

# THE World Outlook



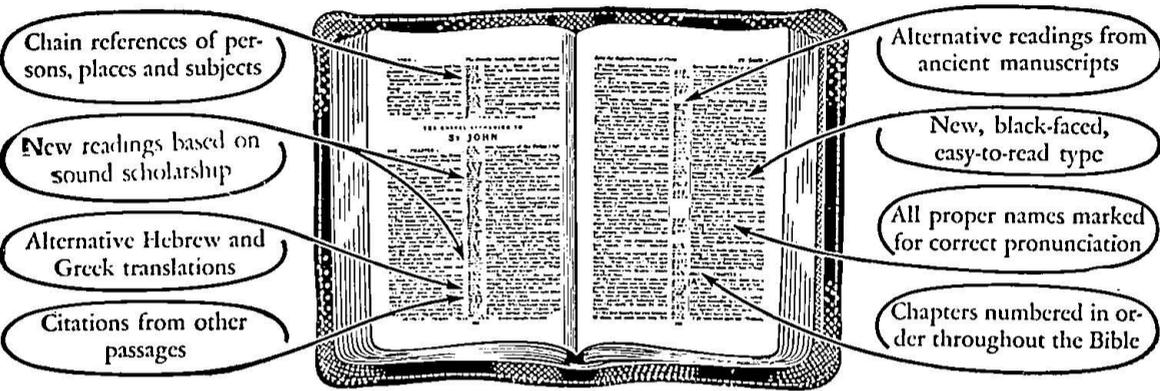
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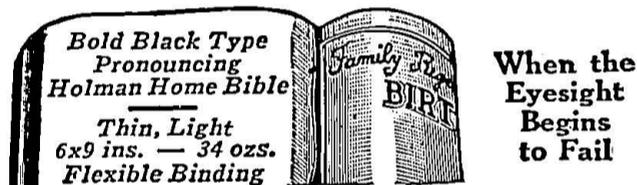
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## Will She?

By CHARLES W. CLAY

*"O Mother Church, I have offered my life to thee, and thou wilt not have it!"*

I WAS reared on the mission field. In my veins flows the blood of parents who gave the best of their lives to the cause of world evangelization for Christ. From my early teens there has been ingrained in my soul a yearning to follow in the steps of Livingstone, Judson, Lambuth, and the other great pioneer missionaries. With my own eyes I have seen on the mission field the tragic and appalling need of men and women, and boys and girls, for the uplifting power of the gospel of Christ. For many years I have been positive of the leadership of God in my desire to give my life to the cause of missions. Through college and graduate school I labored into the early hours of the morning, working my way through, even at the risk of my health, with one sole purpose in mind: preparing myself sufficiently that I might be worthy of losing my life in the cause of world evangelization among the millions who have never had a chance at Christ. While in college I made hundreds of talks and wrote hundreds of letters in an effort to get other students interested in the same thing.

I have now had nineteen years of school training, and three years of practical experience on a mountain circuit. I am having the time of my life working for Christ where I now find myself; but I feel that I cannot remain longer in this country when there is such urgent demand on the mission field. Others will take my place here, but others are *not* getting out to the mission field.

My wife has also heard the call of God and of his children abroad. She is willing to forego the comforts

"At its meeting in January the Central Council of Brazil asked for more missionaries for that land of expanding frontiers. They made a special plea by name for the immediate sending of two missionaries. One, a well-prepared preacher of our Church with a knowledge of Portuguese, is requested for Granbery College."

A. W. WASSON  
*Foreign Secretary*

and luxuries of modern America for a life of hardships in a foreign clime. She and I are both anxious to lay our lives upon the altar of service, to be burned up for God. Not only that, but with outstretched arms, we will place our little eleven-months'-old baby on the altar and will give our all for the advancement of His Kingdom. Others will take our place here. We are eager to go abroad, like race horses leashed before the race. We ask our Church to let us go, and follow the winds with the glad news of Jesus, but she forbids and pulls tight on the reins. It is almost unbearable to be a race horse and not be allowed to race.

The brave old missionary souls out yonder in the feeble and crumbling ranks at the front, the teeming millions of humanity whom they serve, are looking to America and calling for fresh warriors to take their places. As one volunteer among many, I have received a dozen letters from those brave souls at the front begging me to come out; they have offered me a home free of rent to live in; they have sent official requests to the Board of Missions that I be sent out; I have offered to raise money for my passage. But the Board asks the Church for a meager salary, and she answers, "Thou shalt not. We're not having enough money to spend on luxuries these days. Let the Kingdom of God go. Do not send him."

O my Mother Church, I have offered my life to thee, and thou wilt not have it! But who is God that the Church should stand in his way? God has called. I must answer. If the Church does not wish to give me her blessing, I must go without it. Will the Church co-operate, or must I heed the call without her?



*Dr. and Mrs. Tucker at the home of their only daughter, Mrs. Elvira T. Estes, Waban, Massachusetts. On the same day Dr. Tucker preached in the Union Church and baptized his youngest grandchild, Ralph*

## In Joyful Retrospect

By H. C. TUCKER

"A few days ago I sat at my typewriter to tick off the statement of a few facts and reflections that I thought might interest relatives in our two families, Mrs. Tucker's and mine. I am sending you a copy." Thus runs a personal letter from Dr. Tucker on the eve of his departure with Mrs. Tucker for Brazil. We ran rapidly over the "few facts and reflections" and found no paragraph that could be left out of the copy we immediately determined to give World Outlook readers, among whom are so many friends of Dr. and Mrs. Tucker. A little later came from Mrs. Estes at Waban, Massachusetts, two pictures she said we might use, exclaiming fondly about her father and mother, "Aren't they remarkable, such vitality and also serenity!"—*Ed.*

I LEFT my parents' home at Nashville, Tennessee, June 4, 1886, sailed for Brazil the first time from Newport News, Virginia, June 8, and reached Rio de Janeiro July 4, after a voyage of twenty-six days.

Mrs. Tucker and I sailed from Rio de Janeiro the last time August 2, 1934, and landed at New York August 16, a voyage of less than thirteen days. We are now booked to sail from New York by the Steamship "Pan America" of the Munson Line, forty-nine years later, again the eighteenth of June, at noon, and expect to reach Rio at dawn.

If I had followed the rule of a twelve months' furlough every seventh year, I would have been absent from Brazil seven years in forty-nine. When we return to Rio this time, I will have been absent from Brazil just seventy-three months and twenty-five days, in a number of countries, on thirteen occasions, during this forty-nine-year period. About forty-nine months of the time

was spent in the United States, the remaining fourteen months and twenty-five days on sea and on land in various countries of Europe, Asia, Africa, South and North America, other than the States and Brazil. Interests of the world Christian missionary enterprise have caused me to make thirty-three voyages across the Atlantic, one on the Pacific, four across the Mediterranean, and thirty-eight along the coast of Brazil, a total of seventy-six. On these voyages I have suffered my full share of seasickness.

When we left Brazil this time we were supposed to be absent one year. Shortly after arrival at New York, an emeritus relation was generously provided for us by the Board of Managers of the American Bible Society, to go into effect January 1, 1935. I enjoyed the privilege of being the Agency Secretary for the Society in Brazil for forty-six years and four months; wrote forty-seven annual reports of the work. We have decided to return about two months short of the full leave and try to show our gratitude by taking up, at the beginning of our fiftieth year, such work as may be indicated by the gracious Providence that has guided and blessed our labors through the past forty-nine years, for there is much at hand yet to be done, and there are doors of opportunity and fields of need opening out all the time.

In the nine months that we have been in the States this time, I have traveled on railroads 13,500 miles, by buses 1,200, and by automobile 800, a total of 15,500 miles, not counting one short flight by airplane. Mrs. Tucker has traveled with me about 7,500 miles and

shared with me the air flight. This traveling through twenty-one states of the Union was chiefly to meet, confer with, and address missionary executive officials, church leaders, boards of managers and committees, deans, professors, and students in divinity schools, colleges, high and graded schools, churches, Sunday schools, pastors' associations, and other societies and groups, numbering in all seventy-nine organizations.

I have given in the nine months, on invitation, eighty-one addresses, besides numerous short talks and conversations relating to the world-wide mission enterprise of the Christian church. The work in Brazil and Latin America, of course, has furnished themes for most of these occasions.

Only on one previous furlough did I carry out a more strenuous program. During the American Bible Society Centenary Celebration of 1916, I traveled 22,500 miles by rail and slept forty-two nights on trains, to meet engagements.

It has been to me at this time a special privilege to hold conference with executive officers of the American Bible Society in New York, address the meeting of the Society's Home District Secretaries and those of cooperating Bible Societies.

I attended the meeting of the Society's Advisory Council, and Board of Managers, and I visited nine of the District Secretaries and State Bible Societies at their headquarters and conferred with them about their work and fields.

Conference regarding Y.M.C.A. work and problems in South America was had with the secretary of the International Committee at headquarters, attention being given especially to matters concerning the building at Rio de Janeiro.

I attended the biennial meeting of the World's Sunday School Association as vice-chairman of the Business Committee, and spoke as representative of the Council of Religious Education of Brazil. The banquet at the opening, the reports from the world fields, the discussions relating to the next World Convention to be held at Oslo, Norway, early in July, 1936, and the farewell banquet given at the Astor Hotel in New York to the president of the Association and his wife, Sir Harold and Lady Mackintosh, who came over from England for the meeting of the Association, were occasions of unusual interest.

It was my pleasure to meet and address the American Mission to Lepers at their annual gathering; to hear the excellent reports of their world-wide work, and to bring

to the members a message as president of the Brazilian Mission to Lepers, and to report new developments made recently by the League of Nation's International Health Board, the Brazilian Government, and an increasing number of individuals, in surveying, making a scientific study, and dealing practically and socially with the situation in Brazil, which has grown worse and created alarm in recent years.

The annual meeting of the Committee on Co-operation in Christian Work in Latin America brought together a considerable number of members, secretaries of Boards of Missions having work in these lands, and interested visitors. I was pleased to give an encouraging report from the Brazilian Committee, which has honored me with the presidency for a number of years. Perhaps no area of the world furnishes more striking reports of successful, constructive mission work than do these lands of the Southern Cross. A great change in thought and attitude with reference to the Continent of South America as a field for Protestant missionary endeavor has taken place in international missionary circles since the first world missionary conference at Edinburgh in 1910, in which reports and discussion of missions in nominally Roman Catholic countries were not permitted. The Jerusalem International Missionary Council Meeting in 1928 not only heard

with interest reports from representatives of various countries of this continent, but voted to the Committees of Co-operation in those fields the same status or membership as that of National Christian Councils in the non-Christian countries of the world. It was occasion for gratitude and rejoicing to one present and participating in both of these memorable gatherings who had worked for eighteen years to help bring about the change, to note this advance.

Attendance on a part of the interesting program of the Methodist Sesquicentennial Celebration at Baltimore, the privilege of handing in the Brazilian Methodist Bishop's message of greeting, speaking in two churches on a Sunday, and addressing a preachers' meeting Monday morning, occupied the several days we spent in the city as guests in a palatial Christian home.

The missionary address at the Virginia Methodist Annual Conference and participation in two other services, visits to Richmond, Randolph-Macon College at Ashland, Williamsburg now in process of restoration, two missionary addresses in (*Continued on page 30*)



*Dr. Tucker in the big snowstorm, proof that he really did some shoveling as a novelty for a Brazilian*

# World Outlook

E. H. Rawlings  
Sara Estelle Haskin  
*Editors*

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NASHVILLE, TENN., AUGUST, 1935

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## The Great Upsetment

SOMEbody was telling us the other day that when Adam and Eve were going out of the gates of the Garden, our first father turned to his crestfallen spouse and solemnly observed, "My dear, we are passing into a time of transition." How the reporter got his information one wonders. We are not able to confirm it, but certainly would not deny it. It is probably true. At least it has been true ever since that whenever there has come a turn in the tide, any jar or jostling pause in the smooth ongoing of things, somebody has been discerning enough to tell us that the order is changing—usually with the plaint that the *time* is going all out of joint.

And the interesting thing is that it has usually been true. In any living fabric as vital as human nature, there would be limitless liability to change, and in any form of life as wide-reaching as human civilization, there is always the potentiality of surprise that brings with it its ever recurring and ever increasing wonder. There is nobody today, certainly nobody in the wide circle of World Outlook readers, who for a moment would deny that the present is a time unusual—wonderful, truly, but wondrous *strange* and hard. We accuse the World War. Even so we have not done full justice to that upheaval of violence and blood. In that human earthquake everything has been moved that could be shaken. In politics, business, economics, in all that wide range of human experience and human relationships we call the *world*, everything is changing—is changed, indeed, though still changing.

Coming as quickly as it did and so straight to the things closest to us, we had thought that, like other periodical interruptions, maybe this might strike us for a day, give us a single uncomfortable half hour, and pass on. It did not: one year, two years, four years, still with us, and if there is any aspect of life it has not touched, it does not anywhere appear.

Religion touches every aspect of life; why should not religion be affected in such a time? Why should we be surprised if in that broadest of all ideas, that biggest

business there is, in the extension of the Kingdom of God into every far corner of human habitation, not only, but into every nook and cranny of human living, that we call modern missions—in the crash why should we be surprised if there should come an upsetment that would move all but the foundations, seriously jarring the foundations, and at the very least calling for a sincere and vigorous rethinking?

Well, the upsetment is upon us. Its tokens lie all about, stirring us within and hardly pressing from without, with the indifferent and casual, as we would expect, but with the thoughtful and serious also. The idea is so big, the idea of saving everybody on this earth, so many angles to its meaning, so many ways of adjustment and pursuit, and so many emergent ways of thinking about the fundamentals, that in any thoroughgoing rethinking, even with those loyalest among us that we call leaders, there has come an uncertainty, a hesitation, a fearfulness in our missionary work precipitating across many months now a whole big world movement upon what has seemed a dead center of confusion and a devastating inaction. To regain the old morale and something of the old enthusiasm and swing, we need to get back some of the old confidence, and it does look as if for the moment there is some quieting down, some brightening, some better glint upon the hovering cloud.

## The Foundations Are Sure

NOTHING is simpler or surer than that the man who bears his witness, as the Christian disciple must do, witnesses to what he knows, and it is equally patent that such assurance of knowledge is not easy in such a time. At the heart of modernism and of the essence, they are constantly telling us, is the attitude of open-mindedness. The scientist has no purpose in his work, they say, no bias to divert him from the one thing that he is working to find out, simply what is there. The same element has slipped into religion, to improve our method, maybe, but mightily to plague our Christian testimony. We read a book a little while ago in which the whole range of religion was divided into sections, parceled out to a dozen or two intellectuals, a few of them past middle life, but nearly all of them short of that solemnizing line. With very few exceptions, the method was the same—uncertainty, timidity in approach, indifference as to outcome, really a pose, one felt, only they seemed so sincere and so serious about it, but one was disturbed, really exasperated, that so large a part of the trained young leaders, nearly all of them of a single communion, as if it might be a cult or vogue, a sort of spirit of the whole body, so many leaders seemed groping. They had done their work well, brilliantly, but had stopped short in almost every case of the prophetic confidence that comes alone in the immediacy of personal conviction.

Our pastor preached from the text, "I know whom I have believed and am persuaded—" So intelligently he talked and freely and broadly, but again and again he

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repeated, "One does not have to know everything to know some things." So apparently thought St. Paul. The scientist may be without bias but is following on with an interest that amounts to the warmth of passion. He has to shift his position sometimes, and does, gives up some things he once thought he knew and knew he would always know, but in the shift holding on all the more tenaciously to a few things of which he is still sure.

The thoughtful Christian disciple has no call to resist the scientific spirit. He of all others and first of all must be true to truth. Of course he is open-minded, seeking always—well, seeking the reality that he finds, and honestly holding that against all comers until he may change to improve it; but he cannot get along without his a b c's, his elemental numerals, however far he may range to explore for new discoveries. In the gospel message, at the heart of the missionary enterprise, the fundamentals are stable, but they are definite and simple: God lives—God lives, it is worth while to repeat; God loves; loving as a father, his love is redemptive; he seeks and pursues, giving all he has, his only Son, to utter his love; God's love has no limit, there is no reach in human habitation his love does not explore, no color, country, class, no condition in human living, no reach in human need or human destiny his love might leave out. "Until he find it" is written across it all.

This is a poor statement, no doubt, but in this crude outline are contained the fundamentals of our Christian faith. Jesus made no such abstract statement and required no disciple to know it just that way before he turned to follow him, but somebody in the New Testament thought it out, other thinkers since have been seeking a working statement. In the great idea there is much yet to be explored and maybe to be added, but among all our differences, among Protestant leaders, whatever one's communion or angle of appraisal, we would probably all agree that if the Christian witness leaves out any of these elements—the existence of a personal God, God's love redemptive, expressed in the life and death of his only Son, seeking every last child, pushing its redeeming way into every avenue of human experience and life, that redeeming love validated by his personal commandment and empowered by the personal presence of Christ, seeking and saving the lost until he find it in a life of the spirit on earth, but continuous in a life eternal beyond—surely anybody who leaves one of these elements out of the story he is telling is proclaiming a gospel that may be sincere, human, even religious, but it is partial, *another*, and not our Christian gospel.

