. "For every one will have to carry his own load, will have to shift it to a position of ease, so that with poise and calm and strength in her own soul she can help to steady with firm, loving hand the tottering steps beside her on Life's way. The Pollyanna spirit will not avail either for ourselves or for those whose burdens we would ease. The hard, cruel facts are here. We must face them. They, our friends, our neighbors, must face them. God does not give us surcease from pain or sorrow. I have no right, because I claim to be a Christian, to demand exemption, to ask favoritism on God's part. Jesus had his Gethsemane, his bitter cup. I must have mine. Calvary's hill must be climbed, often under the weight of the cross upon which we will later suffer crucifixion.

What can we do? It is more a matter of *being*. We must first be *genuine*. God must be to us a *real presence*. We must know him as Father. We must live the life of the Spirit, not of the flesh. In the quiet of the early morning or the stillness of the noontide hour, or in the hush of evening time, we must open up our spirits to the great flood tide of the Spirit of God that "moves through all things," which, if it find an open channel, will sweep into the inlets and bays and gulfs of our being, cleansing it of sin's impurities and of the foul dregs of old fears, clearing it of the debris of selfish greed, old envies and old strifes, and empowering, thrilling us to a great adventure, bearing us out where we, too, in fellowship with Him will get under the burdens of our common, humdrum, daily life—our burdens, one another's burdens—and so fulfil the law of Christ, which is

Immortal Love, forever full,  
Forever flowing free,  
Forever shared, forever whole,  
A never-ending sea.

We may not climb the heavenly steeps  
To bring the Lord Christ down;  
In vain we search the lowest deeps,  
For him no depths can drown.

But warm, sweet, tender, even yet  
A present help is he;  
And faith has still its Olivet,  
And love its Galilee.

O Lord and Master of us all,  
Whate'er our name or sign,  
We own thy sway, we hear thy call,  
We test our lives by thine.

(John Greenleaf Whittier)

MARY DE BARDELEBEN

# Thy Kingdom Come

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

## British Union

THE fraternal address of Dr. Edward McLellan, representing the United Methodist Church of Great Britain and Ireland, was an interesting feature of the General Conference. Of particular interest was his comment on the union of British Methodism:

At the beginning of this century there were five denominations, five Methodist denominations in Great Britain. . . . We settled down; we thought we could find nothing better than we had discovered, but there came the call, and the call of God, and difficulties began to disappear, and prejudices began to fade away, and suspicion and jealousy and hate could no longer abide. And those of you who are here tonight who were in Albert Hall when the union of the churches was consummated will never forget what was done, and will never forget what was promised.

Now, Mr. President, and my dear friends of this Conference, I want to assure you of this, that far greater results than any of us ever dared hope for are already being attained. Reconstruction is going on. Greater good will is becoming apparent; slowly but surely the machinery of British Methodism is being rebuilt. What for? I can tell you in a word or two. It is being rebuilt that we can in England make a great public opinion out of which there shall come great leaders who shall represent our type of civilization unto the ends of the earth; who shall know that they speak for England when they speak for peace, when they speak for good will, and when they speak for the great things of the spirit. We are organizing our Church's life, and we are rearranging our Church efficiencies that we may do in our day that which our fathers did in theirs.

We are told again and again that in the eighteenth century Methodism was revolution, but in the nineteenth century Methodism in Great Britain laid the foundations of a philosophy of life in the working classes of Britain which has found expression in its political life; which has made it possible the last twenty years for the land I come from to be able to steer its way through all its difficulties without danger, without any revolution, without any dissatisfaction of any matter, and finds itself today as solid and safe and sound at heart as it ever was, and Methodism, as much as any influence in the world, is to be held responsible for it.

## A Challenge to Methodism

DR. MERTON S. RICE, in his fraternal address before the General Conference, flung out a ringing challenge to the Church, calling her to light anew her altars and lead the world to Christ—

O Methodism, Methodism, let us not fail now to accept the full responsibility our history and all our ideals conscript us to. We believe, we accept, we preach Christ and him crucified. I tell you, my beloved brethren, marching in the step of our common spiritual heritage which reaches far deeper than the rifts that have divided us, I tell you it is time, and I fancy the world is a bit impatient with us, it is high time for a note of new confidence among us.

I have been driven by the sincere conviction of our immediate responsibility to ask myself some piercing personal ques-

tions. Is the Church today—our Church; the actual Church of which I am a part and for which I am at least responsible up to my own power of assistance—is this Church the best Church that has ever been on earth to meet this very hour? Such a question has stabbed my soul awake. I must face the involved fact that this is the only Church that can be turned to now. We cannot call back the Church of yesterday. That is history. . . .

