

THE World Outlook

FORMERLY THE MISSIONARY VOICE



Original in Metropolitan
Museum of Art, New York

GEORGIANA AUGUSTA FREDERICA ELLIOTT
Sir Joshua Reynolds

• • AUGUST • • • 1932 • •

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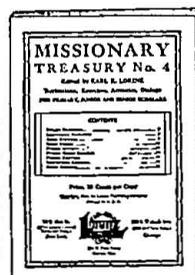
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The Board of Missions Speaks on Prohibition

E. H. R.

WHILE the politicians are making up their mind, the Board of Missions in annual session says out without blinking or apology what it thinks of the burning question of prohibition. A resolution offered by Bishops Cannon and Ainsworth and Judge Newby was voted without a dissenting voice, and is as follows:

THE PURPOSE in the establishment of this Board of Missions is to aid in the bringing in of the Kingdom of God on earth. One of the greatest evils opposing the accomplishment of this purpose in our own and in other lands is the traffic in intoxicating liquor. By the adoption of the Eighteenth Amendment that traffic has been justly branded as criminal, as the enemy of the Home, the School, the Church—indeed of the entire Social Order. The present-day Whiskey Rebellion is based principally upon the appetite or covetousness of the rebels and not in any change in the awful results inherent in the traffic itself.

The conflict between the Church of Christ and this traffic is inevitable and irrepressible. *There is no discharge in this war, no surrender, no retreat. No compromise is possible.* Therefore be it

Resolved: (1) We emphasize both the duty of strict observance and of ever increasing efficiency in the enforcement of the prohibition law.

(2) We declare our uncompromising opposition to any effort to remove the brand of crim-

inal from the liquor traffic whether in the entire nation, or even in one state.

We emphasize that this question is to be settled not by the clamor of wet newspapers, or organizations opposed to prohibition, not even when these organizations are composed of high society women, but that this question must be settled by the people themselves in the election of Senators, Congressmen, and members of state legislatures.

In the strenuous efforts now being made to modify the prohibition law, even to the extent of repealing the Eighteenth Amendment, we urge our pastors, teachers, and people to stand for the election of Senators, Congressmen, and members of state legislatures who believe that *prohibition ought to be the law*, and who, being elected on that platform, will positively oppose, therefore, *any effort to repeal or submit again the Eighteenth Amendment.* The fight on this question should be carried aggressively into the coming Senatorial and Congressional elections, just as in the years before the submission of the Eighteenth Amendment by Congress in 1917.

In this coming conflict the awful facts concerning the liquor traffic as it existed in the so-called "good old days" before prohibition must once again be brought forcibly to the attention of our people, and all the moral forces of the country must meet their responsibility in this rebellious renewal of the struggle with beverage alcohol, the age-long enemy of the human race.



BISHOP W. N. AINSWORTH

"laying bombs under the very bastions . . ."

NOTWITHSTANDING prohibition became a part of the fundamental law of the republic by the most decisive decree ever given by the American people to any part of their Constitution, the Eighteenth Amendment is to the front again. It is likely to remain there until one side or the other goes down in overwhelming defeat.

A few antecedent facts need to be passed in review before entering judgment upon the essential merits of the present-day contention. The national law, as it now is, was not accomplished by any hidden coup or sharp strategy of the dry forces against the unsuspecting wets. It was the culmination of an age-long struggle. Prohibition had advanced inch by inch through a century by local option in towns, villages, and counties and states, until twenty-three states of the Union were under prohibition and four-fifths of the area of all the rest.

Then came national prohibition. And why? Because the wet centers in the wet states would not allow the dry states to be dry. The liquor people would not play the game. They flouted sentiment and defied the law, until the question was forced to yield to national treatment, as nearly all social problems of an integral mass must sooner or later do. Witness federal anti-slavery, anti-polygamy, anti-drug, and pure food laws. And the people did it. They did it in an orderly and constitutional way, i.e., by the open election of congressmen and

READ
BISHOP AINSWORTH'S
THUNDERING CHALLENGE ON

Shall Prohibition Be Preserved?

W. N. AINSWORTH

senators to represent their views. Nothing was slipped over on anybody—including the soldiers who went to France, because every congressman and senator by whose vote the issue was submitted was elected before the soldiers went away. The elected representatives of the people approved the amendment in forty-six out of forty-eight states.

This generation must not be allowed to forget the conditions that brought on national prohibition—may they never be allowed to see them for themselves! More than 200,000 saloons in America—with nine-tenths of the country already voted dry—became a distinct menace. They sold to minors and inebriates. They harbored prostitutes, gamblers, and criminals of every class. They dominated politics and made municipal government reek with corruption and often dictated the whole political program of a state.

A muddy stream of pollution poured out of these dens of iniquity and swept down innumerable homes in social and economic overthrow. They were largely owned or backed by wealthy brewers and distillers who employed every means to promote the consumption of liquor, recruit patrons from the ranks of youth and increase their profits. They constituted the open base of the bootlegger, who was often their own emissary to defeat the law in territory where liquor was not allowed. They flouted every law that was designed to regulate them and consistently fought every measure of reform until a tidal wave of indignation swept them out of existence.

It may be conceded that there are a few people who conscientiously believe that prohibition is wrong in principle and impossible of successful administration, but the fact remains that the relentless fight of the last dozen years has been organized and financed by forces that always have been in rebellion against any restrictions that organized society would impose upon them. Liquor and its advocates always have been lawless. From the days of George Washington to 1932, men who want the money and political power and (*Continued on page 48*)



ROBERT E. LEE

“MY EXPERIENCE THROUGH LIFE HAS CONVINCED ME THAT WHILE MODERATION AND TEMPERANCE IN ALL THINGS ARE COMMENDABLE AND BENEFICIAL, ABSTINENCE FROM SPIRITUOUS LIQUORS IS THE BEST SAFE- GUARD TO MORALS AND HEALTH”

—Robert E. Lee

*The Sober Man Thinks Before He Acts.
Alcohol Makes a Man Act Before He Thinks.*

World Outlook

E. H. Rawlings
Sara Estelle Haskin
Editors

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NASHVILLE, TENN., AUGUST, 1932

The Old Richmond Celebrates

DR. ROWLAND has done a noble stunt in celebrating in the *old Richmond* the service of "the oldest Methodist paper with a continual service in one place in Southern Methodism," and is entitled to the fine words of felicitation coming to him from all sides. Dr. Joy of the *New York Advocate*, "having had some experience in the casuistry of priority," mildly disputes the *Richmond's* title to antiquity by making mention of the fact that "there was a *Wesleyan Journal* published at Charleston, South Carolina, before there was a *Richmond* in the field," but right away and right generously salves the smart with the testimony that "no other *Advocate* roster can show sharper pens or brighter wits than John J. Lafferty or yourself."