### Nothing Less Than the Good Life Everywhere

DR. FLEMING'S last book is not only good doctrine; it is good reading. We "dipped in" and kept straight on through. The title is intriguing, *Ethical Issues Confronting World Christians*. When so much is being said about the ethics of the gospel, what

they are—whether they are—and the impression in a black moment comes over us that mighty little is being done about the good life in the Home Church, where the gospel should have been best known and most influential, and a man well known as a writer of books, good books on great Christian themes, announces that he is going to discuss what the good life means and should mean in all the world, we want to see him through. "These studies," he says, "are an attempt to survey from an ethical viewpoint some of the duties and practices in Christianity's expansion and to suggest certain new objectives toward which we may feel impelled to move."

Dr. Fleming's contacts as a teacher with classes of students who raise questions and give opinions, his close touch since his service as a missionary with Boards and Board administrators, his study of books and wide research in the preparation of these books fit him peculiarly for such discussion. The range of his survey is little less than amazing. Not only the larger subjects engage his interest, such as "tainted money," passports, indemnities, treaties, racial relations, conflicts in ethical culture, religious liberty, but other questions more local and obscure, but not at all less real and pressing.

One marvels to think how many questions there are that have been raised already, some answered, many more still open to be answered, how subtle but how pressing these issues in the life of world communities and world civilizations, how many things have been accomplished, but how infinitely more yet remains to be done.

More than is commonly recognized by even thoughtful people in the church at home, the missionary has always raised these living issues and has been working at them. These social questions have been springing up all along the pathway of Christian progress. The missionary has been more than the teller of good news; he has been the bearer of a leaven that has been deeply working in the lives of individuals and of peoples, being primarily responsible for the seething stir to be found in all the world. There is no concern or question in human life that is alien to the gospel. Our task cannot be done in a day, a year; other depressions will come, worse, perhaps, than any we have known, other revolutions, more violent; but human redemption is the bounden objective, and that not only outward but up and down in every need and every interest in human living. There is no either . . . or. There is a central power in the good news that by its own inner impulse is working its way out through every nook and crevice of human need and human progress.

One comes out of Dr. Fleming's book rejoicing to believe that in the gospel a Kingdom of Heaven has been laid upon the earth, and in what we call the missionary enterprise the rule—a *reign of righteousness*, like leaven that spreads, is moving to deepen and widen and advance until some day, please God, the whole shall be leavened.

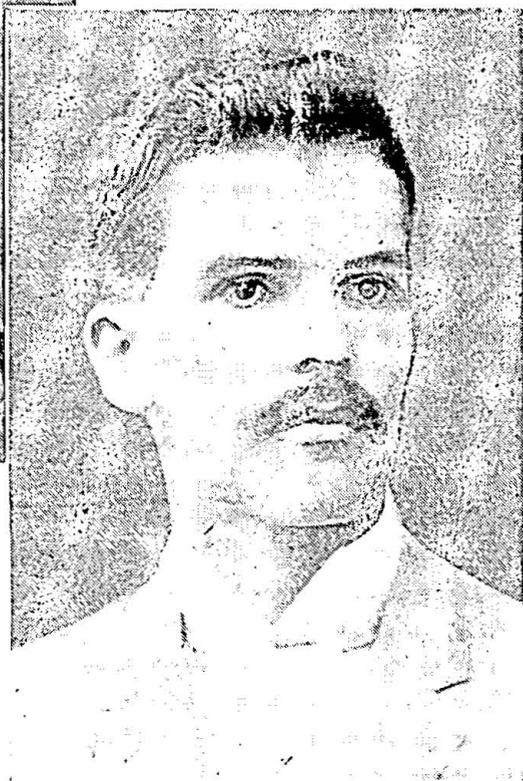
# "Sayonara"

By

Mrs. W. J. Callahan



Martha Taylor (Mrs. W. J. Callahan,) starting to Japan, 1889



Well, but who is this?  
He will tell the story  
later

I COUNT it the highest honor and the greatest privilege, as well as the deepest joy, to have been called as a missionary to the Orient. For almost forty-five years I have lived with the Japanese and have learned from them many valuable lessons. As I have tried to give them my best, I have received much from them. I have seen in the Orient some of the noblest and finest types of Christians, lives absolutely surrendered to our Lord, which will be an inspiration to me as long as I live. A more courteous, cleanly, winsome people could not be found anywhere in the world, and their respect for their Emperor, for law and order commands one's highest admiration. To have belonged to the Southern Methodist Mission and to the Japan Methodist Church for almost half a century has meant being associated with a gallant and splendid army—one which never dreamed of failure.

I used to wonder what my reactions would be when the time came to return from our field of labor, when our work in Japan was finished. As the time approached—during that trying period of many farewells (*Sobetsu Kai*), with the beautiful gifts pouring in—scrolls, silks, trays, baskets, vases, etc.—and the loving words, so long repressed, according to the habit of unemotional Orientals, I felt that I could not leave them, these my beloved sisters and brothers in the Faith, many of whom we had led to Christ.

But after the last strains of that heart-breaking goodbye song, "God Be with You

Till We Meet Again," were gently wafted over the waves, the last loving face faded from my misty eyes, I began to realize what these Orientals meant to me, how much they had taught me of self-control, of courage, of endurance, and of loyalty. Not only have all the great religions come from the East, but our Master himself was born there—"And we have seen his star . . . and have come to worship him."

Then after the first days of terrible exhaustion, when I could think more clearly, after the beautiful, quiet days on shipboard, I began to see as in a "living picture" some of those rich experiences which have been ours through the years. It seems like a dream that in 1889 I sailed away over "uncharted seas" to an almost unknown land at that time, a young, inexperienced girl, to take charge of a girls' school under the Methodist

Episcopal Church, at Fukuoka, Japan, on the Island of Kiu Shiu.

How patient and gentle and loving were those Orientals, and how ignorant I was, and so awkward, in the midst of such grace and beauty! But during the first year, before I knew any Japanese, I had the privilege of teaching a class of young men from the Normal School in English Bible, through the guidance of the Holy Spirit leading some of them to Christ.

The next great experience was meeting my Georgian husband-to-be, and after serving the Woman's Board for four years, we were married, in the Kwassui Jo



Martha Taylor (Mrs. W. J. C.) does her first work, head of Fukuoka Girls' School, 1890

Gakko (Girls' School) of the Methodist Episcopal Church in Nagasaki. We became members of the Southern Methodist Mission, my husband having come out under the Y.M.C.A. as a Government school-teacher.

From that time our real work as evangelistic missionaries began, and has continued so joyously for over forty years together. I well remember our first appointment to the Interior of Nakatsu on the Island of Kiu Shiu, where there were no other white people. Our boat was stranded in a shallow bay—the water about a foot deep—one cold December morning before daylight. My husband waded bravely through the icy water for a mile or so, carrying our four-months'-old baby, while I gaily but unsteadily rode in on the back of a Japanese coolie to the land. I have ridden more comfortably, but not more safely. We stayed in Nakatsu for ten years and found it hard and rocky soil. For five years we could see no results. Each year we begged to go back there, for the seed was being sown, and we had heard "a sound of going in the mulberry trees," and knew that soon the field would be "white unto the harvest."

Our first converts were two Buddhist priests, and from that time the good work went steadily on. Sunday schools were opened, chapels were crowded, and I rejoice that we were able to leave Nakatsu Circuit after ten years with two well-organized churches, which have



*Martha Taylor (Mrs. W. J. Callahan) meets her "fate," 1893*



*Mrs. R. P. Alexander (center), President of National Mothers Association, Tokyo, and Mrs. W. J. Callahan (right) admiring the view*



*Martha Taylor joins hands for the great trek. Marriage of W. J. Callahan to Martha Taylor, Nagasaki, October 9, 1893*

grown and developed ever since.

I am thinking, too, of the work we have been able to do in the Red Cross Hospital in Matsuyama for the past fifteen years. We were so fortunate as to have made friends with Dr. Sakai, the head of the hospital, and his wife, and with Dr. Nagatomi, his assistant. All the children in these two families had attended our kindergarten, and so these fine men were quite willing to have us come freely into their hospital, visit the patients, and hold Christian meetings with the nurses once a week. We have had the

joy of seeing twenty-one nurses out of a group of ninety in training become Christians, and the privilege of leading many of the patients to Christ. I cannot think of any more attractive or worthwhile work than this. Almost all the hundreds of hospitals of Japan could be entered in much the same way, had we time and strength and workers. This hospital accepted gratefully a beautiful picture of "The Lost Sheep." It hangs in the public reception room, a silent witness to the One who came to seek and to save those who are lost.

I remember the twenty factory girls whom we had the joy of leading to Him, and what a beautiful sight it was to be present at their baptism on our Christmas celebration for two succeeding years.



*Sayonara. Little folks saying goodbye to Mr. and Mrs. Callahan, Matsuyama, 1934*

And then very vividly flashed a picture of some of our tent meetings we have been holding in country villages for the past eight years, perhaps the most thrilling and challenging work we have done.

Suppose we had not come to Japan! Suppose our Church had failed to send us! What about those thousands of children in obscure villages who heard for the first time that there was a loving Father—their Father, and who learned how they might talk with him? What about those hundreds of men and women who have through these tent meetings learned the Way of Life, who could never perhaps have known him otherwise? What about those hundreds of kindergarten children who learned during those plastic years to know and love their Father in heaven, continued through the Sunday school, coming into the church to be-

come pillars of the Japan Methodist Church, and better than that, "pillars in the Temple of our God"? Does it pay? Oh, glorious privilege to go and to send! The Church has done nobly, but the task is still unfinished.

Listen to Kagawa: "Now above all things the Christians of the West should show in concrete fashion the real inwardness of redemptive love, Christ has laid siege to the soul of Japan. She belongs to him."

Henry B. Trimble says: "Our religion teaches people there is something more valuable than life. Only when one believes this will he give his life for a cause. This type of Christian is not extinct.

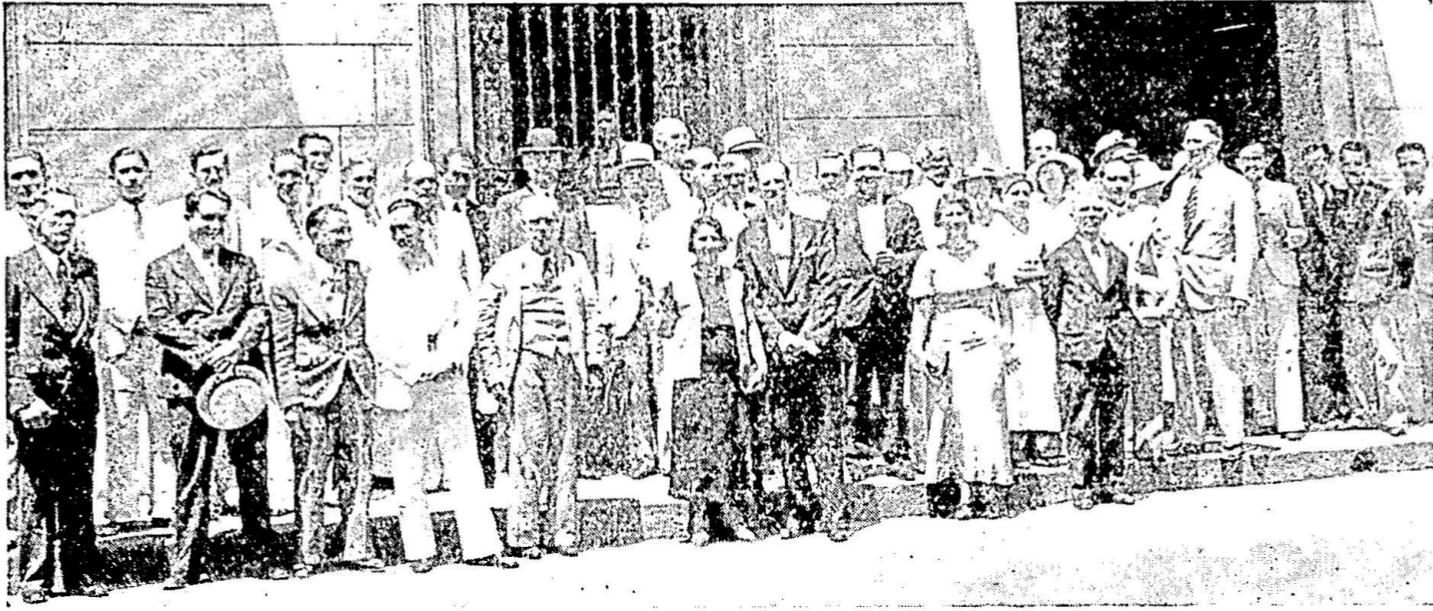
"God himself cannot do some things unless men work." And *pray* and *give*.

"When any master holds  
 'Twixt chin and hand  
 A violin of mine,  
 He will be glad that Stradivari  
 Lived—made violins and made them of  
 the best.  
 For while God gives them skill—  
 I give them instruments to play  
 upon,  
 God choosing me to help Him.  
 If my hand slacked,  
 I should rob God—  
 Since He is fullest Good—  
 Leaving a blank instead of violins.  
 He could not make  
 Antonio Stradivari's violins  
 Without Antonio."

—George Eliot



*Dr. and Mrs. W. J. Callahan retiring after forty-four years in Japan*



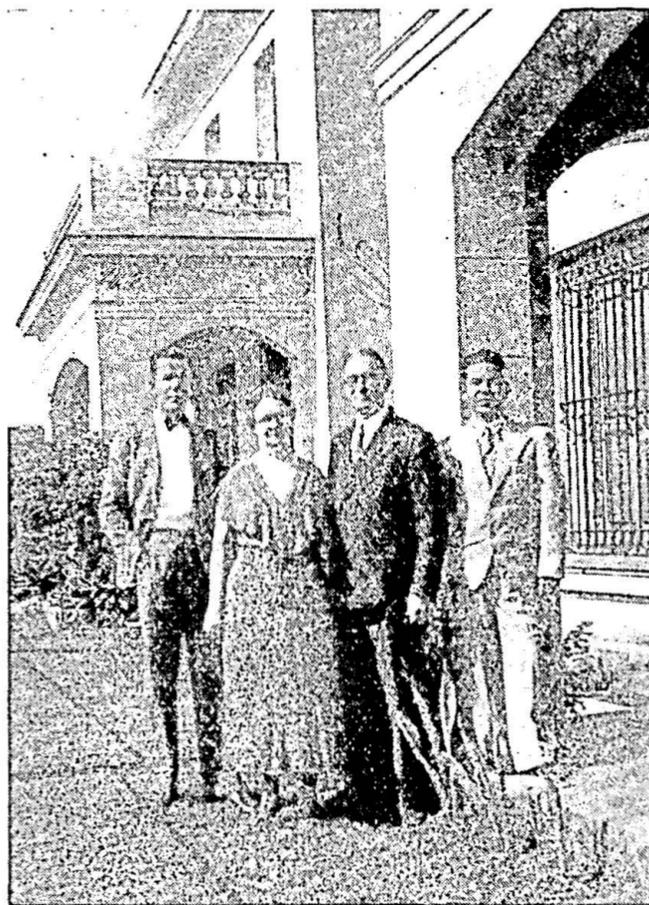
*Cuba Annual Conference taken during April session, 1935, at the entrance of Central Methodist Church, Havana. Center, Bishop W. N. Ainsworth and Rev. S. A. Neblett, near end at the right, Rev. E. E. Clements*

# The Three Fathers of Israel

By CARL D. STEWART

THAT was the way Bishop Ainsworth referred to the three senior missionaries of our church in Cuba during the session of the Cuba Annual Conference held in Havana April 9-12, 1935. They are, according to seniority, Rev. E. E. Clements, Rev. S. A. Neblett, and Dr. H. B. Bardwell. They have been in active service in Cuba, respectively, 34, 33, and 32 years. They are master builders of Cuban Methodism, where they enjoy the fullest activity and usefulness. The life story of each is so inspiring that a separate presentation seems to be the best method of discussing them and their work.

Rev. E. E. Clements has the finest Southern traditions behind him, having been born at Spring Hill, Georgia, and educated at old Emory College. He was reared in a Christian home and converted in a revival meeting. His experiences of Divine grace resulted in a definite call to the Christian ministry. He served three years in the South Georgia Conference and one year as a teacher in Ruth Hargrove Seminary in Key West, Florida. During these years of active service he made a study of the mission fields. Their needs loomed large before him. He saw that the church of Jesus must burn with a mighty missionary passion, or it would die! As a result he entered missionary service and was assigned



*Dean E. E. Clements and Mrs. Clements with two theological students in front of Methodist Seminary, Havana*

to Cuba. He is the eldest of "the fathers of Israel," in years of active missionary service. In Cuba one hears him referred to as "the father of the Cuban Mission."

The career of Mr. Clements has been varied and active. He has served as pastor, presiding elder, editor and college president, and four times delegate to the General Conference. At present he is pastor of the American congregation in Havana and Dean of the Methodist Seminary of the same city.

One of the kindest and most unassuming of men is Rev. S. A. Neblett, who is also a model of efficiency and executive ability. Union City, Tennessee, has the honor of being the city of his birth. It was here and in Harriman of the same state that he was

educated. His was a Christian home, whose holy ministrations led him to definitely accept Christ as his Savior. The great need of the world, particularly in mission lands, made a profound impression on him.

Young Neblett's call to the ministry came by indirection. He first was called to be a missionary in order that he might devote his life in some foreign land to Christian education. And he has proved to be a Providential man. Among other things he has devoted thirty-two years of his life to Christian education in Cuba, and his achievements (*Continued on page 34*)



© Harris & Ewing

*Jane Addams, formerly head of Hull House, Chicago, noted for her work for international peace.*

# All Her Paths Were Peace

By

Maude Taylor Sarvis

necessary that great blocks of them, our racial kin-folk whom we found it impossible to hate, must be destroyed before the world would be safe again. It is a rare soul who, during those mad years, kept the ability to see clearly, and an even rarer one who, seeing, had the courage to stand against the howling mob and speak the words that seem so clearly now the words of wisdom and sanity—words that might have saved us, had we listened. But such a one was Jane Addams.