It is time we were making evident the supernatural claim of the Church. What sort of message could possibly be more apt to such an age than the assured fact of God? This day, sure of its knowledge, yet wretched in its experience—this day gripping its great machinery of might, yet red in the blood of its dependence—this day, boasting of its riches in figures incomprehensible and yet confounded at its tables of tumbling values! Hold! says this old book.

The very things upon which you have been counting are thrown into reverse. Drunk with power as we were; proud in wisdom as we were; confident in our riches as we were—we are surely due for some reverse confidences. We need a profound renewal of our faith in Almighty God. It is time for Methodism again to give to the world the full shock of the Church of God. God is alive! His Church must prove itself to be His Church.

I would this hour, speaking officially for the membership of our great Church, hurl my faith in the surety of righteousness squarely into all the battalions of the ever rising army of unrighteousness, and declare everywhere I can get an audience to hear that I have a faith to believe that, intrenched in nature, exalted on thrones, defended by literature, emblazoned by publicity, it still must be so that wickedness shall be vanquished, and the Church of God shall walk among us as the Church of the Living God.

Oh, tremble, toppled, troubled day of ours, know God! Know God! Know God! Methodism, O Methodism! Church of the Fathers! Church of the Evangel—Church of the Spirit, Church of the Altar Flame, light anew your altars! And lead again the way of the world to the Cross of the Redeemer of Mankind!

## A Great Church--a Wonderful System

IN a recent issue of the *Richmond Christian Advocate*, the editor, Dr. J. M. Rowland, discusses the matter of term episcopacy, and in concluding quotes that portion of the Episcopal Address which says, "It is not a question of perfection but of the highest degree of practicability in getting things done, and the episcopal system is finely fitted for getting things done," commenting:

All of us desire to succeed in getting things done even if we do not see alike in the manner of doing it.

We have a great Church and a wonderful system. We must work together in united effort and unflagging faith and courage to make it better serve the days ahead. We must face all these in the spirit of Christian brotherhood, attributing to all others sincerity and loyalty. We believe in the Church—the Methodism system—the episcopacy. We have been loyal to it and propose to continue this devotion and loyalty. We have wrought mightily in the years gone by, and greater days ought to be ahead. Methodism ought to be, and must be, forward looking. Wesley and Asbury adjusted themselves

# Thy Will Be Done

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

and their program to the times in which they lived and the issue they faced. We may not be too certain what the attitude of these great leaders would be now if they were here in the blazing light and conflicting currents of the twentieth century—a vastly different day from the pioneer days of long ago. As their sons and daughters we must face these times in the spirit of prayer and courage in an effort to make our beloved Methodism serve our day even as they made it serve their day. And to this end all of us should consecrate ourselves and all our powers.

The greatest need of Methodism now is for a double portion of the spirit of evangelistic fire that stirred the hearts of Asbury and all the pioneer preachers. If that fills our hearts, from the episcopacy down to the pews, we will be too busy in the battle lines to have much desire for arguments and discussions.

## Evangelism the Paramount Issue

MRS. H. C. MORRISON attended with her husband the late General Conference, and writes of her reactions in the *Pentecostal Herald*. Of the emphasis on evangelism she says:

There was much said about emphasizing evangelism during the next quadrennium, and we only hope the ministers make this the paramount issue in their program. There is danger of putting so much emphasis upon the material things of the Kingdom that we forget the most important thing is to win the lost to Christ. We believe that the financial problem would solve itself if the Church were devoted to Christ as it should be. We are told in II Corinthians 8: 5, that "they first gave their own selves to the Lord." This is the secret of successful finance. If the Lord has us, he has all that we have, and his Kingdom will not suffer for the lack of funds to carry it forward.

The Church will never thrive on what is *left over* after its worldly members get what they desire in the way of apparel, pleasure, and luxuries that are made to minister to an insatiable appetite. It is difficult to keep the heart where the treasure is not found, and so we are exhorted to lay up for ourselves treasures in heaven where the things of time cannot molest them. Sacrificial living will result in sacrificial giving. Oh, that the Church may learn this secret!