It takes courage in a time like this to essay anything extra that involves money in newspaperdom. Dr. Rowland did it and *has done it*.

Maybe the WORLD OUTLOOK has its own personal reasons for partiality, but if every reader devoured its "features" as this editor, Dr. Rowland has earned a good respite and has our leave to "come apart"—a trip to Europe, or such—"and rest awhile."

Prohibition and Politics at Chicago

AND now they are gathering. We hear all over this land the rumble of it—newspapers forecasting what the Conventions in Chicago will be doing about prohibition. In a few hours the radio will tell us all about it. If we might only wait for the broadcast—

But the printer is inexorable and will not wait for us, and—well, maybe the "religious" editor that wants to

keep clear of politics will write the more freely and the more safely not to know what the Conventions will do.

Anyway, nobody doubts that the question is up and the whole issue is wide open. We hope not, but if we are to take what we read in the newspapers at its face value, we would expect both parties to be favorable to some sort of change, albeit at this writing that is still uncertain. If that should be so, the temperance people of this country, who on conviction believe in prohibition, would probably get together and take counsel. That was done four years ago, and the sequel was such an outcome of prohibition influence in the election as its most ardent friends had scarcely dreamed. We are not for politics in prohibition, but if our wet enemies will have it so and we must, we will carry prohibition into politics and contend in the same old loyal, undaunted way through town clerk to President for men and women in official positions who will favor the *outlawry* of liquor—bound, gagged, and damned—achieved in the Eighteenth Amendment and its active enforcement.

Strange Bedfellows in the Crusade Against Prohibition

SINCE the big vote in the last election, the pendulum has swung back, as might have been expected. Dissatisfaction in the wet East, agitation in Congress, the friends of repeal, always dissatisfied, at the first break coming back, organizing and agitating, the "Crusaders," and Woman's National Organization for Prohibition "Reform," men and women, Byrd of Virginia, the *Digest* poll, Rockefeller, Jr., speaking for himself and his father, McAdoo, John R. Mott, and even Bishop Cannon and Bishop Richardson incorrectly represented in the papers as favoring resubmission, and as the Conventions draw nigh, there is a very panic of flight for the bandwagon. It is the psychology of the crowd, and good, big, wise men are not always proof.

God be praised, there are men and groups all through this land, as there always have been, who have followed prohibition as more than a noble experiment so long and against such odds that the habit has hardened into principle, and they cannot be stampeded any more. They know—well, here are some of the things they know.

In an analysis of the tide several distinct sections may be clearly discerned. First and always there are the big moneyed men who make their money out of this business. The money they must make whether it is done legally or illicitly. All along, and scarcely under cover, they have defied law and government and have supplied the money that was needed for the orgy of crime and lawbreaking connected with the illicit traffic that makes the present turbulence. But contend as these "Crusaders" may to make us believe otherwise, these big, moneyed fellows are handicapped by the law and would rather repeal it than take the loss and the risks involved. These men are no more active now than before, only they get a better "break" and are more brazen.

At the other extreme in the present drift there are men and women who sincerely believe that the law has been a failure, and so hopeless a failure that it never can be made to succeed. Nobody in this land believes Rockefeller is not sincere, and does not believe it is in the interest of temperance to repeal the Eighteenth Amendment. This number of sincere objectors has rapidly increased, and we are bound to respect their honest convictions, although we strongly suspect the conditions under which these honest friends of repeal are right now making up their mind.

"We Are Going to Foment Crime in Every Community"

BUT the really significant section of influence against the Amendment is a curiously mottled zone midway between the extremes, a large group of people indifferent to it all, that inevitably run with the drifts; men who want their liquor and want no restriction upon their "personal freedom" to get it; women of strong social trend, well-to-do and worldly, who, looking for a fad, find it in the present break against the conservatism of Victorian strictness, and, organizing for prohibition reform, find so a fine new set of thrills for their own jaded nerves, and for their men friends, who love liquor, always have loved liquor, and have had money to buy it, and money to buy the things and to do the stunts of self-indulgence that money will buy and that go always with liquor.

It is not here claimed that all these Crusaders are clearly aware of the fundamental motive and moved by the same considerations. They certainly are not. But whatever the motive, before God and all the world they are conspirators in the same bad business of tearing down the strongholds of temperance and righteousness in this land.

Just the other day there came to the editor a story he could scarcely credit, but with such aspect of authentication that we were compelled to take it at its face value. Naturally, names cannot be given. We are quoting the lady's authority to use the story:

"You asked in your letter about the incident related by a lady in ——. I waited to answer it, as I had a conference meeting with her in ——, ten days ago. This is the story as we may tell it: 'A very prominent wet lawyer said to his cousin, a woman who is a prominent dry, "We have got you dries beaten to a finish. We have all the money we need for wet propaganda, and we are going to use it to get liquor back. We have got the method. We are going to foment crime in every community and connect crime with prohibition in the public thinking until everybody will get so sick of crime that they will repeal the Eighteenth Amendment."'"

This is no Capone speaking or any gangster or racketeer. It is the lawyer that defends the racketeer—this time a judge that tries him.

In the conversation quoted above, the occasion was the kidnapping of the Lindbergh baby!

The Unspeakable Horror of It

I WONDER if the men and women favoring repeal have really envisioned the situation involved in the change. Some have and do not care; they are like that. But many are not that way. We saw a poor fool staggering across the street in front of the Mission Building, one of the few we have seen in our fair city since prohibition went into effect, and suddenly the whole situation—the saloon, and the smell of it, and all, and its possible return stood staring us in the face like some Stygian shadow of darkness and death.

The WORLD OUTLOOK is militant in its opposition to the whole business, "agin anything that's fer whiskey and fer anything that's agin whiskey." How often have we heard those great Titans of early prohibition times cry out these quaint words in trumpet tones that would wake the dead—did wake the dead! Sam Jones and George Stuart—shall we ever see their like again? How we wish we might bring them back, if only to stand in the gate of the great modern crowd and sound this clarion call again!