In her book, *War and Bread*, Miss Addams has written how clear it seemed to her, even when the nation was swept off its feet by the high ideal of a war to make the world safe for democracy, that war itself would destroy democratic institutions more swiftly and surely than any ideals could rebuild them. How this day of dictators vindicates that vision! Again during the war she took time to study the history of the slogan, "A war to end war," and found it had been used by war-makers before to coerce high-minded idealists. And how characteristic it was of Miss Addams' tender maternal mind that she hesitated to publish this information lest she take away from our young soldiers in the trenches the precious comfort that this idea was to them!

Certainly a woman who had the courage to think so disinterestedly and speak fearlessly could not be popular in the days of war insanity. So to add to the sorrow of knowing that the hard-won and precious fruitage of world peace and understanding was being destroyed before her eyes, this brave, clear-minded woman had to suffer jibes and sneers, disrepute and obliquity, from not only professional patriots and war-makers, but from former friends and co-workers who lacked her courage. The story of her loneliness, her sense of being constantly thwarted in all she tried to do to help end the horror of those days, of how her simplest acts were misinterpreted and twisted into sinister meaning, is one of the saddest chapters of that book of sadness, *War and Bread*, which tells the story of her work for peace in a war-torn world.

But Jane Addams had had experience in espousing unpopular causes. All her adult years she had spent as a champion of the weak and exploited, the despised and rejected of men. As a young woman she turned her back on all the chances for a brilliant career that an unusual education, opportunities for travel and study abroad, and independent means had added to her brilliant mind. With her schoolmate, Ellen Starr Gates, she had gone to live among the immigrants of Chicago.

" . . . War is not a natural activity of mankind. That large masses of men should fight other large masses is abnormal, both from a biological and ethical point of view. It is a natural tendency of men to come into friendly relationships with ever larger and larger groups, and to live constantly a more extended life. . . . This is the very spring of life that underlies all social organization. . . . "

IT is easy now, seeing how a war has thrown us suddenly backward toward savagery, how it threatens, in its aftermath of fear and suspicion, to destroy our whole culture, to believe these words of Jane Addams, written at the close of the conflict. Easy to remember how mankind started on its long trek upward in small tribal groups that feared and hated each other, and considered every non-tribesman an enemy on sight. But, in times of special danger, these tribes learned to co-operate against a common enemy, then slowly to carry this co-operation over into the concerns of daily life. Learned slowly through the ages, with many backslidings of war and destruction, to enlarge the circle of fellow-men with whom they could trade and work and live, until the twentieth century found many ancient enemies banded together in great nations.

But it was not easy to remember this life-preserving tendency to co-operation during the years of insanity that possessed us during the war. Even those of us who, having known years of kindness and friendship from our suddenly created enemies, were so inoculated with the poison of propaganda that we believed it was

Those were the days when the demands of manufacturers for an unlimited supply of cheap labor were filling the slums of our cities with European peasants. These simple folk arrived without money or a usable language, and with no friend except the immigration agents or their employers, whose interest in them was solely as a source of profit. They were helpless, bewildered, an easy prey to vicious men. It was the purpose of these young women to go to live among them as interpreters, friends, neighbors.

Much of Miss Addams' career can be understood in terms of the evolution of the idea of neighborliness, and she herself attributes the interest in the peace movement which was the passionate concern of her later life to her adventures in neighborliness with all sorts and conditions of men. For if she and her companions ever had a vision of their work at Hull House limited merely to one neighborhood, to the Settlement itself as a physical center for neighborhood activities, that vision was immediately broadened far beyond its original scope. From the first her interest in the lives and homes of her people led Miss Addams into an active participation in the affairs of the whole city, that her neighbors might have law enforcement, police protection, proper sanitation, pure milk and food. She found herself unable to understand or meet their problems without following them into their places of work, and the conditions she found there forced her into the affairs of state government to plead for laws regulating hours of work, labor of women and children, wages, protection through compensation of workmen injured by their machines because of insufficient safeguards or unusual hazards. Seeing the havoc



Keystone View Co.

*Jane Addams and Mme. Ernestine Schumann-Heink, beloved former opera star, shown in an interesting study as they discovered a benefit concert in Chicago*

wrought among her fellows by drink led her into national politics to work for national prohibition, and her constant contacts with the devious methods of lawmakers early convinced her that our government had great need for the complete co-operation, through the ballot, of women with their experiences in nurture and protection of the weak. Few of these causes were popular ones in those days.

So it was when the war came that Miss Addams and the group of thoughtful women associated with her, who had been for years examining the fundamental bases of justice and humanity in our corporate life, had an understanding possessed by few, to see events clearly and their ultimate significance. As students of history and economics, they saw back of the present confusion its causes, rooted deep in self-seeking, manifest in a willingness to spill the precious blood of youth for the material gain of a few. They saw that what most of us thought of as a war of unique necessity and idealism was no different from all the ancient wars thrust upon gullible humanity by the power of greed. Their experience in mediating the differences of the many nationalities among whom they lived, had shown them that there are no problems with which the human intelligence, given time, patience, and willingness, may not settle in ways less destructive than by wholesale murder. Having seen the growth of a new nation, of a blossoming brotherhood of mankind, at their own doors, they believed that the brotherhood of all mankind was not an impossible ideal to achieve.

And as women they knew that women were the great- (Continued on page 31)



Keystone View Co.

*Jane Addams as she held a press conference at Washington, D. C. Miss Addams is seated at right*

# Missions Against Nationalism

By EDWARD SHILLITO

EVERYONE whose faith in historical Christianity is more than an idle assent to a tradition must see in Nationalism an enemy to be fought. By nationalism is meant the creed of those who know no loyalty above that which is due to the State. If Nationalism is accepted, every department of human thought and activity must be surrendered to the State. Such a State may have Christian interests; it cannot be a Christian State. Since all in it is due to Caesar, nothing can be left to God.

Yet in every land it is acknowledged today that Nationalism is at least an alternative ideal with much to commend it. In some great nations it is already the accepted order. In Italy, Germany, Turkey, Japan—to name some of these nations—it is the basis of citizenship: that the State has the right to demand an unlimited obedience from its citizens. Nationalism, if not a religion, fills the place which religion once claimed. In Turkey there are forms of ritual in which the nation takes the place of Allah. In Germany not only is the language used of the leader reminiscent of that which was once used only of God, but wild spirits have even given a rendering of the Creed in terms of the German spirit.

It may well be that this alternative to Christianity may be offered in other lands not yet moved by it. For a time the character of Nationalism may be disguised. It may disclaim all hostility to Christianity. But everywhere it will prove true, as it has proved in Germany, that Christians who take their faith seriously must resist this daring usurpation.

That there is a conflict between Nationalism and Christianity can be best seen in Germany where able, sincere, and deeply religious men advocate a new pagan faith true to the German inheritance and are driven at the same moment to turn from Christianity. Dr. Hauer has to choose between two alternatives, and he sees that he cannot have both; he rejects Christianity because it will not fit with his German spirit. He must surrender one; he surrenders the Christian position. He is wrong in his choice; he is right in seeing that he must make a choice.

The Christian church cannot afford to wait; it must accept the challenge at once. There is much to be done. Its thinkers must go back to the high altitudes of New Testament thought and experience. They must not be afraid of the paradox and even the scandal of the Christian gospel. They must be on their guard against plausible compromises, such, for example, as the proposal that the Church should keep within what are called the frontiers of the individual life. There are fields of study waiting for the instructed leaders of Christian thought. But they will toil in vain if they think that the Christian church can deal only with the

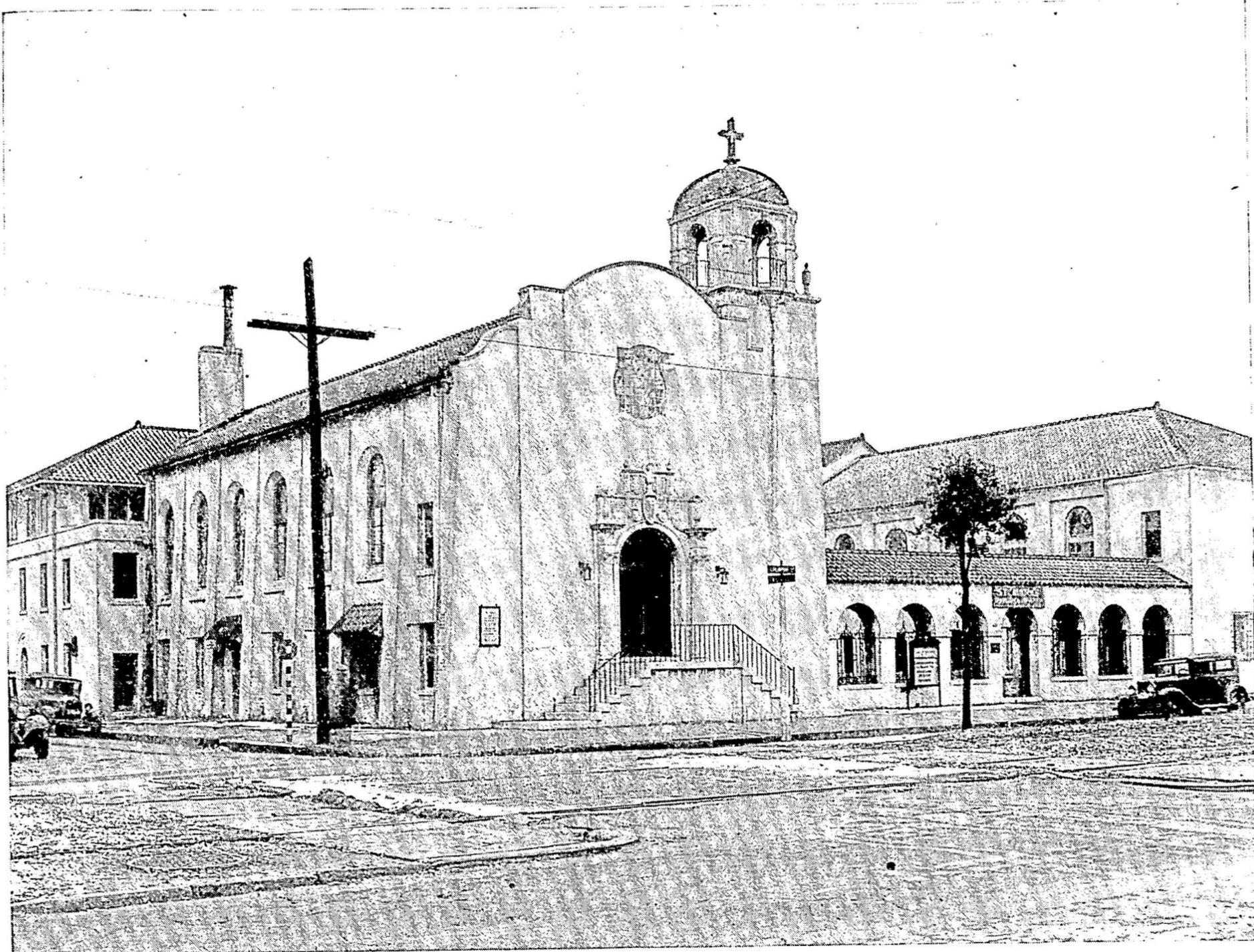
individual life, and can ignore the life in society by which the individual soul must win itself, or that they can leave untouched the life of the State, or the interrelations of the families of mankind. The belief in a purely individual Christian faith is over and will never return.

But while there are great matters to engage the staff of the Christian church, there are some things already assured to us, things which we can receive, things which we can do without waiting. There is one way open to all of us. It is to discover and live in the universal Church in which there is no East or West. For what is the alternative to Nationalism? It must be the faith of a church which is in the deepest sense of the word Catholic. If there are Christian people who know themselves to be members of a society in which there is no Jew nor Greek, East or West, they cannot even be tempted to define their religion in the language of German or British or American tradition. If they share a fellowship which is above the barriers of nations, and that fellowship deals with a relation between God and man which must be the supreme relation, they cannot surrender to any State the supreme control of their lives in all their interests and functions. A Catholic Church cannot make an agreement with a totalitarian State. One or the other must yield.

And for us that Catholic Church is a reality, not only because of the historic past, but also because of the experience which we have today in the mission field. Those who serve in that cause are Catholic, for they are themselves fellow-heirs with those of many races in the redemption which is in Christ Jesus. They and all men are sinners for whom Christ died, and heirs of his glory. They simply cannot deny the facts their eyes have seen. New peoples have heard in these days the eternal word and believed it, and known its power. How can a religion be controlled by a State, when it is seen to be a religion which awakens a response in every land? When men hear everywhere in their own tongue the same glorious word, and know it to be meant for them, how can they, believing that word, surrender their faith with all that makes up their varied lives to the supervision of the State?

It is a significant fact that the German missionaries in the present hour are in sympathy with the Confessional Church. To surrender to the claim of the Nazis the control of the Church in its faith would be to deny their own experience. To make the Christian church a German society would be to give the lie to their life work.

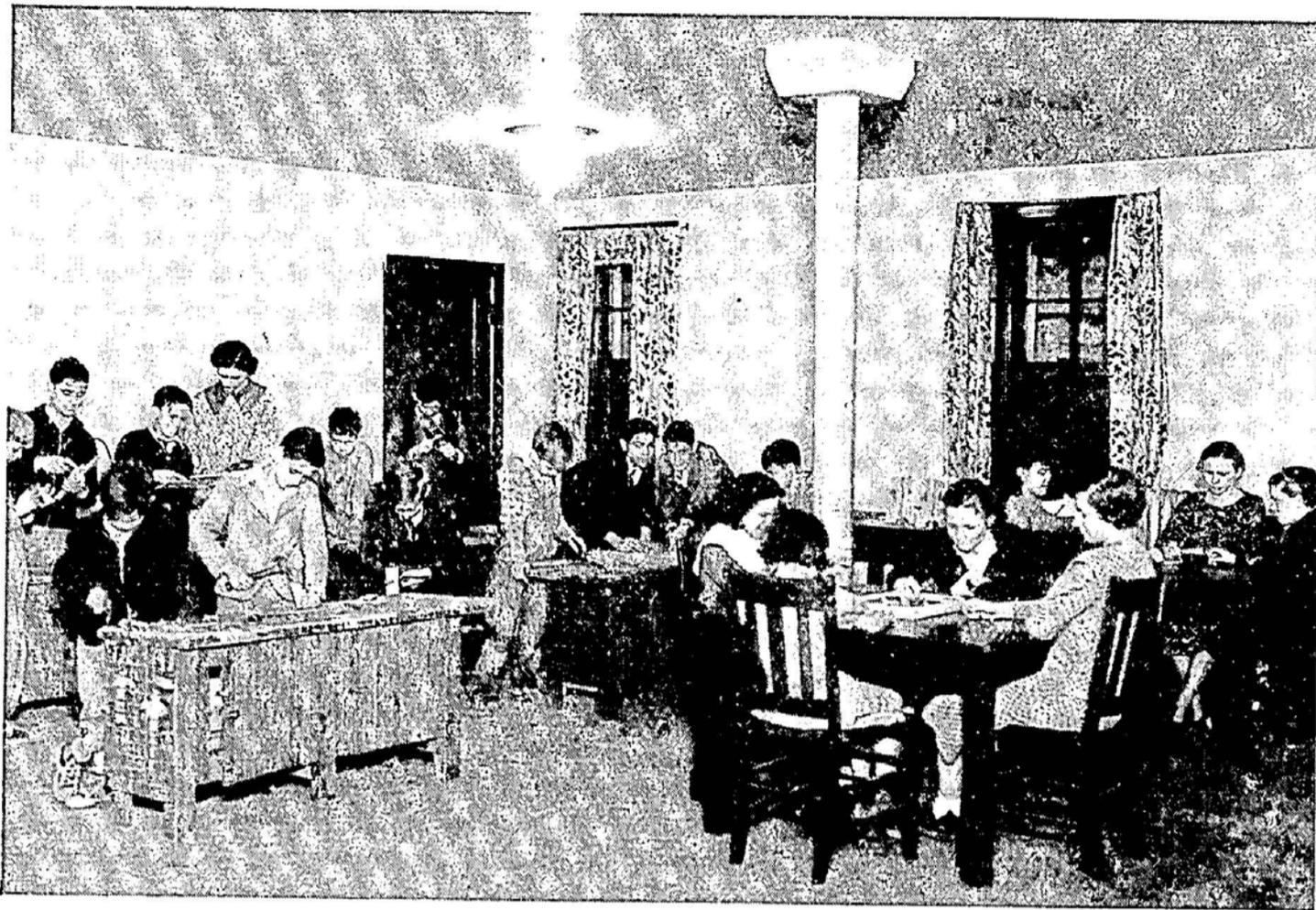
Such must always be the logic of the missionary enterprise. Much has been said even within the Christian church in criticism of Mis- (Continued on page 23)



