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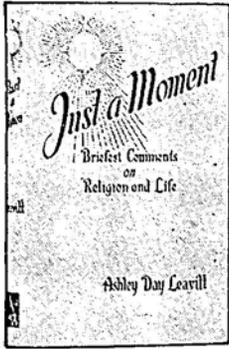


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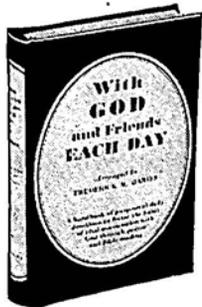
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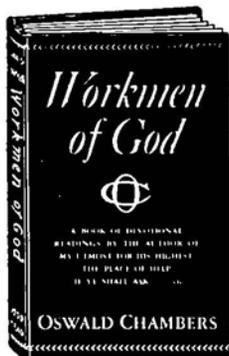
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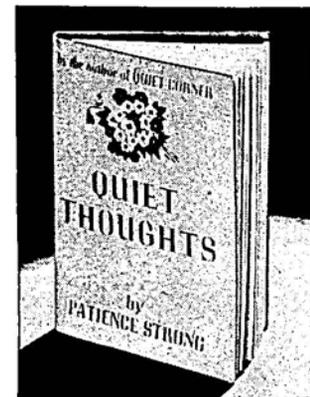
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WORLD OUTLOOK

ELMER T. CLARK, EDITOR
SARA ESTELLE HASKIN, EDITOR

The Christian Church in a Hostile World

THE question of the relationship of the Church and the State is always with us. Christianity began its career in a hostile world, and intermittently for nearly three hundred years it was bitterly persecuted and its devotees slaughtered. In succeeding ages it has been superior to the State, the ally of the State, or a free and independent institution, operating for moral and spiritual ends in a State more or less friendly to its purposes. It has been at its noblest in the first or the last named status—when it was either persecuted by the State or free of entangling alliances with the State.

There are indications that the conditions of the first three centuries may be reproduced. The Church may again find itself in a hostile world; when to bear its witness and be true to its message will involve persecution and danger. Indeed, in a large part of the world it already finds itself in that position.

Russia has declared war on religion, and no missionary can enter the land and preach the Gospel. In Mexico the situation is little better. In Spain a regime which hated religion and suppressed it has been succeeded by a regime which will probably make it subservient. In Italy even the Catholic Church is not free, but is more or less controlled by a dictator and operates only on his sufferance. Germany is worse than godless; its leadership openly persecutes Jews and Christians alike, demands that the Church submit to and support the most absolute tyranny the modern world has seen, and seeks to substitute outright and admitted paganism for the Christian faith.

In the Far East a power hostile to Christianity drives hard to bring all the Orient under its control. Its police supervise the councils of the churches, dictate their resolutions, and scan their records. It has thrown Christian leaders into prison and by threats or torture forced them to sign 'confessions' which made them hostages of the State. It compels Christian schools to take their students to Shinto shrines and bow down to a faith which makes a god of the reigning prince. On a front that embraces half the earth 'the dirty fingers of the State are clutching at the beautiful garments of the Bride of Christ,' to use the figure of Bishop Arthur J. Moore.

What is the Christian Church to do in such a situation? This is the supreme issue of our day. Preachers who fuss about Modernism and Funda-

mentalism, or 'personal religion' vs. the 'social gospel,' or 'evangelism' vs. 'religious education' are fiddling while the whole house is about to burst into flame. What shall Christians do when a hostile State turns against them and demands that they do un-Christian things and support pagan policies?

The early Church asked no such questions. For three hundred years Christians knew exactly what to do. They remained Christian and defied the pagan State to do its worst. Of course they died—by multiplied thousands they died, for that was in a day when the Cross was a living reality and Christians did not count their comforts or their lives so important as loyalty to Christ. But in the end they won. They were asked to participate in the Caesar-cult—but they died first. None can question what they would do now—were they in Japan or Korea and were ordered to bow at a Shinto shrine, for they met that issue in the third century.

In Germany at least one man—Pastor Niemoeller—has preferred the concentration camp to prostitution of mind and spirit. But it is alarming that there has been only one. Other Christians have no cause to be proud that they have escaped the rod of the unspeakable Hitler. It is a sorry sight to see Christians marching out to bow at a Shinto shrine—'kidding themselves' that this system which appears in every textbook on comparative religions, and which has its priests, temples, altars, and ritual—is 'not a religion.' One wonders what has become of the grand old German hymn:

A mighty fortress is our God,
A bulwark failing never. . . .

or whether we should delete from our own book

Our fathers chained in prisons dark,
Were still in heart and conscience free,
How sweet would be their children's fate,
If we, like them, could die for Thee.

Around the world the freedom and integrity of the Church is challenged. It is bidden to alter its message or silence its tongue. Here is the challenge of our generation. Will the Church declare the whole counsel of God and take the consequences? Or will it hedge and trim and rationalize disloyalty to the truth into 'a wise and expedient policy'? Has the Christian Church forgotten how to face a hostile world?

The Missionary Situation in the Methodist Episcopal Church, South

By W. G. Cram

MISSIONS received first attention in the convention of delegates of the several Annual Conferences of the Methodist Episcopal Church in the slaveholding states which met at Louisville in May, 1845. In that convention William Capers offered a resolution calling for the appointment of a committee of fifteen to recommend a plan for the management and support of Missions connected with these Conferences.

This committee recommended that the Missionary Society in Louisville be the parent society and that societies be organized in the Conferences auxiliary to the parent society. A committee composed of the Bishops and several ministers were made managers of the parent society. A General Treasurer was located in Louisville and Assistant Treasurers in New Orleans and Charleston. An appeal for sixty thousand dollars was made to the Annual Conferences with the declaration 'that the Missions connected with the Southern Division of the Church must be sustained and, with the blessing of God, shall be.' In April, 1846, the anniversary meeting of the managing committee was held in Louisville; \$68,529.24 had been raised and was apportioned to Missions in the Destitute Portions of the Regular Work, Missions Among the People of Color, German Missions, Texas Missions, French Missions, and Indian Missions. John B. McFerrin, of the Tennessee Conference, who attended this first meeting of the managing committee, on his way to the General Conference at Petersburg, Virginia, was jubilant over the successes of the societies, and wrote in his *Journal*, 'The experiment has fully proved that the South can and will take a conspicuous place among her sister Churches in sending the Gospel to the poor.'

With this prophetic utterance the missionary movement among the Southern Conferences began to take shape even before the Methodist Episcopal Church, South, was actually and legally created. It has extended its operations over a span of ninety-four years, and has made an important contribution to the leadership of the Christian missionary movement of the world. In future years this span of ninety-five years, when Missions in the North and South took separate courses, may be referred to as a 'strange interlude.'



Dr. W. G. Cram, General Secretary, Board of Missions, Methodist Episcopal Church, South

During these years God has been preparing for the time when we should be brought together. The interlude of ninety-five years in the history of American Methodism is one of the minutes in the tick of God's eternal clock during which he worked through and for both the North and the South.

I wish to trace the organizational development of Missions in the South, then to study briefly some of the personalities connected with its development, and finally to tabulate some of the controlling motives and definite achievements.

The first item of business in the Louisville Convention of 1845 after organization was the appointment of the committee of fifteen on ways and means to preserve the missionary work of the Conferences in the South. In the succeeding year, 1846, in May, at the first General Conference of the Methodist Episcopal Church, South, William Capers, of South Carolina, was made Chairman of the Committee on Missions. This committee recommended the creation of the Missionary Society. The payment of two dollars annually constituted a member of the Society, and twenty dollars constituted a life member. The officers of the Society—President, Vice-Presidents, Secretary, Treasurer, and two Assistant Treasurers, with sixteen Managers, all except the Secretary elected by the Society—formed the Board. This General Conference recommended the opening of missions in China and Africa and for the Jews in the United States.

At the first meeting of the Board, held in Louisville in 1846 at the Board's headquarters, Bishop Joshua Soule was elected President of the Society and Bishop James O. Andrew, First Vice-President. It is to be noted that the noted William Capers, who had sponsored the organization of missions in the Louisville Convention and in the General Conference, was not included among the officers of the Society nor as one of the Managers of the Board. In the second Annual Meeting of the Board his name appears as Second Vice-President. The Board's headquarters remained in Louisville until 1856, when they were removed to Nashville.

At the General Conference of 1866 two Mission Boards were created, a Board of Domestic Missions located at Nashville, and the Board of Foreign Mis-



Bishop Alpheus W. Wilson



Bishop Walter R. Lambuth



Bishop John M. Moore



Miss Belle H. Bennett

sions located at Baltimore. This division of Missions into two Boards was short-lived. The General Conference of 1870 found division to be impractical and expensive and proceeded to reunite the missionary operations of the Church under one Board. The General Conference of 1856 suggested that Annual Conference Boards of Missions be formed, but in 1870 it was made the duty of the Conferences to organize such Boards. From 1870 to the present time all the general missionary operations of the Church, both home and foreign, have continued under the authority of one Board.

As early as 1858 the women of the Church began the organization of missionary societies. They met with many difficulties, much of which consisted of opposition to any sort of authority from the General Conference to organize for definite activities and programs of work. An appeal by them was made to the General Conference of 1874, but no action was taken. However, the General Conference held in Atlanta in 1878 provided for a General Executive Association authorized to direct the affairs of the Woman's Missionary Society. The name was changed to the Woman's Board of Missions in 1882 and later to the Woman's Board of Foreign Missions. Mrs. S. G. Trueheart, in her history of the Woman's Foreign Missionary Society, says: 'The women wished to be legally authorized to equip and send out women missionaries to fields already occupied by the General Board, to open boarding schools, hospitals, homes, supporting teachers, physicians, and scholarships, and with a mental reservation to do many unthought-of things that would surely come to mind later.' Thus the women had succeeded in launching a Woman's Board of Foreign Missions that prospered from the beginning.

The Woman's Home Missionary Society, authorized in 1898, had its beginning as a department of the Board of Church Extension from 1886 to 1890. This department became a separate organization in 1890 and continued until 1898 as the Woman's Parsonage and Home Missionary Society. At the General Conference of 1898 the name was changed to the Woman's Board of Home Missions.

These organizations continued to operate separately until the General Conference at Asheville in 1910, when the Board of Missions, the Woman's Board of Foreign Missions, and the Woman's Board of Home Missions were united into one Board of Missions.

This unified organization for handling all the missionary work of the Church was one of the most significant and far-reaching actions in the history of the missionary work of the Protestant denominations in the United States. It was the first of its kind. It was entered into with some hesitations by the missionary leaders, both men and women. It was considered an experiment, adventurous and bold. It has continued in existence for nearly twenty-nine years and has made history. Efforts to change it have been to no avail.

It will be seen from this brief survey of the missionary organizations of the Methodist Episcopal Church, South, that for the first sixty-five years successive General Conferences were at the constant task of adjusting the missionary machinery to existing conditions and in accordance with the prevailing theories of administration that were developing. The conditions that occasioned legislative changes were, first, the fact that the work of Missions in the Annual Conferences demanded attention, and for the first twenty-one years this was the main work of the Board. And, second, in 1866 two Boards were created, one a Board of Foreign Missions to care for the growing conviction in the Church that the work should be extended in foreign parts. Then in 1870 the theory of decentralizing the administration of Home Missions prevailed, resulting in the reunion of the Home and the Foreign Boards and the creation of Conference Boards with full authority to handle Conference Missions. In view of the fact that connectional home missionary enterprises had not been developed and that Conference Missions were the sole concern of the Home Board, the theory of Conference rights, engendered no doubt by the prevailing political doctrine of State's Rights, shifted the administrative responsibility to the Annual Conferences.

Also during this period of home mission activity,

which had included an extensive and very successful work among Negroes, the Colored Methodist Episcopal Church was authorized in 1866 and was formally set up in 1870. Thus another theory, that of self-administration and self-control, prevailed in the legislative councils of the Church. This shifted the primary responsibility of Negro evangelization to the hands of the newly created Negro Church.

By the process of transferring responsibility to Annual Conference Boards for Conference Missions and that of self-determination for the Negro membership, emphasis in the Board of Missions was placed upon the development of a foreign missionary spirit within the Church. This came about especially under the secretaryship of Alpheus W. Wilson, who served from 1878 to 1882. At that period the Southern Church had only three foreign Missions, that in China, which had been opened in 1848, the Mission in Mexico, opened in 1871, and the Mission in Brazil, opened in 1875. China had already captured the attention of the Church. Its missionaries by loyalty and constructive work had developed for the 'Celestial Empire' the deep consideration of our people.

Thus from 1878 to 1906 very little connectional home mission projects were enterprised. The Indian Mission had come over to the Southern Church after the division in 1844 and had been continuously operated. In 1906 Walter R. Lambuth, the Secretary, began the development of a connectional home mission program, which took definite shape in 1910, when the Boards of Missions were united and a Home Department coequal with the Foreign Department was created with John M. Moore as Secretary.

In the development of the missionary movement in the Methodist Church, South, certain personalities stand out in bold relief. William Capers, of South Carolina, stands first. He was perhaps our greatest home missionary. He was the founder of the Mission to the slaves; in 1821 was placed in charge of the work among the Indians in Georgia and Alabama. It was largely through his effectiveness and zeal that when division came the great program of work among Negroes and Indians fell to the Southern Church. Because of Capers South Carolina was known as the Mother of Missions.

Alpheus W. Wilson, of the Baltimore Conference, created, during the four years he was Secretary of the Board, a philosophy of missions that lifted the Church from provincial conceptions of missionary endeavors. He founded his message upon the utterances and activities of the Apostle Paul. During his term of service he visited all the Annual Conferences and made a profound impression upon ministers and people. He was deeply interested in China and was never happier or more effective than when later, as Bishop, he supervised the work in the Orient. In his advocacy and superintendency of missions he carried out the theory of self-determination of national Churches. He was influential in setting up the independent Methodist Church in Japan, being one of

the commissioners serving with Bishop Cranston of the Methodist Episcopal Church. His convictions concerning the integrity and independence of the Japan Church was such that he insisted that missionaries in Japan representing the Southern Church should not become members of the Japan Annual Conferences. He put the map of the world into the thinking of Southern Methodists.

The next great personality to appear was that of Walter R. Lambuth. He was born in China. After his education in the United States he returned to China as a medical missionary, serving for a time in Peking with the Methodist Episcopal Church. With his father, J. W. Lambuth, he opened the Japan Mission in 1886, becoming its Superintendent by the appointment of Bishop McTyeire. He later served as a Secretary of the Board and in 1891 was elected to the Episcopacy. He was nationally recognized as a constructive leader. He promoted co-operative movements among the missionary forces of North America and was one of the founders of the Foreign Missions Conference of the United States and Canada. He sponsored the opening of the Mission in Korea. He pioneered the establishment of the Congo Mission, making two trips into the Belgian Congo under most difficult and trying circumstances. Southern Methodist Missions entered Cuba under his administration. His visits to Europe in connection with war work led to the opening of Methodist Missions in Belgium, Czechoslovakia, and Poland. With the writer he ventured into Siberia, and at Vladivostok he founded the ill-fated Siberia Mission. The period of his administration may be termed the Era of Expansion in the missionary operations of the Southern Methodist Church. He put strong emphasis upon spiritual values and contended that every material improvement was a spiritual asset. While Alpheus W. Wilson put the map of the world upon the conscience of the Church, Walter R. Lambuth planted Methodist Missions in many of the leading countries that make up that map.

Belle H. Bennett, of Kentucky, was the outstanding leader of the women of the Church in a greater program of Missions. While devoted to the development of the resources of womanhood for Missions, she never insisted on seclusiveness or the isolation of the women of the Church from the general cause of Missions. Her interests were Church-wide. Her conception of a program of missions was that of the whole Church in action. She was prominent in developing the plan for one Board of Missions which was consummated in 1910. To her rightfully belongs the honor of being the one woman leader in American Methodism who in the beginning of the twentieth century was willing to abandon the idea of the segregation of the sexes in the matter of winning the world for Christ.

In 1910, when the unified Board of Missions was organized, the departments of Foreign Missions and Home Missions were set up. [CONTINUED ON PAGE 48]



The ordination of Bishop Asbury and organization of the Methodist Episcopal Church at the Christmas Conference, held in Lovely Lane Chapel, Baltimore, Maryland, 1784

The Spread of Methodism to 1844

By Paul N. Garber, Ph.D.

*Professor of Church History
Duke University*

IN the year 1784 there was held in the city of Baltimore the famous Christmas Conference of American Methodism, and before it adjourned the Methodist Episcopal Church had been organized. No one would have predicted any great future for that church, for it had only eighty-three preachers and a membership of less than 15,000. Furthermore, in 1784 Methodism had only a few churches and no colleges, no missionary societies and no Sunday schools.

Sixty years later, in 1844, there was, however, an entirely different picture. Instead of eighty-three there were approximately six thousand Methodist preachers. The membership had reached nearly two million and the Methodists had become the largest Protestant group in America. That marvelous growth is the most outstanding religious phenomenon of American history.

Many explanations have been given to account for the rapid spread of Methodism to 1844. There were, of course, secular factors that aided, but my contention is that the answer to the question can be found in two words—namely, faith and adventure.

Now what do I mean by faith? I refer to that type of religion which dominated John Wesley after May 24, 1738. On that night Wesley came into vital con-

tact with God; he formed a life companionship with his Savior. He came to look upon Christianity not as a deep mystery but instead a simple trust in Jesus Christ as the Savior of mankind. From that date Wesley stopped trying to save his faith, but instead his faith saved him. So when I use the word faith throughout this paper I am referring to that closeness to God which our pioneer Methodists experienced. It was a vital belief in a God who was not a distant God but one who watched over every individual and who played a vital part in the daily life of each Methodist.

Then by the term adventure I mean that crusading spirit which dominated John Wesley after May 24, 1738. At an earlier period Wesley had tended toward mysticism, but after May 24, 1738, he held that no cause could succeed unless it were embodied in a dynamic movement. Therefore Wesley threw aside the conventional methods of the Anglican Church and became a great crusader in the search of souls. When he was told by the Bishop of London to remain in one place, Wesley gave the historic Methodist answer of adventure: 'I look upon all the world as my parish.' By the term adventure I mean that crusading spirit which Wesley had when in making out his appointments in 1770 he added a



Bishop Francis Asbury



Bishop William McKendree



Bishop Joshua Soule



Bishop John Emory

new circuit, No. 50, which comprised the entire American continent. By the term adventure I mean the kind of optimism which Wesley had when he sent George Shadford to America in 1773. The commission which he gave Shadford was: 'I let you loose, George, on the great continent of America. Publish your message in the open face of the sun and do all the good you can.' It was the spirit of adventure plus personal faith in God which launched Methodism in England, and in like manner faith and adventure became the dominant characteristics of American Methodism prior to 1844.

Faith and adventure, however, are simply theoretical terms unless they are embodied in persons and agencies. In the case of American Methodism there were about twelve agencies which became possessed of faith and adventure. No one individual or single organization can be given the entire credit for the spread of Methodism in America prior to 1844. No, there was instead a unification of various groups in that great task, but in every case faith and adventure were the dominating impulses. Therefore I desire to present certain pictures and scenes which in my estimation can explain the phenomenal progress of American Methodism prior to 1844.

My first portrait is that of a man riding horseback, and one is struck with the simplicity of his costume. He is wearing a dark, straight-breasted cutaway coat, which has a high standing collar and a swallow tail. The man has a black cravat and wears knee trousers and long stockings. A broad-brimmed Quaker hat completes the costume. The man and the horse both appear tired, but there is a look in the man's face that seems to say that his thoughts are upon another world.

That picture is the symbol of ten thousand men who before 1844 became Methodist circuit riders and who more than any other agencies were responsible for the rapid growth of American Methodism. Our church adopted the program of an itinerant ministry, and the preachers were instructed to travel circuits and carry from cabin to cabin the message of salva-

tion. The early American Methodists interpreted literally our Savior's command to go into all the world and to preach the gospel to every creature. To them this meant that Christianity was to be carried not only to the crowded centers of population but also to the frontier; not only to the wealthy and cultured, but also to the poor and neglected classes of society.