## A Risk and an Opportunity

COMMENTING on the resolutions adopted on the last day of the General Conference which called upon the people to accept the challenge of the new legislation by doing "more than is asked of them, rather than

less, on the benevolences," and on the apportionments "full measure, pressed down, shaken together, and running over," the *Southwestern Advocate* says:

The adoption by the General Conference of the New Financial Plan is not going to solve our financial difficulties. On the contrary it can and may increase our financial problems. Unless our pastors carefully organize their forces, intelligently inform their people and faithfully preach the gospel of stewardship, those interests that depend for support upon the Church at large will find themselves bankrupt. These are the very times to try the mettle of the Church. Poverty is not, has never been, our trouble. Our trouble has been poor management, ignorance of the causes for whose support we have appealed, and lack of conscience. We had "assessments," and later "apportionments." If we could meet these, we were happy; and it is only fair to say that the burden of our appeal in many instances was to meet these askings. Now that is changed. The local congregation may say for itself what amount it will undertake to raise for the connectional work of the Church.

That our Church today is well able to meet every demand upon it we steadfastly believe. In the very beginning of the quadrennium let us set a high mark and faithfully hold to it.

## Not I . . . . but Christ

WRITING in the *Nashville Christian Advocate* under the caption, "After the General Conference, What?" Embree Hoss Blackard says the General Conference "repaired the machinery of the Church . . . but God must breathe into it the breath of life before it can go forth to conquer." He continues:

What a glorious quadrennium our Church would experience if preachers and laymen alike would kneel at the altar until they could say, "It is not I that liveth, but the Christ that liveth in me"! We need to have the burning heart again. Then we shall be able to make noble sacrifices and live the heroic lives which our age demands. At the beginning of the quadrennium let us test our lives by the stature of Christ. Are our motives, attitudes, goals, and dreams Christlike? Then let us wait upon God in prayer, that our little lives may be charged with divine power and that in our own hearts we may know the saving and redeeming grace of God through Christ. Let us dare to live the noble and heroic life. It may lead through the garden of suffering; it may lead to the Mountain of Transfiguration; but it will most assuredly lead to the road where Christ walked, and walks today. Our lives will be lighted by the glorious presence of the resurrected Christ.

## How Is This?

### From One Superintendent

"I am sending an order of thirty subscribers, *all new except one*"! (Italics and exclamation ours.) So writes Miss Mary Donnell, 418 N. Cedar Street, Greensboro, N. C., and she adds: "At the last Missionary Conference our President vouched for the circles to take it up, and this is the result." A few more letters like this, and the WORLD OUTLOOK Recovery Campaign will be already in action.

With appreciation,  
THE EDITORS

# Our Specials



*That rare commodity, a self-supporting mission school—that is the English Institute, Seoul, Korea, established by Prof. G. C. Speidel. A fine-looking group of students of the school with Mr. and Mrs. Speidel at extreme right*

**T**HE English Institute at Seoul, Korea, a night school modeled after Palmore Institute in Japan, was established three years ago by Prof. G. C. Speidel in the hope of reaching a number of young men of the city, who, as he expressed it, "do not frequent the haunts of the missionaries." The Institute enrolls around seventy, most of the students being well educated and a number of them graduates of Japanese universities. All are eager to improve their English. The faculty is composed of nine foreigners and three Korean teachers, among the finest in the city. English is taught three nights a week and typewriting five. At the chapel service English hymns are sung and a talk given in English. On Sundays an English Bible class is conducted. From the beginning this school has been self-supporting, for most of the students are economically independent and only too glad to pay the tuition required.

People of Charlottesville, Virginia, and especially of the First Methodist Church of that city, will not be surprised to learn that Mr. Speidel has embarked upon a project of this sort, finding time for it somehow in addition to his regular duties; for prior to going to the mission field in 1930 Charlottesville knew him as an efficient and enthusiastic member of the faculty of Charlottesville High School, a teacher in the Sunday school, and the district secretary of Epworth League, ever ready to undertake and push to success any project for the benefit of young people. First Church, which claims Mr. and Mrs. Speidel as their representatives abroad, should be especially proud of the fine record they have made.

**A** DEVOTED pastor's wife in our Illinois Conference is establishing a Specials' record, for since the last meeting of her Conference she has been able to place six Missionary Specials among her friends and the Sunday schools on the circuit. A recent letter from her, full of missionary enthusiasm, says: "We do not have wealthy people on our charge just now, but it really seems that we can raise more money for missions through Specials than through Kingdom Extension. I am sure that many people who would have felt conscience free to put fifty cents in a Kingdom Extension envelope would, with a little talk explaining the plan of Specials, be happy to give enough to support a Missionary Special. I will try to get individuals to take the remaining Specials on my list, or will try to have several friends band together and take a 'Friendship Special.'" With six Specials already assigned through her influence, this missionary-minded lady of the parsonage is planning to go farther and do more! No wonder the Specials Department lists her as "a real friend to missions—Mrs. W. S. Wright."