Nobody wants the saloon. They say they do not. It was not long ago that the arch leader of them all declared a deep yearning for the return of the old days, when a man might throw his legs over the railing and drain a foaming stein.

Is it conceivable that New York or Chicago would not bring back the saloon, or worse? The Canadian Plan, the Anderson Plan, State Control, we have tried them all, and it is a foolish child who does not remember that it never did work, and only a very foolish man who is so simple as to believe it ever will.

The great White Way, Broadway, New York, a million electric signs, "not one telling or selling intoxicating liquor." Michigan Avenue, Chicago, the Loop and all, not an advertisement showing anything about alcoholic beverages. From the Gulf of Mexico to San Francisco, from the Atlantic to the Pacific, upon 35,000 miles of public highways not a single billboard displaying a single picture, sentence, or word advertising liquor—now. Does anybody in his right mind want to change that? Newspapers, state highways, shop windows, billboards, and now the radio, all rum-soaked, reeking, "a bootleg front along the borders of forty-eight states that will give distillers, brewers, and gangsters the opportunity to corrupt city, state, and county officials without interference from the federal authorities." Heaven forfend!!

What does the WORLD OUTLOOK favor? *We favor the Constitution that now outlaws the drinking and making of liquor, nothing less, a plan of enforcement involving high as well as low, rich as well as poor, and a spirit in the government behind the plan as keen to enforce the law against illicit liquor as against murder, arson, burglary, kidnapping, and that would employ all its machinery, mobilize all its man force to the point of making a constabulary of its standing army to make bad men respect the Constitution and obey the law.*

Prayer Life of the Church in a League of Worship

J. W. PERRY

THE Missionary Council at its meeting in Oklahoma City gave great emphasis to the importance of a deeper spiritual life in the membership of the Church. It was felt that this was necessary to a real revival of religion and the awakening of our people to righteousness. Just as we met, news came of the kidnapping at Hopewell, New Jersey, which brought grief to the whole nation, and proved to be only preliminary in the unfolding of a crime that has shocked the world and brought serious indictment against American civilization. Surely there is need of an awakening to righteousness.

The Council spoke as follows:

"Nothing is more urgent than the improvement of the spiritual life of our people. This is not criticism of the Church, for we believe the present dissatisfaction with our attainments is an indication of a better appreciation of the spirit and meaning of the Gospel of Christ. . . . Many important questions are being faced today with a stronger desire to know and do the will of Christ. This spirit must be cultivated while the opportunity is ripe. We recommend that our pastors give all diligence to the conduct of public worship so as to bring men to realize the presence of God and to know Jesus Christ as Lord and Savior. . . ."

"We recommend that every effort be made to enable our people to realize the value and importance of religious worship in the home, and to use every means to persuade them to undertake the practice regularly, and

that we bring to their attention some of the many useful helps now provided in books, pamphlets and our *Christian Advocate* to enable them to make this a real means of grace.

"That our people be urged to more regular and loyal attendance upon public worship. . . ."

"We recommend that bands (or groups) be organized, the members of which are pledged to set aside each day some definite time for reading the Scriptures, meditation and private prayer.

"Methodism was once spoken of as 'Christianity in earnest.' If that evangelistic zeal be lost, there is no place for Methodism. It teaches no doctrines except those commonly believed by all Christians since the days of the Apostles. It claims no divine origin for its system of government.

"By evangelistic zeal it has spread scriptural holiness over all lands. It has proclaimed the Gospel for all men and to all men. We must keep the altar fires aglow with zeal. Plans and programs are always helpful in effective work, but methods without passion are dead and useless."

Following this action the Committee on Evangelism made provision for a card to be used by pastors and people wherever desired in organizing a League of Worship throughout the Church. The card is in two parts, one part, "lest we forget," to be kept near at hand by the one who signs, and the other to be returned to the Committee on Evangelism of the Board of Missions.

We have sent out a copy of this card to each pastor with a brief letter calling attention to it, expressing our belief in the urgency of some means of calling our people back to the place and habit of prayer, and offering to send as many of the cards to any pastor of church as they can use. We are very anxious to have the return card mailed to the Committee in every case, so that we may be able to furnish literature from time to time, as we have means, such as will be helpful in cultivating the spiritual life, and promote a spirit of evangelism and minister to growth in grace.

Orders have been received from all quarters of the Church, and multitudes of letters commending the plan. Already several thousands of the signed cards have been returned and every mail swells the number by hundreds and thousands more. Let us draw nigh unto God and he will draw nigh unto us.

Lest We Forget

CONSCIOUS of the need for a closer walk with God and a revival of spirituality in the Church, the undersigned has enrolled in the League of Worship, and has solemnly covenanted to observe a daily period of devotion at home. This covenant the undersigned must surely keep and perform.