The Methodist circuit riders became the spiritual frontiersmen of America. They took as their motto: 'Wherever men can go for money, we can go for the love of Christ and for souls.' It is doubtful if America will ever again witness another group like the early Methodist circuit riders. As long as heroism is admired so long will the circuit riders be praised for their fighting spirit. Their home was on the frontier, and they faced the perils of the frontier. The circuit riders were so sure to meet their appointments that it became a proverbial saying in bad weather: 'There is nothing out today but crows and Methodist preachers.' They met the physical attacks of the sinners by giving blow for blow, and there arose among these men a 'sanctified pugnacity.' It shall always be to the glory of Methodism to have once-produced men who never flinched before danger. It is thrilling to remember the day when the South Carolina Conference passed a resolution which declared that if any preacher should desert his station through fear in time of sickness or danger, the Conference would never employ him again. Such heroism thrills us today, but we must never forget that it sent men to premature graves. By the year 1844 nearly half of the Methodist preachers whose deaths were recorded had fallen before they were thirty-five years of age, while two-thirds of them had died before they were able to render more than twelve years of service. That was the price paid by the circuit riders toward the expansion of Methodism to 1844.

The next picture is a scene in Ohio in the year 1808. A man dressed like a circuit rider and riding horseback is being accosted by a frontiersman as they meet on the public road. The frontiersman is saying, 'Where do you come from, stranger?' and the serious-

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looking man gives the following reply: 'I come from Boston, New York, Philadelphia, Baltimore, or almost any place you please.' This strange answer was given by Bishop Asbury, but it could have been uttered by almost any of our bishops prior to 1844; and that is why I present this picture, for the bishops played a vital part in the spread of American Methodism.

The Christmas Conference of 1784 decided that our church should have the episcopal form of government and specified that the bishops were to travel among the people. Two days after the Christmas Conference adjourned Bishop Asbury set the pace for the episcopacy by riding fifty miles through rain and snow to his first appointment, and before he died he had traveled not less than 270,000 miles over the rough roads and bridle paths of early America. The other bishops followed Asbury's example. When William McKendree was elevated to the episcopacy he resolved to visit every part of the Church because he felt that the people should be acquainted with their bishops. The pioneer episcopacy proved of great worth because of its close contacts with the preachers and the people.

The bishops were the symbols of the efficient polity of pioneer American Methodism. Our church was organized for a great spiritual conquest; it could march as an army. The bishops were the executives, and because of our itinerant plan there was a preacher for every station and circuit. When people went to new sections of the country, the bishops would immediately send circuit riders there to care for their



John Street Church, New York City, where the Methodist Book Concern was born in May, 1789



Philip Embury as he preached the first Methodist sermon in New York City

spiritual needs. The presiding elders, appointed by the bishops, guided the Methodist program in a specified district. The polity of pioneer Methodism was so efficient that Judge William Gaston, a Roman Catholic, once remarked: 'Give me the Methodist Discipline and I can govern the world.'

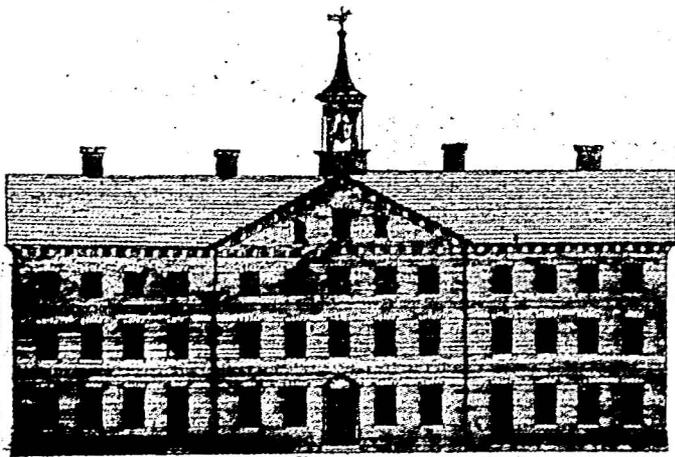
The next picture that I present is that of a man building a log church in Frederick County, Maryland, about the year 1763. That man was Robert Strawbridge, and he was erecting 'The Log Meeting-House,' a crude structure twenty-two feet square, but which has a good claim to being the first of the many thousands of Methodist temples erected on American soil.

Why do I present this picture? It is because Robert Strawbridge was a local preacher, the first of the many thousands of local preachers who helped to spread Methodism in America to 1844. Strawbridge had been converted under the preaching of John Wesley in Ireland and there became a local preacher. In 1761 he migrated to America and located on the Maryland frontier. He was a true spiritual son of John Wesley, and it took more than a long ocean voyage and the American frontier to destroy his zeal. He began immediately to preach in his own home, organized a small Methodist society, and then started an itinerary that extended to Delaware, Pennsylvania, and Virginia. The effectiveness of his work is shown by the fact that in 1773 nearly one-half of the American Methodists were to be found in the area in which Strawbridge had labored for the past ten years.

Strawbridge symbolizes the local preachers in



'The Log Meeting House,' Frederick County, Maryland, erected by Robert Strawbridge about 1763



*The North or South Front of Coblesbury College
Abingdon
for Esther Cornwall*

American Methodism, men who needed no marching order from a bishop nor a promise of a salary by a congregation. At a time when there was a scarcity of circuit riders there were these local preachers who gave a few days each week to the cause of Methodism. It must also be remembered that the local preachers received no compensation for their spiritual activities. Their work was a labor of love. It was based upon faith and adventure.

On account of the lack of the spectacular in their work the local preachers have often been overlooked in the study of Methodism, but it is doubtful if there would have been the great American Methodism of 1844 had it not been for the local preachers. In 1844 there were eight thousand local preachers in American Methodism, which far exceeded the number of traveling preachers.

The next scene is one which is familiar to all Methodists. It is the picture of a woman upsetting tables and throwing playing cards into the fire. This occurred in New York City in the autumn of 1766, and the woman was Mrs. Barbara Heck. She had lived in New York for several years, and she had watched the Methodists there gradually lose their religious zeal and begin to indulge in sinful amusements. She had witnessed the actions of the original backsliders of American Methodism. Finally in holy wrath she went to a Methodist home where a card party was in progress, upset the tables, threw the cards into the fire, reprimanded the people for their sins, and then rushed to the home of Philip Embury. To Embury, who had been a local preacher in Ireland, she said:

'Brother Embury, you must preach to us, or we shall all go to hell, and God will require our blood at your hands.'

Embury's feeble answer was: 'How can I preach, for I have neither a house nor a congregation.'

'Preach in your own house and to your own company,' replied Mrs. Heck, and in order to see that Embury did preach she secured five people for a congregation, and Embury then preached the first Methodist sermon in New York City.

Barbara Heck symbolizes the many women who played a vital part in the spread of Methodism to 1844. Thousands of Methodist women have emulated Barbara Heck; but their contributions, not always being as spectacular, have often been overlooked.

The contributions of the Methodist women were made in many different ways. Devout Methodist mothers dedicated their sons to the ministry. The women befriended the circuit riders by feeding them and nursing them back to health. They worked late into the night preparing food for the camp meetings and quarterly conferences. The loyalty of the Methodist women in attending divine services inspired the circuit rider, for he often preached to audiences composed only of women. It must be remembered also that it was a woman, Mrs. Eliza Garrett, who made the largest financial contribution to American Methodism prior to 1855. Then there were the wives of the pioneer preachers who inspired and encouraged their husbands. When J. O. Andrew decided, on account of financial reasons, to locate, his wife encouraged him to remain, and by the earnings of her needle Mrs. Andrew kept her husband in the itinerancy and thereby gave to American Methodism one of our greatest bishops.

These few facts show that the Methodist women contributed much to the success of the Wesleyan movement. Those women possessed the common characteristics of pioneer Methodism—namely, faith and adventure.

My next portrait may seem crude, but it symbolizes the part played by another group in the expansion of American Methodism. A party of frontiersmen were assisting an emigrant to build a cabin near the mouth of the Wabash River, when it was proposed that they meet on the next Sabbath at one of the cabins for worship. To this they all agreed, and on the Sabbath eight women and ten men assembled, but none had ever conducted a public worship. A stool was placed in the room, a Bible put upon it, and then all waited for someone to lead the service. No one volunteering, it was suggested that the men should draw straws to see who should conduct the meeting. The longest straw was drawn by George Davidson, who with trembling voice commenced his task. But while Davidson prayed the power of God fell upon the assembly, some were

converted that day, and a revival continued until every adult in the settlement became a Methodist. That may be a crude illustration, but it symbolizes the contribution of laymen to the spread of American Methodism.

In many places of America it was a layman who first raised the banner of Methodism, and especially was this true on the frontier. In every section of the West there were always to be found a few Methodist families whose religious zeal was not destroyed by the hardships of the frontier. Laymen did not postpone services until the arrival of a circuit rider. They began to hold class meetings, and often when a Methodist preacher reached distant localities he found to his surprise the nucleus of a Methodist society.

The laymen did more than organize classes. They protected the preachers on their dangerous journeys and offered their humble homes as churches and as resting places for the weary circuit riders. The laymen also served along financial lines. Although it must be admitted that many of the early Methodist laymen were parsimonious, yet it was their financial gifts that erected our churches, supported our missions, and founded our colleges.

The next picture is a scene taken from the Christmas Conference. At that meeting Bishop Thomas Coke told the sixty preachers there that the Methodists ought to have a college in America. The preachers immediately voted to found a college; and even though only a few of them had a college education and although their salaries could not be more than sixty-four dollars a year, those men subscribed five thousand dollars toward the support of the proposed institution. Five months later Bishop Asbury laid the cornerstone of Cokesbury College.

Why do I present this picture? Because our early academies and colleges played a vital part in the spread of Methodism. Those schools were founded for the purpose of forming an alliance between religion and education, for the producing of rational Scriptural Christians.

There are many testimonies to the vitality of the religious life in those early schools. Stephen Olin while president of Randolph-Macon College asserted that one-fifth of the students enrolled would become clergymen. Of the first three hundred graduates of Emory College, fifty became preachers, while one-third of the first nine hundred alumni of Wesleyan University entered the Methodist itinerancy.

Those common characteristics of Methodist expansion, faith and adventure, were prominent in our early colleges. The men who founded and supported the schools felt that they were engaged in a religious undertaking. A clergyman who became the president of a college did not thereby stop preaching, but in many cases he increased it. A sacrificial spirit was shown by the teachers in the pioneer schools. The circuit rider who became a teacher in a Methodist school did not thereby make a financial gain. Henry

B. Bascom served eleven years as a professor in Augusta College, during which time his expenses exceeded his salary by at least \$5,000. It was such a spirit of sacrifice and devotion that caused our early schools to be such vital factors in the spread of Methodism.

My next portrait shows a Negro standing at the entrance to a small Methodist church in Marietta, Ohio. His face shows a life of dissipation, and when the portrait was made the Negro was half drunk. This person was John Stewart, who a few minutes before had decided to go down to the Ohio River and commit suicide by drowning. On the way to the river he passed by the Methodist church, and the noise of the service attracted him. As he reached the door he heard the preacher describe the precarious condition of sinners, but he remained long enough to hear the minister also tell how men might repent, how the death of our Savior gave hope even to the worst sinner. This message so impressed the Negro that he decided not to commit suicide. Shortly after that night Stewart was converted, became a devout Methodist, and felt a divine call to be a missionary to the Indians.

I have presented this picture of John Stewart because he represents home missionary work in early American Methodism, for in 1817 Stewart became a missionary to the Wyandotte Indians. The work of Stewart among the Wyandottes attracted the attention of the Methodist leaders, and it led to the formation in 1819 of the first Methodist missionary society in America.

Home missionary work did not end with the death of Stewart in 1821. In that same year the South Carolina Conference sent missionaries to the Creek Indians, while in 1822 Richard Neely, of the Tennessee Conference, began work with the Cherokees. Then in 1834, in answer to the plea of the Flat Head Indians for more knowledge of the Great Book, Jason Lee and Daniel Lee began our missionary work in Oregon.

A new field for home missions was opened when after 1830 thousands of German immigrants came to America. The majority settled in the West, especially in such cities as Cincinnati, Louisville, and St. Louis. Many were atheists, while some who had been devout in their native land seemed to lose their spirituality in America. The Methodists began work with them in 1835 when William Nast was appointed a missionary to the Germans in Cincinnati. It took Nast three years to organize the first Methodist society among the Germans, but in 1843 the church could declare: 'We have now a line of missionaries from the shore of Lake Erie to New Orleans, including most of the principal cities where the Germans are numerous.'

The next picture shows a man in a cabin teaching a group of children with the Bible as the textbook. The date is 1786 and the teacher is Bishop Asbury, who is in the home of [CONTINUED ON PAGE 49]



Dr. Georgia Harkness, Associate Professor of Religion, Mount Holyoke College, South Hadley, Massachusetts

The Madras Conference and Church Unity

By Georgia Harkness

The outstanding feature of the Madras Conference, which makes it different from any previous world gathering, was the participation of delegates from the younger churches in parity of numbers and equality of status. The fellowship which resulted was a demonstration of the Church Universal in miniature. English was spoken throughout except as a delegate might choose to use an interpreter. This caused one member of the conference to remark: 'It's just like Pentecost—people out of seventy nations all speaking with one tongue!' Yet in spite of the language handicap, the representatives of the younger churches made their contributions with poise and clarity, without apology or bombast, and, withal, with power. Were there no other argument for the missionary enterprise, the way in which these delegates acquitted themselves would be evidence enough.

I BELIEVE in the Church Universal and regret that it does not exist,' so a cynic is said to have remarked. The Madras Conference probably came closer to a demonstration of the reality of the Church Universal than any gathering since the Reformation.

For church unity three things are essential. First, there must be a large amount of fellowship of spirit. There is no use of trying to have either organic union or co-operation unless distinctions of class, race, and social cultures are spanned by common bonds of friendship. Second, there must be a large amount of agreement as to goals of action. Difference of opinion as to how to achieve these goals is not a barrier, provided there is enough agreement about the ends to make the interplay of minds upon the means a matter of creative synthesis. Third, there must be fundamental unity in matters of belief. Obviously, there can be no complete theological agreement as long as human minds remain variable, and to wait for it would mean to close the door to church unity forever. But within great diversity there are great common certainties in the Christian faith. It is on these that we must go forward.

These principles hold true, I believe, not only of the ecumenical movement as a whole but of the process of unification in which the Methodists are now engaged. But that is another story. It is my task to try to say here how they were exemplified at Madras.

Let us survey some of the differences which often divide even Christian groups, but which were transcended at Tambaram. (Tambaram is the little village, fifteen miles out of Madras, where the Madras Christian College is located, at which the conference was held.) Not all differences were transcended, but the degree to which they were is indicative of the fellowship of spirit which prevailed.

The least important of these, but one which reflects deep cultural differences, is that of dress. Though European dress predominated, everywhere one saw women in beautiful colored *saris* and men in white Indian *dhotis*, graceful Chinese gowns, the picturesque high Burmese coiffure, turbans of colored silk and white robes of the episcopacy, and people going barefoot. There was such complete diversity of costume that one paid no more attention to it than to the uniformity forced upon us Westerners by the topees which shielded our heads from the unwonted rays of the Indian sun.

At the other extreme, the most important of all differences is that of national loyalties. Had the world been in peace, as it was when the Jerusalem Conference met ten years ago, these might have been entirely transcended. As it was, there was full fellowship among the members of the Conference as individuals. Japanese and Chinese, German and French, Indian and British dwelt together in Christian unity. But in matters of public pronouncement, national lines could not be wholly forgotten. There was plenty

of willingness to condemn war, aggression, and persecution in general terms. That colossal contemporary examples of these evils were not condemned more specifically was not due to a desire to evade unpleasant issues, as some may infer from reading the reports, but to the plain fact that there were delegates present who could not return in safety to their countries if their governments were displeased. In this *impasse* sympathy and a resulting silence prevailed over forthright statement.

In other matters Christian fellowship knit the group together to a remarkable degree. Concern for persons as persons completely obliterated race consciousness, though there were representatives present from almost every racial group except the American Indians. In age the group was younger than is usual in such gatherings, the median age being in the forties; but whether twenty-one or seventy, a delegate who had anything to say was listened to with respect. About sixty of the 470 delegates were women, and in the North American delegation fifteen out of forty-five were women. While women did not have proportionately as large a place as men on the arranged program, there was full equality of participation in discussion in both the sections and the plenary sessions. Finally, the most decisive mark of fellowship was the absence of ecclesiastical prerogative. One saw nothing of the desire for prestige and prominence which often overshadows church gatherings. The Conference was a living demonstration of the great democracy of God. One felt one's self in the presence of great Christians vitally concerned with great realities.

I shall not try to speak in any detail of the common goals of action that were proposed, for these are embodied in the reports of the sixteen sections about which another delegate is writing. Among them are far-reaching suggestions in regard to literature, the training of the missionary as a colleague to the national, the indigenous ministry, and the use of indigenous forms of worship. There was a call to Christian social action in the economic sphere which pointed inward toward the Church's own practices as well as outward. The grounds and goals of educational and medical missions were re-examined. In keeping with the trends of religious thought in the past ten years, a greater emphasis was laid upon evangelism and upon the Church than appeared in the Jerusalem Report. Much that is said in the reports has been said before, but the fact that such proposals could be made with confidence in a world shaken at its foundations gives evidence of the virility and vision of the missionary enterprise.

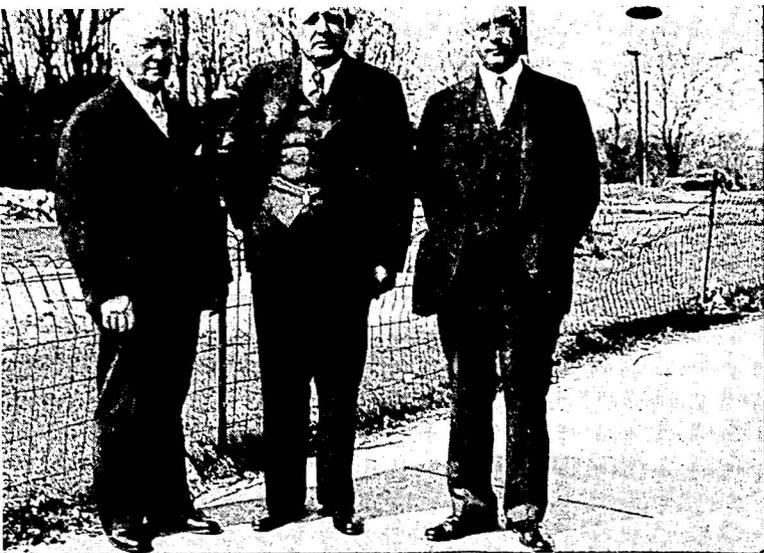
It was in the section on 'The Faith by Which the Church Lives' that the greatest amount of wrestling for agreement was required. Also, according to the general judgment, it was here that the greatest amount of unanimity without compromise was achieved.

The most important book of the preparatory litera-

ture was Dr. Hendrik Kraemer's 'The Christian Message in a Non-Christian World.' Its viewpoint, though not thoroughly Barthian, follows the lines of current continental thought in its emphasis on original sin, human impotence, divine initiative, and a 'biblical realism' which has its focus in Paul's theology rather than in the Jesus of the Gospels. In contrast with the mood of the Jerusalem Conference to regard all other religions as partial revelations of God, authentic revelation is here limited to that through Christ. Not experience, but biblical authority, is made the criterion of Christian truth, and it becomes the task of the missionary to confront the adherents of other faiths with Christ in terms of biblical realism. The fact that this book was read by all the delegates prior to the conference set the stage for sharp differences of opinion, though the variations in the present theological outlook would inevitably have brought them into the foreground.