ST. MARK'S COMMUNITY CENTER

*Glimpsing Our Work  
at St. Mark's Community Center  
New Orleans*

By Deaconess Nettie Stroup



MANUAL  
TRAINING AND  
GAME ROOM

The densely populated district in which St. Mark's is located includes the quaint historic section of Old New Orleans known as the "Vieux Carre." Out of 451,000 inhabitants in the Crescent City there are more than 30,000 foreigners of almost every nationality in the Old French Quarter, including a large number of native French, several thousand Italians, many Spaniards and Syrians, and representatives of other nationalities from all parts of the world. St. Mark's has stood as a lighthouse in this section for twenty-seven years, and through its program much has been done to establish friendship and love among the many different nationals



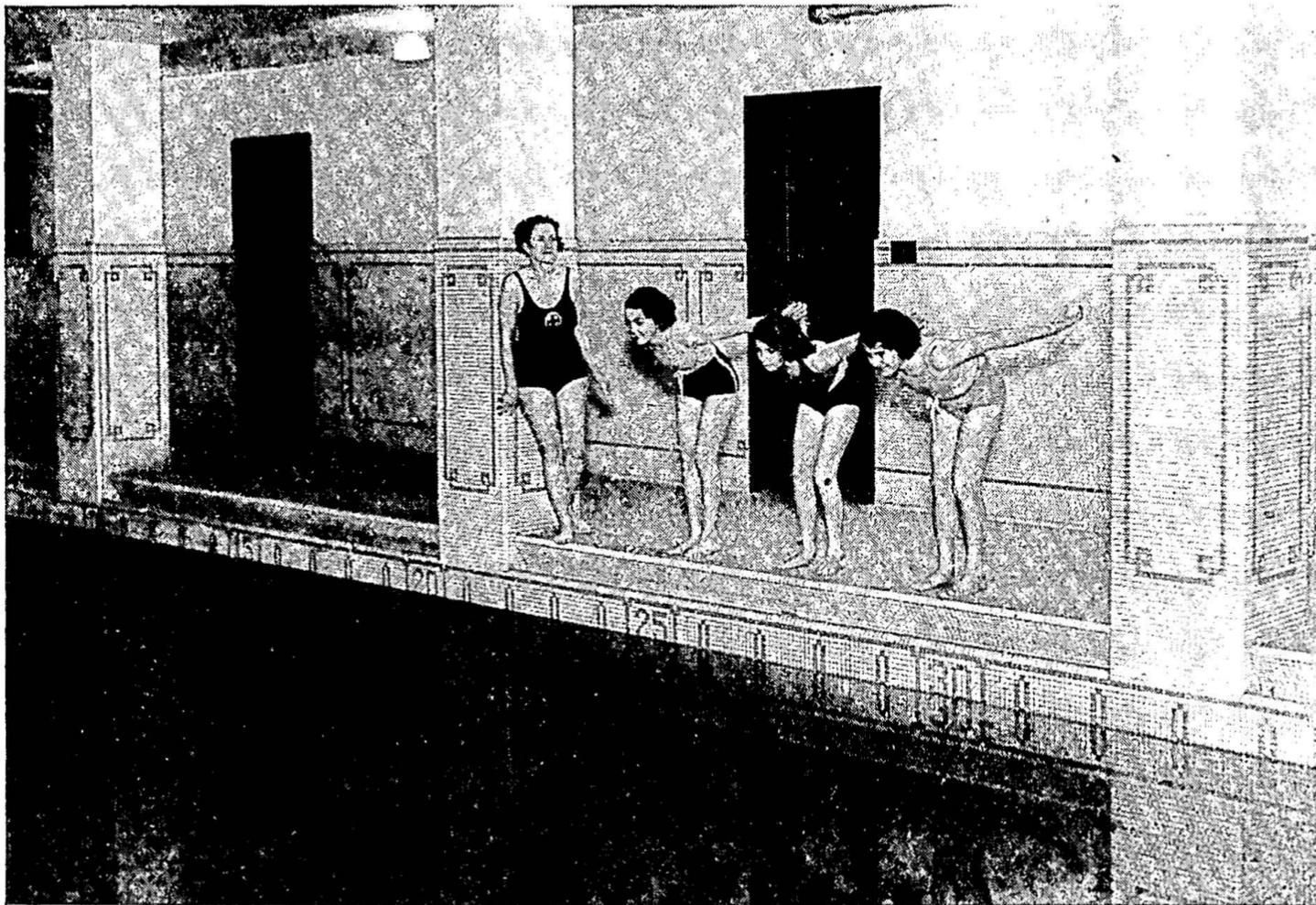
LIBRARY AND  
READING  
ROOM

The library fairly buzzes on afternoons with boys and girls hunting story-books, browsing through magazines or bound copies of the *National Geographic*, while some are searching for information for school compositions. From time to time the adults seek books of interest. These books are donated by individuals and organizations throughout the church. The library contains almost one thousand books which are read extensively, not only by children who take the books out, but by almost every member of the family



THE HOME-  
MAKER'S  
CLUB

More than forty women are enrolled in clubs. Their program consists of health problems, book reviews, better movies, cooking, and sewing. Occasionally a visit is made to some factory, bakery, or dairy which broadens their knowledge of other institutions. They sometimes go out of the city for a day's recreation in the country. These women are learning the things that will enable them to be better wives and mothers. Many hours are spent in discussing topics of interest, or listening to a talk on some phase of home life. Many of the men and women are taking advantage of the ERA classes being taught here. Some who were born in foreign lands and came to America while young are learning to read and write English. Others who were reared in this country, but have been denied an elementary education, are beginning in the elementary grades. Some are studying cooking, while others are taking music and shorthand. These classes are much contributing toward the adult education of our people



SWIMMING  
POOL

The center of attraction for all who come to St. Mark's in the summer is the large swimming pool which is open each year from May until October. Twenty volunteer life guards, trained here in the pool, help with the swimming pool work each summer. At least two life guards are always on duty during swimming hours. About five thousand swims are taken in the pool each summer. At the close of the season there are always certificates given to those who have worked faithfully and passed their life-saving test



*THE ATHLETIC  
DEPARTMENT*

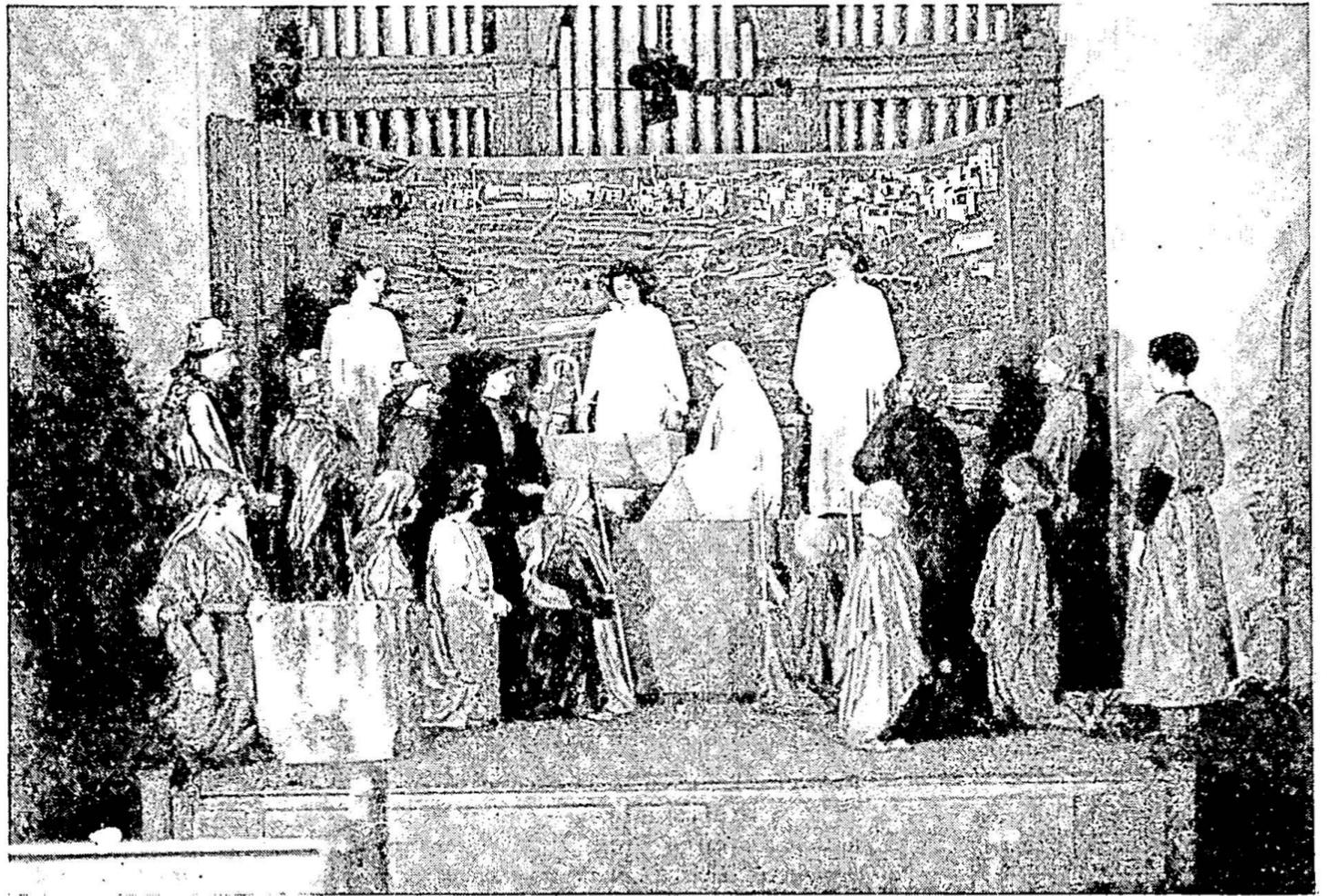
The gymnasium is the center of much enthusiasm and enjoyment. A character-building institution operates on the theory that a person to be self-respecting and useful must be developed to his greatest capacity not only mentally and spiritually but also physically. The gym schedule is always full to overflowing. There is an average of five girls' groups and eleven boys' groups using the gym each week. Every indoor sport is enjoyed in season—basket ball, volley ball, indoor ball, tennis, touch football, boxing, tumbling, swimming, and other games. The Athletic Association is sponsoring leagues for the major sports and tournaments for some of the minor ones. The object of these competitive events is to encourage amateur competition with its opportunities for increasing interest in wholesome entertainment and for developing sportsmanship. Further than that, these events provide valuable contacts with other groups which participate



*"LEAGUE OF  
NATIONS"*

From left to right: (1) Inez Lozano, French; (2) Anna Goerisch, German; (3) Anna Repak, Czech; (4) Lydia Miekal, Syrian; (5) Josephine Amato, Italian; (6) Margaret Miceli, Spanish. This picture shows a few members of our League of Nations. These young women are members of our Business Girls' Club and other groups. World friendship and peace are stressed in almost every phase of our program. There is no race prejudice among our fifteen different nationalities, but fellowship in the group meetings have caused them to think and plan world peace

*PAGEANTRY  
AND RELIGIOUS  
DRAMA*



The young people and young adults have taken a great deal of interest in dramatic art. Some beautiful pageants have been given in connection with the community center work and with church services. Foreigners lend themselves to dramatics readily, especially to religious drama. In producing the Bible stories they live the Bible character in a very real and natural way which has enabled them to give some beautiful and helpful Bible lessons through drama. One Syrian grandmother, who could not speak English, was thrilled when she saw a Christmas pageant. She said the characters looked just like her home folks in Syria. When they sang "Joy to the world," she sang it lustily in the Syrian language. Although she could not understand a word that was said, she got the Christmas message and talked about it as long as she lived



*INTERNATIONAL  
ART EXHIBIT*

One interesting and educational feature of the work is an international exhibit which is featured every two years. In the last exhibit, held in November, 1934, twenty different nationalities took part. There were on exhibition 1,852 articles from almost every country in the world. Many of the foreign consuls stationed in New Orleans co-operated in a very helpful way by lending flags, pictures, and many other valuables to make the exhibit a success. We believe these exhibits mean much in promoting friendship and fellowship among the nationals living in our midst, and will ultimately contribute something to the cause of peace between nations



## THE CLINIC

The clinic is open to the public every day in the week except Sunday. The resident nurse is subject to call day or night. A staff of competent doctors gives many hours of their time in free service to the people who come for treatment. Some 3,000 patients are treated in the clinic each year. The major work done is preventive work. The clinic provides our only direct contact with American Negroes. The Negro patients average about one-third of the total number of patients treated. Those who come to the clinic suffer not only with physical aches, but are often as much in need of love and sympathy as of medicine. The deaconesses who work in the clinic make some very valuable contacts with patients while waiting for doctors to come. Out of twenty-two members of St. Mark's Mother's Club, a contact was first made in the clinic with nine of these. Most of the mothers have small children in the pediatrics clinic, and this affords an opportunity to link the health program to the social service program as follow-up work is done in each home

### MIKE T. MICKAL AND MRS. MARIE RUANO

Mrs. Ruano, one of our Spanish women, was reared in the Roman Catholic Church. Through the Home Maker's Club she became interested in every phase of St. Mark's program and joined the Church last year. She is an active member of the Woman's Missionary Society and is agent for the *WORLD OUTLOOK*. The picture shows her asking the Sunday school superintendent to renew his subscription to the *WORLD OUTLOOK*. The superintendent is Mike Mickal, a Syrian. He let his subscription drop, but Mrs. Ruano has been so insistent that he has promised to renew soon





The Tamatsu Mura tent site. Center, the school where classes were taught



One of the tent Bible Study groups, showing nearly three hundred children

# Ehime Ken Tent Evangelism

By ANNIE BELL WILLIAMS

IN the little village of Tamatsu Mura, in Ehime Ken, on the island of Shikoku, Japan, from April 26 through May 2, Mr. W. J. Callahan conducted one of his tent evangelistic meetings, the twenty-fourth he had held. Nature provided a beautiful amphitheater, for from the tent we could see the lovely green mountains, and the sea was just a few minutes' walk below.

It had long been my desire to attend one of these meetings, and as my work could be arranged, I decided to go and to act as guide for Miss Ethel Jackson, our deaconess who has been for many years at Mary Elizabeth Inn, in San Francisco. She is spending a year in the East, visiting each one of our stations in China, Korea, and Japan. Leaving Kobe on the express boat one evening, we arrived in Uwajima the next. As Tamatsu Mura is about six miles away, we had decided to spend the night with the Stotts and to go on by launch or bus the next morning; but Mr. Callahan had his car waiting, and we went right on to the village, arriving in time for the first evening meeting. The chauffeur is a probationer who became interested in the tent meeting last fall. May he be as successful in meeting the trials and temptations of life as he is in manipulating the sharp curves and dangerous places of the road we traveled.

The villagers had opened their homes to the workers, and Mr. Callahan had kindly arranged for the two



Just one of His instruments  
(W. J. Callahan)

of us and two of our Lambuth graduates, Bible women who were helping in the meeting, to have the upstairs, two rooms of eight mats each, in the home of a widow. A mat is made of thick straw covered with matting and is three by six. The Japanese put their comforts right down on the floor, but Mr. Callahan provided two comfortable cots for us. Those of us who have been long in the country are used to the custom of removing our shoes when entering a Japanese home. It was interesting to see Miss Jackson make her adjustments. We had carried new slippers to wear on the tatami because the matting is hard on stockings. The bathroom was right down on the ground, and a fire was built under the tub, which was like a big clothes boiler. Not only the household, but the neighbors came in to steam themselves. We did not indulge. It was interesting to hear our group of men and women, about twenty in number, discuss each day whether to accept the invitation of the village head or the school principal to enjoy a bath.

The day before we arrived, the group of tents had been erected by Mr. Callahan and his helpers with the assistance of the local Young Men's Association, a sub-military organization that is found in every part of Japan. The leader of this association and many of the young men attended the meeting each evening, showing special interest and helping (Continued on page 32)

# Health in Korea

By E. W. DEMAREE, M.D.

THIRTY-SEVEN years ago when Southern Methodists began medical work in Korea, the medical missionaries had for competition sorceresses and medicine men who used dancing and incantations and the needle method of curing pains and ills. That is, in the latter case, if a patient had a headache which persisted unduly, the medicine man, with the aid of relatives and bystanders, would drive a red-hot needle into the heel, or some other spot sufficiently far removed from the seat of the ailment. This method often worked, and it is easy to see why. Such a cure would make even the most tortured sufferer forget what or where all the initial suffering had been.

Needless to say, the difference between such treatment and the treatment accorded patients by the new strange white doctors was a marked one, and those who came first out of curiosity remained to become ardent advocates of the new system and to spread the news among their friends. Those became busy days for our missionary doctors, most of whom ran "one-man hospitals" that could hardly be called real hospitals, they were so crudely equipped even for that day and age. The dollars were few and the doctors far between. The doctor had to treat patients for everything from minor cuts and scratches to major operations, and at the same time be a good housekeeper, bookkeeper, farmer, linguist, diplomat, mechanic, and preacher.

From these small beginnings the various institutions grew and developed until in 1922 there were in Korea four hospitals, seven doctors, and four nurses supported by our mission. About this time nationals, graduates of Severance Union Medical College, were added to the staffs of the various hospitals. These doctors, by their specialization, relieved the missionary doctor, to some extent, of his diverse duties, though not of his responsibilities. Though the personnel and equipment were still inadequate, yet the next several years marked the period of the strongest medical work of our Mission.

During the last eight or ten years there has been a marked decrease in the number of missionary doctors on the field, and a yearly reduction in appropriations, with the result that part of the work has been discontinued and all has suffered from lack of equipment. Under these conditions so much effort must be expended in keeping up the standards in the face of increasing competition, and in keeping the institutions solvent, that there is little or no time to develop new types of work.