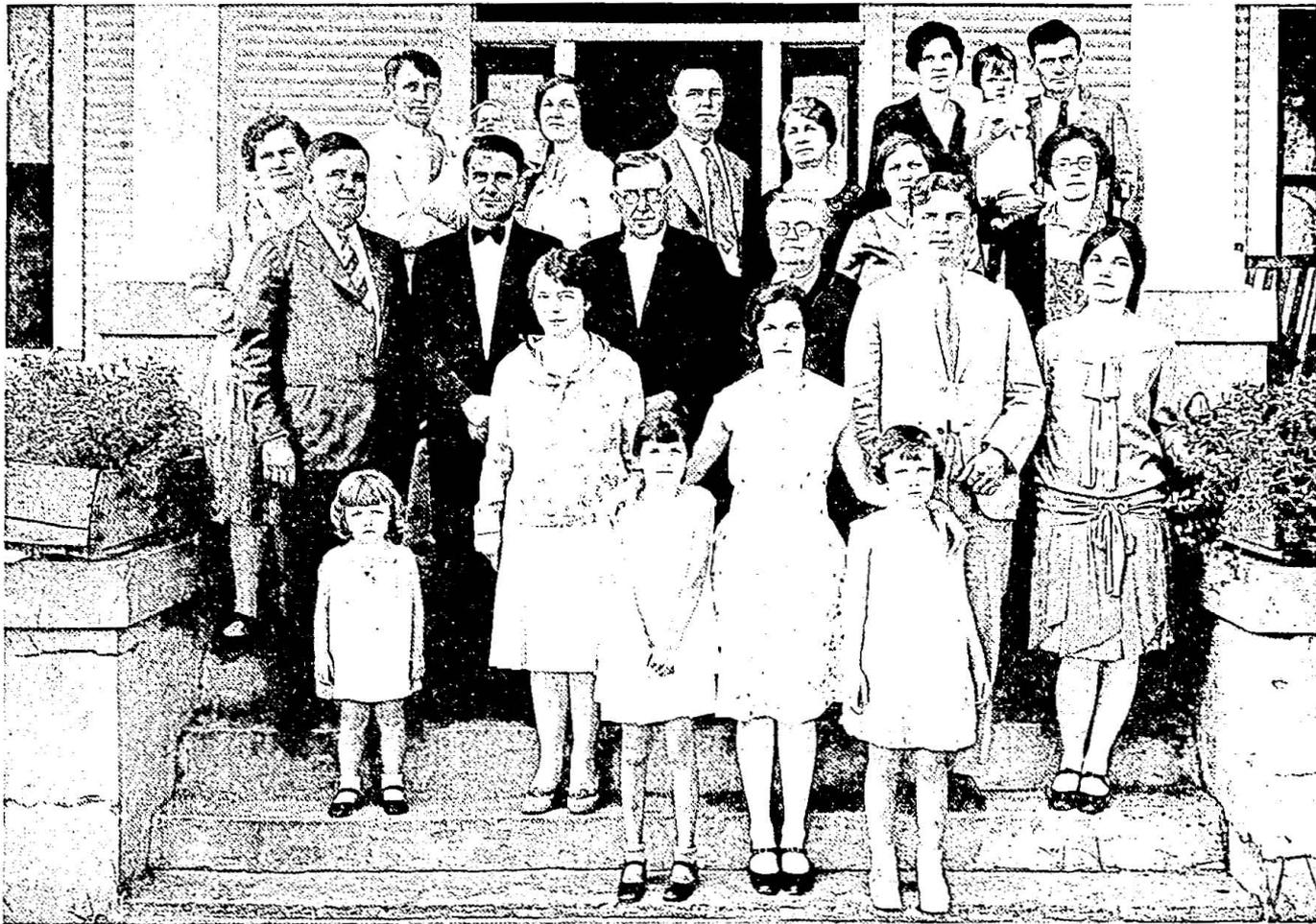
League of Worship

THE undersigned hereby enrolls in the League of Worship and sincerely covenants to observe daily a period of worship and devotion in the home, to more faithfully read the Bible and other devotional literature, and to cultivate by every accessible means the spiritual life.

Church _____ Name _____
Address _____

(Return this card at once to the address on the other side.)

Above is card being effectively used by the Commission on Evangelism for the promotion of the prayer life of the Church, one section of the card to be kept by the person signing, the other to be returned to the office of Dr. J. W. Perry, Secretary of the Commission



Family of Rev. James L. Sells, Port Gibson, Mississippi. Top row, left to right: Rev. and Mrs. D. W. (Helen) Poole, and son, James Martin; Mr. and Mrs. George B. Sells; Mr. and Mrs. W. T. (Ruth) McVeagh and daughter, Clara; second row: Rev. and Mrs. Earl P. Sells; Rev. J. W. Sells; Rev. and Mrs. J. L. Sells; Misses Juanita and Mae Sells; bottom row: May Nell Sells; Mrs. J. W. Sells; Nancy McVeagh; Minnie Ray Sells; Ellenita Sells, and Rev. and Mrs. E. B. Emmerich

A Remarkable Family

W. D. HAWKINS

THE writer had the privilege several years ago, at a meeting of the Mississippi Epworth League Conference, of rooming with the Rev. J. L. Sells, and later became acquainted with each member of his remarkable family, whom to know has been more and more to love.

This family has made a large contribution to the home field and foreign field in the ongoing of the Kingdom of Jesus Christ.

Rev. J. L. Sells, father of this family, joined the old Western Conference, in which he served for several years, then transferred to the New Mexico Conference, later transferring to the Mississippi Conference, in which he now holds his membership. In these three Conferences he has served missions ranging from those traveled in the old-fashioned stagecoach to the present mode of traveling. In the Mississippi Conference,

Brother Sells has served as pastor of various charges and stations, was for one quadrennium Presiding Elder, and for a number of years a member of the Conference Board of Missions. He is at present pastor of Port Gibson Church, Vicksburg District.

After much persuasion, this picture was gotten from one of the children, without any knowledge of the father and mother of this noble family, and upon the first inkling that he got of the existence of such a picture, Dr. Rawlings thought it was a great missionary picture and grabbed it for the *WORLD OUTLOOK*.

Two of the sons of this family, Rev. I. H. Sells, pastor at Carthage, and Rev. J. W. Sells, pastor at Ocean Springs, are members of the Mississippi Conference. The former is Secretary of the Conference Board of Church Extension, and the *(Continued on page 46)*



Shanghai Bible Translation Committee, a picture valuable for its historic significance. "When there was a difference of opinion, we always deferred to Dr. Parker." Left to right: J. H. Davis, Baptist; Sung Sun Lang; J. A. Selsby, Presbyterian; A. P. Parker; Archdeacon Thompson, Episcopalian; Tsong Sun Sang; J. M. W. Farnham, Presbyterian

Alvin Pierson Parker

SUSAN WILLIAMS PARKER

IN THE JULY ISSUE OF THE WORLD OUTLOOK, Mrs. Parker writes the first of two articles, relating how her distinguished husband became a missionary to China. In the second article she tells a wife's intimate story of one of the ablest of Southern Methodist missionaries

MRS. J. W. LAMBUTH was traveling back to China, after a furlough in America, on the same steamer with the young missionary.

After a few days spent in the Lambuth home in Shanghai, Mr. Parker went to Soochow, to take up the study of the language. He was an interior pioneer. The question of a place to live was a problem, but he was fortunate in finding quarters in an old Chinese house, with an English missionary. Of white people besides himself and his British colleague, there were within the walled city of six hundred thousand souls, two Presbyterian missionaries and their wives—and no others.

Alvin had been accustomed to having hot biscuit and coffee for breakfast. His colleague, who was house-keeper of their small establishment, served stale bread and tea. Butter, which came in tins, was often rancid. Ice, milk, beef, potatoes, fresh fruit, and vegetables were conspicuous for their absence. For water they had to

catch rainwater from the roof, and boil it. Rice, eggs, chicken, pork, and cabbage are all good in themselves, but become monotonous when served every day.