To be a member of the group which was to draft the 'Faith' report was a great creative experience. In the discussions of this section there was more earnestness and less wasted talk than I have ever observed in any similar group. The widest differences of opinion were expressed in Christian charity and with a sense of dependence on divine leadership. But when the process of writing down a statement of our common faith was reached, it had to be worked over, sentence by sentence and phrase by phrase, in the face of the most radical divergence. Is man's sinfulness and helplessness or his essential greatness to be stressed? Is the Kingdom eschatological and apocalyptic, or do we see it coming in this world? May we participate in its growth, or does its coming lie wholly in God's hands? May we attempt to follow Christ's way of life, or is this—as we were told—a meaningless and untranslatable phrase suggesting human presumption? These were but a few of our differences. Yet in all the arduous process of constructing the report, no one lost his temper and no one tried to interpose his own conviction against the will of the group. Much is due to the remarkably able chairmanship of Henry P. van Dusen. Yet it seems little less than a miracle that the report as finally adopted states so much of great Christian truth about God, man, salvation through Christ, the Kingdom, the Church, the Bible, and our grounds of Christian confidence. The only explanation is that Christ when lifted up draws all men unto him until differences of thought are bridged by a common loyalty.

What price unity? Only by a tolerance born of the awareness that to no one has the whole truth been revealed by the Holy Spirit, joined with conviction born of a living faith in Christ, can the Church move forward toward unity. Without this union of tolerance with conviction, principle will be sacrificed to expediency. The Magna Charta of the ecumenical movement was stated by our Lord when he prayed 'that they may all be one.' Its difficult terms were announced by Paul when he [CONTINUED ON PAGE 46]



Leaders of the three uniting Churches who were speakers at the Council. Left to right: Dr. J. H. Straughn, President of the General Conference of the Methodist Protestant Church; Bishop Arthur J. Moore, of the Methodist Episcopal Church, South; and Bishop Charles Wesley Flint, of the Methodist Episcopal Church

Group consecrated. Reading from left to right: Miss Pauline Smith, deaconess; Miss Mary McMillan, appointed to Japan; Miss Elizabeth Thompson, deaconess; Miss Elizabeth Peterson, appointed to Brazil; Miss Helen Gage, deaconess; Miss Grace Armstrong, appointed to China; Miss Mattie Varn, deaconess

'That Ye May Be One'

By Noreen Dunn

ON May 10, 1910, in Asheville, North Carolina, the Woman's Board of Home Missions and the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South, were dissolved, and a united organization known as the Woman's Missionary Council made its bow to the world. Twenty-nine years later, on March 8, 1939, Asheville's Central Methodist Church again became the Council's scene of action as delegates from the various Conferences in Southern Methodist territory gathered there. How much of change had taken place during the intervening years was apparent perhaps only to the six members present who had participated in the earlier meeting. But records indicate certain interesting comparisons which even first-time delegates could not fail to appreciate.

The Council's present-day record of 8,678 societies with 304,771 members is a far cry from the earlier day in which the combined membership of the two uniting organizations, found in 5,933 societies, amounted to only 136,498, a number which represented a double counting of women who belonged to both home and foreign groups. Financially speaking, the records show a total of \$182,569.87 collected by the home society in 1910, and \$254,554.75 for the foreign society, or a combined offering of \$437,124.62, whereas the Woman's Missionary Council reported a total income of \$1,052,772.71 for 1938. This does not include any funds raised for local work, any cash given for supplies—home or foreign—nor any funds raised for China relief or

raised by city mission boards for city missions. Since that early day, fields of service have enlarged with financial resources, so that the Congo Belge, Japan, and Poland have been added to the list of countries to which the Council sends its workers. It was not until two years after the Woman's Missionary Council came into existence that Bishop Walter R. Lambuth and Dr. John W. Gilbert started the long journey which resulted in the opening of work in Africa, and it was two years later still that the Council formally accepted responsibility for work in Japan.

Contrary to the outcome expected by many, the Home Department of the Council also thrived under the new arrangement. Although settlement work had been done for a number of years in various white



A procession of deaconesses and missionaries on Consecration Night at the Council Meeting

communities, it was not until 1911 that the first white woman offered herself for full-time service to the Negro race and work was opened almost simultaneously in Negro sections of Augusta, Georgia, and Nashville, Tennessee. In 1939 the Home Secretary of the Council reported substantial appropriations for Bethlehem Centers in eight cities throughout the South. More significant than this, however, was the presence of fraternal delegates from the Colored Methodist Episcopal Church who participated in all Council activities as freely as any of the regularly delegated members.

Such comparisons cannot be made in regard to all of the work; for in at least one serious respect conditions in 1910 were more favorable than they are today. Records show that during the year of the merger, the Woman's Board of Home Missions consecrated twelve deaconesses, and the Woman's Board of Foreign Missions consecrated twelve missionaries, while the Woman's Missionary Council in 1939 witnessed the consecration of only seven young women, four deaconesses and three missionaries. Time and time again in committees and from the Council floor there echoed the sentiment of the president, who, when introducing the young women to the Council body, deplored the fact that the line of new workers was so small when it should be so long.

Reports from the Candidate Committee, record of the work done by Miss Winnie Lee Davis, personnel worker, as well as by conference women throughout the church, and the prominent part given to Scarritt College on the Council program are evidences of the fact that Council women are not lagging in their efforts to remedy the situation.

The message of Rev. Paul Worley, outstanding young minister, who has recently been made Executive Secretary of the Youth Crusade, brought renewed hope and encouragement to Council women- [CONTINUED ON PAGE 40]



Photograph by Bachrach
Mrs. Merle N. English, of the Methodist Episcopal Church, who spoke on 'Methodist Women in the New Church'



Mrs. Ruby Manikam, of India, who spoke of the Madras Meeting



Mr. Paul Worley, leader of the Youth Crusade, was one of the Council speakers. At his left is Mrs. George Sexton, Jr., a member of the Youth Crusade Commission, also a member of the Woman's Missionary Council



Miss Margaret Cook, who served thirty-six years in Japan and at the Council meeting received the emeritus relationship. At the right is Miss Mary Mc-Millan, appointed to Japan at the recent Council Meeting



Rabbi Julius Mark, of the Vine Street Temple, Nashville, Tennessee, who spoke at the Council on 'The Church in a Bewildered World'

Methodist Women in the Changing Church Order

By Mrs. J. W. Perry



Calvert

Mrs. J. W. Perry, President of the Woman's Missionary Council, Methodist Episcopal Church, South

The following is a section of the President's message written for the recent Council meeting held in Central Methodist Episcopal Church, South, Asheville, North Carolina. It tells the story of the vital and almost revolutionary changes experienced by the woman's work of the Methodist Episcopal Church, South, in the past, and gives a look into the possible changes just ahead.—Ed.

THE Woman's Missionary Council has come on a pilgrimage to the place of its birth—to the place where it received its name and from where the women of the Southern Methodist Church were thrust forth into new and untried ways.

On an afternoon in May, 1910, representatives of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society met in this church to have explained to them 'the unexpected dissolution of the two Women's Boards and the readjustment of all the missionary forces of the Church.' Only a few days before, the General Conference, meeting in this city, had authorized these changes, and the women must be told of them and their loyal allegiance to the new plans must be encouraged.

The women loved the old ways, their efforts had been successful, and the organizations which they had developed had been the means of enriching the lives of many of them. The two woman's boards had been agencies through which they had ministered to many needy ones in our own land and to multitudes beyond the seas. The women were loathe to give up these familiar and successful boards. In her first mes-

sage to the Council the President said: 'There were wounds and scars and the shadow of a lingering sorrow fell upon them.' Our great leader, Miss Belle H. Bennett, did not fail, however, to point out the encouraging and hopeful signs. There were gains as well as losses.

The women of the Church henceforth were to counsel together concerning the work at home and abroad and to work and pray unitedly for the coming of His Kingdom among all peoples. For the first time in the history of our Church, women were to be admitted to membership in one of its most important administrative bodies, for fifteen women were to become members of the Board of Missions.

No woman had a vote in the General Conference that made these changes. Some few were granted the privilege of sitting with the Committee on Missions, where the new plans were framed, but they were only visitors—they had no vote in the Committee.

If time permitted it would be interesting to trace the changes that have been made in the plans during the years that have intervened. It has been a long process of adjustments. These have not been made easily always. There have been misunderstandings, harsh criticisms, and many heartaches, but it has been worth all it cost, and we come with grateful hearts for the guiding Hand that has led us all along the way. As a result of these changes there have come to women ever enlarging opportunities for service and enrichment of Christian experience which we would not fail to acknowledge.

Now just ahead is another change. A few weeks after the close of the Council a year ago the General Conference of our Church by its affirmative vote completed the necessary steps that assured the union of the three largest bodies of American Methodism. The thrill of that vote and the events that followed can never be forgotten. The romance of it has carried us on with high hopes and joyous expectation. Immediately thereafter the Joint Commission on Methodist Union began the necessary preparations for the Uniting Conference soon now to be held. Commissions, committees, subcommittees, and unofficial groups have spent an incalculable amount of time, thought, and prayer on plans and policies for the future. The result of these labors will soon be released that the nine hun- [CONTINUED ON PAGE 47]

Men and Women and God

By Winifred Kirkland

OBVIOUSLY the deepest difference between men and women is that men are so constructed as to be the creators of new things, and women are so constructed as to be conservators of those new things when once they have been created. Please look attentively at that statement. Doesn't it hold true whether we are discussing such a plain fact as a human baby, or such a subtle achievement as a new system of social standards? Are not men always the people who start something, are not women always the people who protect and preserve that something to its ultimate fruition?

Surely all sane men and women must admit that our physical differences determine our mental and spiritual differences. But, if you please, while I am stressing differences, I am not admitting disabilities. Because a woman's body is weaker than a man's, it does not follow that her mind is weaker, too, but only that it is different. The sooner both sexes admit this fact to each other with mutual respect, the sounder will be the development of their shared accomplishment whether that shared accomplishment is a better kind of infant, or a better kind of government, or a better kind of religion. I believe it is our Creator's purpose that men and women should dovetail and correlate and co-operate in their abilities and their activities much better than they do, whether their common achievement is a child or a nation or a church. As far as idealism and intention go, these three are not really so different as a superficial examination might indicate. Before we start to pool our mental and spiritual resources, we men and women might take time first to look into these resources separately. But as we proceed to our survey let us observe a curious fact of contemporary history—of all groups today, precisely two seem to consider women indispensable to the accomplishment of their undertakings. These two are the Quakers, who of all religious bodies give most attention to the application of their faith to their conduct; and the Communists, who of all political bodies give most attention to the application of their no-faith to their conduct. I can't help wondering why the Quakers and the Communists have decided for themselves that women are worth utilizing, and why all other churches and all other political parties have not.

Now it is a fact which anyone may observe for himself any day that a man always talks down to a woman. and equally, though more tenderly and tactfully, a woman always talks down to a man. A man will always be making allowances for a woman's judgment,



Miss Winifred Kirkland

because she is a woman, and a woman will always be making allowances for a man's judgment because he is a man. In these mental and often unconscious reservations and excuses which each sex makes for the other, exactly what is it that a man thinks a woman lacks? First and foremost, to his view she lacks logic, she cannot reason abstractly, she is too personal in her point of view. To a woman, a man appears hopelessly theoretic, failing to appreciate the relentless personal effect of his theories on all concerned. To a woman, always preoccupied with objectives, a man appears to prefer absorption in the game—that is, in winning the competitive struggle of church or state or opposing philosophies at the expense of the ultimate goal. A woman perceives that goal not in terms of some fight won, or some argument vindicated, but in the straight, stark terms of human betterment. Furthermore, every woman thinks that every man is perilously deficient in that quality which is her own constant and instant dependence, her intuition. By intuition we mean our swift and often inexplicable leaping into the dark, and arriving at truth. The fact that a man is daily bewildered by a woman's lack of logic and a woman is daily bewildered by a man's lack of intuition, rather suggests the combining of the two methods as the sanest way of reaching the surest conclusions. When men shall cease to feel superior about their logic, and women shall cease to feel superior about their intuition, each letting their mental processes be [CONTINUED ON PAGE 35]

Scarritt College for Christian Workers

UNDER the inspiring leadership of Miss Belle H. Bennett and authorized by the Woman's Board of Foreign Missions in 1889, Scarritt was established in Kansas City, Missouri, in 1892.

During its early years it was devoted to the training of young women for service under the Woman's Board of Foreign Missions of the Methodist Episcopal Church, South. In 1902 the scope of its work was broadened to include the training of deaconesses for service in the home field.

In 1924 Scarritt was moved to Nashville, Tennessee, and reorganized under the name of Scarritt College for Christian Workers. The new program was designed for training lay workers, both men and women, for various types of Christian service at home and abroad.

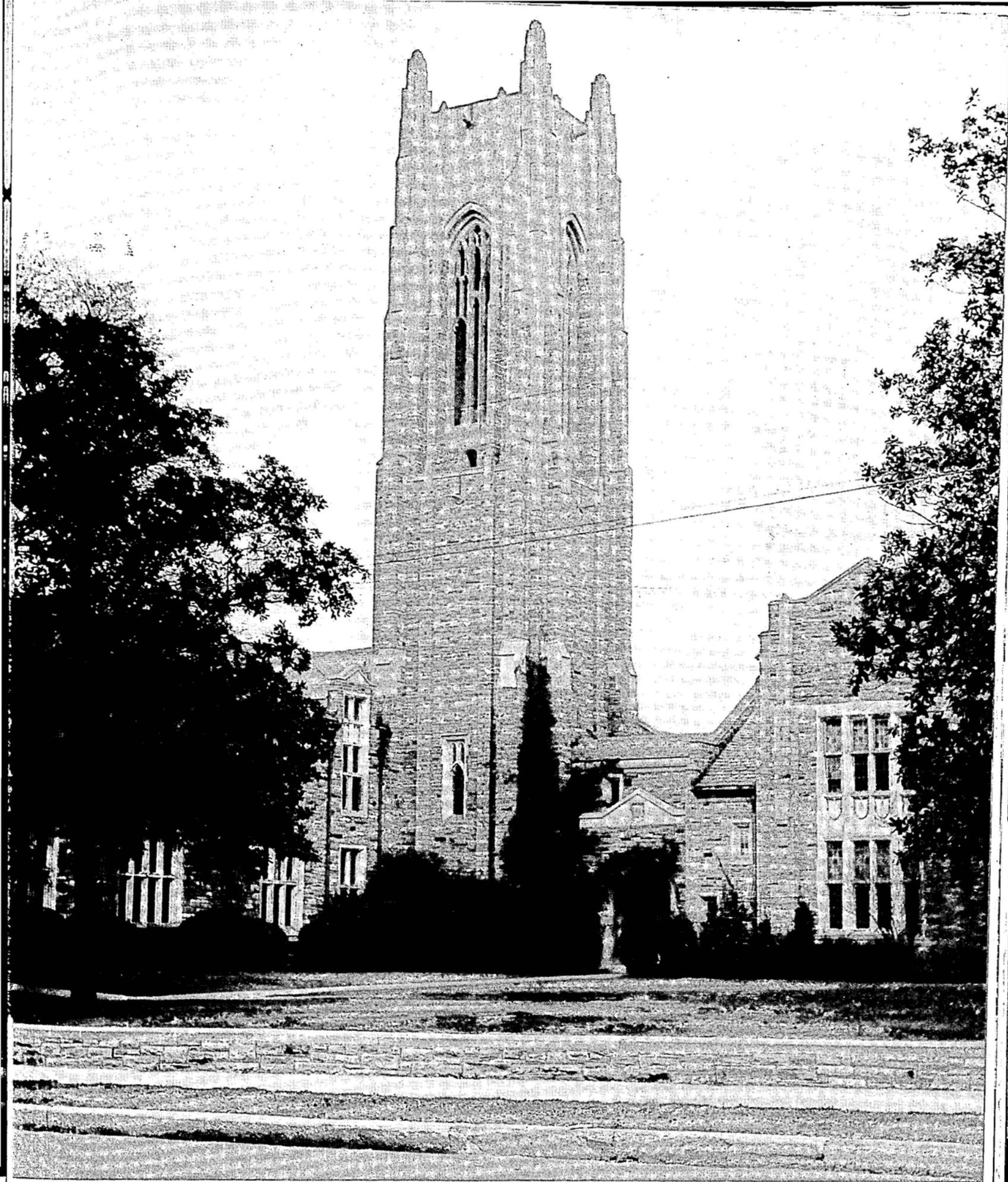
During the past forty-six years Scarritt has been the heart and center of the Woman's Missionary Work in the Methodist Episcopal Church, South, and has rendered a notable service to the entire church. It has trained approximately 500 foreign missionaries, 550 home missionaries, and 1,500 other Christian workers of various types.

Since 1924 Scarritt College has been organized as a Senior College and Graduate School and offers two degrees, the B.A. and M.A. Its educational program includes undergraduate courses designed (1) for those who wish to do effective volunteer service in the home and community, (2) for those primarily interested in the field of religious education or other forms of local church work, and (3) for social service in urban or rural communities. The program of graduate study provides advanced training for these three types, and also for missionaries in foreign fields.

Because of its location in close proximity to Vanderbilt University and George Peabody College for Teachers, a plan of co-operation has been worked out whereby the extraordinary resources of those institutions are made available with very slight additional cost to the students of Scarritt College.

The educational significance of Scarritt College has been greatly enhanced by recent donations amounting to \$2,000,000 for a Joint Library for Vanderbilt University, George Peabody College for Teachers, and Scarritt College. This will doubtless be the center around which will develop a co-operative educational program and make possible the best type of graduate study.

Scarritt College is rapidly developing in its international character. Its student body during the present year contains young women and men from twenty-one states, furloughed workers from nine foreign countries, and fifteen nationals from China, Korea, Japan, Mexico, Cuba, Brazil, and Belgium.