**H**EADED in the right direction" is what the Rev. Arthur McK. Reynolds, pastor at Rocky Mount, Virginia, says of his own congregation that has recently taken a special in favor of Dr. James Thoroughman, medical missionary to China. "We have taken a long stride forward in the right direction," says Mr. Reynolds, "and we shall work from year to year to bring the church up to the goal that we have set—the entire support of Dr. Thoroughman."

# The Women Become the Mothers of the Babies

**I**N the early days of our work the women of the Adult Missionary Society mothered the babies as a special line of cultivation. Afterward, when the Children's Work was developed as a separate organization, logically the babies became a division of that organization. In the new provision for the juniors and primaries which is being made in co-operation with the Board of Christian Education, it seems that, without hurt to any interest, the adult society may again become the mothers of the babies. For this reason the Woman's Missionary Council amended the Constitution for adult societies by providing for a Secretary of Baby Specials who shall cultivate the parents of the babies for gifts for the Baby Welfare Work conducted by the Council around the world.

The plan provides that the Superintendent of Baby

Specials shall do the work which the person in charge of the babies in the Children's Division has been doing. The plan is to secure a gift in the baby's name from the parents (or other relative); present a certificate to the baby in recognition of the gift; and provide a leaflet for the donor setting forth the work supported by the gifts made for the babies. All of this shall be followed up with such cultivation as will keep the donor in touch with the work. This new plan furnished an opportunity for a beautiful piece of work to be done by the adult society, and the Council is counting on the same loyalty that the women have always given to its plans.

The handbooks for adult societies giving directions for the Babies' Superintendent will be provided just as early as possible—we hope before the end of the third quarter.

## A Portrait of Mrs. Lee Britt

**T**HE annual meeting of the Board of Trustees of Brown Hall in June was possibly one of the most interesting meetings the Board has held. At this time a desire of the missionary women of the Virginia Conference was realized with the official presentation of a portrait of Mrs. Lee Britt, President.

This beautiful painting, which was recently accepted by the Woman's Missionary Society at its annual meeting in Portsmouth, Virginia, will hang on the walls of Brown Hall. In unveiling the oil painting Mrs. C. R. Waters said: "Anyone can walk the easy road, but it takes an active, zealous Christian to go beyond. There is one among us who has gone beyond the easy road." She enumerated many of the offices of trust held by Mrs. Britt in the fields of missions and service. In closing she said: "We desire to offer this as a love gift to be placed on the walls of Brown Hall and to assure Mrs. Britt that our hearts are warmed with great love for her and admiration for her life of unselfish service."

The building of dormitories at state colleges has been a part of the program of the Woman's Missionary Council of the Methodist Episcopal Church, South. Mrs. Lee Britt had such a dream for Virginia in connection with the College of William and Mary, and through her efforts Virginia has the only Methodist dormitory at a state college east of the Mississippi. This was made possible by the use of two legacies from Virginia women to the Woman's Missionary Society and the splendid assistance of the Woman's Missionary Council.

Brown Hall makes possible a complete educational

unit: dormitory, college, church. Thus the home, the school, and the church build into the student life those activities which shape character. It is a beautiful fire-proof building with every comfort and convenience. It was built at a cost of approximately \$100,000. Each year the Board has been able to reduce the loan until there now remains a debt of only \$28,000.

Miss Zoe Anna Davis, deaconess appointed by the Woman's Missionary Council, has been the teacher of Religious Education in the College of William and Mary for the past four years, residing in Brown Hall. She and Mrs. Anna V. Deaton, the splendid house-mother, plan and supervise the student life of the dormitory. Miss Davis is providing this year a scholarship in Brown Hall, a lovely tribute, which is greatly appreciated by the Board of Trustees, and which they desire to perpetuate.

The trustees are justly proud of the record of the students of Brown Hall. The three highest grades for the college year for girls were made by Brown Hall girls; and the highest grade for girls for three successive years has been made by Miss Margaret Gilman, a Methodist Dormitory student. These girls are also leaders in the activities of the college and the church.

This has proven a most worth-while investment, and all we ask is that you remember Brown Hall Dormitory at the College of William and Mary, and recommend it to students expecting to enter this institution of learning.

MRS. N. V. COLEMAN,  
*Secretary Virginia Conference*

# Personals

**Dr. S. H. Wainright**, missionary in Japan for forty-six years, and General Secretary of the Christian Literature Society of Japan, was elected an honorary life-member of the American Bible Society at the Society's 118th annual meeting held on May 10 at the Bible House, New York City. This honor was bestowed on Dr. Wainright because of the conspicuous service he rendered in facilitating certain processes in the erection of the new Bible House in Tokyo, dedicated last December.