But Alvin was not thinking of creature comforts. He was busy studying Chinese, with a very meager equipment. Textbooks, there were none. The Bible in another dialect—the Classics—an old scholar, who knew no English, for a teacher.

When, after six months, he went to Shanghai to visit the Lambuths, he was so gaunt and thin that his friends were alarmed. But he had learned enough Chinese to preach on the temple steps, and in the city streets.

He was impressed with the need for a center where organized religious work could be developed. He wanted a church, a school, a hospital, and a social center of some sort. He wrote about these things to his friend, Eugene Hendrix. And our great Church, impoverished and burdened though she was, caught the vision. Money was sent to buy land.

But the Chinese were not anxious to sell to foreigners. Alvin found himself in many blind alleys before he was able to purchase the first parcel of land, where our Soochow plant, known as *Tien-sze-tsong*, now stands. Buildings were started. Native workmen, who had never seen foreign houses, were employed to build them: slow, deliberate carpenters and masons who kept no clocks, and who stopped often to smoke and gossip about the strange young foreigner who worked with them.

A church with a spire, that has long since given way to the stately St. John's, reared its head: an unpretentious little house of gray brick. And then there was Buffington Institute, forerunner of Soochow University, built from funds contributed by the Kentucky Buffingtons.

Came Walter and Daisy Lambuth to start a hospital, and C. F. Reid with his young wife, for the church.

In 1878 Alvin married Alice Scudder Cooley, a young Presbyterian missionary of rare charm and accomplishments, who for more than twenty-two years was his comrade and helpmeet.

A. P. Parker was not a college man, yet a member of another mission once said of him that he was the best educated man in China. And he continued educating himself through a career of nearly fifty years.

He became a maker of textbooks. The entire course of higher mathematics, he put into the Chinese language. He was on the committee that translated the Soochow Testament, and later the Shanghai Bible, into their respective dialects. He had mastered Greek and Hebrew, and the only member of the translation committee who is now living said of him recently: "When there was a difference of opinion, we always deferred to Dr. Parker."

He put the grand old hymns of our hymnal into Chinese. He translated the Discipline. Later he translated several books of the Expositors' Bible, the American Statesman series, the Encyclopedia, the Encyclopedia of Religion and Ethics, and other books too numerous to mention. For a number of years he was General Editor of the Educational Association of all China. For the last thirteen years of his life, he was connected with the Christian Literature Society for China, and at the time of his death he was engaged in work on an Encyclopedia Sinica. He was Book Editor for the China Mission, and editor of both the *China Christian Advocate* (English) and the *Chinese Christian Advocate* (Chinese). He was also connected with the Chinese Tract Society.

A. P. Parker was an educator. His many students at Buffington, and later at Anglo-Chinese College in Shanghai, became leaders in the affairs of the nation. Diplomats and officials—among

them C. T. Wang, recently resigned foreign minister of the Nanking government—professional and business men, preachers—such as Z. T. Kaung, so prominent now in the work of our Church—many such received their education through him.

His experiences with Soochow artisans prompted him early to open a workshop for training on manual crafts. Many of his most happy reminiscences in later years were of the times in this little institution.

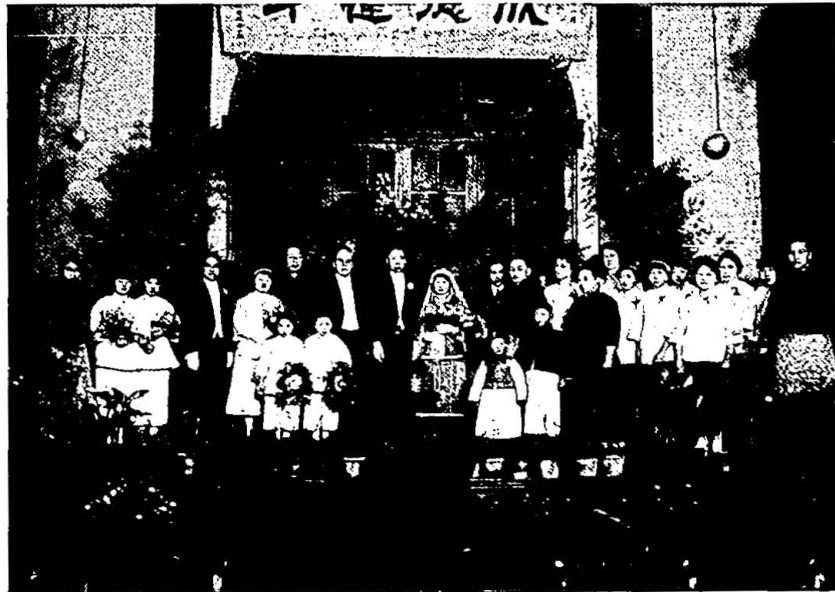
A. P. Parker was a preacher. There were few Sundays during his long career when he did not preach at least once. He put much time and thought on his sermons. And he was considered a very eloquent speaker of Chinese.

He was a Bible student. Once every year he read the Bible through. But that did not take the place of his devotional reading, which was done in the quiet hours of the early morning.

He was a man of prayer. He believed that God answers prayer, and his experience justified his faith. Nothing was too trivial, nothing too great, for him to take to the God who was so real to him. He prayed daily for the members of the Mission, mentioning them each by name.

He was in China fourteen years before he came to America on his first furlough. He had been so constantly with the Chinese that he was hampered in his use of English, in addressing American audiences. He had lost his facility in the use of his native tongue! "I could have said it so much better in Chinese," he used to confess after one of his missionary speeches.

It was after his second furlough, in 1896, that he was sent to Shanghai to resuscitate the Anglo-Chinese College. The year following he (*Continued on page 46*)



Dr. A. P. Parker officiating at a wedding of his young Chinese friends. About this time in Shanghai, the editor was present at a similar event in which Dr. Parker officiated at the marriage of a couple, of whom the groom was the son of one Chinese preacher friend, the bride the daughter of another. On this same occasion, the editor remembers, he met for the only time the mother-in-law of Baron Yun Chi Ho

Some Experiments That Have Made Good

W. J. CALLAHAN

THIS THIRD ARTICLE in a series by W. J. Callahan continues a missionary's striking study of the country life situation in Japan

A LITTLE country church has gone on entire self-support, which up to last month had been paying barely sixteen yen per month on their pastor's salary, and those who read with any degree of care my very abridged outline of conditions in the "Rural Japan" article published in the March issue will realize the seemingly impossible this church is attempting.