During the same period, while mission work has been declining, the nationals have made great advancement in the provision of medical schools and hospitals. As in America, the men trained in these institutions have flocked to the cities, leaving the country villages and the

entire rural population without any medical resources. A few patients from these outlying districts are brought into our hospitals only after the disease has become far advanced. The rest either bear it or die without help.

At the present time we find the larger cities, in which our mission hospitals are located, fairly well provided with medical care. This does not mean that all are receiving the benefits of modern medicine. Though the number of hospital beds and doctors is less than the average in America, still the hospitals are only half filled and few doctors are as busy as they would like to be. Let us consider the causes of such conditions in these cities.

First, the people as a whole have not been taught to appreciate the value of modern medicine and surgical treatment. They do not realize that in this form of treatment lies their best chance to be healed. Many have not heard of the value of the treatment, and others, having heard, are still doubtful, unable to break away from the teachings, customs, and beliefs which have been part of Korean life for centuries.

Second, the Koreans are essentially a poor people. The average man earns less than ten dollars per month, and, with a family of six or eight to support on such an income, he can afford to spend but little for medical service. Physicians in private practice do little or no charity work, and very little is done by government hospitals. Most of the charity work then is done by the mission hospitals. Each of our hospitals at the present time receives only seven hundred and fifty dollars per year from the church in America. This actually pays for but a small number of the thousands of charity patients treated each year. In order to treat all those who come we must make each patient pay all he can, even though this money is needed for food and clothes for the family. As a result, many who would otherwise come, stay away.

In the rural districts the conditions are much worse. Fewer know the value of modern medicine. More are firm believers in the old superstitions. In addition, there are large areas without a single doctor, and in most of these places there is no way to reach a doctor even if one so desired. Frequently the acute appendix patient must come fifty miles on an oxcart, the pneumonia patient must be carried two miles on a litter, or the man with a broken leg must be carried ten miles on the back of his friend.

Now that we have diagnosed the needs of the country as a whole, it is easy to prescribe the treatment with which to remedy these conditions. Ignorance must be treated with health education, poverty must be met with charity, and medical care must be brought within reach of the rural districts. All of this has been done on a small scale wherever mis- (Continued on page 33)

# Our Cover Page

THE portrait of Barbara Heck, "mother of American Methodism," is reproduced for the cover page this month from the original, which was painted in 1775 and presented to Heck Hall, Evanston, Illinois, in 1867 by her grandson, John Heck. Rescued from a fire in 1914, the rare portrait was subsequently discovered in an attic, and a replica, painted by Annie Bentz, was unveiled in John Street Church, New York City, on Anniversary Day, 1932.

In 1734 Barbara Ruckle was born of German parents at Ruckle Hill, Ireland. She was converted through the influence of John Wesley at the age of eighteen, and from this time forward there unfolded in her a deep and earnest faith expressing itself practically in works.

In August, 1760, Barbara married Paul Heck and emigrated with him to America in company with Philip and Margaret Embury and other friends. The pioneers settled in Manhattan, a flourishing young city of fifteen thousand souls. In their new surroundings they began to lose their religious enthusiasm and to follow the "ways of the world." Barbara Heck felt this and was roused to action. Today we thrill to her ringing appeal flung at Philip Embury, local preacher, "Preach to us, or we shall all go to hell together. And God will require our blood at your hands."

With these words in his ears Philip Embury preached the first Methodist sermon in New York and in America. The young preacher contributed the meeting place and the sermon. Barbara Heck marshaled the congrega-

tion of five people, one a Negro servant. Thus was new-world Methodism launched in 1766.

Barbara Heck did not rest with this beginning. Under the stimulus of her enthusiasm a vacant room was rented, which soon became too small for the growing church. A rigging loft sixty feet long was the next abode, made picturesque with Captain Webb preaching in his red regimentals from a ship's figurehead.

Finally, under the leadership of this same woman, a church was planned, generous subscriptions were secured, and the world's first Wesley Chapel was dedicated in John Street, New York, on October 30, 1768.

Barbara Heck continued to be a force in the Church even after she removed with her family from this community to which she had meant so much and established a new home in the St. Lawrence Valley, in Canada. In this home was a prophet's guest chamber. In this home was a church. And in this home Barbara Heck served her community and her God until her death in 1804.

Her face is one of great sweetness and strength. We look into her eyes and believe her words, "Never for twenty-four hours at a time have I been without a sense of God's presence."

Bishop Charles Henry Fowler paid this tribute to her memory: "Barbara Heck put her brave soul against the rugged possibilities of the future and throbbed into existence American Methodism. The leaven of her grace has leavened a continent. . . . The life work of Barbara Heck finds a counterpart in the living energies of the Church she founded."

## Missions Against Nationalism

*(Continued from page 14)*

sions. Much may be granted to the critics. The pioneer missionaries had the limitations of their own age and training. But they were at least heralds of a new relationship between nations, and their services was an implicit protest against a nationalistic Christianity. They were true to the New Israel, the church into which men were called from every nation and tongue. They did not think or speak in terms of problems; they were simply true to what they believed their first task, to preach the glorious gospel of the blessed God to every man. But it is admitted by all students of history that in carrying this Word they were pioneers of a new order. John Williams was the first representative of Western civilization to go to the South Seas, not to get but to give. It was a new idea to visit those islanders in order to share with them a religious faith, in which they and the members of the Western civilizations were one. A new history began for many an island when Williams came. Such an apostle was a witness to the Church Universal; after he had finished his course, that Church had taken into its fellowship new peoples. It

came so much nearer to being Catholic. At the same time such a man helped to set in clear relief the essential character of the Church. How could it be defined any longer as Western or Eastern, as British or Teutonic, or American, when from new lands came the unmistakable evidence that others in the South had found in it their home?

The catholicity of the Church as it lives today must be found in its link with the Churches of today and tomorrow in the lands of the East and the South. In ways unsuspected the Church is being led not backward to an older catholicity, but forward into a new Catholic Church. This is not a truth which missionary enthusiasts alone acknowledge; it is a commonplace for all Christian people, but commonplaces need to be reaffirmed and restored to their true place. It is the work of Christian missions to restore to its supremacy this belief in the catholicity of the Christian faith, and by asserting this at the same time it flings its defiance against all who would bring the Church under the control of the State.

*(Continued on page 31)*

# Let Me Tell You a Good Story

THE STORY THIS MONTH—a real hero story—is told by Mrs. Nancy Wyatt Jackson *quorum pars magna fuit*. Mrs. Jackson is the widow of Mr. A. P. Jackson, the faithful steward who helped the young foreigner that afterward became bishop

AWAY back in the spring of 1906, the Clarksville District Conference, Rev. A. E. Clement, Presiding Elder, was held at Mount Carmel Church on the Asbury Circuit. The Presiding Elder had with him at the Conference a young Japanese student—bright, alert, eager—just finishing his course in Theology at Vanderbilt University. He was introduced to the Conference and said he would so love to go back to his own people as a missionary. He could do this on a salary of \$500 a year for three years, after which he knew he could make his church self-supporting. People liked this warm-hearted, sweet-spirited young foreigner, and appreciated his loving concern for the salvation of his people; so when A. P. Jackson, a lay leader of this district, rose and moved that the Clarksville District adopt this young man as “our very own missionary,” and that no one be allowed to give any big amount to his support, but that every man, woman, and child interested should give \$1 or not over \$2 a year for three years, it took like wildfire. In a little while the amount was secured, and Mr. Jackson was made Secretary and Treasurer of this fund to be collected and sent semiannually.

Our young Japanese friend visited us before he sailed the first time and spent a night under our roof, and we enjoyed his interesting talk, his modesty, and his enthusiasm for his calling. He was a most interesting guest.

On September 25, 1906, Mr. Jackson sent his first remittance, and his real task was just begun. He was faithful, as a steward should be, to his charge, and many pleasant letters passed between them. Osaka was the field chosen, and the church grew and prospered. When the last payment was sent, at the end of the third year, the treasurer said to his wife, “Darling, rejoice with me. The last dollar has been mailed to our missionary in Japan. From now on his work is self-supporting, but we must keep in touch with them.”

That young missionary's hair is now snow-white, but his eyes are still bright and the love of God increasingly



Photograph of Bishop Akazawa and family, sent to Mrs. Jackson February 3, 1931

shows in his happy face. He is now Motozo Akazawa, Bishop of Japan!

When news reached him of Brother Jackson's passing to his reward, he wrote the bereaved family over here and sent a picture of his own family, saying he was sure Brother Jackson was even then kneeling at the throne of God pleading for Japan!

When he came over in 1931 to represent Japan in the Ecumenical Conference in Atlanta, he came to Ashland City with Brother Clement—who was again Presiding Elder of the Clarksville District—and made a beautiful talk on the first verse of the fourteenth chapter of John—“Let not

your heart be troubled. Ye believe in God. Believe also in me.” At the close of this service, all the school children, at his request, filed by the chancel, took his hand, and received his “God bless you,” which they will never forget.

After dinner with his old classmate, Rev. F. G. Dickson, we went to Forest Hill Cemetery, at his request, where, removing his hat, and laying it on the grave of his old friend, he thanked God for the life of this good man, and that God had put it into his heart to undertake the work that had made it possible for him to go back as a missionary to his people in Japan.

Even yet few holiday seasons pass that Mrs. Jackson and her family do not receive a beautiful card in token of the remembrance of this appreciative Christian.

## Written in Heaven

IN the Durham District, North Carolina Conference, a member of the Missionary Society offers to give a year's subscription to WORLD OUTLOOK to every new society in the district that organizes the most new societies from annual meeting to annual meeting. This she does in “gratitude for the joy and blessing she has had in her missionary work since the society was organized.” In her modesty she wishes her name withheld, but surely it is written in heaven. With such friends, why should the World Outlook campaign wait?

# The Missionary Society

## The September Program

### Missionary Topics:

Releasing captive bodies. (1) In Hospitals. (2) Through Public Health Work. (Leaflet, also page 22 of this issue.)

### Worship:

"Ways of the New Order. Matt. 5: 3, 4; 5: 7, 9; 5: 41, 42, and 44; 5: 38, 40.

### Meditation

*If Christ's friendship, reincarnated in ourselves, is to have its opportunity of solving the problems of reconciliation in this great country, the type of character which Christ immortalized in the Beatitudes must be reproduced in everyone who cares for the cause of reconciliation.—Ed.*

1. The heralds of reconciliation must be "poor in spirit," willing to suffer slight and aggression, willing to forego the vindication of their own reputation against calumny, willing to see mistakes made without rushing officiously to correct them. "Poverty of spirit is the opposite of pride, self, righteousness, and conceit; the spirit of the publican rather than of the Pharisee; the spirit of those that wish to learn rather than to teach, to obey rather than to command, are willing to become as little children in order to enter the kingdom of heaven."

One essential outcome of poverty of spirit is an enthusiasm for according liberty to others. There is in most Anglo-Saxons, and especially, perhaps, in religious Anglo-Saxons, a highly developed timidity about letting men of other races loose from the apron-strings of white control. We are afraid that they will make serious mistakes if they are permitted liberty to direct their own affairs in church or state. We, therefore, keep them in a position of subordination and tutelage till their exasperation passes the limits of their self-control whereupon we still refuse them their freedom on the ground that they have used illegitimate methods of endeavoring to obtain it.

But the friendship of Christ cannot for one moment endure such a system of control. The whole scheme of existence in which such relationships can exist is alien and impossible to it. It trusts its friends with the fullest responsibilities of self-control and self-determination, because it knows that no virtue is worth a straw which is imposed from without, and that no character is genuinely moral which has not been struggled for in a condition of complete self-determination.

2. Again, the ambassador of Christ must be "meek," genuinely willing to take a position of subordinate dignity and responsibility, while his friends administer, perhaps inefficiently and wrongly, the institutions and systems which he has laboriously and painstakingly built up. This in itself, the Christian law that "we must decrease, but they must increase," is a lesson bitterly hard for the average Westerner to learn.

3. Again, the ambassador of reconciliation must "hunger and thirst after righteousness." At present we generally do our hungering in this respect on behalf of other people. We desire intensely that others may attain to the high moral standard of which we ourselves are such admirable examples. But we must learn to be less anxious about the morals of others, and to do our hungering for ourselves, that we may learn what Christ meant when he laid down that terribly unattainable standard of his, "This is my commandment, That ye love one another as I have loved you." Again, we must learn what this means, "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me." We

must hunger and thirst after a capacity for practical friendship such as Christ himself consistently evinced.

4. Again, the herald of social reconciliation must be "merciful"—in the sense that he must be ready to excuse moral weakness and grave transgressions of his own ethical code. The average Anglo-Saxon cannot see his code seriously infringed without something akin to physical nausea, or at least a genuine and noble indignation. Yet reconciliation will never be achieved till we learn our Master's patience and mercy towards his friends. Christ's mercy was shown in his patient teaching of, and unchecked fellowship with, his disciples, even though their spiritual ideals and their moral outlook differed *toto caelelo* from his own. So it must be with Christ's representatives today. While clinging resolutely to their moral ideals so far as these affects their own conduct, they must be "meek"—incapable of adopting a censorious or patronizing attitude on account of their possession of those ideals—and they must be "merciful"—willing to forgive and to overlook a thousand transgressions against those ideals. They must never swerve either to the right or to the left, either toward a cooling of their own personal allegiance to their ideals or toward a breaking of friendship with those whose practical following of the same ideals differs from their own.

5. Again, we must "mourn," in the sense of a genuine sharing in the sufferings of others. Too often those who live in the midst of a poverty-stricken and ignorant population are so continually surrounded by human misery that they allow themselves to become hardened to it, regarding each new evidence of the suffering around them merely as a fresh "case." Those who allow this habit of mind to gain control over them are in a fair way to lose the capacity for the friendship of Christ. And then, however zealously they may devote themselves to the service of the need around them, that service will be in vain. For nothing can atone for the absence of love, and love alone can make us truly mourn with those that mourn.

6. Above all, the herald of reconciliation must be a "peacemaker"; not only in the sense that he must be constantly at work for the mitigation of racial antagonisms: not only in the sense that he must endeavor perpetually to bring together clashing interests, to patch up quarrels, to break down barriers of class and caste, language, nationality, and race; but in a deeper sense also. His peacemaking must be positive, not merely negative; for he must be possessed by a passion for unity between man and man and between man and God. He must be so filled with the friendship of his Master and with his enthusiasm for the God who is the equally-loving Father of all mankind, whether Oriental or Occidental, laborer or capitalist, good or bad, that he will unconsciously spread around himself an atmosphere fatal to the existence of all antagonisms and all divisions, an atmosphere in which every man who comes in contact with him shall recognize the petty folly of hatred and slander, of self-aggrandizement and spitefulness and intolerance.

—From *The Teachings of Jesus on Human Relations*,  
by John S. Hoyland.

## The Week of Prayer

THE Week of Prayer will be held this year November 3-9. There is an urgent need for real sacrificial gifts. The causes calling for these gifts are four in number: the Laura Haygood Administration Building (interested friends in China are helping); a building for the Evangelistic Center, Seoul, Korea; a Gymnasium for Ensley Community House; an Emergency Fund for home mission current expenses to recoup from the cuts during the depression. Watch for the October number of the *WORLD OUTLOOK*.

# Thy Kingdom Come

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

## Protestantism in Mexico

SAMUEL ROCHA, pastor of a church in Aguascalientes, Mexico, writes in *World Call* of the present situation in that country and of the part Protestantism is playing—

"Protestantism is a religious revolution." This saying of Emilio Castelar is in accord with the declaration of Jesus, "I come not to bring peace but a sword." And the present revolutionary movement in Mexico arises out of the restlessness which the gospel message stirs up in the heart of man, and out of man's dissatisfaction with himself as he contemplates his lack of progress, and his inability to face life. Nor is this dissatisfaction seen only in the individual. It is social as well, appearing among the different peoples of our common humanity and, when stimulated by the message of Jesus, awakening to vital reality. . . .

In Mexico, Protestantism began with the proclamation of the liberty of conscience which characterized the Magna Charta of 1857 and was an answer to a call by the liberals who needed help in the social redemption of the Mexican people. Protestantism came to the ignorant masses, to the unredeemed Indians, and did its part in their uplift. The missionaries brought a message of spiritual salvation and a higher standard of social living, and the message of love reached for the first time the oppressed and despised. They did not bring us dogmas, formal prayers, or static catechisms; they brought us vital principles revealed in the Book of books. And because of this the movement has been one of popular redemption. Men of farm or factory upon listening to this Book being read felt a desire to know more. Those who could not read learned to read; those who could read just a little learned to read better; those who had some culture felt stimulated to get more knowledge in order to help others. Alongside the humble evangelical chapel sprang up the school, and when this was not possible the chapel was used as a school during the week and on Sundays as a church where the word was preached. Every evangelical preacher was also a teacher to carry the light to the mind and joy to the heart. The little evangelical school was the precursor of the federal school which is so popular today.

. . . . Wherever the gospel has gone, the shadows of ignorance and superstition have disappeared as does the darkness when the morning star appears. Towns where formerly the earnings of a year were thrown away in one religious festival in honor of some revered saint—a festival of fireworks, wine, and dancing—today have been consecrated to a higher life, to the improvement of homes and the building of schools.

Christ came to the poor, associated with them, and lifted them to a better life. The gospel has done the same thing in our country; it has healed the broken-hearted, bound up the wounds of the hurt, and given liberty to the captives. Never has it united itself with the exploiter, never has it been guilty of extortion. . . .