❖

**Dr. Robert M. Hopkins**, General Secretary of the World's Sunday School Association, sailed from New York on Friday, April 20, for Africa. He went in response to the urgent invitation of the Congo Protestant Council, which represents the thirty-five Protestant missionary bodies working in the Belgian Congo, to participate in a series of special conferences to be held in the month of June in the Belgian Congo under the leadership of Dr. John R. Mott to deal with critical problems that have recently arisen in the work of Christian education growing out of religious-political coalitions in Central Africa.

❖

On May 5, **Dr. Ed Rice** sailed from Vancouver on the S.S. "Empress of Japan," to take charge during the summer of medical work in Mokanshan, Japan, summer resort of missionaries to the Orient. Later he is to take up work on a contract basis in Soochow Hospital. For years Dr. Rice has been getting ready for his work in Emory University, serving for a year or two in the hospital in Glasgow, Kentucky. Again the miracle has been wrought, and against *impossible* odds a determined *volunteer* makes his way to the front.

❖

A testimonial dinner sponsored by the President's Club was given **Bishop Warren A. Candler** in Atlanta on June 19. Among the tributes paid the Bishop by leaders in national and state life and churchmen of all creeds was the following from President Roosevelt: "I want to join his friends in this deserved tribute and to express my hearty congratulations to him and to the nation for his invaluable service and his contribution to our moral and spiritual uplift." Other tributes were read from Secretary Daniel C. Roper, Ambassador Josephus Daniels, and Eugene R. Black, Governor of the Federal Reserve Board. Responding to the tributes, Bishop Candler reviewed political and spiritual progress during his lifetime and pre-

dicted even greater progress in the future. "With this prosperity we must have a spiritual life which will be able to control our material possessions," he said.

❖

**Dr. George W. Truett**, minister of the First Baptist Church of Dallas, Texas, addressed a great meeting in New York on May 8 in recognition of the one hundredth anniversary of the birth of Charles Haddon Spurgeon. The meeting, held under the auspices of the Federal Council's Department of Evangelism with the co-operation of the Greater New York Federation of Churches, took place at the historic Marble Collegiate Church, with a capacity audience. This was Dr. Truett's first public utterance on his return from his participation in the mammoth Spurgeon celebration held in Albert Hall, London, on April 21, with Prime Minister J. Ramsay MacDonald presiding. Dr. Truett, "Bishop" among Southern Baptists, would be that among Southern Methodists if we might get hold of him in some General Conference.

❖

**Rev. W. A. Tyson**, pastor of St. John Church, Augusta, Georgia, had conferred upon him the degree of Doctor of Divinity by Mercer University at their recent convocation. Dr. Tyson, who is a graduate of Mercer in the class of 1914, delivered the annual address before the alumni on the evening of June 3.

❖

**Rev. T. Kugimiya**, fraternal delegate from the Japan Methodist Church to the General Conference, spent a short time in Nashville following the Conference, conferring with missionary leaders at headquarters, visiting Japanese friends and Nashville institutions of learning. Leaving Nashville, he went to Atlanta and other cities for preaching engagements, and in Durham, North Carolina, was the guest of his old friend, Rev. W. A. Wilson, former missionary to Japan. Mr. Kugimiya was particularly impressed by the emphasis of the General Conference on a deeper spiritual life, declaring that this is what Japan needs and is striving for.

❖

**Dr. J. S. Ryang**, General Superintendent of the Korean Church, has issued a letter to Methodists in America, calling attention to the celebration of the fiftieth anniversary of Protestant Missions in Korea, and citing some of the things accomplished in the fifty years. Asking for the prayers of Chris-

tian people, he says only three out of one hundred may be said to have been reached by the gospel and adds, "We must pray for the other ninety-seven, you and I."