It is this story, something entirely new in the annals of our missionary work in Japan, that I would bring to you in this article.

About twenty years ago, our missionary at Matsuyama and his Japanese co-workers began to make more or less reg-

ular visits to Kawakami, a little village ten miles east from Matsuyama. About the time I was appointed here, but before we began to reside in Matsuyama, some sixteen years ago, we located our first evangelist there for Christian work in and around Kawakami. Some half dozen entire families, a thing difficult to realize in village work, besides a number of scattered individuals, had been gathered into our little Kawakami church. Best of all, seven preachers and two woman evangelists have come out of this work, a result far above the average. But, because of the inherent conditions belonging to a rural community, try as they would, it seemed



Church-Parsonage Plant, Rev. K. Yamazaki, Pastor, with his bicycle in front, ready to start for a round of calls in his farmer-parish. This Kawakami church is the one of Rev. W. J. Callahan's circuits which went to entire self-support on the Co-operative Farm-Church basis



Mr. E. Watanabe, wife and daughter at their farm home, Kawakami. Mr. Watanabe is an exhorter in our Church, and a fine Christian. (Left)



Rev. K. Yamazaki, right, has come to call on the Callahans in Matsuyama. With him, center, are Rev. K. Nakao, who recently went into work at Hiroshima for farmer "outcasts" community, and Mr. K. Ito, Chauffeur-Evangelist with Callahan, and his Tent Evangelistic Band



Mr. Kurihara, faculty and students of one of his rural evangelistic schools



A Group of the Hojo Church Christians. The church was begun about two years ago



The Rev. Y. Kurihara, Shibukawa, Japan; pioneer in introducing the Danish Plan, and Rural Evangelistic Schools, for the training of lay workers for rural churches

impossible to make any great advance in the matter of self-support.

Last summer an All-Japan Conference on Rural Evangelism was held at Gotemba, and incidentally it came out that in the attempt to realize self-supporting, self-propagating churches in different parts of the country, some worth-while experiments had developed, in spite of the seemingly hopeless economic and social conditions in the rural section of Japan. These partially developed enterprises held out a hope of success and the straitened conditions of the Mission's finances a strong motive, and so, with the conviction that what others have realized to a degree they could do, if they were determined and their organization perfected, the Kawakami church launched out on this adventure of faith. We told them we would stand behind them, for we believed in God and we believed in them.

The idea is to make their church self-sustaining, through running a diversified farming enterprise on a small scale as a part of the church undertaking. Negotiations are now under way for buying about three acres of well situated upland,

including housing for the pigs, goats, and calves which are raised for profit from sale and fertilizer. Young hogs bought for fattening and sale, goats which will incidentally provide milk for the staff and profit from sale of the increase of the flock, will both provide a considerable income.

The land is to be utilized for grapes, fruit trees, and such grains and vegetables as will provide the greatest amount of food for both man and beast.

The staff is expected to consist of the pastor and his wife, who have two fine little boys, and two or more young men, farmer lads who will do most of the manual labor. These latter are not ex-



Rev. Y. Kurihara and family, wife, two boys, and little daughter, maid in rear, with beginnings of their goat herd, in yard of the kindergarten of the Shibukawa Co-operative Church

pected to remain permanently, but as they develop as lay workers and imbibe the spirit of the center of cooperation and service, they are to go out themselves in turn to establish other centers, larger or smaller, and so spread the movement.

When we decided to start out, we did not know where the means for getting the initial necessary outfit would come from, with from five to six thousand yen supposedly necessary, but, on account of finding cheap land and utilizing old buildings, to be reconditioned, as well as having our old church building on a leased lot, we found that with a minimum of Y2,850.00 we could start business. We did not know where this could be found, but with our assurance of backing and the confidence that God will help those who help themselves, the church started in to raise enough at least to buy the land.

After that decision was made, the sale of mission property for reinvestment where it could be made to count for more gave us Y2,350.00; so now success is definitely assured—an investment of less than \$1,000 to redeem three or four townships. It is probable that in spite of financial depression, some would want to do the same thing for other places. What is finer than helping people to help themselves?

IT is only natural to ask if the method is sufficiently demonstrated. The account of one or two experiments, I think, will satisfy.

Dr. Clark and his farm experiment at Hojo is quite to the point. Dr. E. M. Clark of Minnesota, professor in the Presbyterian Theological Seminary at Kobe, asked for authorization from his Mission to capitalize his personal helper appropriation of Y100.00 and float a loan for Y6,000.00 for the purpose of making an experiment in self-sustaining rural evangelism, convinced as he was that the great future of missionary responsibility in the future lies in that field. He agreed that if they would grant him a loan of Y6,000.00 he would get along on Y50.00 per month for personal helper and refund on loan Y50.00 per month until the whole amount was repaid.

With this amount he bought three acres of land, undeveloped, in the heart of Hiogo Ken and about fifteen miles northeast of Himeji. No old building was available, and so he built an eight-room house, which serves as home for the staff and center for religious education work, with poultry sheds and other outhouses necessary for diversified farming on a small scale. This required about six months.

In the autumn of 1930 they bought a thousand White Leghorn chicks, put out a part of the land opened up in grapes and nut trees, with vegetables in between. Their staff consisted of a preacher, two young farmers as lay assistants, and an old woman who prepares their food and acts as "mother" for the three young men. Up to this point the original capital, besides providing ground, buildings, and equipment, supplied their living expenses. From the spring of 1931 the poultry alone

began to provide income at the rate of Y90 per month, but molting season and summer brought this down some, and later the disturbance in Manchuria raised the price of poultry feed. However, they have from early 1931 been entirely self-supporting.

Already, one of the young men who was acting as lay assistant was set up last fall with a beginning for poultry raising and he has started a new center of his own in Kuishiu. There being no Presbyterian church near by, he has identified himself with our own Kitsuki church.

So much for the self-supporting element. To their religious education program there has been a fine response, results in training of lay leaders through their rural evangelistic schools satisfactory, and a very healthy church is being built up in the village of Hojo.

THE other piece of work that seems worth while to review is that of Mr. Kurihara and the rural evangelistic schools.