## Faith for the Future

IN spite of present conditions in Mexico, Samuel Rocha sees better days ahead—"a spiritual renaissance . . . that will force the steps of our nation into the way of truth and life"—

We know that if the government orders us to close our churches our faith will not decrease but may increase. Our

religion is not a religion of church buildings; it is a religion that lives everywhere, and for eternity. . . .

We understand the course of the anti-religious campaign which the present government is carrying on. It opposes the abuses of religion that have ruled the conscience of our people for more than three centuries. Truly this religion has been "the opiate of the people." Its representatives have lashed the backs of the masses in accordance with the exploiters; they allied themselves from the beginning with the tax collectors, petrified the energies of four centuries into beautiful churches, and left the Indian in his abjection and ignorance. There were a few "men of God" who gave a little bit of love—Las Casas, La Bastida, Gante, and others—love that was absorbed as dew in the desert. This religion has always fought to conserve its temporal power and to protect its great possessions, which in the time of Juarez constituted a little more than two-thirds of the national wealth. Because of this it rises haughtily today, threatening to boycott the economic life and the government educational institutions, and launches a fratricidal revolution with the cry, "Long live Christ the King!" The government has reason for its attitude.

As Christians, we evangelicals believe that this state of chaos will not last long. We have faith that there will come better days for our beloved country. We believe that the ignorance, the superstition, the stupor and abjection of our people will not end in violence but in the establishment of a higher and more spiritual type of religion. Our race is mystic par excellence, as is shown by our beautiful cathedrals and marvelous ruins of the sacred places where our ancestors built their "teocallis." That spiritual and high religion is found in Christ the Redeemer of the world. The nature of the religion of Christ consists in the power which it possesses to transform lives, to change hearts, to infuse new ideals of love.

We do not believe that our country will go to cold materialism; the Latin race has a passionate soul, and it will be shaped for the future by the fire of the pure love of God.

## Now Is the Time

THE editor of the *Federal Council Bulletin*, under the caption, "The Rivals of Christian Evangelism," points to conditions in Russia, in Germany, and, to some extent, in Mexico, and begs Christians to awake—

While the proclamation of the Christian message is the task of the Church in every age, it is peculiarly the *crucial* task of ours. For not since Christianity confronted a pagan Roman Empire in the first centuries of the Christian era has it been face to face with such a widely organized and radical denial of the Christian gospel. Over great areas of the earth the basic conceptions of life for which the gospel stands are today not merely treated with indifference but are subject to active opposition and an aggressive counter-propaganda. . . .

For the first time in the modern world Christianity now faces a well-organized opposition of great corporate forces that propose to win mankind away from loyalty to Christ and the Christian view of life. These forces have the evangelistic drive, the crusading spirit, the propagandist zeal that have hitherto been associated with Christianity.

And yet there are Christians today who feel that Christian evangelism is unnecessary! Surely they are blind to the character of the day in which they live. They are Rip van Winkles, fast asleep and oblivious of the great currents sweep-

# Thy Will Be Done

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

ing through the world. If men can be flaming evangelists for communism and nationalism, what a lasting reproach if we who know the Christian faith to hold the key to the world's salvation from the present chaos are tongue-tied and stammering! If ever there has been a time during the nineteen centuries since our Lord said, "Ye shall be my witnesses," when we needed to bear our testimony effectively, that time is now.

## Gandhi Unopposed to Conversion

**I**N a late issue of *Christian Advocate*, Central Edition, appeared an article by E. Stanley Jones describing a recent round of meetings. During the tour he visited Mahatma Gandhi, and had a most important interview—

He (Gandhi) has been taking the position that there should be no change in religion; that everyone should stay in the faith in which he was born. This has had a very decided influence in keeping Hindus from declaring their allegiance to Christ and coming out and following him.

He now said that he would approve of their staying in their Hindu homes without penalty if they wanted to be followers of Christ. He said that if his own son should become a Christian, and there should be no brandy or cigars nor Westernization involved, he would keep him as an honored member of his household. I asked him if he would advise India to accept this viewpoint. He said he would and then added, "If you take this attitude many of the objections to Christianity would fade out of the mind of India."

This is important, for the great hindrance to the spread of Christianity among the higher castes has been that those who followed Christ were at once put out of their homes and could never return. Now the weight of Gandhi's influence is turned toward the possibility of their being members of the Christian church without a break in the home life. This opens a wide and effectual door to the gospel!

## A Good Example

**D**AN BRUMMITT offers an example of a letter which Americans who resent liquor advertising in their favorite magazines might send to their editors—

*To the Editor and Publisher of —*

GENTLEMEN: Have you children, grandchildren, and other young friends?

Do you write them letters advising them to form habits of drinking alcoholics?

Would you if paid to do it? What is your price?

For years the — has been on my reading table, alongside of the *Christian Herald*, the *Christian Advocate* (a World Outlook reader would include that in his list.—Ed.) *National Geographic*, and other magazines that we pass on to other families.

I shall tear out the liquor ads before I circulate it.

Stop it when my subscription expires.

Could you say "Our space is for sale, but not our principles"?

Can such advertisers as Squibb, Heinz, Camay, Campbell, New York Life, Equitable, Travelers, Ford, and Hormel expect that money spent for whiskey will help their business? I am going to ask them.

## Needed in China

**S**HERWOOD EDDY has returned from China, and tells in *New York Christian Advocate* of his visitation of twenty cities, with his reactions to what he saw:

Some in sophisticated America may ask: "Why trouble the Chinese with our religion anyway? Are not evangelistic campaigns quite out of date?" But as I see the desperate plight of China today, I have no question in my own mind that Christianity has a unique contribution to make to the individual and social need of the Chinese people. While China's three ancient religions have furnished her with noble moral foundations, they are without the means for completing the superstructure which is needed in modern China.

. . . . We are witnessing the stupendous process of a fifth of the human race in the midst of a vast transition, passing from medievalism into the modern world through the volcanic upheaval of a fivefold revolution, which is at once economic, political, social, intellectual, and religious.

In this terrible crisis, when China needs all her latent strength, she is weakened by the illiteracy, poverty, mercenary militarism, internal dissension, and moral corruption of a social order which is crumbling.

After 3,500 years of learning, four-fifths of her children are out of school and more than nine-tenths of her peasants are illiterate. In deepening poverty, her rural economy is decaying, with an ominous growth of banditry in many provinces.

Here old social and political systems of privilege, nepotism, and "squeeze" cannot effectively function in the modern world, yet in its death agonies it is fighting or sabotaging almost every movement for new life and reform, save in the model province of Kwangsi.

After more than a hundred and fifty civil wars in her infant republic China is still fundamentally divided and anarchic, though Chiang-Kai-shek is striving to unite at least the outer framework of what will be left of this vast nation.

Throughout China I have felt the throbbing sense of having real "good news" to offer a sinking and despairing people in a way of life that carries with it the potentialities of personal regeneration and national rebirth.

. . . . Between methods of ruthless, atheistic Communism, in China at least, and those of the Christian gospel of love there is a great gulf fixed. Let who will choose the former, but as for me I must say: "Stand thou on that side for on this am I." And today in China, as was said nineteen centuries ago, "I am not ashamed of the gospel of Christ."

## Not Enemies

**T**HE *Presbyterian Tribune* of May 30 carried the little story below, taken from a letter the editor had received from a friend—

This summer I visited near the St. Quentin Canal, a great cemetery of 37,000 German graves. It was in charge of a French soldier who had been painfully wounded. He was strapped up with all sorts of surgical devices. As he was patiently hoeing rows of lavender by the acres of black crosses, we asked him if it were not a strange circumstance that he who had suffered so much should be caring for the graves of his enemies. He mopped his face and answered in measured accents of conviction: "These are not my enemies. They never were. They are the innocents of the war. The real enemies never approached the front line."

# Our Specials

**T**O a little Sunday school class in a rural community down in Mississippi—the Adult Bible Class of the Center Point Sunday school on the Macon Circuit—belongs the distinction of taking the first Interdenominational Special ever assigned by the Bureau of Specials. The class itself is interdenominational, enrolling members from the Methodist, Baptist, Presbyterian, and other churches, while in the Center Point Sunday school there are representatives of practically every denomination.

Mrs. John Hunter Carr, the teacher of the Adult Bible Class, is herself a Methodist but is enthusiastic over the interdenominational co-operation in her community. She says: "The denominations work well together, and if you came here you couldn't tell which was which. We do not talk about *your* church or *my* church, but we try to work together for the cause of Christ and for the good of the folks in the community."

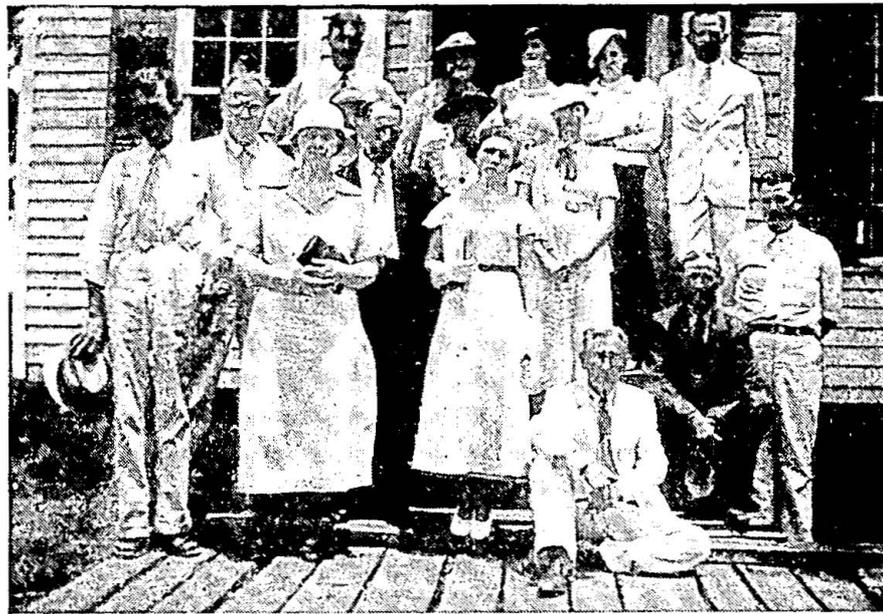
What a fine spirit of brotherly love and Christian understanding! Small wonder that such a class under such a leader felt the urge to do something to help other brethren far across the seas. Mrs. Carr, who was already carrying her own Missionary Special in distant China, pointed the class to a Special as the best method for expressing their love and interest in their fellow-men. For, said she: "I sincerely believe that as a Sunday school class if we have a part in sending the story of Jesus to someone else we will enjoy our religion more."

And how "beautifully," according to Mrs. Carr, the class responded to the suggestion! All the denominations joyfully assented to the plan and voluntarily promised their regular support of this Special.

Then came the question—"What must a Special for such a class be like?" And like an inspiration came the



*Mrs. John Hunter Carr, teacher of Adult Bible Class, Center Point church*



*Methodists, Baptists, Presbyterians, all look alike in this unique interdenominational Sunday school class, where all work together for the cause of Christ*

thought: "An Interdenominational Special, of course!" Whereupon Mrs. Carr wrote to the Bureau of Specials and asked for an Interdenominational Special—some work in which several denominations had joined together for the cause of Christ and for the spread of his Kingdom. Korea, that field in which there is so much union work, offered the solution. And, after conference with the Foreign Secretary, who had served for a number of years as missionary to Korea, it was suggested that the class take a share in the support of that great union institution of healing, Severance Union Medical College and Hospital, which is maintained by some of the leading denominations at work in Korea, among them the Presbyterians, the Methodists, and the United Church of Canada.

This class considered this "a splendid idea" and at once sent in the first check for the first quarterly payment on the first Interdenominational Special ever assigned.

Through their Special the Adult Class of Center Point is helping to train young Korean Christian doctors and nurses, who go out from Severance and in His name bring

health and healing to people of all religions—or none—spreading the story of the gospel wherever they go. Severance Hospital also ministers directly to the thousands of sick and suffering in Korea, admitting annually some 3,000 in-patients and giving 60,000 treatments in the dispensaries. Direct evangelistic work is carried on among the hospital patients, their relatives, and friends, as well as among the hospital students.

Rev. H. D. Suydam, always a Specials enthusiast, who, together with his family, has carried a Missionary Special in Korea for more than six years, is pastor of the Macon Circuit and is giving his hearty approval to this new project undertaken by the Adult Bible Class.

# Personals

Under the direction of Mrs. B. F. McGough, the subscription list of Central Church, Phoenix, Arizona, has grown from 19 to 52 or a little better, with every chairman in the seven Circles and every officer in the Auxiliary a subscriber to *WORLD OUTLOOK*. Congratulations to Mrs. McGough and Central Auxiliary.

❖

The mother of a missionary in active service is doing her share at home. In a note to Dr. A. W. Wasson she says: "I wear cotton hose so I can send Miss — five dollars once in a while for her work. Why don't we all be sensible and make some sacrifice in order that the Lord's work can be carried on?" Her identity is withheld, as she would wish, but her name is written in heaven.

❖

Recently a reception to Dr. and Mrs. J. L. Cuninggim at Scarritt College was given to Bishop and Mrs. H. M. Du Bose, on which occasion many of his friends and neighbors gathered about them to say out warmly their affection and appreciation. Bishop Du Bose says he suffers from loneliness a little since his "retirement," but before he can get fully into the exquisite enjoyment of that novel feeling his brethren break into the ennui by calling on him for help. He has delivered sixteen courses of sermons and lectures during the past ten months and has other engagements. "I want to die with my sword unscabbarded." Bishop Du Bose promises to prepare for us right away an article on some great Methodist "notabilities."

❖

*WORLD OUTLOOK* sorrows to Chronicle that Mrs. Della R. Goodrich, relict of the late W. E. Goodrich influential planter in Southside, Virginia, died suddenly at her home in Lawrenceville, Virginia, at one o'clock on the morning of June 21. Mrs. Goodrich, a lifelong member of the Methodist Church, formerly held her membership in one of the historic old churches, Spring Hill in Brunswick County, and for many years was superintendent of the Sunday school at her home church. Recently she had removed to Lawrenceville, the county seat, and held her membership in the church at that place. She is survived by four daughters and two sons, of which last is Mr. W. Edward Goodrich, lawyer of Athens, Alabama. Funeral service was held from the home in Lawrenceville by Dr. R. H. Bennett, her pastor, formerly of Nashville. Mrs. Goodrich was the only sister of Dr. E. H. Rawlings, editor of *WORLD OUTLOOK*.

Dr. Tyler Dennett, winner of the Pulitzer prize for the best American biography published in 1933, and now president of Williams College, was before his call to Williams College the professor of International Relations at Princeton. President Dennett has been recently the object of various degrees and much academic acclaim. This column is not likely to overlook the fact that President Dennett was director of publicity for the Methodist Centenary, a leader in the Interchurch World Movement, and was associate editor of the *WORLD OUTLOOK* of those historic days.

❖

Among those receiving honorary degrees at the late commencement of Duke University was the pastor of Centenary Church, Winston-Salem, Rev. G. Ray Jordan, who received the degree of Doctor of Divinity. Dr. Jordan was recently one of the team of distinguished speakers leading in the cross country evangelistic conferences. His church has been for years one of the two or three premier missionary churches of the connection, and to the large list of missionaries already carried Centenary has recently heard the call of the Church and taken to support one of the ten new missionaries the Board of Missions is sending out. *WORLD OUTLOOK* extends heartiest congratulations to Dr. Jordan.

❖

Rev. S. R. Anderson, Director of Adult Education work in China, had general supervision of the first Village Welfare School ever held in that country—the school at Poliung on February 9 to March 16. A week was devoted to each of the following topics: Village Welfare, Health, Service, Home, Farm, and Religion. Thirteen men and women joined the church at the close of Religion Week and twenty-two babies were baptized. Some interesting sights during the school term included a group of children around the minister begging to be baptized; two hundred fifty farm people listening to a lecture on better farming; an old man of seventy-one hurrying down the aisle to join the reading class, and a young mother with a baby in her arms running down the aisle for the same purpose; humble farm men leading evening prayer services for the first time.

❖

Miss Emily Olmstead, dean of women at Morris Harvey College, Barboursville, West Virginia, has been busy teaching five hours a week in the largest summer school the college has ever known, in addition to her work as dean. In August she is to go to a

young people's convention in Budapest, one feature of a tour that takes in Ireland, France, Germany, Jugoslavia, Venice, Egypt, and the Holy Land. The convention in Hungary will be in session four days, with representatives present from all nations, dressed in native costume. The party, sailing July 20, is under the direction of missionaries from India, Mr. and Mrs. Abbey.

❖

Rev. Clyde Cooper, director of Colegio Piracicabano in Brazil, is now in Nashville for some time. His address is 2618 Barton Avenue.

❖

Mrs. Henry T. Wheeler has done a fine piece of work in organizing the women of the out-villages of the Congo Mission. There are now more than 600 women organized into embryo missionary societies in the out-villages.

## The World in a Word

THE Methodist Episcopal Church is establishing a new Conference to be known as the Methodist Episcopal Church of Germany. For half a century this work has been handled as a foreign missionary enterprise, but the activities of the denomination are now to become an independent Protestant unit. ¶ "The Lord's Acre Plan" is said to be spreading in the South. In lower South Carolina twenty churches are working at it. Sixty thousand acres have been dedicated to the Lord in Georgia. In western North Carolina the Farmer's Federation has a religious department in charge of Dumont Clark, a Presbyterian minister. Under his leadership the number of churches interested in the plan has increased from six to two hundred, representing nine denominations in fifteen counties. ¶ In the recent election contests the candidate for mayor of Vancouver, B. C., ran on a platform of Christian reform and Christian decency. During the campaign he daily attended special prayer services, and when elected, his first act as mayor was to proclaim a Day of Prayer. Mayor McGeer closed his proclamation with the prayer that He who had once given a vision of the Holy City "will grant us a vision of our city, fair as she might be; a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood and happy homes, where all success shall be founded on service, and honor given to nobleness along; a city of peace, where order shall not rest on force, but on the love for the city in which they dwell."