Tower of Belle Harris Bennett Memorial Building of Scarritt College, made possible by love gifts of the women of the Methodist Episcopal Church, South

Scarritt College, Training Center for Missionaries
and Other Lay Workers

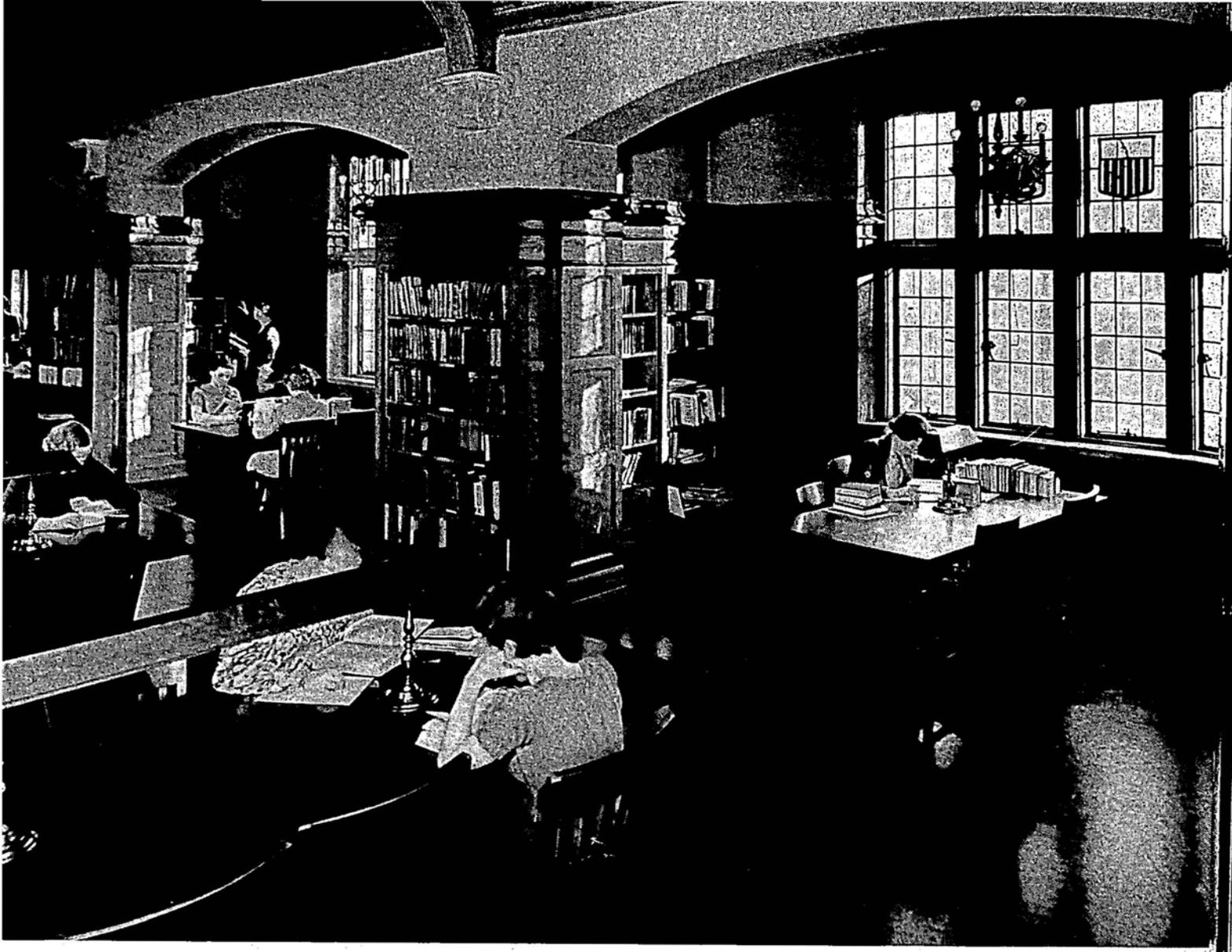


Wightman Chapel, a part of the Bennett Memorial of Scarritt named in honor of Mrs. Maria Davies Wightman, who was a co-laborer with Miss Belle Bennett in raising funds for the establishment of Scarritt Bible and Training School



A homelike atmosphere characterizes the social life at Scarritt. Students from other nations and far distant places of the United States come to a new appreciation of the worth of human personality and the value of friendship





The beautiful library, which serves not only Scarritt students but those of adjoining institutions will render an even larger service as it becomes a part of the Joint University Library of Nashville

Physical training which makes its contribution to a well-rounded life is enjoyed by the students of Scarritt



The Faculty of Scarritt College
for Christian Workers

(1) Jesse L. Cuninggim, President; (2) J. Earl Moreland, Vice President; (3) Mabel K. Howell, Professor of Missions; (4) Donald M. Maynard, Professor of Religious Education; (5) Joseph M. Batten, Professor of History; (6) Louise Young, Professor of Sociology; (7) Albert E. Barnett, Professor of Literature and History of the Bible; (8) Delbert M. Mann, Professor of Sociology; (9) Charles C. Washburn, Professor of Church Music; (10) Leila Bagley, Instructor in Religious Education, College Hostess; (11) Lora Lee Pederson, Professor of Social Case Work



Classroom experiences are supplemented by field work activities in which students of Scarritt get practical training in different types of work at Wesley Houses and other Community Centers

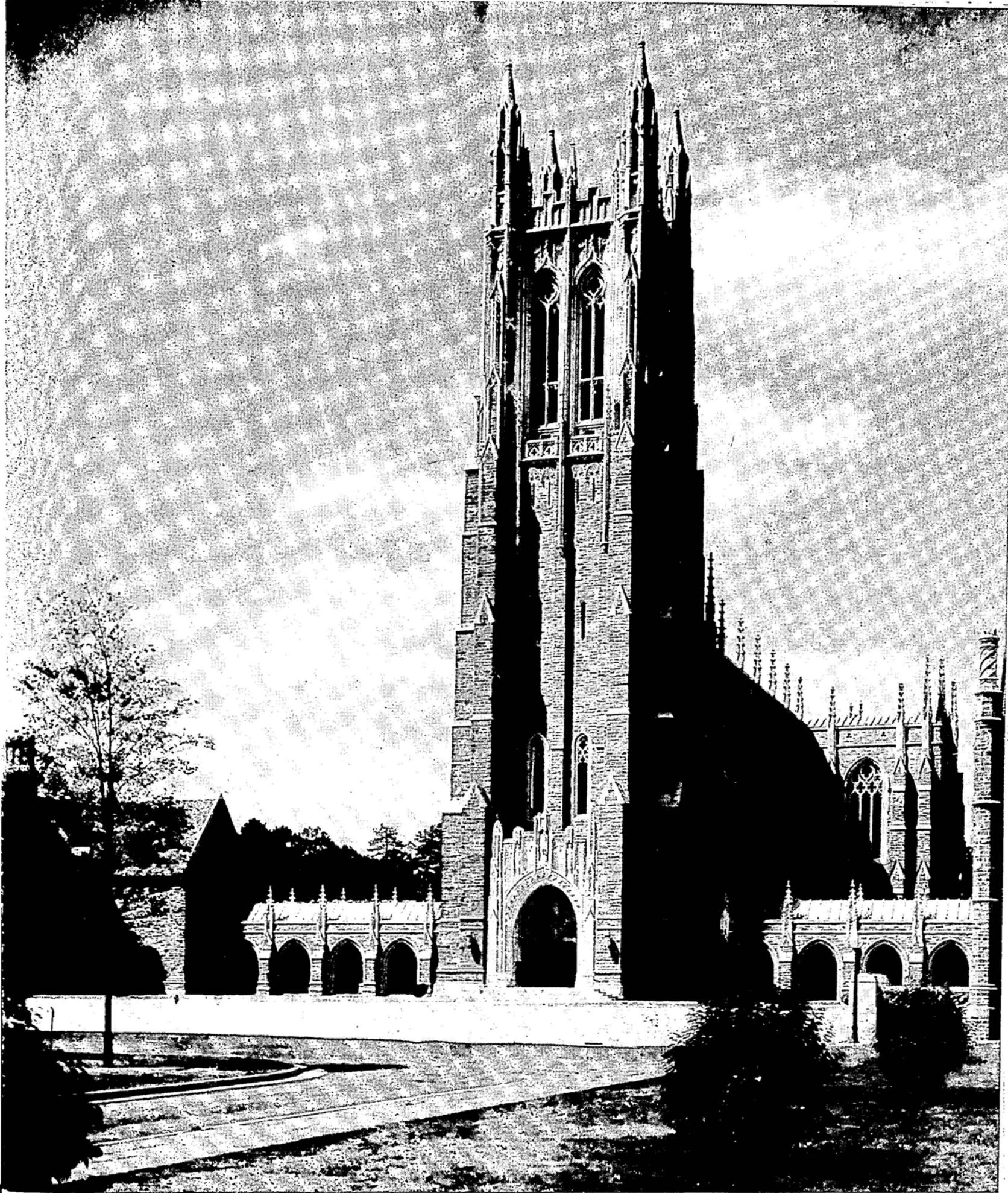


The student interested in the program of Religious Education has an opportunity to work for a year in a local church under the supervision of the local Board of Christian Education and with the help of the pastor



Bethlehem Center offers possibilities for training in group work with Negro children, young people, and adults

The rural church challenges many Scarritt students. Under the supervision of a capable director of rural work training is possible in both the church and community

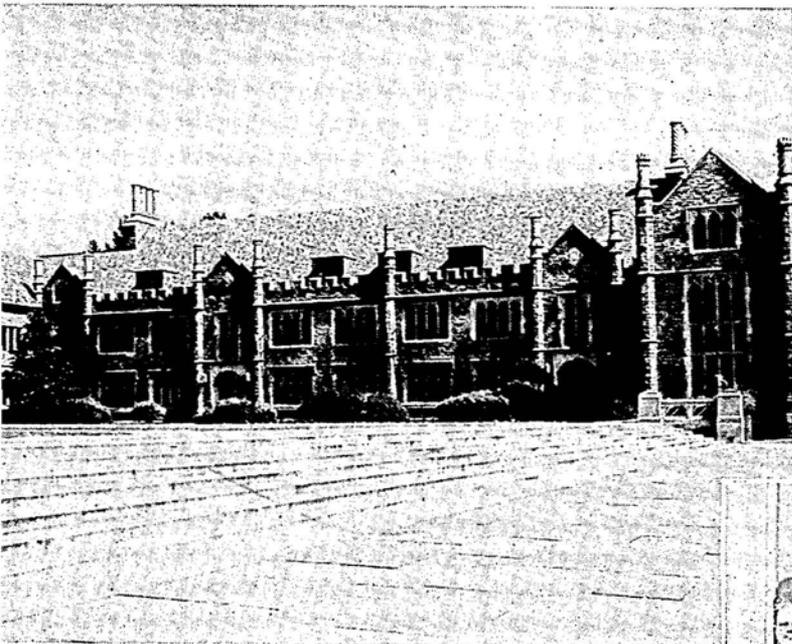


The Duke Chapel, finest and most beautiful ecclesiastic structure in the South, is the central building of Duke University at Durham, North Carolina. Towering above all other buildings on the campus, it represents the ideal of 'uniting the two so long divided, knowledge and vital piety'

Duke University Sends Out Preachers and Missionaries

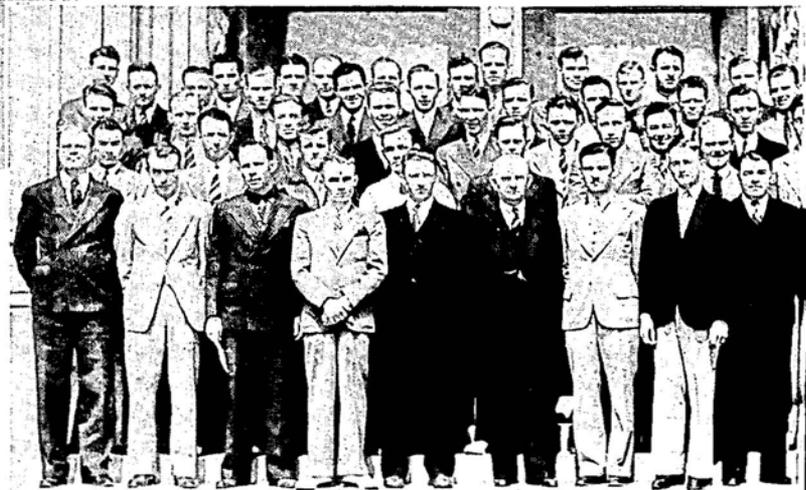


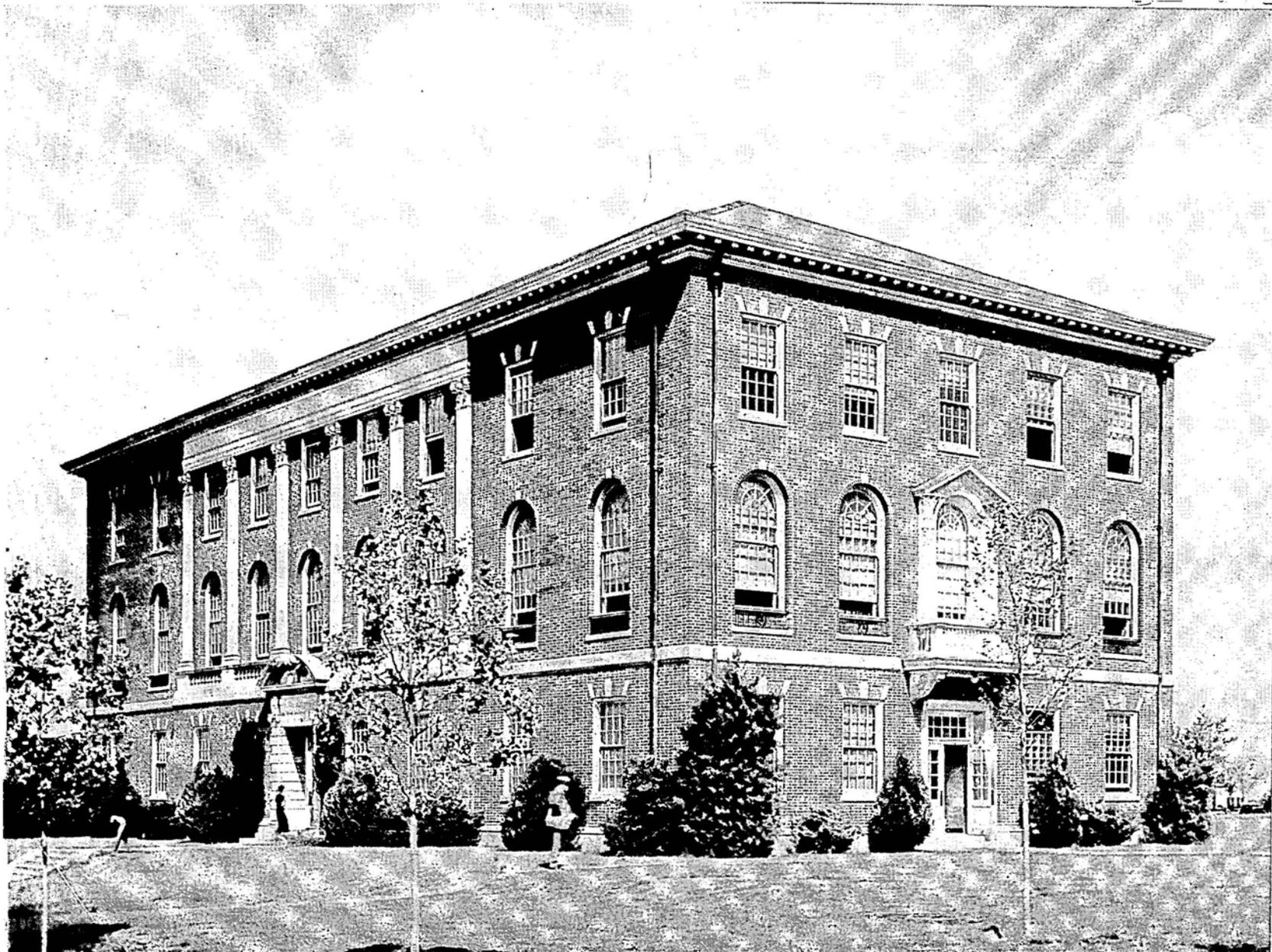
Interior of York Chapel, Assembly Room of the School of Religion at Duke University, Durham, North Carolina



The School of Religion of Duke University is situated close to the University Chapel. It has classrooms, a small chapel, offices, a library, and social rooms

Each summer many Duke University School of Religion students serve as assistants and associate pastors in North Carolina counties. Here is one of the recent groups of such students





Kirby Hall, home of the School of Theology,
Southern Methodist University, Dallas, Texas

Southern Methodist University Makes a Noble Contribution

The theological students at Southern Methodist University operate Rankin Chapel. Rev. Franklin Weir is the Church School Superintendent and Rev. Ewing Wayland the student preacher



Faculty and students of Southern Methodist
University School of Theology, Dallas, Texas



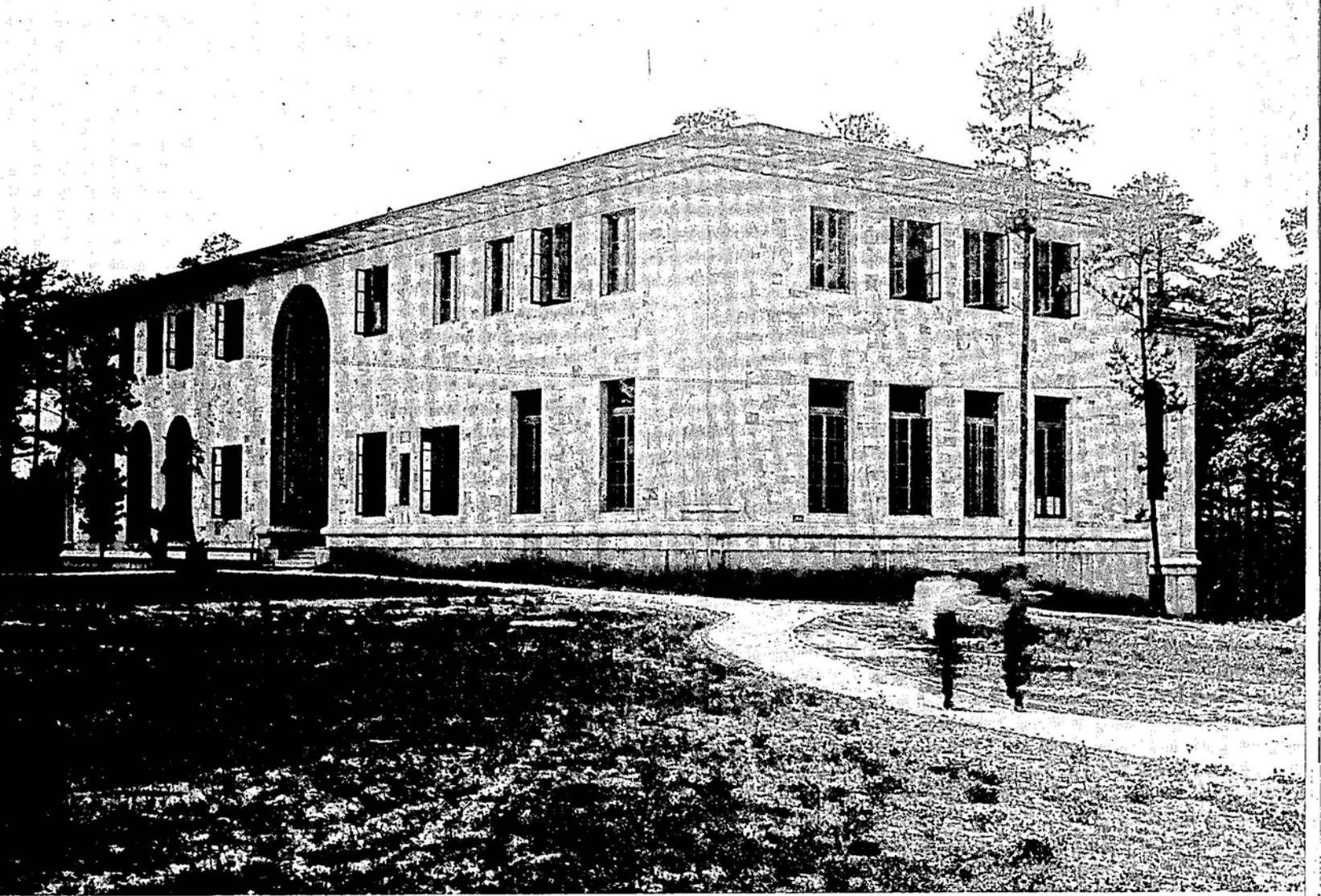


Left to right are: Rev. Nelson Witten, Rev. Richard Burgtorf, Rev. Carlton Knight, Rev. Walter Ewing. On Monday afternoons these young preacher-students go to the Methodist Mexican Mission to assist in worship and manual training projects

On Sunday afternoons from the University goes a group of theologists on a hospital visiting trip. Nearby hospitals are attended, and here is a picture of Miss Lillian McMurray at our own Methodist Hospital. The visitors are Richard Burgtorf, Richard Perry, Jesse Roberson, Wendell Burba, and Billy Bray



The Children's Division of Rankin Chapel Church School meets in a building immediately adjacent to the Chapel proper. Rev. Bervin Caswell is the Superintendent of this work. Attendance ranges from 40 to 80 pupils, averaging 60 per Sunday