The Rev. Y. Kurihara is a native of Gumma Prefecture north of Tokyo, was the pioneer in the development of rural evangelistic schools, after the Danish System, and one of the first to realize that rural evangelism to be most successful must be as far as possible self-sustaining from the first.

Mr. Kurihara's father was a noodle-maker. The son had graduated from a Presbyterian Theological Seminary in Tokyo about twenty years ago, gone first after leaving the Seminary to Korea as a frontier preacher among his own people, but about fifteen years ago was called home on account of the failing health of his father, in order that he might carry on the family business.

Filled with a real evangelistic zeal, Mr. Kurihara enlarged the business enough to support his own family as well as his father's household, himself doing most of the work and in addition carrying on regular preaching both in Shibakawa, where the old home was located, and in outlying towns and villages. Laboring with his own hands while carrying on regular evangelism, he found that with the enlarged business that had been necessary, it was proving too taxing to his strength, and so he trained young men to carry on the noodle business under his supervision while he concentrated for the most part on his preaching work.

Three years ago his circuit had become self-supporting from the contribution of his membership, but closer questioning of Mrs. Kurihara revealed the fact that it was on a basis requiring great self-denial on the part of the preacher and his family, consisting now of his wife, two fine boys, and a lovely little girl.

The fact that Mr. Kurihara has a most loyal and intelligent helpmeet in his wife, and the further fact that the older boy is entering the ministry and going into the Seminary for training, speak much for the atmosphere that pervades that home.

The work which Mr. Kurihara feels has been most worth while for these past (*Continued on page 49*)



On Whitmonday, more than three hundred young Methodists gather to pay tribute before the monument in Vilvorde, Belgium, commemorating the martyrdom of William Tyndale

They Honor William Tyndale

THE Englishman, William Tyndale, was burned at the stake in Vilvorde, Belgium, in 1536. His crime was that of translating the Word of God into his native tongue. There is a memorial on the public square of Vilvorde commemorating this terrible tragedy; and on Whitmonday, 1932, more than 300 persons, mostly young Methodists and Belgians, placed a wreath there to Tyndale's memory, and in prayerful attention heard eloquent addresses in Flemish and in French extolling Tyndale's bravery.

This act was the feature of the Methodist Young People's Field Day for 1932. An annual event, eagerly looked forward to by scores of young men and women in both Flemish and Walloon Belgium, the celebration for this year eclipsed by far anything ever known or experienced up to this time.

More than 300 persons were present. Each delegate

brought sandwiches, while soup, cake, and coffee were furnished in abundance by the Epworth Leaguers of Vilvorde. Two inspiring addresses were delivered on the theme, "Forward for Christ," by the pastors from St. Gilles and Molenbeek, and the afternoon was given over to clean and hilarious fun.

The following Methodist churches were represented: Brussels, Molenbeek, St. Gilles, Vilvorde, Ghent, Boom, Lierre, Aerschot, Antwerp, Hoboken, Ecaussines, Ghlin, Quaregnon, Malines, Comines, Ypres, Wevelghem, and Kewette.

The Methodist Episcopal Church, South, with headquarters in Nashville, Tennessee, sent greetings. An orchestra from Quaregnon furnished good music. Fellowship and mutual understanding through Jesus Christ was the keynote of the entire day. We were very happy to note several English people present.

Sermon

EMMA McLAURINE

You need not preach to me, my friend,
Of mansions in the sky,
Or of a transcendental god
Who watches from on high;
I saw Him in the market place
Where men were passing by.

Again, I saw Him in the rain
That wet the leafy trees;
I saw Him in the smiles of babes,

The busy work of bees;
Dwelling with simple majesty
In even such as these.

Oh, rein your prayers! that when you pray
And say 'In Jesus' name,'
You do not grope beyond the One
Who stopped to heal the lame.
Nor overlook His presence here,
Who sinners came to claim.



Photograph from Keystone View Co. Inc. of N. Y.

In the old saloon days it was not uncommon for children like this one to be sent to the corner saloon for a bucket of beer

PROHIBITION, like all social problems, can best be studied by looking at the historical background. The Eighteenth Amendment was the result of a long, slow process of development. Maine went dry in 1846. In 1876 the Hon. Henry W. Blair of New Hampshire introduced the first federal bill in Congress similar to the Eighteenth Amendment, and he continued to reintroduce his bill at each session of Congress during his more than twenty years as a member of Congress.

Liquor selling in army camps was prohibited by Federal action in 1901. It was made illegal to sell liquor in the Capitol Building at Washington in 1903. Transmission of liquor by mail was prohibited in 1908. Before the Eighteenth Amendment was adopted there were 33 states that had passed some form of prohibition legislation. In 25 of these 33 states the matter had been submitted by referendum to the people themselves.

Two-thirds of the population and 87 per cent of the territory of the United States was under some form of dry legislation before the Eighteenth Amendment. Only 14 states were wet when Federal Prohibition came into effect; there were only four west of the Mississippi; namely, California, Missouri, Louisiana, and Minnesota; there were two states in the Middle West, Wisconsin and Illinois; the remaining eight states were in the East: New York, Pennsylvania, Vermont, Massachusetts, Connecticut, New Jersey, Maryland, and Delaware.

What Are the Facts?

KENNETH E. BARNHART, PH.D.

*Head of Department of Sociology;
Birmingham-Southern College
Birmingham, Alabama*

PROHIBITION is one of the greatest issues before the American public today. From now until November elections it will probably eclipse all other major problems. It is well, therefore, to sift the facts out of the mass of propaganda that has, and will continue to flood the average American newspaper

The House of Representatives voted on national prohibition in 1914 and received a majority vote, but lacked a little of the necessary two-thirds vote. Federal prohibition was not the result of a war-time emergency, as some of its opponents claim. The Congressional primaries and elections in 1916 were held before the United States entered the war with Prohibition as a distinct, clear-cut issue; every candidate for the Senate and House was asked to declare himself wet or dry. This Congress was elected before we sent a single soldier to France. This Congress, in the summer of 1917, voted to submit the Amendment to the states for their approval or disapproval. This measure did not just barely pass Congress, as is often claimed. The vote in the House was 282 in favor and 128 against the bill; the Senate vote was 65 in favor and 29 against. But, if as many as 14 states had voted against the Amendment, it would have died. The vote in the first 36 states on the Amendment was 4,086 yes and 829 no, or 84 per cent of the votes in favor of the Amendment and 16 per cent against it. It was not necessary that more than these thirty-six states should vote on the Amendment for it to become law, but sentiment throughout the United States was so strongly in favor of Federal Prohibition that ten additional states voted on the measure to show the people how they felt. In these last ten states the vote in the legislatures was 126 in favor and 46 against the Amendment, or 74 per cent yes and 26 per cent no. The total vote in the 46 states was 4,212 in favor of the measure and only 875 against it, or 85 per cent in favor of the Amendment and 15 per cent opposed to it. Only two States, Rhode Island and Con-

necticut, failed to vote on the Amendment. It is evident, therefore, that the vote was overwhelmingly in favor of the Amendment. On January 16, 1920, the Amendment became effective.