## In Joyful Retrospect

(Continued from page 5)

Norfolk, and visits with Mrs. Tucker to relatives and friends, fully occupied the waking hours of eleven days delightfully spent in Old Virginia.

A trip of two weeks to Dayton and Cincinnati, Ohio, and Farmington and St. Louis, Missouri, and thence to Boston, gave time for two days at the Biennial Meeting of the Federal Council of Churches in America as representative of the American Bible Society, two days with the National Conference of Churches on World Peace, four Bible Sunday addresses in the period commemorating the four hundredth anniversary of the completion of Martin Luther's monumental translation of the Bible, four other addresses to different organizations and societies, and a few visits.

Some of the churches of several denominations in which I have had the pleasure of speaking are in Boston and vicinity; Baltimore, Maryland; Princeton, West Virginia; Norfolk and Lynchburg, Virginia; Cincinnati and Dayton, Ohio; St. Louis and Farmington, Missouri; Chattanooga and Nashville, Tennessee; Atlanta, Georgia; Jackson and Ridgeland, Mississippi; Dallas, Denton, Georgetown, and San Antonio, Texas; Little Rock, Arkansas; New York, and others.

The ministerial and other groups of students and school children to whom I have spoken were at Boston, Yale, Emory, Vanderbilt, Fisk, Southern Methodist, and Southwestern Universities, at Gammon Institute, Atlanta; Eden Seminary, St. Louis; Evangelical Seminary, Dallas; Westmoreland, San Antonio; and at high and graded schools in several places. It was interesting and encouraging to observe the attention of our young people and children, their life and problems, customs and habits, in other lands. Divinity students and others evinced deep interest in phases of the world Christian mission enterprise as it relates to the churches at home and the work on foreign fields.

The annual meeting of the Foreign Missions Conference at Garden City, New York, brought together for a few days a considerable number of men and women from various boards and committees, who are most vitally related with the promotion and administration of the work of missions at home and abroad. Several missionaries, teachers of mission courses of study, pastors, and others attended. An interesting survey of world fields, situations, problems, needs, and opportunities were brought vividly before the meeting. There was no disposition to hide or deny the effects of the economic depression and the decline in giving to

missions throughout the churches, but the situations were faced with courage, faith, and hopefulness; there was a determination to urge rededication and to call upon all Christian people everywhere to make needed changes and readjustments in their thinking, praying, and giving to the work of building the Kingdom of Christ in the world of today.

Three important gatherings in which I was permitted to participate were of special interest to Methodist folk.

The General Missionary Council, meeting at Little Rock, carried out a program of well-prepared addresses, dealing as usual on such occasions with definitions and discussions of the missionary message, responsibilities and program, and the present urgent demands for an adequate evangelism, both in the homeland and in foreign fields. There were other features also of interest, and a fine spirit of fellowship prevailed throughout the entire time. While all this is true, yet the question arises as to what clearer vision, stirring message, and creative program for arousing fresh interest and promoting new advance, did church leaders, Conference missionary secretaries, pastors, missionaries, and laymen receive to take back and communicate to others in their respective fields and throughout the entire Church.

We were guests of the Woman's Missionary Council at St. Louis and participated with pleasure and profit in the celebrating of their twenty-fifth anniversary. The several carefully prepared reports, presented with poise and enthusiasm, were listened to attentively by a large audience of loyal delegates and interested visitors. This Council is regarded by many outside of Methodist Church circles as one of the most efficient and wisely managed missionary organizations in America. It actually is and should increasingly be an inspiration and stimulus to the whole Church. The communion and Christian fellowship enjoyed is of a high order.

I jocularly inquired on the occasion of the splendid banquet about my one-time life membership in the Woman's Foreign Missionary Society; whereupon I was immediately voted a life membership in the Woman's Council as constituted today, and the amount to pay for same was voluntarily contributed by a number of members at the time.

The meeting of the Foreign Work Committee and the Board of Missions in annual session at Nashville brought together the officers, most of the members, a number of missionaries on furlough, and quite a few visitors. Careful preparation, wise planning, and efficient execution of the program char-

acterized the several sessions. It was inspiring and encouraging to see and hear such a group of well-informed, consecrated, intelligent men and women, as was gathered for four days, giving their very best to the King's business and planning for the world-wide extension of his Kingdom. Messages and reports that came from the Far East, Africa, Europe, Latin America, and home fields told of achievements, open doors, and appalling needs everywhere. Vision, loyalty, and faith proposed and supported authorization to seek from churches and individual Christians special contributions, over and above regular commitments, sufficient to send out and support for a term of years ten new missionaries. A spirit of courage and hopefulness was evident in the group.

In our travels as above outlined, Mrs. Tucker and I have enjoyed the privilege of meeting many friends of former and more recent times, and of visiting a number of our relatives and the old homes of our earlier days in Virginia and Tennessee.

I sat one day in the home of one of my brothers, and we made a kind of family roll call. Our parents were married about eighty-six years ago and started life together in a one-room log house in Williamson County, Tennessee, about eleven miles south of Nashville. There were born to them in that one room eleven children; three died in infancy or early childhood; one unmarried died in manhood; seven married, established homes, and reared families. During these eighty-six years since that young couple spent their honeymoon in that log house, one hundred seventeen in four generations have come into the family by birth and marriage; of this total, ninety-five are living today, scattered through twenty-one states and in one foreign country. Father and mother and twenty-two others have passed away during this long period.

Our parents endeavored to educate and train their children in the knowledge, love, and service of God the Father as revealed in Christ. Those who have passed on died in the faith; practically all of the ninety-five living who have come to years of maturity are associated with the fellowship of some branch of the Christian church.

We close what has been one of the most delightful, spiritually refreshing, and busy furloughs enjoyed during the forty-nine years. We return to Brazil, once more of choice, in a retired relationship, to give the best that remains in us, in the best way we may know how for the best things we shall find to be done, in helping to carry on the work of building the Kingdom of Christ. We believe there is much work for us yet to be done.

A specially outstanding feature of our furlough on this occasion has been the time spent in the home, intimate association, and loving affection of our daughter, only living child, her devoted husband, and their four lovely boys. To enter into all that interests them, talk with them of business, work, school, and play, share in their thoughts about many things, their joys, their struggles, fellowship with them in worship at their home church, has been a rich and refreshing experience, and

has caused us to renew our appreciation of the Christian home and all that it means to life. Their home at Waban, Massachusetts, is our home in the States. We have in these many years roamed amid pleasures and scenes of delight, lived and labored abroad; but now in some special way

"A charm from the skies seems to hallow us here,  
Which sought through the world is ne'er met with elsewhere."

## Missions Against Nationalism

(Continued from page 23)

There was never a more loyal Frenchman than Francois Coillard, who spent a lifetime in Africa outside the bounds of his beloved France. When his friends remonstrated with him, and asked why he did not serve a Mission under the French flag, he answered, "The Kingdom of God knows nothing of geographical frontiers." How can a believer in that Kingdom accept the claims of a totalitarian State?

The Church, by its very existence, should be a living witness that there is a society which unites those who are separated by national barriers. It has to be a witness by silence or speech to the fact that in the depths of his being man everywhere shares an inheritance and a promise far more wonderful than all that divides him from his fellows. It has to declare that man has one eternal value which unites him to his brother everywhere. To assert this is to make the confession of catholicity. Simply to declare it is something! To declare it to the sound of the trumpet, as the great modern apostles on the mission field have done, is to compel men to think again upon the true end of all hu-

man history: the coming of the sons of God. It is also to give the lie to the claims made for a narrow Nationalism. When the battle is over it will be recognized that without thinking of Nationalism in its modern assertions the missionaries were its most determined foes. Many of them never heard of a totalitarian State, but they fought it none the less, when they proved in their own experience that to make the Church nationalistic was to give the lie to the things which they had seen and heard.

Without waiting we can make our protest against a false and perilous Nationalism when we see to it that the work of the Church of Christ overseas is pressed forward. It is an act of plain obedience. It is also a word of defiant protest. It is a constant reminder of that which lies in the first principles of our faith. In this way we may rediscover in new glory the Catholic Church. And between such a truly Universal Church and the totalitarian State there can be no compromise. It is a battle to the finish. But we know what the finish will be.

the forces of destruction threatening our own drove every consideration for other mothers, other sons, out of us. How far we went toward proving the cynical contention that, once aroused, the female of the species is more deadly than the male!

Yes, in the midst of it all, this group of women, largely under the leadership of Jane Addams, stood steadfast against this annihilating madness, and strove against the odds of unpopularity and, once we were in the war, of persecution and contempt to keep sanity in an insane world. In January, 1915, they formed the Woman's Peace Party, with Miss Addams as head, and the preamble they adopted at their convention in Washington, had it been acted upon in seriousness by our government, might have shortened the war by years and prevented our own entrance. But while the President was sympathetic, hard-boiled and "practical" politicians considered it the work of "visionary and idealistic females." In March of the same year members of the Peace Party were invited by the women of England, Holland, and Belgium to an International Congress of Women at the Hague, to be held in May, and Miss Addams acted as chairman of this Congress. Again the clear and creative thinking of these women, from the warring as well as the neutral nations, had they been taken seriously by the "statesmen" of Europe, might have saved the Western world thirty months of destruction and millions of young lives. But again "visionary females," meddling in matters about which they could, of course, know nothing, were disregarded.

Of the continuous, courageous work of Miss Addams and her colleagues during the rest of the war, there is no space to tell here. Their efforts toward the production and conservation of food for the starving world during those years, their pressing demand for a Conference of Neutrals that would sit continuously in a neutral country and seek ways to end the conflict until an acceptable one was found, their conviction that only a "peace without vic-

## All Her Paths Were Peace

(Continued from page 13)

est sufferers in all war, and the class for whom the war-makers have, in spite of all the emotion and sentiment with which they whip wives and mothers into line with their purposes, the least consideration. Surely, they said, now that women are informed and intelligent as never before in the world's history, now that they have achieved a freedom of thought and action unknown to their oppressed mothers, surely now women will arise and prevent such a cataclysm.

We all know how that bright and reasonable dream faded as the days went on and America too was drawn into the Armageddon. The psychological moment when, if women had resisted universal conscription, they might have stopped war, was let slip; and once our sons and brothers were in camp or

over there in the trenches, all instincts except a blind and primitive passion for the protection of our loved ones deserted us. Unreasoning rage against

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tory" would bring a righteous peace treaty that would not nurture the seeds of future wars, the second International Congress of Women meeting in Geneva while the Peace Conference wrote the shameful and unrighteous Versailles Treaty concerning which the terms were a tragic disappointment, their final move to salvage their own creative efforts and make another war impossible by the founding of the International Women's League for Peace,—is all told in Miss Addams' book, *Peace and Bread*.

In Washington last May the American branch of the Women's League for Peace celebrated its twentieth anniversary. The celebration was an honoring of Miss Addams' seventy-fifth birthday. We have all read how the White House was turned over to the "birthday party" and how the great of earth, both in person and by radio broadcasts from

around the world, brought their tributes of just appreciation to this woman whose single-hearted devotion has been to the cause of world peace. But none of us could know that it was to be so definitely a "Well done, thou good and faithful servant, . . . enter thou into joy . . ." Within a month the doctors were telling Jane Addams that in a half hour she must go onto the table for still another operation for a malady that had dogged her for more than a decade. With a quiet smile she acquiesced. ". . . Well, a half hour will give me time to finish my book." A few days later the whole nation mourned to know that the book of earthly life for this great soul was finished too. Will American women now meet her challenge to take up the task, and carry on the great cause to which her life was so completely consecrated? Surely, they will.

## Ehime Ken Tent Evangelism

(Continued from page 21)

in many ways. All around the tent were barley fields with the grain about six weeks from harvest. That on our plot had been cut down for a monetary consideration. The man had left his soy beans that are always planted around the edge, hoping to salvage some, but most of them were badly trampled.

One end of the large tent had been cut off for our dining-room, and there together we ate the good things which Saita San provided. He has been the Callahan's cook for years, and he feels that his Christian service is keeping everyone in good health during the meeting. It is a service gladly given and much appreciated.

The first night the tent was comfortably filled. Thick matting is laid on the ground, and the people sit as usual on their feet, though a few bring thin cushions from their homes. The footwear, except on rainy nights when it is checked, is wrapped in newspaper for each newcomer by one of the helpers and is put down where the user desires the person to sit. He then follows his geta. In Japan handling a person's footwear is considered an act of great condescension; so the fact that the workers, most of them preachers, Bible women, and kindergartners, so graciously did this menial service greatly impressed the villagers.

Until the crowd gathered, which was sometimes quite late because the farmers were busy and worked as long as there was any daylight, the time was spent in practicing hymns, or short preparatory talks were given. At least they were supposed to be short. It was often nine o'clock before Mr. Kugimiya began the message of the evening, but the people were long-suffering as

far as feet and legs were concerned and listened well until the close of the hour's sermon. From night to night, in simple language, with apt illustrations taken from his rich experience as Christian and pastor for more than forty-five years, Mr. Kugimiya told of the one true God, our heavenly Father, his great love in Jesus Christ, and what it means to follow him.

During the week the weather became very cold, and one night the wind was so fierce that some of us wondered if the tent would stand. Even that night over seventy were in attendance. It was inspiring to see these people, many of whom had worked hard from early morning, listen with eager attention to a serious, impassioned presentation of the gospel message. Certainly the hunger deep down in the human heart was revealed, a hunger that for these villagers had not been satisfied by their old religions. It was a joy to see among them the village mayor, the school principal, vice-principal, and other head men, and to hear that they were among the seventy-seven who by signing cards signified their desire for further instruction. This week, Mr. Utsunomiya, pastor in Matsuyama, is being sent by Mr. Callahan to do the first follow-up work. Each evening he will hold a meeting in the school, the use of which was offered by the principal. This gives prestige which a private meeting place would not.

Our afternoons were given to a Bible school for the children. First, there was a worship period in the tent; then the children were divided into classes. Usually these meet out of doors, but as the weather was not propitious, we used the schoolhouse, which was not far away. Mr. Callahan's let-

ters of introduction from provincial officials won the principal from the beginning. Each worker had a class, and sometimes they were very crowded, for one afternoon one hundred and another time two hundred and fifty children came from a neighboring village, led by their school-teachers. My class was composed of high-school girls and graduates, but since the school was three miles away in Yoshida, the girls could not attend regularly. Some had to stay to take turns cleaning classrooms or feeding the school silkworms. For many it was the first opportunity to hear the Christian message. My heart thrilled as I looked down into their upturned faces, and I prayed that where my Japanese failed, they might somehow understand my heart's desire to help them know Jesus Christ. One dear young woman works in the telegraph office and could come only every other day. How eager she was to get all she could. It was hard to leave them without making provision for regular follow-up work, but Mr. Kudo, the Japanese leader of our group and the pastor of our Yoshida church, will surely look out for them as he shepherds the older group.

On Sunday morning the members of the Yoshida church came to worship with our group, some of them walking the three miles. The collection, according to the custom at tent meet-

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ings, has been set aside as a nest egg for the church in Tamatsu Mura. Mr. Callahan voiced our heart's desires when he said that he had had a vision of this church being built on the spot where the tent stood. The small amount of \$150 would buy the land, but those poor farmers will never be able to buy it without help. They are burdened with debt and are struggling for daily existence, as are most of the farmers in Japan.

One of the happiest features of the week was the fellowship of our group of pastors, women evangelists, kindergartners, lay workers, missionaries, as workers together with God. Mr. Stott, of Uwajima, did not want to give up his Japanese study, so every spare moment was spent with one of the young pastors in getting better acquainted with the language, then he helped whole-heartedly in any way he could find to serve. We felt that the good wife who stayed at home, the only foreign woman in the city, and looked after the little ones, had her big share, too.

Just after breakfast we met for morning worship when Mr. Kugimiya spoke to us out of the fulness of his heart. We prayed that we might be living witnesses for the Master as we

walked in and out among the village people and that the Holy Spirit might work directly in their hearts. Preparation for the work with the young people followed. The assigned lesson was freely discussed and ideas interchanged. After the evening meeting we met again for a short thanksgiving service.

On the last evening, Mr. Callahan reminded us that this would be his last tent meeting. Mrs. Callahan is already in the United States. He returns this summer after forty-five years of devoted service. We rejoice with him that his closing years in this land could be given to this tent evangelistic effort to reach the country people, so many of whom have as yet no opportunity to hear the good news. The money for the support of this work has come to him as a special gift, year by year, from friends at home. Surely their hearts must rejoice when they hear how it has been multiplied many fold; and who knows what the final harvest will be?

May Mr. Callahan have the joy of knowing that every one of the seventy-seven who signed their names asking for further instruction has come to know Jesus Christ as Savior and Friend through this his last effort in beautiful, yet needy, Tamatsu Mura.