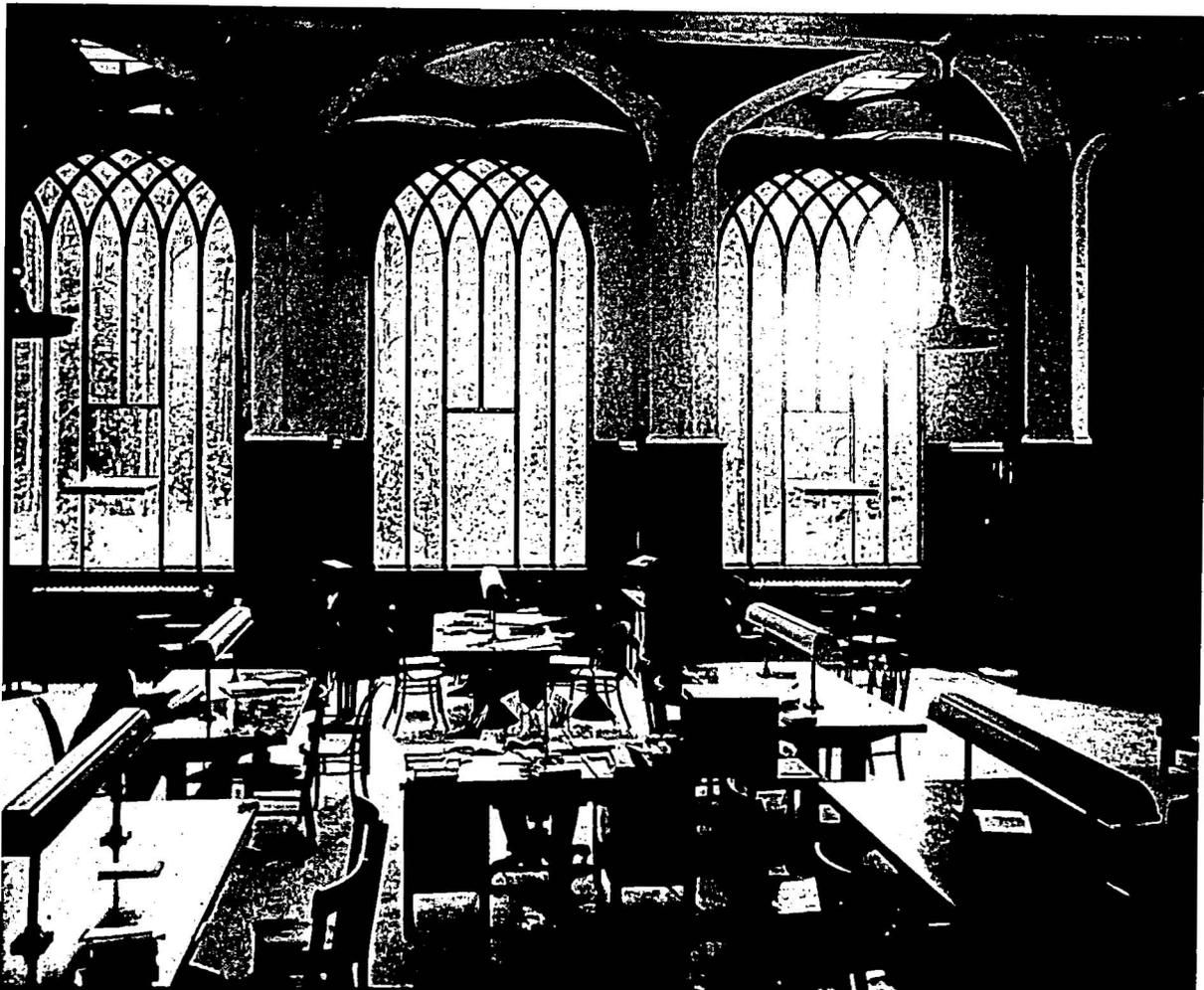


Candler School of Theology, Emory University, Atlanta, Georgia

Emory
Also
Serves



Theology School seen from Law School, Emory University



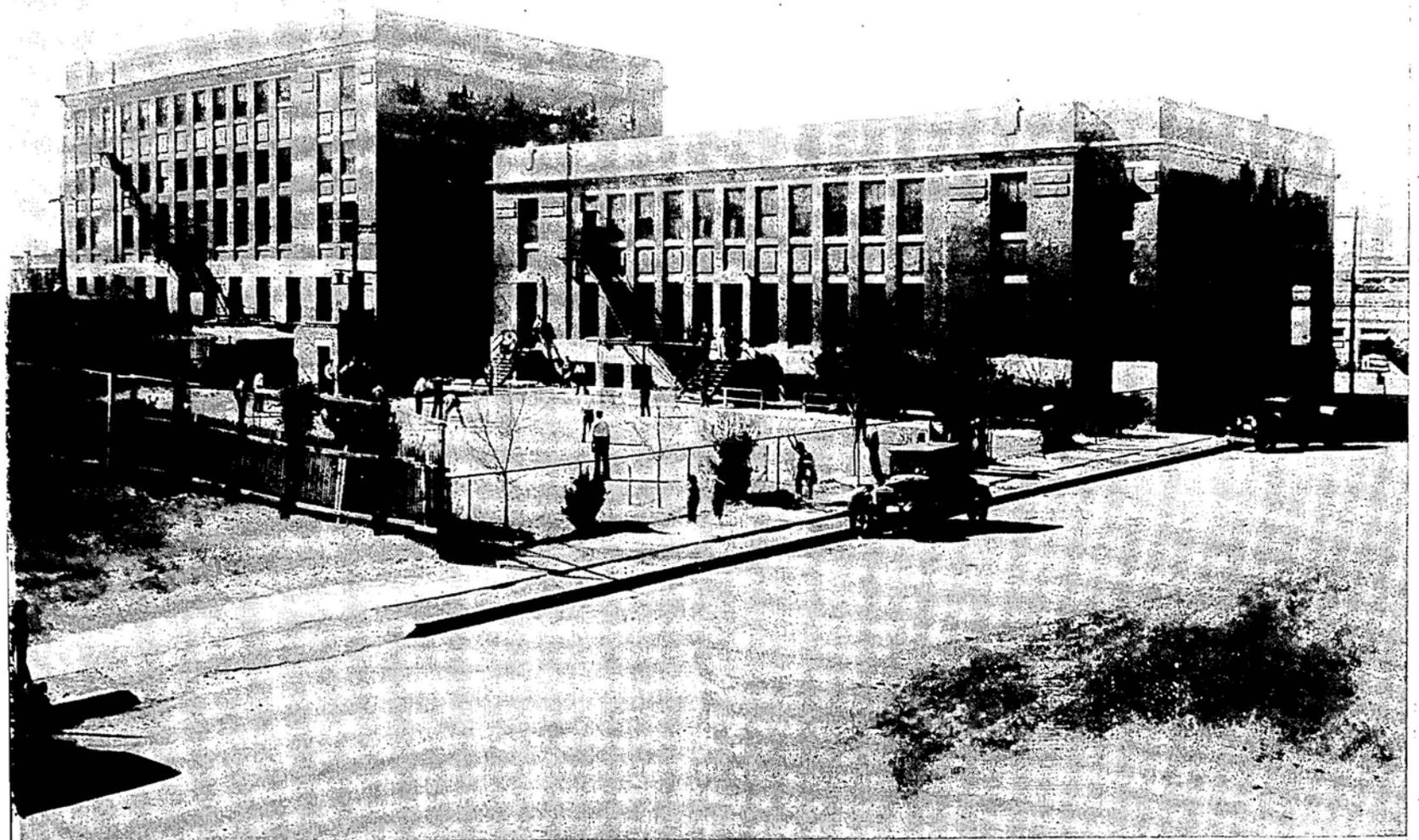
Chapel of the Candler
School of Theology,
Emory University, At-
lanta, Georgia

Library of the Candler
School of Theology,
Emory University

Lydia

Spanish
Train

Youth Crus
Most of thi



Lydia Patterson Institute Buildings, El Paso, Texas

Spanish-Speaking Preachers Are Trained at Lydia Patterson Institute

Youth Crusade Rally at El Mesias Church, El Paso, Texas.
Most of this group are Lydia Patterson Institute students



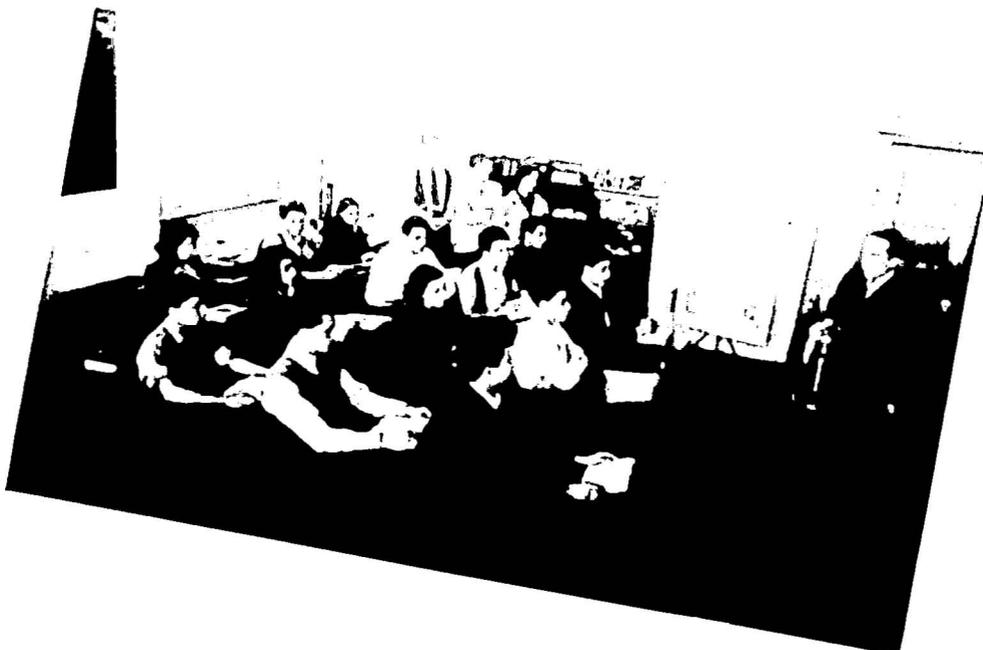
Ministerial students and Christian workers, Lydia Patterson Institute





Chemistry class of
Lydia Patterson
Institute, El Paso,
Texas

L.P.I. Basket Ball
Team, champions
of Mexican Church
League of El Paso



Science Class,
Lydia Patterson In-
stitute, El Paso,
Texas

Men and Women and God

[CONTINUED FROM PAGE 17]

supplemented and tested by the other's, both sexes will be a good deal farther on the way toward building that new world whose very first stones must be laid in mutual respect.

The present apparent collapse of civilization should not depress us with defeatism but fire us to courage. History suggests that the reason an old world disappears is that people may set to work and make a better one. Now in the emergence of that better social order which is already pushing to be born, it will be wiser if both men and women admit to themselves and each other that they are joint agents. Men are the great experimenters and originators in the human race; equally women are the great savers. Men create, women conserve. It looks as if the great Father of us all needed both in all his creative achievements, and perhaps we shall all be more basically obedient to God's laws when we acknowledge this fact. God advances the patient building of his Kingdom upon earth by means of that slowest, surest creative force, co-operation. We all need to look with more reverence at God's chosen method of progress, the convinced and voluntary, though incalculably slow, co-operation of opposing races and classes and nations and sexes.

It must amuse the angels to observe the little jealousies and disparagements that exist between men and women, whether revealed in our personal relationships or in our public organizations. Obviously women appear to accomplish more through separate women's organizations than through combination with men, and men more through separate organization than when united with women. Clearly women can put through more achievement by themselves than when they have to stop and argue every point with the men, but is swiftness the surest of human standards? Swiftness does not look so unquestionably desirable when one turns from our small human accomplishments to what God is constantly doing with his trees and flowers through dogged and interminable years. Inevitably the achievement of a better world society will come about more slowly if men and women insist on taking time to co-operate step by step, but again a nobler structure may not collapse so soon if it is based on God's clearest law, co-operation. In all the shared efforts of men and women, let both strive for a larger and a kinder view of the other's tendencies. Let us women examine more tolerantly men's dreams, however impracticable they appear, because men, God's great experimenters, may be worth listening to. And let men, in their turn, listen more tolerantly to a woman's conscientious attempt to prick and purge those dreams of all that may prove ultimately wasteful of human resources. The satisfying of that yearning

maternity, which for a woman extends all the way from new babies to be born to new worlds to be produced, will never come through feminism, which is arrogant, but through fusion, which is humble.

As bombs continue to crash through the civilization we had thought strong against all ruin, we Christians, men and women, are standing side by side to rebuild and remotivate. We long, men and women, equally, to establish more surely for the future our Father's Kingdom of Heaven upon earth. As never before in history, we need each other's help. As we look back on the long but still uncompleted development of the Christian church, we can't help seeing what has been so far left out of the climbing course of Christianity. In the brief twenty centuries of Christ's ever increasing creative influence women have had no share in formulating or interpreting Christ's creed, no part in publishing to the world Christ's church policies, or in planning Christ's church organizations. Though it was to a woman that our Christ spoke his greatest news, and to women that he first revealed the miracle of his resurrection, women are not permitted to preach in his pulpits. The church of Christ has been almost exclusively man-made, women not being considered quite equipped for its most significant functions—except for the most significant of all—worship. Century after century men have ascribed to women a measureless capacity for worship. Century after century women have been permitted to worship. While all around them the Christian church was stiffening its creeds and elaborating its organizations, women have gone on kneeling in the midst, alone in the presence of God. As we look forward to a new Christianity in a new world, may not women's long habit of silence in the presence of God have at last won for them something to say that is fresh and new about our faith? If women are correctly labeled as intuitive and overpersonal, may not those two faculties, so often undervalued, some day enable them to bring to us all a new vision of a God who was also a person, and who spoke his most momentous announcement, 'I who speak unto you, am he,' to a woman?

A Correction

The article under the title, *A Welfare Worker's Interview*, on page thirty of the March issue, carries the name of Mary De Bardeleben. This is a mistake on the part of the editor. It was written by the welfare worker herself, who did not wish her name used. It came to us through Miss De Bardeleben, and by error we used her name. Miss De Bardeleben is in no way responsible.



Miss Mamie Baird,
rural worker,
Cortazar, Mexico (C)



Miss Ethel Thomas,
Girls' School Home,
Mexico, D. F. (C)



May B. Seal,
Girls' School Home,
Puebla, Mexico (C)



Sara Alarcon,
Girls' School Home,
Mexico, D. F. (C)



Grace Hollister,
Girls' School Home,
Pachuca, Hgo. (C)

Methodist Women Carry On in Mexico

By Emma L. Eldridge

The story below tells of the work of Methodist women in Mexico who have carried on under great difficulties. It includes the work of the Woman's Foreign Missionary Society, Methodist Episcopal Church, and the Woman's Work, Board of Missions, Methodist Episcopal Church, South. The letter 'F' indicates that the pictures of workers so marked are in the Frontier Conference or the territory where support is given by the Methodist Episcopal Church, South. The letter 'C' indicates Central Conference where the missionaries of the Woman's Foreign Missionary Society, Methodist Episcopal Church, carry on.—Ed.



Left to right: Maria Martinez,
Hazel McAllister, Jeanette Hoffman,
rural workers in Mira Flores (C)



Addie C. Dyer,
evangelistic worker,
Puebla, Mexico (C)



Martha Daniels,
Colegio Juarez,
Guanajuato, Mexico (C)

THE united national autonomous Methodist Church of Mexico was established in 1930, after more than fifty years of missionary effort on the part of both the Methodist Episcopal Church and the Methodist Episcopal Church, South. According to the plan for interdenominational co-operation in Mexico, in 1914, the Methodist Episcopal Church had been made responsible for an area in the central part of the country, while the Methodist Episcopal Church, South, had been assigned to an area including the states of the northern frontier.

In the organization of the national church in 1930 two conferences were formed corresponding to the earlier assignments, and these were named the Central Conference and the Frontier Conference. So during nine years the work has been one, while still enjoying the full co-operation of the Mission Boards of the two parent churches. Now that the union of the parent churches is being effected we rejoice to tell of the existing work which is the fruit of their combined labors. Women had a large part in sowing the seed; they have a still greater part in the cultivation of the field. It is their story that is to be told here.

In this article when mention is made of the contributions of the women of the Central Conference, it will be understood that they are the daughters of the Women's Foreign Missionary Society of the Methodist Episcopal Church, and reference to the women of the Frontier Conference will mean the daughters of the Woman's Missionary Council of the Methodist Episcopal Church, South.

There are two reasons for women having a large share in the evangelization of Mexico: legal restrictions have almost eliminated men missionaries because no foreign ministers are permitted to function.

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Miss Lillie Fox,
Head Resident, Cen-
tro Social Roberts,
Saltillo, Mexico (F)



Deaconess Maria del
Rosario Davalos F.,
Centro Social, Monter-
rey, Mexico (F)



Margaret Belle
Markey, Head Resi-
dent, Centro Social,
Monterrey, Mexico (F)



Lucile Vail, Centro
Social Roberts, Sal-
tillo, Mexico (F)



Anna Belle Dyck,
Club Worker, Centro
Social, Monterrey,
Mexico (F)

Therefore, only three Methodist men remain working in ways that are not subject to these restrictions. Women missionaries have been wonderfully adaptable and have entered new fields of service as old ones have been closed to them. We now have a total of thirty-one women in the work, thirteen of whom are in the Central Conference and eighteen in the Frontier Conference. The second reason is to be found in the spirit of the national Christian women. The Church has a normal proportion of men in its membership. Some of them are deeply consecrated and enthusiastically active in extending the Gospel, but women excel in devotion. A missionary who has spent more than thirty years of his life here affirms that the hope of Mexico is in her women.

In the beginning of missionary work in Mexico, women made their greatest contribution in the field of education. Between the years 1880 and 1900 many small primary schools were started, which soon grew to be large, well-established institutions, known and respected throughout the country. Their respective programs were enlarged to offer commercial courses, secondary courses, industrial training or teacher training, according to the needs of the areas which they served. Their buildings were regarded as models, their methods of teaching were the most progressive of that period, and their wholesome moral atmosphere was greatly appreciated by parents. And so at the present time a considerable proportion of mission school graduates are to be found among the most cultured people of every large city.

The Methodist Normal School in Puebla and Colegio Roberts in Saltillo made outstanding contributions in the preparation of teachers. Some never-to-be-forgotten names will always be associated with these schools, those of Miss Anna Limberger and Miss Blanche Betz with the first and Miss Lelia Roberts with the latter. They and their successors sent out hundreds of young women to teach in other mission schools and in the public schools. Many of these still carry on under new and changed conditions.

The Constitution of 1917 was interpreted in such a way as to restrict missionaries in the administration of schools. Therefore, in view of this situation, the Council of Co-operation in the Frontier Conference

decided in 1934 to withdraw all missionaries from schools, leaving the work in the hands of national educators, many of whom were Christian men and women prepared in mission institutions. Some of these schools closed, but the majority made adjustments, became incorporated in the federal system, and continue to work under the direction of nationals.

One of the greatest opportunities that opened to Christian women after the readjustments made in educational work is that of the students' homes. There are four in the Central area and two in the Frontier area. The largest of these is directed by Miss Ethel Thomas in Mexico City. It occupies the beautiful, well-conditioned property which formerly housed the Industrial School. Eighty girls who attend primary and secondary schools in that section find a home under Miss Thomas' care. Their free hours are occupied with club work, giving instruction in foods, clothing, child culture, and home industries. The skills gained thus are practiced as each one performs her share of the household duties. Many girls on finishing the secondary school wish to remain in the Home while studying in Normal School



Miss Ruth V. Warner,
member of Bible School
faculty, Mexico D.F.,
Mexico (C)



Miss Mary N. Pearson,
treasurer of the Wom-
an's Foreign Missionary
Society for Mexico, and
business manager of the
Antorcha Misionera (C)



Miss Emma L. El-
dridge, Head Resident,
Centro Cristiano, Chi-
huahua, Mexico (F)



Miss Edna Potthoff, nurse, on furlough (F)



Miss Helen Hodgson, on furlough (F)



Miss Anne Deavours, rural worker, General Terran, Nuevo Leon, Mexico (F)



Miss Myrtle Pollard, on furlough (F)



Lula D. Rawls, nurse in Chihuahua (F)



Ruth Byerly, rural worker at Villa Frontera, Coahuila, Mexico (F)



Dora L. Ingram, rural worker at Ramos Arizpe, Coahuila, Mexico (F)



Miss Ola Eugene Callahan, Centro Cristiano, Chihuahua, Mexico (F)

or University, and frequent applications come from students in these higher schools, but it is impossible to meet their needs.