## The World in a Word

**I**N Hungary there is rapidly spreading a Youth Movement, which emphasizes the living power of Christ instead of laying stress on our own thoughts about Christ. The risen, living, reigning Christ, who imparts power to those who trust him, is being urged, and already it is one of the features of the young life of Hungary. ¶ During the first ten years of the present Pope's reign, 4,000 new Catholic missionaries have been sent out, and native priests have increased from 2,670 to 4,000. No fewer than 123 new mission fields have been opened up. In all the mission fields the number of Roman Catholics has increased by 6,000,000, making a total of 15,500,000 altogether. ¶ Martyrdom for Christ goes on in Russia. In January, 24 Baptists were executed at Rostov, on a charge of conspiring against the State. From villages in Northern Caucasus 53 other Baptists were taken to Rostov, and in fulfillment of a sentence arranged at Moscow before their trial took place, they were put to death. They bore themselves with noble dignity. They accused nobody; they were silent while their Cheka judges yelled at them: they only prayed quietly and sang religious songs. ¶ After protracted negotiations with the French Government, the Salvation Army has received permission to start work among the prisoners on Devil's Island, and among the ticket-of-leave men settled on the mainland opposite. ¶ A distribution of 7,800,766 Bibles, Testaments, and Portions of the Bible during 1933 in 155 languages and dialects and in more than forty countries was reported at the 118th meeting of the American Bible Society held at the Bible House, Astor Place, on Thursday, May 10. ¶ Brotherhood Day was observed April 29 by Jews, Catholics, and Protestants. The purpose of the day was "to unite in a joint constructive campaign to further the interests of our country socially, civically, economically, and in every other way."

### Charles Dickens

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THE WORLD OUTLOOK

## A Journey Halfway Around the World

(Continued from page 9)

Following the General Conference, and in accordance with action by the General Conference, came the publication of the Pastoral Letter by the Bishops, as Chief Shepherds of the Church. Some in my hearing have pronounced this Pastoral Appeal as a classic, by which no doubt is meant that it is perfect in form and effective in appeal. It gives substantial evidence of all we have just been saying about the spiritual longing in our midst.

The two distinct movements about which I have written are provided each with its own technique and formula. The new spirit beginning to stir among

Methodists is still dependent upon the watchwords of the past. Many would rediscover for themselves the secret of earlier Methodism, and many others indeed know that secret.

But that is not the only question. We meet with the further problem of translating that secret into terms having an appeal with the present generation. An inner warmth of conscious experience of itself would prove to be incompetent. A mellow glow on the evening sky is of little service to the wayfaring sailor on a troubled sea. What he requires is a beacon light set on a particular hill.

## Now Let the Whole Line Move Forward

(Continued from page 5)

again the people called Methodists may sing with full assurance of faith,

"What we have felt and seen  
With confidence we tell,  
And publish to the sons of men  
The signs infallible."

The program of work for the year and for the quadrennium, as outlined in this address to the church, is in harmony with the plan adopted by the Jackson General Conference at the suggestion of the bishops in their Episcopal Address. The General Conference took up the challenge of the bishops and, in substance, said: "The church is ready to follow. Only let the bish-

ops lead us on." To the church at large the bishops now say: "We call on the God of our fathers to be our Leader. We dedicate ourselves anew to the high responsibilities which God and his church have laid on us. We call to the church to face the future and march forward, following the pillar of cloud by day and of fire by night."

Your fellow-servants: Warren A. Candler, Collins Denny, Edwin D. Mouzon, John M. Moore, Urban V. W. Darlington, Horace M. Du Bose, William N. Ainsworth, James Cannon, Jr., Sam R. Hay, Hoyt M. Dobbs, Hiram A. Boaz, Arthur J. Moore, Paul B. Kern, A. Frank Smith.

## Where Fear Controls

(Continued from page 16)

know that she could expect, at least, the minimum specified in her industry. Sweatshop labor would then be illegal.

Unemployment insurance would set Mildred free from the gripping fear of losing her job. The insurance would provide a fund which would pay her a regular amount in case her job were lost. Workmen's compensation as provided in some form in forty-four states gives Mildred some relief from Fear. She may burn her hands in a pan of hot chocolate. In addition to her pain, she may lose two or three weeks of work. Many state laws provide that in an instance such as this the industry pay sixty-five per cent of the worker's wage during his absence from work. In Mildred's state the compensation is very small. Miss Perkins' plan would provide a more adequate compensation.

Employment exchanges throughout the country would make it possible for Mildred to know where employment could best be secured. An hour law

limiting Mildred's hours of work would give her time for study and development. As recently as the year 1933, Mildred has worked as much as sixteen hours in one day. For several weeks at a time she has worked seven days each week. Although Mildred's plant is working shorter hours since the NRA, some of her friends are working long hours. The law would help to provide jobs for her unemployed friends.