## Health in Korea

(Continued from page 22)

sion hospitals and medical workers have been located, but no one could do all things at once on an extensive scale and at the same time direct the regular work of a large hospital and clinic. Though all of this work is related, still it is too much to be taken up single-handed. The individual worker, in trying to emphasize one part of the work, finds that another part must be neglected. However, while working alone, he cannot devote his entire time to one part of the work and turn a deaf ear to the other cries for help.

Since I first became acquainted with the needs of the people and the possibilities of medical work, it has been my dream to see a complete program developed in at least one community, in the hope that it would stimulate others, both missionaries and nationals, to get the vision of a greater service. In the development of such a program, the following would be essential:

The entire program should be centered around a well-equipped and well-staffed hospital with ample resources to care for all charity patients coming for treatment. This would be the place where all severely ill patients could receive the best treatment available. It should serve not only the city in which it is located, but should receive such patients as cannot be treated in the country clinics. Here would be trained

internes, who would visit the country clinics and be impressed with the needs and the opportunities of rural districts. In connection with the hospital there should be a dispensary or clinic which would handle the ambulatory cases and give after treatment and examinations to those who had previously been in the hospital.

All the territory within a reasonable radius of the hospital should be covered with country clinics. At first this work could be done by a doctor and nurse traveling from place to place, co-operating wherever possible with local physicians, and later establishing outstations which would be visited at regular times by specialists from the hospital staff. As rapidly as possible these outstations should be taken over as full-time, self-supporting work by young doctors who had received training in the hospital. In this way the entire district would be seeded with well-trained, Christian doctors who would be in constant co-operation with the central hospital and its program.

Every worker should be active in Public Health and Educational work, but this field also needs its specialist. The people should be better educated in health matters through special clinics and lectures. Regular examinations of school children would soon destroy that inherent fear of all forms of med-

ical treatment. Infant and child welfare clinics, demonstrations, and lectures would reach both mothers and children. All of this work should be done not only in the cities but also in regularly organized rural circuits, co-operating with the clinics for the sick.

Last, but not least, there should be a follow-up program in which those whose lives have been touched may be conserved for the Kingdom of God.

These are not idle fancies or dreams. Each type of work mentioned here has been tried with success. Until now, however, the whole program has never been put into operation in one district at the same time. There can be no doubt but that such a program, in co-operation with the evangelistic workers, social-evangelistic centers, and churches, would yield results greater than that of isolated enterprises.

Every medical worker, while seeing the vision of this need and working for its fulfilment, has been constantly thwarted by lack of finances, equipment, and workers. A great opportunity awaits us in Korea, but it will not wait forever.

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# The Three Fathers of Israel

(Continued from page 11)

have been marvelous. When he came to Cuba there were a few untrained, almost ignorant Sunday school teachers. And there were very few textbooks in Spanish for suitable normal training courses. His was a work of exploration and experimentation, of translation and adaptation. His success as a preparer of textbooks has been phenomenal and his output prodigious. And as a teacher and preacher he has made a large place for himself. At present he annually awards from 500 to 600 teacher-training units. He was a Centenary secretary for two years, and he has held about every position of importance within the power of the Bishop and the Cuba Annual Conference to bestow.

Dr. H. B. Bardwell is another illustrious Georgian. Talbotton is the city of his birth. He is an alumnus of both Emory University and the Cuban national university, located in Havana, which latter gives him a decided advantage in missionary work.

Dr. Bardwell's was a Christian home, and he was converted in a Methodist revival in his home church in Talbotton.

Before coming to Cuba he was an active member of the South Georgia Conference; his most important appointment being a three years' pastorate in Centenary Church in Macon, Georgia.

The service given to the church by Dr. Bardwell in Cuba has taken many forms, but his most outstanding contribution has been rendered as president of Candler College and pastor of Leland Memorial Church. He is the builder of these two institutions, where he has served for more than a quarter of a century. Under his wise leadership Candler College has come to exert an influence that is nation-wide.

As a financier he has made an honorable place for himself. As a pastor he has developed the finest church in Cuba. He has been pastor of Leland Memorial so long that he is loved and appreciated to a degree beautiful to see.

Dr. Bardwell preached at the April session of the Cuba Annual Conference in Havana. When we saw him standing before us and realized that he had gone blind in the Master's service, we felt that we could bear no more. Then he opened his mouth and taught of the wondrous love of God, and of how we should not limit his power. His voice was clear, his faith unshaken, and the large audience knew that a man of God was speaking.

When Dr. Bardwell made his report to Annual Conference, everyone wanted to honor him, but no one seemed to know just what move to make. Bishop Ainsworth was in the Chair. He asked those present who would pledge himself to pray every day for Dr. Bardwell to stand up. Not only did the entire conference stand, but also all the visitors present stood.

We are happy to say that Dr. Bardwell's physician believes he will recover his sight. Our prayers therefore are directed to this end.

Dr. Bardwell has demonstrated what faith and love combined can do. Even should his sight never return, he will, no doubt, continue indefinitely on the effective list, much to the great delight of all. The age of miracles has not passed. Through Dr. Bardwell we learn the lesson anew, which we never learn to well, "We should not limit the power of God."

"The three fathers of Israel" rejoice that they are privileged to spend the best years of their life spreading the gospel in Cuba. All honor to these brave heroes of the cross!

Church in the U. S. A., and for ten years has been in charge of the missions maintained by his board among oriental peoples. Out of this experience he has written of the lives of Orientals in this country, Chinese, Japanese, Koreans, Hawaiians, Filipinos. The book takes its title from the story circulated in China years ago of "mountains of gold in America," told to secure Chinese laborers, who all too soon were to find the Gold Mountain a myth and America a hostile country. A new understanding of what the Oriental has had to endure in the "Land of the Free" awaits the reader, and, it is to be hoped, a determination to help in the betterment of his condition.

**CHANT OF THE NIGHT.** By C. Kuipers. Zondervan Publishing House, Grand Rapids, Mich.

The story of missionary work among the Zuni Indians, bringing out the difficulties the worker with these people must invariably encounter, but showing the author's fervent belief that the grace of God back of the gospel will eventually triumph.

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#### NEW CHRISTMAS CARD PLAN



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168 Way St Elmira, N. Y.

## Among the New Books

**CHARLES W. ABEL OF KWATO.** By Russell W. Abel. Fleming H. Revell. \$2.

After forty years of service among the primitive people of New Guinea (Papua), amid thrilling experiences with cannibals and warring tribes, Charles Abel was killed by a speeding automobile in the outskirts of London. But his work lives on. The Life of Abel by his son begins with his boyhood in England, tells of his life as a youth among the Maoris in New Zealand, his later life in an English college, and then of these forty years in New Guinea. It abounds in thrilling incidents and stories of wonderful transformations, of which the following is an example: "Daniela, one time chief of Lilihoa, rose to his feet and said: 'We are one in Christ. A few years ago I longed for vengeance and yearned for Paola's life. I captured and ate his people as he did mine. Now we shall soon kneel together and remember how Christ died for us.'" The beautiful character of the man is revealed by his

deeds and by his intimate letters. Continuing his work are his wife, his two sons, and two daughters, that fact in itself a noble testimony to his life.

**BACK OF THE MOUNTAIN.** By Mary Brewster Hollister. Fleming H. Revell. \$1.25.

Another story of youth in China by the author of *Maidee of the Mountains*, told in a genuinely interesting and real way, and showing the influence of Christian missions in the country. Bandits and soldiers play a large part in the narrative, difficulties and dangers abound, but there is a note of hopefulness for the country and its people that in the end leaves the reader with the feeling that young China is working her way toward a happier future.

**GOLD MOUNTAIN.** By Philip F. Payne. Friendship Press. Cloth, \$1; paper, 60 cents.

Dr. Payne is an assistant secretary of the Board of National Missions of the Presbyterian

### Methodist Benevolent Association

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To provide homes and support for widows, orphans, disabled and aged ministers and members of the M. E. Church, South, by a practical business insurance system on safe at cost rates.

#### PROGRAM FOR 1935

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Write

**J. H. SHUMAKER, General Secretary**  
Home Office: Association Building, 808 Broadway, Nashville, Tennessee.

# GOOD BOOKS for WORLD OUTLOOK Readers

*The following books are timely in topic and in treatment. All are interesting, a few are much out of the ordinary. The topics they cover are the topics that missionary people are most interested in, and one or two of them might prove epochal in one's thinking if thoughtfully read*

**FINANCIAL RECOVERY FOR THE LOCAL CHURCH.** By Julius Earl Crawford. Cokesbury Press. Price, \$1.00.

The publisher says that "this is one of the most timely books issued in our day." The author, Dr. Julius Earl Crawford, a member of the Central Texas Conference, as Director of the Stewardship Department of the Board of Lay Activities, has been actively identified with the work of developing stewardship since 1915. Probably nobody in our Church has done the conscientious and creative work in stewardship study and leadership that Dr. Crawford has done, this being the third book that he has written on the subject. Traveling through the churches in institutes, conferences, and congregational group discussions, Dr. Crawford has had the benefit of every point of view to be found in the Church in a time that has called forth the best in theory and practice. As the very successful Missionary Secretary of his Conference, Dr. Crawford early had the benefit of a close touch with the development of stewardship in the great cause of Missions. Dr. Cram, of the Board of Missions, says about *Financial Recovery*:

"It is an admirable statement concerning the 'why and how' of church finances. Its explanations of the law of our Church are accurately and clearly stated. It is a most useful compendium, and every pastor and Church Board Chairman should have a copy close at hand."

**RUSSIA CHALLENGES RELIGION.** By George Mecklenburg. Abingdon Press. \$1.00.

Dr. Mecklenburg was ordained to the ministry of the Methodist Episcopal Church in 1911, beginning his ministry among the miners, cattlemen, and Indians of Montana. At present he is pastor of Wesley Church in Minneapolis, a church with perhaps the largest Sunday evening services in America. The Organized Unemployed People, a self-help movement for the unemployed, was organized by Dr. Mecklenburg, and in the fifteen months it had been in operation when the book was written early in 1934, this organization had done over a million dollars' worth of business.

This book, the fourth from his pen, is the outcome of three visits of the author to Russia, after which he was driven to

the conclusion that Christianity has been only partially practiced and we have never really tried Christianity. Russia was wide open to the author. He could come and go as he pleased and had wide opportunity for observation.

His concluding statement is a challenge to us who make up the Church: "The Church rightly challenges many features of Russian communism; Russia, however, challenges the Church to do something more than preach."

**MEN AND WOMEN OF FAR HORIZONS.** Edited by Jesse R. Wilson. Friendship Press. \$1.00.

"Sketches by and about Christian Missionaries and Their Colleagues in Mission Lands," says the subtitle, and thus in a nutshell gives the theme of this interesting and inspiring book, undertaken, says Mr. Wilson, "because of a conviction of need for a missionary book which is neither a formal exposition of missions nor a reasoned argument, but which reveals in the lives of missionaries and through unlabored sketches of their work the deep inner spirit and procedure of the missionary movement."

Among the more than fifty contributors, all with a message sincere and convincing, are J. E. K. Aggrey, Paul W. Harrison, Stanley High, Walter H. Judd, Toyohiko Kagawa, Frank Laubach, John A. Mackay, Jean K. McKenzie, Mabel Shaw, and Y. C. James Yen.

**CHRIST'S ALTERNATIVE TO COMMUNISM.** E. Stanley Jones. Abingdon Press. \$2.00.

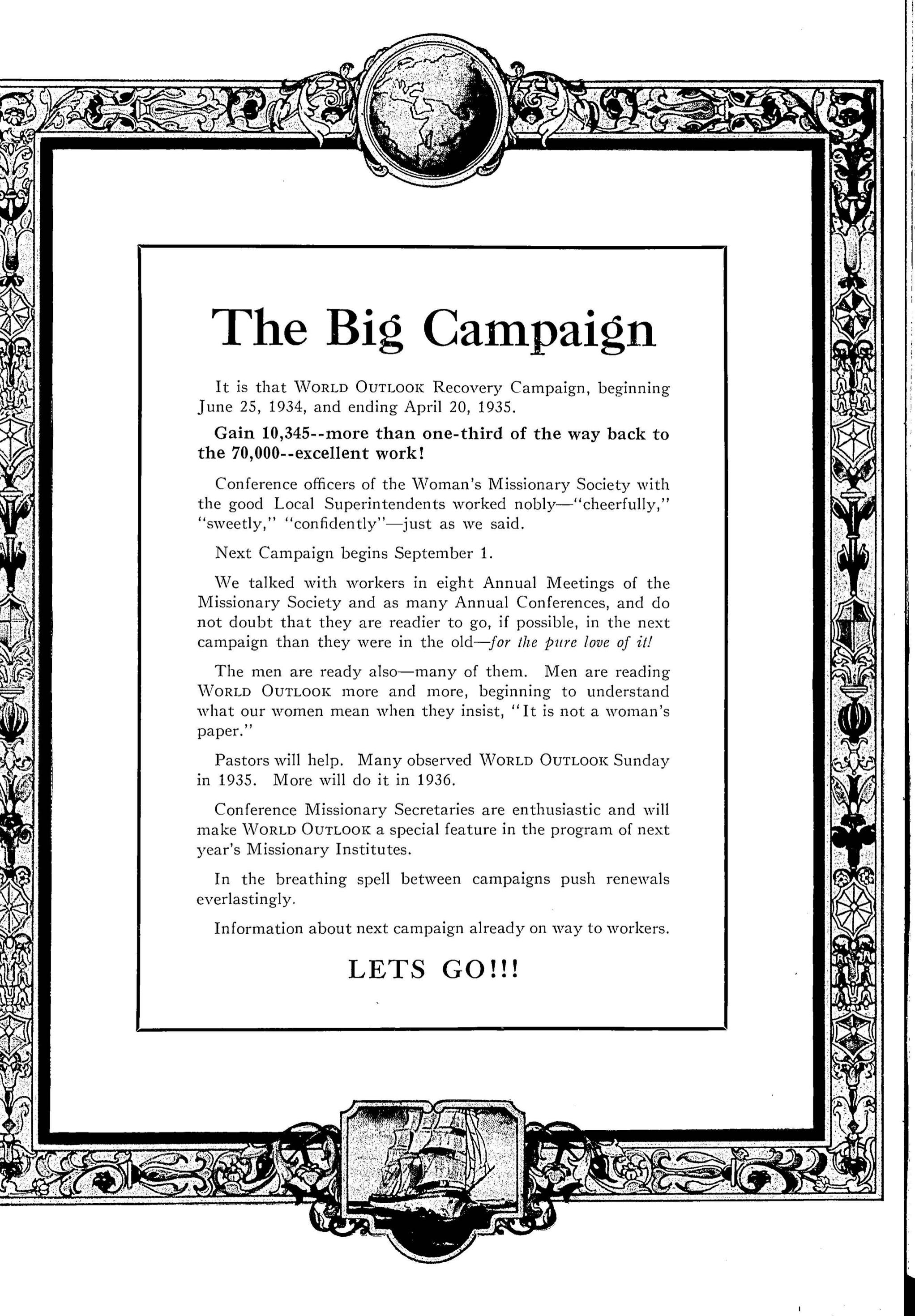
E. Stanley Jones, born in Maryland, has become known all over the world. Translated into practically every language, his words have reached the hearts of millions. *Christ of the Indian Road, Christ of the Mount, Christ at the Round Table*—his books—are household words. In his latest, *Christ's Alternative to Communism*, he holds that the sensitive minds in Christendom know that sooner or later they must come to grips with the issues raised by the Marxian experiment in Russia.

Dr. King of the *Nashville Advocate* gives a long editorial to this book. "After an elaborate introduction, the noted author and missionary develops his theme through eleven chapters. In this volume Stanley Jones writes at white heat with a truly prophetic fervor. . . . In the absence of a decided modification, the existing system of capitalism is doomed. I see only one way of getting through the confusion and meeting the perils which confront us, and that is to practice in reality the Christian faith which we profess."

**"LET US GO INTO THE NEXT TOWNS" IN JAPAN.** By George P. Pierson. Fleming H. Revell. \$1.00.

Through the life and service of one man, a composite of several missionaries he has known in the course of forty years in Japan, the author presents what he believes to be the mission of the Church in that land. His central theme is evangelism. Of his hero he says, "Evangelism was not his task; it was his life," and he feels that "the romance of missions in Japan is not ended. There is plenty of danger, self-sacrifice, hard work, joy, and victory ahead. The greater work of the missionary lies beyond," in "the next towns," going on and on.

*The books contained in the above list are printed by different publishers, but our own Publishing House and its branches will be glad to supply these books without additional cost to the purchaser.*



# The Big Campaign

It is that WORLD OUTLOOK Recovery Campaign, beginning June 25, 1934, and ending April 20, 1935.

**Gain 10,345--more than one-third of the way back to the 70,000--excellent work!**

Conference officers of the Woman's Missionary Society with the good Local Superintendents worked nobly—"cheerfully," "sweetly," "confidently"—just as we said.

Next Campaign begins September 1.

We talked with workers in eight Annual Meetings of the Missionary Society and as many Annual Conferences, and do not doubt that they are readier to go, if possible, in the next campaign than they were in the old—*for the pure love of it!*

The men are ready also—many of them. Men are reading WORLD OUTLOOK more and more, beginning to understand what our women mean when they insist, "It is not a woman's paper."

Pastors will help. Many observed WORLD OUTLOOK Sunday in 1935. More will do it in 1936.

Conference Missionary Secretaries are enthusiastic and will make WORLD OUTLOOK a special feature in the program of next year's Missionary Institutes.

In the breathing spell between campaigns push renewals everlastingly.

Information about next campaign already on way to workers.

**LETS GO!!!**