In Monterrey there is a small Students' Home which, we believe, offers the opportunity to do an especially intensive work because of the limited number of members in it. Ten girls are living in an ordinary rented private residence with Miss Dora Z. Schmidt as house mother. Their social needs are met by their contacts in school, in the young people's department of the church, and in the clubs and recreational activities of the Christian Social Center which is just two blocks from the home. They are happy in these contacts and do not seek other diversions. Miss Schmidt makes them feel that it is their privilege to share with their families whatever advantages they enjoy. A mother said recently to Miss Schmidt: 'Don't think that your influence stops here. It extends into the home of every one of your girls.'

Srita. Ernestine M. Sanchez has forty-two girls in the Students' Home in Chihuahua. The majority are studying in Colegio Palmore, some in the State

Preparatory and some in the State Normal School. All came from communities that offer only a primary education, in some cases limited to fourth grade. One came from the state of Sonora, journeying six days on horseback and one day on the train. She is preparing to be a nurse and to return to serve her own community that is without the service of either doctor or nurse.

Medical missions in Mexico have been intensive rather than extensive. At present Methodism maintains only one hospital, which is located in Chihuahua. In it Misses Edna M. Potthoff, Pearl L. Hall, and Lula D. Rawls direct the only nurse training school in the entire northern section of Mexico in which the students meet the requirements for federal recognition. Young women from other states and even from the capital city come to Sanatorio Palmore for training, and the graduates from this institution go out to all parts of the Republic to occupy positions of great responsibility.

The four Social Centers at Monterrey, Saltillo, Chihuahua, and Durango are all in the Frontier area. Their doors are open to adults, young people, and children, with night classes for working people, recreational activities and clubs for boys and girls, clinics for the poor, and day nurseries for children whose widowed or deserted mothers work outside their homes. For all there is friendship. Certain types of work have been emphasized in certain centers and other types in others, each attempting to meet the special need of its community.

Miss Lillie F. Fox organized the Centro Cristiano in Chihuahua in 1919, the first in all Latin America. A few years later the Centers in Monterrey and Durango were opened, and in 1934 Miss Fox was called upon to open a fourth one in Saltillo. There Miss Fox is beginning the preparation of social workers. Two young women now studying in the State Normal School of Coahuila live in the Center, participating in its projects and taking courses offered there for specialization in social work.

The night school has been emphasized in the Center in Chihuahua. An enumeration of the various types of people who attend reveals the spirit of democracy which character-

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MAY 193

The Missionary Society

The June Theme: Widening Our National Outlook.

Splendid Loyalties

Matthew 25: 31-40

Sitting on the steps of a great library in one of our eastern cities some years ago, a young immigrant girl, Mary Antin, who came to America from Russia, wrote thus of the new country which she now claimed as her own:

This is my latest home, and it invites me to a glad new life. The endless ages have indeed throbbled through my blood, but a new rhythm dances in my veins. . . . The past was only my cradle, and now it cannot hold me, because I am grown too big; just as the little house in Polotzk, once my home, has now become a toy of memory, as I move about at will in the wide spaces of this splendid palace, whose shadow covers acres. No! It is not I that belong to the past, but the past that belongs to me. America is the youngest of the nations, and inherits all that went before in history. And I am the youngest of America's children, and into my hands is given all her priceless heritage, to the last white star espied through the telescope, to the last great thought of the philosopher. Mine is the whole majestic past, and mine is the shining future.¹

If they could have listened to these words, one can imagine how the spirits of Washington and Jefferson would have rejoiced as they saw the ideals of the little democracy which they had cradled becoming real to the sensitive mind and heart of this new member of the American nation. They labored untiringly that every citizen might have the opportunity to receive the same rich heritage among us as did Mary Antin, and the significance of their loyalty to this end becomes more meaningful with the passing of the years. For it is true that it is the first time in the history of mankind that a country has dared to vision such goals of liberty and freedom and abundant living for all its people as has this, and the progress toward their realization is therefore of intense interest and concern to the world.

This American dream, says James Truslow Adams, the eminent historian, is:

The dream of a land in which life should be better and richer and fuller for every man, with opportunity for each, according to his ability or achievement. It is of a social order in which each man and woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth and position.

In all the development of a new continent, in the midst of a struggle for material resources and wealth this dream has remained with the people of the United States, and has never been completely obscured. *But it is a vision that cannot be attained by*

chance, but only by the definite efforts of its citizens as one generation succeeds another. To achieve it men and women who claim the nation as their own must strive to see their responsibility in making the dream come true, and must embody their desires in concrete deeds that put a firmer foundation under the hopes and ideals which our forefathers held aloft.

To give to all people within the American state that opportunity for joy and that sense of high self-fulfilment which the young girl from Russia found as she came among us, certain changes may from time to time be necessary. Fundamental processes of re-adjustment are under way not only in our country, but in all others—processes which compel us to do some things in a new manner as a people, if wrongs that have accumulated are to be made right, and if the purpose of the democracy is to be realized for all its citizens. It is a period of history that is more plastic, and one in which it is possible to chart new ways, and go forward in the direction of the destiny which we have glimpsed.

Today, in the midst of confusion on every hand, as we strive for advance in the realization of the American dream, we as citizens need first to have above everything else a clear sense of direction, a goal—to see once again for ourselves the shining peaks of that purpose which we long to have our country attain, and at the same time to see in what ways we as individuals can help the forward climb to make the purpose real among us now in our own day and generation. It is here that we need to follow the example of the Hebrew prophets and, supremely, of Jesus. When confronted with problems that seemed too big to be solved, they turned to the God of history for a new vision and knowledge of him. In the light, then, of the larger horizons of truth that had been shown them, they turned to meet the crises at hand, striving to reach the new goal that God revealed.

So, today, as we stand facing the problems and needs of America, with voices calling this way and that, we need to come close once again to the Eternal Love and Goodness and to ask Him to show us clearly those things that are most important for which we should strive in our country at the present time. As we do this very earnestly and humbly, do we not find two of the great convictions to which the people of the nation have been loyal from its beginning shining with a new luster and a new compelling glory? In His presence the high worth of every human personality stands out crystal clear, against all the confusion of our modern life, so that we perceive all over again [CONTINUED ON PAGE 46]

¹ Mary Antin: *The Promised Land*. Houghton Mifflin Company. Boston. Used by permission.

'That Ye May Be One'

[CONTINUED FROM PAGE 15]

en both because of his interest in gaining new workers and the obvious strength of his leadership.

The year 1910 was characterized by certain special interests which recurred again and again in various meetings of Southern Methodist women. It is interesting to note that the two subjects most discussed in that day were the same subjects which claimed the attention of persons attending the twenty-ninth session of the Woman's Missionary Council—namely, the International Missionary Conference and union.

The unification theme of 1939 began with the executive session of the Council on Wednesday afternoon when Miss Mabel K. Howell ably presented in chart form the set-up of three mission-board plans proposed for the new Church. The opening night messages of Mrs. Merle English and Bishop Charles W. Flint, of the Methodist Episcopal Church, who spoke in convincing manner of their hopes and aspirations for the new united Church, and the daily meditations brought with warm simplicity by Dr. James H. Straughn, of the Methodist Protestant Church, helped materially to allay any misgivings or fears concerning union that may have existed, and caused more than one Council woman to say, as Miss Daisy Davies said concerning the earlier union in 1910, that she could feel herself 'growing richer and richer and richer.'

In her address to the Council body, Mrs. J. W. Perry expressed the firm conviction that though methods of the Uniting Churches vary widely, the purpose underlying them is one. On the same morning Mrs. J. W. Mills, Vice-President, in her annual report, urged Southern Methodist women 'to enter into the union with open minds and a determination to make it a success.' Later, in his address to the Council, Dr. W. G. Cram, General Secretary of the Board of Missions, called unification 'a thrilling adventure' and expressed the belief that union will bring about larger participation in the mission fields of the world.

How like some of the messages of an earlier day were these admonitions and expressions of hope and faith in the rightness of unification on the part of Council members as a whole were found in the fact that a net increase of more than 40,000 auxiliary members was reported for the year, and pledges for 1940 were more than \$18,000 above those for 1939, with not a single Conference lowering its pledge.

The International Missionary Council of 1910 which held the attention of the women of the uniting boards during that year was the Edinburgh Conference. Signs of growth in outlook and interest since that day were found in the fact that the Madras Conference not only included representatives of younger churches in its meetings, but brought back a group of outstanding leaders in these younger churches to

be short-term missionaries to the people of our own land. Visible and charming evidence of this fact was seen in the presence of Mrs. Ruby Manikam, of India, whose attractive appearance and appealing message made all who heard her glad that through unification India would become a vital part of the work of Southern Methodist women.

In addition to Mrs. Manikam, three other persons who had been to the Madras Conference were present to interpret through addresses and informal conversation the spirit and meaning of Madras: Miss Sallie Lou MacKinnon and Dr. A. W. Wasson, Foreign Secretaries of the Board of Missions, who went to Madras as delegates from the United States, and Miss Eva Louise Hyde, Southern Methodist missionary to Brazil, who went as a delegate from the Brazil Methodist Church.

Certain features of this year's Council meeting, because of their vital relationship to problems of today, were distinctive, and find no parallels in the earlier days. The message of Rabbi Julius Mark, of Nashville, Tennessee, on 'The Church in a Bewildered Generation,' brought not only the plight of the Jews to the attention of the group, but also forcefully presented problems of religious freedom which is being threatened on every hand by governments who expect to have the Church 'render unto Caesar the things which are God's,' and the problem of democracy which no longer seems to be safe in any part of the world, in spite of the recent war to make the world safe for it. 'It was in a confused generation that the Prophet of Nazareth envisioned a day of peace. . . . Why cannot we also continue to labor for and to dream of a civilization for mankind in which the dignity of human beings will be respected and the brotherhood of man will be not only talked but practiced and the pricelessness of peace will become the basis for all relationships of mankind? Patriotism is not enough. I must have no hatred or bitterness for anyone. To live without hatred, to live without bitterness—that is the teaching of your religion and of mine.'

No part of the program was more eagerly listened to or more breathlessly followed than was the address of Bishop Arthur J. Moore, who, in his inimitable way, told of conditions, needs, and opportunities in mission fields around the world. In speaking with particular reference to China and Czecho-Slovakia, Bishop Moore said: 'No one can tell what the month or year will bring forth, but the call is clear. The Church must come into this difficult world situation with its message of the meaning of love and sacrifice.'

Accustomed to many good things, Council women rarely ever express zealous enthusiasm over any person or any thing; but so deep was the love and affection which they held in their hearts for Mrs. B. W. Lipscomb, former Secretary [CONTINUED ON PAGE 47]

The Moving Finger Writes

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

Dr. Ryang Heads the Manchurian Mission

Dr. J. S. Ryang, who closed his second term as General Superintendent or Bishop of the Korean Methodist Church last October, has been officially appointed Superintendent of the Manchurian Mission, which includes all of the Methodist work among the thousands of Koreans who have gone northward into Manchuria, or Manchokan. The Mission was founded twenty years ago by Bishop W. R. Lambuth and Dr. W. G. Cram,



Dr. J. S. Ryang

who was then a missionary in Korea. There are no foreign missionaries in the Manchuria Mission, all the evangelistic work being done by native workers. Dr. Ryang has been connected with the Mission from its beginning, having accompanied Bishop Lambuth and Dr. Cram on the original tour of inspection which led to the establishment of the Mission. He served as Superintendent for eight years before he was elected Bishop of the Korean Methodist Church in 1930.

✧

Mrs. Ruth Bryan Rohde Accepts New Post

As collaborator of the United States Travel Bureau, Mrs. Ruth Bryan Rohde, first woman minister in the United States Diplomatic Service, formerly minister to Denmark, will again take a public post in her country. Mrs. Rohde's new position brings in a salary of one dollar a year.

One of Mrs. Rohde's tasks will be to encourage travel in the United States and to help overcome the unfavorable trade balance in the travel account of America. It is estimated that Americans annually spend considerably more time in travel abroad than foreigners spend in travel in the United States.

Mrs. Rohde, daughter of the late William Jennings Bryan and a former representative in Congress from Florida, will co-operate with the Departments of State, Interior, and Commerce in promoting travel in the United States.

Crown Jewels in Poland

The crown jewels of the mighty Czars of all Russia are now forfeited to Poland. According to the Polish-Soviet agreement signed in 1921, Russia had to indemnify Poland for certain treasures taken from Poland amounting to 30,000,000 gold roubles (about three million pounds sterling). As the Soviet Government had no money to make the reparations, they deposited a certain number of the Crown jewels, valued at 15,000,000 roubles (about one million five hundred thousand pounds) in Poland for fifteen years, with the understanding that if the money was not paid by the end of that time the jewels would be forfeited. The debt was not paid and the Crown jewels worn by the former Czars of Russia became the property of Poland.

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Imperial Crown Taken to Canada

For the first time in history the Imperial Crown of State is being taken out of England with the visit of King George VI and Queen Elizabeth to Canada. The crown is to be worn by the King for a formal appearance in Parliament at Ottawa.

The Imperial Crown of State is said to be the most spectacular piece of jewelry in the world, valued at \$2,500,000. It was made for Queen Victoria in 1838 and contains many historical gems. In the front is the Second Star of Africa of 309¼ carats, cut from the Cullinan Diamond. In all the crown contains 2,783 diamonds, 277 pearls, 17 sapphires, 11 emeralds, and 5 rubies.

✧

The Forgotten Woman

Prime Minister Neville Chamberlain made a social error recently. In a lapse of memory he made the announcement that members of Parliament were invited to a reception to meet President and Mrs. Albert Lebrun of France during a recent good-will visit to London, stating that each member should 'bring a lady with him.' Gales of laughter followed as two women M.P.'s jumped to their feet to protest the seeming neglect, and asked 'if lady members might bring a man,' to which an un-gallant Laborite retorted 'if she can find one.'

Rice Kitchens Established for China's Needy

During the second winter, following what the people in China refer to as 'the incident,' when the Japanese invasion of China began, rice kitchens were established at many of the churches, as they were reopened and as the missionaries returned to their posts. In Sungkiang, Rev. W. B. Burke was instrumental in establishing a rice kitchen, which during the first ten days of January gave out 9,977 helpings of rice, or an average of 997 helpings a day. This meant that nearly five hundred men were fed morning and afternoon. One difficulty in cooking the rice was that the waterworks were still not running and the water for the rice had to be taken from the canal.

In Changchow, the Carriger Memorial Church and the North Gate Circuit ran a large rice kitchen jointly at the East Gate Compound.

At Kong Hong Church in Soochow, the calls for free rice and cheap rice continued steady all during the winter, though there was no marked increase in the 'rice line' as the winter progressed.

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Have You Any Medical Books?

Our Stephenson Memorial Hospital at Changchow, China, lost its entire library of medical books and journals last year. For a considerable period the buildings were in the possession of the invading armies, and much damage was done to the property. It has now been turned back to the Church, however, and work has been started again.

Dr. Paty writes: 'When one realizes how important in modern medicine a consultant is, and that in China our books are our only consultants, the importance of a good library can be better appreciated.' Do you have any medical books or journals, or can you secure any, that will serve as consultants to Dr. Paty? Old and out-of-date materials are not needed, but modern medical books will be of the greatest possible



Rev. W. B. Burke

benefit to our work in China. Our people who have or can secure such literature should send the same to Dr. R. M. Paty, Superintendent of Stephenson Memorial Hospital, Changchow, Kiangsu, China.

Missionary Celebrates Fifty Years Medical Work

Dr. Rosetta Sherwood Hall, of Liberty, New York, missionary of the Methodist Episcopal Church, recently celebrated a half hundred years of medical practice, of which forty-five were spent in Korea.



Born in Liberty in 1865, Dr. Hall was graduated from the Woman's Medical College of Pennsylvania in 1889 and went to Korea a few years later, sent by the New York branch of the Woman's Foreign

Missionary Society, which largely supported her work.

Notable among Dr. Hall's achievements in Korea, one finds the establishment of four women's hospitals and of educational work for the blind and deaf. She was instrumental in founding the Woman's Medical College of Korea, from which came Dr. Ester K. Pak, the first woman Korean doctor, and the first native doctor, man or woman, to practice western medicine in Korea.

At the close of Dr. Hall's first twenty-five years of service, she was awarded a certificate of merit and presented with a silver cup by the Korean government.

After forty-five years in Korea, Dr. Hall returned to Liberty, New York, and continued the practice of her profession. At the recent celebration of her fifty years of medical practice, the entire town united to do her honor.

Dr. Hall has for some time been a regular subscriber to the **WORLD OUTLOOK**.

Japanese Return Methodist Schools in China

Japanese military forces, after months of occupancy of Southern Methodist property in China, returned four schools to Methodist missionaries early in March. These were the Soochow University and Laura Haygood School at Soochow and the Virginia School and the Soochow University Middle School at Huchow.

At the same time the Japanese turned over to the Presbyterian missionaries the Southern Presbyterian school and mission property at Kashing in the Chekiang Province.

Girl Scouts Organization Shows 75,000 Increase

Almost 75,000 new members were added to Girl Scout organizations during the year 1938, according to the annual report of the acting chairman of the board of directors. The total number of Girl Scouts now reaches 516,420. The exact increase of 1938 over 1937 was 74,456.

The director declares that the aim and purpose of the Girl Scout movement is to make better citizens, adding, 'There are now more than 500,000 scouts, but there should be millions. Never has the world been so in need of good citizenship, for upon it depends the very life of democracy.'

After the terrific hurricane of last September, the New England Girl Scouts served relief stations, made sandwiches, collected food and clothing for the needy, and in one community provided safe drinking water for relief workers cut off from regular water supply.

Edison Scholarship Fund Established at Yale

The income from the \$26,430 Thomas Alva Edison Foundation scholarship fund, recently established at Yale University, will be used for scholarships for 'deserving students engaged in the study of physics or chemistry or the engineering arts or sciences, either basic or applied.' Preference will be given to students from Connecticut.

This is in accordance with the plan of the Thomas Alva Edison Foundation, Inc., of New York, which established the scholarship. Funds were raised by public subscription in Connecticut with the understanding that the money would be used to establish an Edison scholarship in that state. The gift was accepted by the Yale Corporation at its last meeting.

Phi Beta Kappa Makes Drive for Funds

The Phi Beta Kappa, national scholastic society, founded in 1776, has launched a drive among its 83,000 members to raise \$300,000 to add to the society's endowment fund. It is planned to use this fund to help maintain intellectual freedom in the United States.

Since the depression Phi Beta Kappa's endowment has been yielding less money each year until it was felt that the society could not maintain its traditional service to scholarship and democratic freedom unless more funds were forthcoming.

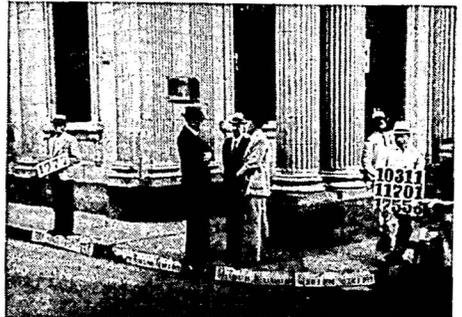
The Phi Beta Kappa Society has chapters in 132 colleges and universities and elects about 3,500 new members each year. Character, general ability, and promise are considered in ad-

dition to scholastic standing in awarding the society's keys.