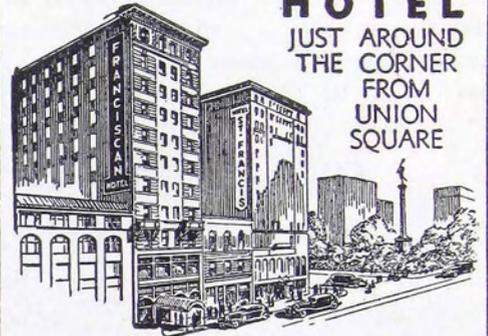
A child labor law, if it had been in effect when Mildred was twelve years of age, would have allowed her to remain in school. Because there was no such law she became a bundle girl in a department store, and at fourteen years of age she started working in a cotton mill. Twenty states have ratified the federal Child Labor Amendment. When sixteen more states pass this amendment, it will become a federal law. A strong department of labor in Mildred's state would provide machinery whereby the eight previous provi-

sions would be enforced. Even Miss Perkins' proposed steps do not entirely assure the meeting of Mildred's needs.

If she should wish to join a labor union, she would find her job imperiled. Yet she feels that without a union she is helpless to protest against injustice.

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## Spiritual Life and Message

(Continued from page 21)

daily use of prayer. There are many explanations of prayer and its power. Sometimes we get confused in the explanation and scientific procedure of it, and we lose sight of the results of prayer.

I have been more and more impressed that prayer, either personal or intercessory for a spiritual clarity whereby one may more adequately express his or her best self, is answered.

After all, self-expression is our deepest desire.

6. An intelligent preparation for immortality—that future existence where one continues work begun here.

This is some of my recently acquired equipment for blind flying. I need more, and I also need greater precision in the instruments already possessed. But such needs and their filling are the normal, healthy procedures of our lives.

## Sleeps Beside Her Great Father

(Continued from page 11)

*do for so great an end? Does not the mere thought quicken our hearts? . . . and shall one of us refuse all we can give for such a prospect of eternity?"*

In later life, the Bible was Miss Nina's common speech, but she thought in whole books, not disconnected verses. The authors were also children of her Heavenly Father, telling something they knew about him, and not a word could be lost.

She is survived by her sister, Mrs.

Bessie Wilson Weber; her nephew, Wilson, of Columbia, South Carolina; and Mrs. Dorothy Weber Colemon, of Douglas, Georgia, from whose home she so gladly was reunited with her other loved ones, May 28.

Her funeral was held in Baltimore at the home of her cousins, J. Philip Lipscomb and the Misses Lipscomb, by her pastor and presiding elder. She lies beside her father and mother in Loudoun Park Cemetery.

## A Time to Follow the Catholics

(Continued from page 23)

terests. There come times when only the touching of money interests will avail. To be sure, the Protestant constituency will not follow its leadership with such unflinching loyalty, but there are large numbers whose own convictions should lead them to employ this more dramatic method of educating the public. By this method the attention of a large number who are among the constituency of the moving picture will have its attention called to the evils of this institution who would not otherwise have been impressed.

*The Christian Century* believes that the decent portion of the public has no other way than by resort to this boy-

cott method of finding out whether Hollywood can be changed by its own will. This same magazine exhorts:

"Then let the boycott come! Let it be national! Let it be complete. Let it enlist the support of every American who, nauseated and appalled at what the the movies have become, has cried out inwardly, 'Something must be done!'"

"Withdraw support until change has come. If *this* argument does not suffice, then it will be proved that nothing less than direct social control of production through government action can be trusted. The boycott gives the industry its last chance for self-reform. Let the test be conclusive!"

## Methodism in Upper Silesia, Poland

(Continued from page 10)

In former days, because it was to their interest to do so, the moneyed class lent its influence to keeping the people in darkness. In addition to this, vodka (whiskey) has done its worst for Poland in this section. Here the highest percentage of alcohol per person is consumed annually. Naturally it brings with it all of its terrible effects; inefficiency, wasted income, poverty, misery, unhappiness, and incapacity for living on a spiritual plane.

However, the power of ignorance and

superstition seem to have run its course, and the people themselves are searching for more truth. There is a growing dissatisfaction in Poland with the present religious conditions which expresses itself in various ways, ranging from the indifference of the "intelligentsia" to the open criticism of the Roman Catholic clergy allowed in leading newspapers and magazines. Individuals among the masses are becoming doubtful in regard to the religion in which they were reared and wish to verify their faith by

the Bible. Therefore there is a growing movement toward churches which offer the "open Bible" and emphasize the reading of it. The above mentioned needs and evidences of awakening are in themselves a "Macedonian call" waiting to be answered.