Phi Beta Kappa, the first intercollegiate fraternity in America, was founded at William and Mary College in colonial Williamsburg, Virginia, in 1776.

A Street Corner Conference

In the city of Santa Clara, Cuba, during the recent visit of Bishop Paul B. Kern in the interest of the Youth Crusade among Cuban young people, three Methodist leaders met on a corner



Left to right: Rev. E. E. Clements, Bishop Paul B. Kern, and Rev. S. A. Neblett

near the church and stopped to hold a street corner conference. They were Bishop Kern, in charge of Methodist work in Cuba; Rev. E. E. Clements, Presiding Elder of the Western District and Dean of the Theological Seminary; and Rev. S. A. Neblett, Conference Secretary of Christian Education and Editor of *El Evangelista Cubano*, the organ of the Church in Cuba.

Bishop Kern, who is Director of the Youth Crusade movement throughout the Church, stood so that he could look across to the Methodist church, where an enthusiastic Youth Crusade meeting had been held the evening before. Mr. Clements, standing beside him, is dean of all the missionaries in Cuba, having been on the field thirty-seven years. Mr. Neblett, the third member of the group, has been on the field thirty-six years and is the founder of two of the most important church publications in all Cuba.

What was the subject of this street corner conference? Probably it was the Youth Crusade, which was then at its height in Cuba; or the extension of Methodist work into rural areas; or the reoccupation by the Church of abandoned centers. All three questions have been of absorbing interest to Cuban Methodists recently.

The Youth Crusade movement in Cuba met with a most enthusiastic response. It is estimated that the Crusade leaders spoke to more than 2,000 young people in the following centers: Santa Clara, Matanzas, Holguin, and Havana.

Bishop Kern is enthusiastic about the work of Christian education and rural

reconstruction that missionary forces in Cuba have undertaken recently in some of the rural sections of the island. He declares this new work is 'like the sun rising after midnight.'

Southern Methodism is the only branch of Methodism that carries on work in Cuba and the only Protestant denomination that is trying to cover the entire island.

Dr. W. G. Cram, General Secretary of the Board of Missions, who accompanied Bishop Kern in this tour of Cuba, snapped the picture of the three Methodist leaders as they held their street corner conference in Santa Clara.

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British Church Assembly Protests Persecution

¶ A protest against the persecution of Christians in various lands, especially in Russia, Spain, Mexico, and Germany, was voiced in the discussions and resolutions of the Spring Session of the Church Assembly of the Anglican Church which recently met in London, under the presidency of the Archbishop of Canterbury, Dr. Lang.

The Assembly adopted resolutions to the effect 'That, realizing the intense persecution of Christianity in many parts of the world, and that thousands of Christians have suffered martyrdom for their faith, this assembly expresses its admiration and deep sympathy for the sufferings and martyrdom of all fellow-Christians throughout the world, irrespective of the race or nation to which they belong.' The original of the resolutions specified Russia, Spain, Mexico, and Germany, but the actual names were deleted as a matter of policy.

The Archbishop of Canterbury in his address expressed his hope that the resolution would represent something, and not be merely a platitude. He declared that none could deny the reality of persecution, though in Germany the persecution included the Jews as well as Christians. According to the report of his Lordship's address in the London *Times*, Dr. Lang pointed out that persecution was one of the most sinister features of our time. Persons are so familiar with the persecution involved that they seem to lose an adequate sense of its gravity, combined as it is in most countries with some of the benefits of materialism.

Some have declared that we are living in a post-Christian world, advancing to a new order which will leave Christianity behind. The Archbishop said it would be more correct to say that we are advancing to a new Christian world in which Christians will once again be put to the test as were the early Christians. The problem faced by the Church is that of giving its members a strength of conviction which will stand the test of oppression when it comes.

'Booze Heads' Must Have a License

¶ Visitors to the San Francisco World's Fair will need a whiskey drinker's license to indulge in liquor drinking, if a movement initiated by petitions now being circulated succeeds. The plan is to require every person who wants to drink alcoholic beverages to secure a license, which will cost \$2 and which must be shown every time the bearer purchases a drink.

The measure is to be both a safety device and a revenue measure. The Pacific Coast state stringently enforces an automobile driver's license law and has found that it reduces accidents. On the theory that a man who drinks liquor is more or less of a menace to the community, he is to secure a license which will be suspended for six months if he gets drunk.

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Fukushima Center Wins Honor

¶ February 11 is Foundation Day in Japan. One of the customs of that day is that the Government recognizes outstanding pieces of social service work and makes a small grant to them. On



Settlement House at Fukushima

last Foundation Day one of the institutions thus honored was the Fukushima Social Evangelistic Center of Hiroshima, of which Rev. Weyman C. Huckabee is Director.

The Government had surveyed four hundred social projects of all kinds and selected only twenty-one for the signal recognition. Of these, only two were Christian, one of them being a Roman Catholic institution.

The Certificates of Honor and small gifts of money were presented to Mr. Huckabee by the Governor, who made an address of appreciation, and the directors of the institutions honored were invited to lunch as guests of the Government.

The Fukushima Social Evangelistic Center has grown rapidly during the past few years. A full round of community service is carried on, and a church is in process of organization. The work is supported mainly by the students of Duke University and Miss Lily Duke's Bible class in Durham, North Carolina.

Chinese Schoolgirls Aid Refugees

¶ Even the children in China are doing their part toward helping the refugees in that country, according to Miss Pao-Swen Tseng, of Changsha, China, the only woman in the group of seven delegates from the Madras Conference, which during February toured Great Britain and Ireland to bring to the people the message of Madras. Miss Tseng came from the I-Fang Intercollegiate School for Girls at Changsha.

Miss Tseng described the work done by the children and young people to help during the war period. Every afternoon, she said, a class of girls went out from the school for war work. The older girls visited the hospitals, wrote letters for the soldiers, and met the trains with comforts for the wounded and refugees. The younger girls made padded garments and shoes for the soldiers and played with children in refugee camps.

School children of China are even helping their country in the fight against illiteracy and during the summer months go out into the country and teach the country people to read.

Miss Tseng explained that another important result of the war in China has been the impetus given to Christianity. Non-Christians are often seen reading the Bible and trying to find out what it means and what is in it that has made the Christian people so unafraid and so kind. Everywhere in China, she declared, great interest in Christianity has been awakened as a result of the war.

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New York Church Honors Masaryk

¶ Honoring the late Thomas G. Masaryk, the first president of the Republic of Czechoslovakia, the Jan Hus Presbyterian Church on East Seventy-fourth Street in New York recently held a special service during which a portrait of Masaryk, which upon Germany's demand had been removed from the Czechoslovak Consulate, was unveiled in the church.

The sermon was delivered in Czech by the Rev. Miroslav Krejci, a native of Czechoslovakia, who emphasized the connection between democracy and Christian ideals. He declared that although the democracies of Europe had betrayed Masaryk and all that he stood for, yet his ideal of Christian democracy can 'stand up and overcome the totalitarian paganisms which want to enslave the whole world.'

Jan Masaryk, son of the first president, Dr. Edward Benes, recently president of the Czechoslovak Republic, and Mayor F. H. LaGuardia, of New York City, who were unable to attend the

celebration, sent telegrams of good wishes. The telegram from Mr. Masaryk read: 'I am convinced that the people of Jan Hus will contribute in making Europe once again a fit place for free men and women to live in.'

Mme. Garrigue Mott and Mme. Garrigue Ferguson, sisters of the late Mrs. Masaryk, attended the services and were presented with flowers at the close.



Museum at Naval Academy to Be Dedicated June Week

¶ The new museum at the United States Naval Academy, Annapolis, Maryland, will be dedicated with impressive ceremonies during the 'June Week' celebration this year. The curator, Capt. H. A. Baldrige, announced in March that the building had been completed, and the museum possessions would be moved in by 'June Week' in time for the dedication ceremonies. The museum stands a few hundred feet inside the main gate of the Academy.

The building will contain a number of rare treasures, among them the sword of Commodore Oliver Hazard Perry, used during the battle of Lake Erie.



Is America's No. 1 Mystery to Be Solved at Last?

¶ Lost for 350 years with the fate of all the colonists shrouded in mystery, is the fate of Raleigh's 'Lost Colony' on Roanoke Island to be solved at last through a stone discovered near Edenton, North Carolina, by a tourist who left the highway to gather nuts in a swamp on the east bank of the Chowan River?

On the stone is carved a message purporting to be from Eleanor White Dare, mother of Virginia Dare, the first white child born in the New World, written to her father, Governor John White of Virginia, who left the little colony on Roanoke Island in August, 1587, to seek supplies and reinforcements in England, and who, upon returning in 1590, found only the abandoned stockade and the one word CROATOAN carved on a nearby tree.

The message on the stone, found after 350 years and now generally called the Dare Stone, has been deciphered by Dr. H. J. Pearce, professor of history at Emory University, and has a place of high honor in the museum of Brenau College, Gainesville, Georgia, of which Dr. H. J. Pearce, Sr., is president.

Many historians believe that this twenty-one pounds of quartz gives a clue that will lead to the solution of America's No. 1 mystery. On the smooth side is carved a crude Latin cross and beneath the cross these lines:

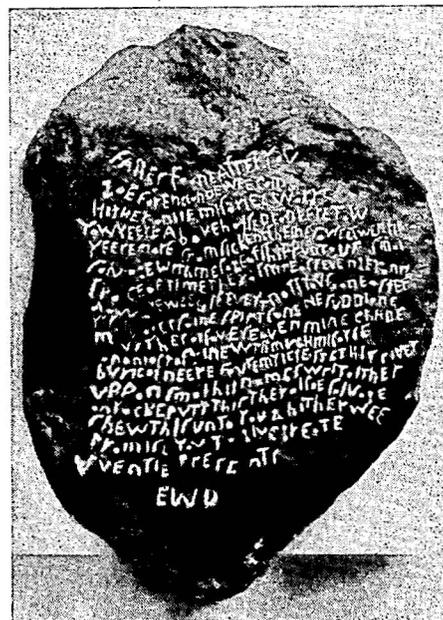


Ananias Dare &
Virginia went hence
Unto Heaven 1591

Near the bottom on the same side are the lines:

Anye Englishman shew
John White Govr Via

On the reverse side is the following message:



Father soone After yov goe for Englande wee cam hither onlie misarie & Warretow yeere Above half Deade ere tow yeere more from sickenes beine fovre & twentie salvage with message of shipp unto us smal space of time they affrite of revenge rann al away wee bleeve yt nott yov soone after ye salvages faine spirts angrie suddiane murder all save seaven mine childe-ananias to slaine with mvch misarie-bvrie al neere fovre myles easte this river vppon smal hil names writ al ther on rocke putt this ther alsoe salvage shew this vnto yov & hither wee promise yov to give greate plentie presents

E W D

The initials E W D are presumably those of Eleanor White Dare, mother of Virginia Dare, wife of Ananias, and daughter of Governor John White.

In speaking of this message Dr. Pearce says: 'What an odyssey of suffering, despair, and tragedy is here revealed; what a plaintive appeal out of the trackless forest from gentle-born contemporaries of Raleigh, Drake, Shakespeare, and Bacon! If authentic, it also represents one of the first written records left by the hands of Englishmen in North America.'

The message on the stone says that another stone marks the graves of those who were murdered by the Indians when the savages became 'affrite' and pretended their gods were angry ('faine spirts angrie'). They were buried on a small hill four miles east of the Chowan River ('bvrie al neere fovre myles easte this river vppon smal hil names writ al ther on rocke'). Dr. Pearce and his son have offered a rewarded of \$500 for the discovery of the second stone, which they believe will help to establish the authenticity of the first one.

The authorities of Brenau College make no claims as to the authenticity of the stone in their possession, but they believe they have an interesting human document that may unlock an unknown chapter in American history. During the year in which the stone has been under examination no evidence has come to light that would throw doubt upon its genuineness.

The president of Brenau says that a replica of the Dare Stone will be sent to the World's Fair in New York.



Old Christmas Custom Revived

¶ Widely separated lands celebrated 'Old Christmas' as citizens of Moscow in Russia and of Rodanthe, North Carolina, observed the Epiphany fete, January 6.

In Moscow, that city's few remaining churches were crowded with worshipers gathered to celebrate Christmas, which, according to the old Julian calendar, falls on the twelfth night following the birth of Christ—the Epiphany. Once noted as the 'City of Forty Times Forty Domes,' because of its four hundred fifty churches, twenty-five convents, and countless chapels, Moscow today has only about twenty churches.

On the North Carolina fisherman's island, observance of Old Christmas date is a tradition which has survived from English pioneer days 200 years ago. Christmas tree exercises were held around a tree imported from Roanoke Island, said to be the scene of America's first Christmas observance 353 years ago. The only tree on the island of Rodanthe is a big old oak unsuited for festival purposes.

Flunked Student Is Dean of Japanese College in China

¶ Young Prince Fumitaka Konoyo, son of a former Japanese Premier, flunked all his majors at Princeton University last June and was accordingly among those absent when diplomas were handed to other members of his class. He was known among his familiars as 'Butch.'

Despite his academic lapses in this country, however, young 'Butch' is making progress in the educational circles of the Orient. He is Dean of Tungwen College, in the French Concession of Shanghai, China. Tungwen College is an institution sponsored by the Japanese invaders of China.

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Churches Want No Security Taxes

¶ Twenty-four Protestant denominations in the United States, with a combined membership of more than 25,000,000, are opposed to taxes for social security being imposed upon religious institutions. A committee representing the denominations interested has appeared before the House Ways and Means Committee to fight this measure.

President Roosevelt and the Social Security Board have approved the taxing of churches and ministers for social security benefits.

The claim of the churches is that there is no such relation between clergymen and their congregations as 'employer and employee.' They recognize the fact that the churches have established their own pension systems to provide for aged and disabled clergymen and for widows of preachers and minor children.

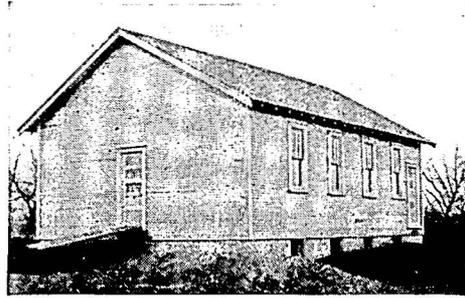
The committee points out that 'unemployment as such does not exist among ministers as among wage earners in industry, and we would have the churches paying a heavy payroll tax with no commensurate return.'

The committee asks that the churches be 'left to work out their problems alone.'

Churches represented on this committee include Northern and Southern Baptist Conventions; Congregational; Disciples of Christ; Protestant Episcopal; Evangelical; Evangelical Synod of North America; American; Augustana; Missouri and Norwegian Lutheran Synods; United Lutheran Church; Methodist Episcopal; Methodist Episcopal Church, South; Church of the Nazarene; Presbyterian Church in the United States; Presbyterian Church in the U.S.A.; United Presbyterian Church; Reformed Church in America; Reformed Church in the United States; United Brethren; United Church of Canada; Unitarian; and Universalist.

New Church for Indian Methodists

¶ In the little new church of the Mount Scott Mission on the Kiowa District of the Indian Mission of Oklahoma, Comanche Indian Methodists will gather hereafter for worship. The Comanches



The new church for Comanches, Mount Scott Mission

and Kiowas belong to the so-called 'Wild Tribes,' since many of them continue to wear the blankets and carry on some of the customs of former days.

The Comanche Methodists are very proud of their new house of worship. Here they will pitch their tepees for the week-end camps in which Indians indulge in connection with their preaching services. The members are scattered and their means of travel poor, so the method of 'tenting on the old camp ground' answers the problem of church attendance among the Indians better than any other. The church building, which is now entirely completed, has a concrete porch across the front with concrete steps; the floor has been oiled and pews made. Rev. Norton Tahquechi is pastor of the Mount Scott charge.

Rev. Albert Horse, pastor at Cache Creek, is also putting up a similar church building for his congregation. They expect to have the basement made entirely of stone, as they are receiving some help for the building fund from American Methodist churches elsewhere.

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America Sends Wheat to Spanish Refugees

¶ Sent from America to feed the refugee women and children in Spain, a cargo of 72,000 bushels of wheat was recently shipped from New York to Havre, France, where it was turned over to a representative of the American Friends Service Committee for distribution. The shipment was transported without charge by the United States Maritime Commission. It was the third shipment of wheat sent by the Committee for Impartial Civilian Relief in Spain, and was a part of the gift of 3,000,000 bushels of wheat of the United States Government for Spanish relief. It was made available by the American Red Cross for Quaker distribution in Spain.

Dr. Wesley M. Carr, of Brazil, Acting Professor at Emory

¶ Dr. Wesley M. Carr, Methodist missionary to Brazil and former Vice-President of Granbery College at Juiz de Fora, Brazil, has been named as acting professor of New Testament Greek at Emory University, according to announcement by Dr. H. B. Trimble, Dean of the Candler School of Theology. Dr. Carr is temporarily filling the position left vacant by the death of the late Dr. Andrew W. Sledd, on March 16. Dr. Sledd had given twenty-five years of service on the Emory faculty.

Dr. Carr assumed his new duties at the opening of the spring quarter of Emory.

Dr. Carr is a native of West Virginia and is a graduate of Randolph-Macon College. He received the degree of Bachelor of Divinity from Emory in 1922 and in 1928 won the degree of S.T.M. from the Union Theological Seminary in New York, from which he also received the degree of Ph.D. in 1930.

Dr. Carr served as Professor of New Testament in the School of Theology at Granbery, and was for one year President of Union College, Uruguayana, Brazil.

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Gandhi Again Wins by a Fast

¶ It was on March 7 that Mohandas K. Gandhi, the former 'Mahatma,' ended his sixth 'fast unto death' by taking a few sips of orange juice and won a major political battle for democracy in India.

The small, lean, bald, sixty-nine-year-old leader of millions of Indians had begun his sixth fast for popular reforms just ninety-eight hours earlier, and during those four days of the fast had lost two pounds and his blood pressure had increased alarmingly.

But it was not until he achieved his aim that he broke his fast, when the British Viceroy of India, the Marquess of Linlithgow, intervened to settle in Gandhi's favor a dispute with the ruler of Rajkot State, the twenty-nine-year-old Thakore Saheb Shri Dharmendrasinhji over representation on an advisory council on democratic reforms. Lord Linlithgow urged the ruler of Rajkot to yield to Gandhi's demands to avert a major political crisis at a critical stage in the development of a vast British scheme for an all-India federation.

During the fast hundreds of sympathetic telegrams came from all parts of the world, periods of mourning were declared throughout India, business was halted, Bombay markets were closed, and a thousand peasants prayed outside Gandhi's quarters.

The Madras Conference and Church Unity

[CONTINUED FROM PAGE 13]

wrote, 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye all are one in Christ Jesus.' The Madras Conference may not be remembered

through the centuries as a major event in church history. Yet no event since the Middle Ages has done more to dramatize the cost and the priceless possibility of Christian fellowship.

The Missionary Society

[CONTINUED FROM PAGE 39]

what we would have lost if America had not furnished an opportunity for the fragrance and beauty and the gift of reaching out for all of life that the little Russian girl, Mary Antin, found in our midst. In the Father's presence, too, the possibility that lies in a nation of free and responsible men working together for the good of all begins to glow with a new deep meaning and a new hope for mankind, set as we are in a world in which this basic faith is being steadily obscured.

So, with renewed faith in the goals that flamed before the founders of America, let us go forward in making the dreams of our fathers come true in this generation in which we live. Let us hold the same splendid loyalties as did they who pushed aside horizons that we might behold God's dreams for the new democracy taking its place in the family of nations.

For these dreams let us live and work and pray.