And the fact that our Church is having a part in answering this call should be a source of great joy to us. To an ever increasing number of people it is giving the simple gospel in terms of the written word, the spoken word, and the daily life. Already the work is bearing fruit. The transforming power of the simple gospel is truly manifesting itself in the lives of our members in Katowice. Numerous people have found a reality in religion which gives to them a new meaning in life and expresses itself in devotion to the Church and in Christian living. Men and women who had ceased to believe in God have found him anew; drunkards have changed to sober men, loving and providing for their wives and children; women of questionable character have found a Savior who forgives them and bids them "sin no more"; fortune-tellers upon accepting Christ as the Lord of their lives have thrown the cards of their lucrative, superstitious trade into the fire; and men and women, harassed by the fears accompanying unemployment, have found the Divine Source of strength which does not fail. Such are the fruits of the Spirit which

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General Secretary

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manifest themselves daily before our very eyes.

It is not an easy thing to leave a recognized church in Poland, especially the Roman Catholic Church, and become a member of an unrecognized church such as ours is at the present. It requires much courage. In doing this one subjects himself to the possible loss of means of livelihood, to persecution which even approaches physical injury at times, and to the scorn and reproaches of the ignorant masses incited by the Catholic clergy. Many of our members know well what it means to suffer for one's faith. But in this suffering they have the hope and peace which God gives to those who suffer for righteousness' sake.

## Among the New Books

**THE COLT THAT CARRIED A KING.** By Agnes Sligh Turnbull. Fleming H. Revell. Sixty cents.

An attractive little book of thirty-one pages, bound in yellow and gold. One of the "Quiet Quest" Series. Tells the story of the colt that bore Christ on his triumphal entry into Jerusalem, and of the colt's owner, who through his touch with the Master came from a bitter, lonely life to a blessed companionship with God and man.

**DAYS OF BABYHOOD.** Compiled by Martin I. Weber. Cokesbury Press. 75c.

This little book has been especially prepared for the use of Christian parents, and contains, besides the usual space for pictures, first doings and sayings, and many dainty illustrations, several poetic and prose selections, as well as appropriate Scripture. An interesting feature is a page for baby's baptism, and also a space for the first time in church and Sunday school. There is no other book quite like this on the market today.

**THE UNITED STATES AND DISARMAMENT.** By Benjamin H. Williams. Wittlesey House, McGraw Hill Book Company.

Written prior to the late world-disarmament conference, the book is an exhaustive study of the subject of disarmament. It examines the question with special reference to the welfare of the American people, attempting to analyze the issues between the two courses of: building up larger naval armaments and trying to extend American commerce under the muzzles of cannon carried on American warships, or promoting its ends by the methods of peaceful commerce, mutual confidence and co-operative diplomacy. The author thinks the latter is the only desirable policy in this period of the world's history, and makes out a good case for his view.

**THREE ARROWS.** By E. Ryerson Young. Friendship Press. Cloth, \$1; paper, 75c.

The story of the development of an Indian boy, from a tiny, crippled, unwanted babe to a strong man. At last a missionary comes to the Indians, and through the contact Three Arrows becomes a Christian worker among his people. This is an interesting story, well told, and gives a good picture of Indian life. Boys, especially, will enjoy it.

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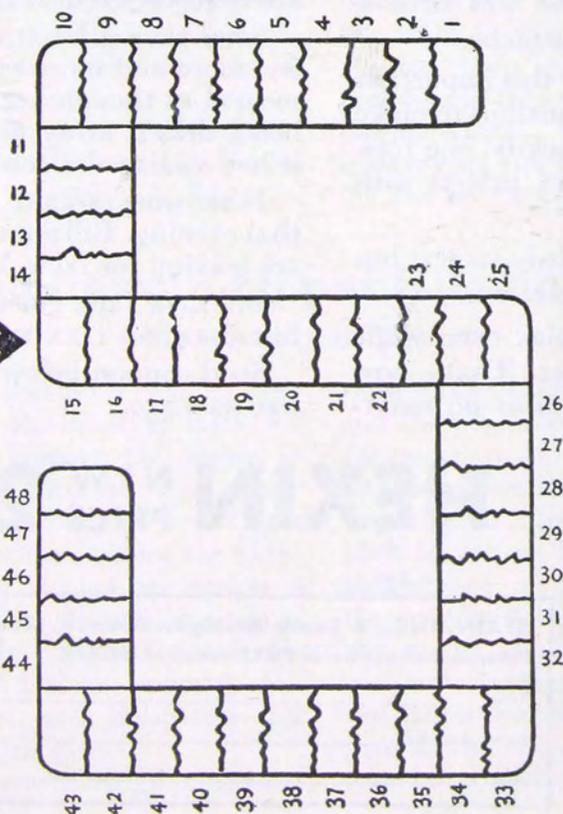


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