RUBY VAN HOOSER

Methodist Women Carry On in Mexico

[CONTINUED FROM PAGE 38]

izes these institutions. During the year 1938 the Center enrolled doctors, lawyers, engineers, electricians, merchants, nurses, teachers, bankers, mechanics, factory workers, clerks, stenographers, domestic servants, employees of government offices, and sons and daughters of high officials. Husbands and wives have come to study together. A mother came with her son and daughter. Catholics, Protestants, and liberals; Mexican citizens and foreigners; capitalists and laborers—all have mingled here in our classes in a spirit of friendliness.

The Center in Monterrey is leading in club work, and many young people feel very much at home there. One of them recently said to their leader, Miss Anna Belle Dyck, 'At home we have only one way to entertain our friends—that is to dance—and I get very tired of it. Here in the Center there is a great variety of interesting things to do.' The social rooms are full every evening. The Pan-American Students' Forum is a new and worth-while feature in their work. Miss M. Belle Markey is at present the head resident. She, after thirty years of missionary service, has a weekly schedule that many younger persons might consider heavy.

'Centro MacDonell' in Durango also preserves a historic name, and it is the first of the Social Centers to be placed under national direction. Srita. Ana Delgado Villarreal, a deaconess experienced in other types of service and with two years' preparation at Scarritt College, is beginning what promises to be a fruitful work.

The newest development in our pro-

gram is that of rural work. Mexico is distinctly a rural country. Approximately sixty-six per cent of its total population reside in localities of less than 2,500 inhabitants, and about two-thirds of these are scattered in villages of less than one hundred. In the past ten years the peasant has been really awakened by the agrarian reforms. He is beginning to feel himself a citizen and to value the opportunity for education. The national government is definitely committed to the cultivation of its rural people. From the beginning of missions in Mexico

the gospel was preached in remote places at the cost of dangerous, wearisome journeys, and even of martyrdom, but until some four or five years ago the missionaries had not tried living the gospel among the country people and participating in the life of the rural community. Now we are realizing the possibilities that lie in that field, and five missionaries in the Central area and three in the Frontier area are pioneering in village work. The majority are working in co-operation with Mexican pastors. Some have built their program for one village; others include groups of from three to five villages. Some live and work alone; others go in pairs.

Miss Dora L. Ingram, of Ramos Arizpe, Coahuila, describes the task of reconditioning a place in which to live and work. 'At first much time and money had to be put into material things. Dark rooms were given more light, walls scraped and painted, screens put in, dirt floors covered with brick, playgrounds leveled, sidewalks built, walls straightened, and good doors put in to keep out the cold. . . . We have seen the value of little things well done. My neighbors appreciate finding the premises neat and clean. When they admire the house, I try to show them that what they admire is the use of native products in a new arrangement.' Miss Ruth Byerly, of Villa Frontera, Coahuila, says: 'Neighborhood children always feel at home in my house, and the playground, a lot loaned by the municipal authorities and conditioned by the boys under the pastor's leadership, fills a need.' Miss Byerly's schedule in her five-point circuit includes sewing, cooking, and English classes, a game and story hour, Little Housekeepers' Club, health educa-

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tion, community singing, a circulating library, Sunday schools and Missionary Societies.

Miss Hazel McAllister and Miss Jeanette Hoffman, of Panzacola, Tlaxcala, in the Central area, made their small house into a community center where adults learned to read, underprivileged girls were encouraged to study, factory workers came to play, the Epworth League and the Missionary Society held their meetings, Vacation Bible Schools were conducted, and dinners were served to the district preachers' institute. After living for three years in the village, they were compelled, for the sake of health, to move to the nearest city. However, they continue their work, making several trips around their cir-

cuit each week. It is said of Miss Mamie Baird, of Cortazar, Guanajuato, also in the Central area, that during several years she has worked entirely alone in that sequestered place, seeing no fellow-countryman from one year's end to another except on her very rare trips to the city.

Mexican young women working as deaconesses are carrying an increased amount of responsibility, though they are few in number. The Frontier Conference has eight active deaconesses, all graduated from Colegio Roberts between the years 1921 and 1934. There are five in the Central Conference, graduated from the Bible School of Mexico City, which still continues to work though under limitations.

'That Ye May Be One'

[CONTINUED FROM PAGE 40]

of Education and Promotion, that when she came to the platform to make her report as a returned fraternal delegate from the Orient, restraints were forgotten, and the entire audience rose to their feet and cheered. Those who listened will carry with them for years to come the experiences of that hour during which Mrs. Lipscomb described two missionary meetings in China—one in time of peace and one after war broke over the land—when though every delegate was a refugee, their work went on, even to the bringing of the money they had pledged for Africa.

Expressing deep gratification over the fact that in spite of material losses the Council was continuing to support its work in China, Mrs. Lipscomb said, 'We built Laura Haygood School for Girls in China. Did we build buildings? No, no. Incidentally it had buildings; but we built lives.' In evidence of this fact she told of the quiet manner in which Laura Haygood's first graduate had recently converted a Chinese grandmother, who was 'Buddhist to the core of her soul,' when they were refugees together in a camp. 'Laura Haygood hasn't stopped,' Mrs. Lipscomb declared. 'Buildings may be burned or destroyed, but Laura Haygood goes on and on and on.'

Methodist Women in the Changing Church Order

[CONTINUED FROM PAGE 16]

dred men and women upon whom the final authority in all of these matters rests may have opportunity to become familiar with the proposed legislation before they meet in Kansas City.

To united Methodism each of the three Churches will have some distinctive contribution to make. The programs, plans, and policies of the three vary widely, but the purposes under-

lying these methods are one. They are the eternal purposes of God. We have faith to believe that a way can be found for the construction of measures that will more adequately promote and administer the interests of the Methodist Church than any one of the groups now has in operation.

Southern Methodism will put at the disposal of Methodist union the expe-

riences of thirty years in a unified Board of Missions. During these years a conviction has deepened that men and women working together can make a

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far greater contribution to the coming of His Kingdom than working apart. All along provision has been made whereby certain phases of the work have been committed to various groups within the Church, but these have been so related as to make for oneness in the administrative, educational, and promotional program of Missions.

The autonomy granted to the Woman's Missionary Council has made adequate provision for freedom in the formation of its plans and policies and for the execution of them. This latitude has given opportunity for the development of a woman's organization in the local church which is all-inclusive in its scope. No interest nor activity in which church women are enlisted but can find its rightful place in the Woman's Missionary Society. Through it many a woman has been lifted out of a narrow, limited sphere into a well-rounded, intelligent, Christlike character with a world vision. Many have been brought to realize that human needs are akin throughout the world, that the missionary enterprise embraces a ministry to the needs of the whole of life—individual and social—and to those of the whole wide world—home and foreign. To say that ours has been a perfect plan is far from any claim we would make, but we would be untrue to our convictions if we did not commend to those responsible for framing the future plans a consideration of the principles upon which this type of organization has been based.

The Uniting Conference should be remembered daily by all Methodist people. No more important call can go to

the prayer groups of the three Methodist Churches than that this Conference be made a special subject of prayer. It is well to remind ourselves that old loyalties are not dissolved in a moment, but higher loyalties can be developed as we come into wider relationships and broader spheres of service.

Notwithstanding the uncertainty and questionings unification has created in the minds of some, the women of the Missionary Societies have shown a remarkable degree of steadfastness and loyalty. The officers of the Council will rejoice your hearts in the reports they will give to you at this time. Increases in auxiliaries, in members, and in offerings are indicative of the steady and constructive program of study and activities that have moved steadily on during the year. The period between the Uniting Conference and the time when new plans are ready to be put into execution will be a trying one. In this interim each of the boards of the three churches must operate under its present plan. It is not possible to say how long this period will be, but let us keep in mind that announcements concerning changes will be made in ample time. No doubt we shall be urged 'to make haste slowly.' We must keep every bit of our machinery to its highest efficiency that no momentum be lost.

'We would look back only to give thanks and forward to take courage. Amid chance and change we have been attended by an ever present Help wiser than our own. Our hearts have been healed and our burdens borne by a strength kinder than we knew.'

The Missionary Situation in the Methodist Episcopal Church, South

[CONTINUED FROM PAGE 6]

John M. Moore became Secretary of Home Missions. He was the first Secretary since 1870 to enter seriously upon the task of creating a connectional Home Missions program. The evangelists of the Church were organized under special regulations and were licensed and approved. Missions among the Mexicans were put forward. The needs of the South and the necessity of evangelizing the foreigners within our borders were put into the thinking of preachers and people. As Alpheus W. Wilson put the map of the world into the consciousness of the Church, and as Walter R. Lambuth put missions in the nations on that map, so John M. Moore did both for connectional home missions. He put the map of America into the thinking of the Church and planted connectional institutions at strategic centers in our territory. In reality, our connectional home mission program is only twenty-eight years old.

This study of organized missions and the glances we have taken at the personalities who have been leaders along the way bring us to some observations concerning the successes of the organization.

First, as early as 1866 the idea of giving to the Annual Conferences the responsibility of conducting and supporting their own missions developed and became the dominant policy in handling home mission enterprises. This recognizes the creative functions of the Annual Conference. Fundamentally, it is sound administration as well as being a responsibility properly placed.

Second, the theory of giving independence of thought and action in the exercise of ecclesiastical functions and in the development of the organizations of the Church began in 1870 and was carried into effect quite successfully. The Colored Methodist Episcopal Church was set apart in 1870, the Japan

Methodist Church was organized in 1907, and in 1930, the Southern Church taking the lead, the Methodist Churches in Mexico and Korea were made autonomous. The same was true in Brazil. There has been criticism of these moves as being untimely and hastily done. These criticisms may be well founded, but they can never be used as arguments against the soundness of the doctrine that the self-propagating, self-supporting, and self determining Church is the final goal in all missionary endeavor. The same principle has been incorporated in the Jurisdictional principle in the Plan of Union for The Methodist Church. In fact, the theory of self-determination is finer spun in our new jurisdictional set-up than is to be found in any of the other examples given herein.

Third, there has developed a connectional home mission program separate and distinct from Annual Conference Missions. This does not mean that these separate programs have been at

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variance. There has been the closest co-operation and the recognition of separate responsibilities; some projects are too large and cover interests that ramify into several Annual Conferences, and these became connectional. Connectional enterprises meeting general situations and conference agencies handling local missions constitutes the soundest policy for the development of the total home missions task. Southern Methodism since 1870 has developed and maintained this in theory and practice.

Finally, in 1910, came the organization of all the missionary Boards and Societies, men and women, home and foreign, into one administrative agency, called the Board of Missions. The Woman's Missionary Societies and the Ladies' Aid Societies in the local churches came in one organization. Several factors brought this about: (1) the general spirit of co-operation which had grown to the point where it became clamant and demanded expression; (2) the demand for a unified plan for the local church and the fields in which missionary agencies worked; and (3) considerations of economy, which had always driven the missionary forces relentlessly.

Has it worked? We cannot claim perfection for our United Board. Changes have been made to meet changing con-

ditions, but on the whole its successes have been marked and distinctive. At first it was feared that the men would take the money raised by the women. In twenty-eight years not one penny has crossed the line. On the contrary, the general missionary interests have been openly generous toward the woman's work. In the Centenary movement not a single missionary society as such took a Centenary offering, but the Centenary Commission, made up almost entirely of men, turned over to the woman's treasurer more than \$1,750,000 of Centenary money. The plan has been productive of a balanced program of missionary work in foreign fields. The same standards for missionaries, both men and women, have been adopted, and the dangerous tendency to create two loyalties, and eventually two Churches, a man's Church and a woman's Church, has been avoided since administration and counsel have been unified.

This, then, is the missionary setting in the Methodist Episcopal Church, South. We come to the Uniting Conference with the hope that much of it will be incorporated in The Methodist Church. In a united Church union, and not disunion, should be the controlling principle in harmonizing our missionary activities.

membership of the Methodist Episcopal Church consisted of Negroes. In 1844 there were 145,000 colored members in the Methodist Episcopal Church.

The next scene is a meeting of twenty-five Methodist preachers in John Street Church, New York City, in May, 1789. They had just passed a resolution which provided that a printing house should be established for the publication and circulation of religious books, but then realizing that the church was too poor to purchase a printing press, they were about to abandon the project when one of the preachers arose and said, 'Brethren, be of good courage; I have six hundred dollars, the savings of my life's labors. I will lend it all to the Conference for the beginning of this work.' The speaker was John Dickins, and perhaps as a token of gratitude the preachers selected Dickins as the first Book Steward of American Methodism.

Dickins symbolizes the contribution of the printed page to the spread of American Methodism. After 1792 it became the duty of each preacher to supply his circuit with books. The pioneer preachers obeyed the disciplinary instructions on this point. For example, it is estimated that between 1824 and 1854 the Methodist preachers placed in the territory of the Holston Conference books to the value of \$150,000.

The Book Concern rendered a great service in spreading Methodism in America prior to 1844. From the books, pamphlets, and periodicals the people became acquainted with the history, government, and doctrines of Methodism. The distribution of the publications opened the way in many places for the ministers to be invited to preach. Furthermore, the early periodicals were agencies for experimental religion.

It must not be forgotten, however, that it required faith and adventure to sponsor the Methodist publishing interests. The Book Concern faced hard financial problems, and during the first twenty years of its existence it had to move its location seven different times. Bishop Andrew once remarked that 'Book Concern' was a very fitting title for the publishing house because it certainly gave the early Methodists plenty of concern. But despite these difficulties the Methodist publishing interests continued and made a vital contribution to the spread of pioneer Methodism.

The next picture is that of some circuit riders traveling along the public road, and they are passing a group of laborers. One of the men gazes at the preachers, and then he says: 'They have got the boys along, too.' That reference was made because George Gary was one of the preachers, and he has the distinction of having been the youngest person to ever enter the Methodist itinerancy. Gary was only fifteen years old

The Spread of Methodism to 1844

[CONTINUED FROM PAGE 11]

Thomas Crenshaw in Hanover County, Virginia. A disability had made it impossible for the Bishop to travel to his next appointment, but rather than be idle he gathered the children of the neighborhood and began what has been described as the first Sunday school proper on the American continent.

That picture typifies the contribution of the Sunday school in spreading Methodism prior to 1844; for when Bishop Asbury gathered those children together for religious instruction, he was starting a movement which before 1844 had become a vital factor in the evangelization of America. In 1789 the preachers were instructed to establish Sunday schools in or near every place of public worship. By that legislation the Methodists won the honor of being the first church in America to officially recognize the Sunday school.

Not all Methodists favored the Sunday school, but the movement made progress in face of opposition and inactivity. In 1844 there were 260,000 persons enrolled in Methodist Sunday schools. Although the majority of American Methodists by 1844 had been won by the revival methods, yet we cannot overlook the contribution of the Sunday school toward the spread of Methodism.

The next scene which I desire to pre-

sent is that of a crowded Methodist church in Wilmington, Delaware. A group of men who arrived late and were unable to secure seats are listening on the outside to a sermon which they believe is being delivered by Bishop Asbury. At the conclusion of the sermon one of them remarked: 'If all Methodist preachers could preach like the Bishop, we would like to be regular hearers.' When informed, however, that the preacher was not the Bishop, but Harry Hosier, his Negro servant, the answer was: 'If such be the servant, what must the master be?'

Harry Hosier was a Negro preacher who went with Bishop Asbury on many of his episcopal journeys. He could neither read nor write, but he had such a gift of exhortation that when Asbury was ill he would have Hosier fill his appointments. I present the picture of Hosier because he symbolizes the part played by the Negroes in Methodist expansion to 1844. The early circuit riders were vitally interested in the evangelization of the Negroes. Bishop Asbury not only advised the ministers to preach to the Negroes, but he also personally carried the Christian message to the slaves.

Those Methodist characteristics of faith and adventure shown by the circuit riders appealed to the Negroes. Between 1790 and 1810 one-fifth of the

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when he joined the New England Conference.

Gary typifies the part played by youth in the spread of Methodism to 1844. We forget today when we are again calling the youth to a Methodist crusade that young men carried the banner of Methodism in our pioneer period. Notice a few examples. Henry B. Bascom was only seventeen when he entered the itinerancy in 1813, and his first appointment was a circuit with twenty-seven appointments each month. In 1799 when seventeen years old Joshua Soule began his ministry under a presiding elder who was but twenty-four years of age but who had already seven years experience in the ministry. Bishop Galloway once declared that thousands of our preachers were in the saddle and riding circuits before they were old enough to vote and most of them before they needed a razor.

Because of the youth of so many of the early preachers it was often asserted that Methodism would fail, but Bishop Asbury never lost faith in the young men. 'Our boys are men,' was a statement often repeated by the Bishop. When Bishop Soule ordained young men he would tell them in an emphatic manner: 'Let no man despise thy youth.' The vacancies in the itinerant ranks were filled by young men, but the work of the church went on and greatly prospered through their labors. The young people played their part in the spread of Methodism to 1844. They had the spirit of faith and adventure.

The last portrait shows two men talking in 1832 on the campus of Wesleyan University at Middletown, Connecticut. The older of the two is saying to the other, a student: 'If I die in Africa you must come over and write my epitaph.' 'I will,' replied the young man, 'but

what shall I write?' The answer was, 'Write, "Let a thousand fall before Africa be given up."'

The man who gave that answer was Melville B. Cox, the first American Methodist to sail as a foreign missionary, and he therefore becomes the symbol of all the missionaries who helped to spread Methodism prior to 1844. Two years after Cox sailed to Liberia, Justin Spaulding went as a Methodist missionary to Brazil, and in the same year John Dempster went to Argentina. Thus, before 1844 foreign missionary work had been started by the American Methodists in Africa, Brazil, and Argentina.

It took faith and adventure on the part of our forefathers to sponsor that pioneer missionary work. Only \$823 was collected by our missionary society during the first year of its existence, yet in the face of discouragement there were leaders who never lost faith in the cause of missions. Melville B. Cox reached Liberia in March, 1833, but four months later he died. That, however, did not stop the Liberian Mission, for immediately five new missionaries volunteered. American Methodists remained faithful to the missionary task. The church never forgot the report adopted by the General Conference of 1820, which said: 'Methodism itself is a missionary system. Yield the missionary spirit, and you yield the very life blood of the cause.'

I feel that the facts which have been presented justify the following conclusions. In the first place the spread of Methodism in America to 1844 was accomplished not by any one individual or organization but rather by twelve different agencies. In every case, however, faith and adventure were the dominating impulses. Nearly one hundred years have now passed since 1844, and we modern Methodists are thrilled by the anticipation of our reunited Methodism. The historian is not supposed to be a prophet, but I cannot conclude without expressing the opinion that in our reunited Methodism we need to have a unification within Methodism of the twelve agencies that made possible the rapid growth of Methodism to 1844. Instead of conflict between there must be a unification of our various agencies. We still need the services of the circuit riders, the bishops, the local preachers, the women, the laymen, the colleges, the home missionaries, the publishing houses, the Negroes, the Sunday schools, the young people, and the foreign missionaries. You cannot exclude a single one of these agencies in our united Methodism. And then if faith and adventure can be their dominating impulses, I think we can predict for The Methodist Church another great period of expansion and usefulness.

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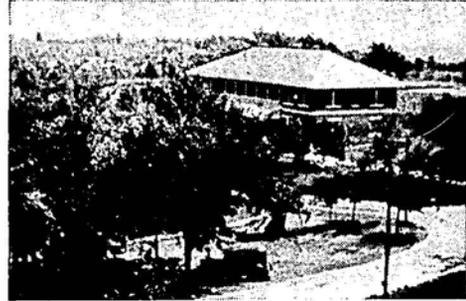
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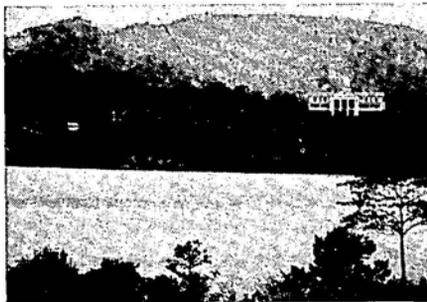
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