One of the chief arguments of the wets has been that Federal Prohibition does not prohibit. No, it does not prohibit 100 per cent; no law does that. Traffic laws do not prohibit violations 100 per cent; the law against robbery has not eliminated stealing. The law against embezzlement does not prevent the loss of 100 million dollars annually in this manner. The law against murder did not succeed in preventing over 12,000 murders in the United States last year. Would the wets repeal all laws that cannot be enforced 100 per cent? If so, they would do away with virtually all laws.

It is often stated that Federal Prohibition interferes with personal freedom. The dries are quite willing to admit this. That is the object of laws. Personal liberty is possible only on a desert island or in a vast forest. Personal liberty is not possible, not desirable, in crowded cities. Personal liberty is always restricted by society when it endangers or harms others. In the country a farmer may throw his garbage out the back door on the ground; in the city an ordinance compels him to put it in a can with a lid on it. In the country a man may spit where he pleases; in the city he is prohibited from spitting on the sidewalk, in street cars, and in other public places. In the country a man may let his pigs and chickens roam at will; in a large city he is not even allowed to own such animals. The law against spitting in public places was aimed primarily at those who had tuberculosis, but it applies to those who do not have it as well as to those who do have it. The law says a man does not have personal liberty to drive his car down the street while intoxicated. Would the wets repeal all laws which interfere with personal liberty?

Yes, Federal Prohibition increases crime. Every time a new law is passed it increases crime; crime is the violation of law. But when the wets claim that the Prohibition law encourages the violation of all laws the burden of proof is theirs. Although I have been teaching a course in criminology for ten years, and have been looking for such evidence, I fail to find a single fact to substantiate this statement. Where are the facts to prove such an assertion?

The wets seem to forget that the only ones who violate the Prohibition law are themselves. The dries do not violate it. The following advertisement which appeared in a national monthly magazine during 1930 was not paid for by dries: "*Break the law! Break it repeatedly! Break it whenever you can! Drink what you please, when you please. Urge others to drink. In every way possible flaunt your defiance of the Eighteenth Amendment. Render it inoperative. Ignore it. Abrogate it. Wipe it*

out. While it stands, let it be destroyed." Is Prohibition a failure because the wets refuse to abide by it and refuse to try to enforce it?

In the old saloon days there were notorious violators of such liquor laws as then existed. The following excerpt is from an editorial in the *Pittsburgh Post* of March 4, 1890: "There are reported to be 4,000 speak-easies in Philadelphia, and so great is the evil that the judges who are to sit in the license court have given special instructions to constables to inquire into and report these lawless rum shops to the courts for suppression and punishment."

This news item appeared on the front page of the *Pittsburgh Gazette* of September 15, 1902: "Though there has been much published about the unlicensed sale of liquor in Pittsburgh especially since Superintendent John McAleese, of the Bureau of Police, began to tell what he proposed doing in the way of suppressing speak-easies and other disreputable places where beer, whiskey, and wine are freely dispensed, yet few people have a really adequate idea of the enormous sales made by wholesale dealers to men and women who retail the stuff without the approval of the Allegheny County license court."

The author has in his possession many similar accounts of the lawless wets long before the Eighteenth Amendment became law.



Here is a true representation of the old barroom. Many cannot remember the time when there was a saloon on every corner and it was unsafe for women to be on the streets at night



Painting by Fernand Pelez

The artist represents the effects upon a family of the personal liberty exercised by the father in old saloon days. This is an extreme case, to be sure, but there were many such extreme cases. There is no doubt but that the Prohibition Amendment has brought relief to many of our disadvantaged families

It is sometimes claimed that since Federal Prohibition there has been an alarming increase of drinking among college students. So far as the author knows, there are absolutely no facts to prove this assertion. When it is said that most students carry hip-flasks to a dance, how many times has every student been searched to count how many persons really did have a flask? Most college students today are unable to recollect just what conditions were in saloon days. It would be foolish for anyone to claim today that there is not some drinking among college students, but who is in position to prove that there is more drinking among them now than before 1920? It was not uncommon before Federal Prohibition for a barrel of booze to be in the corner of the dance hall where all could go and quench their thirst. How many pint flasks would it take to equal one barrel?

A few years ago a questionnaire was sent to the presidents and deans of 213 colleges and universities with a combined enrolment of 850,000 students asking whether they believed there was more or less drinking now among students than in the saloon days. Their opinion was that there is not one-third as much drinking among students under Federal Prohibition as before. Although this is opinion rather than fact, it is perhaps as intelligent opinion as it is possible to secure. There are no facts to refute this opinion so far as I can find.

There is an abundant supply of reliable facts to prove that arrests for drunkenness and deaths from alcoholism have decreased since Federal Prohibition. Police court records show a marked decrease in most American cities for drunkenness. The records of city hospitals show a considerable decrease in those admitted who are in an alcoholic condition. Life Insurance Companies report a decrease in the death rate of their policy holders from

alcoholism. Likewise, the United States Census Bureau reports a decline in the deaths from alcoholism since the passage of the Eighteenth Amendment. The wets can hardly refute the records of Life Insurance Companies and the Federal Census.

One of the strongest arguments in favor of Prohibition is that in the large cities charity is now given to 75 per cent fewer drink cases than in saloon days. The universal testimony of the Salvation and Charity Organization societies is that drink is no longer the major cause of poverty. The National Conference of Social Workers at its Des Moines Convention voted 9 to 1 in favor of national Prohibition. No one is in better position than the social workers to know what the improvement is today over what it was in saloon days.

The dries now realize that the passage of the Eighteenth Amendment did not mark the end of the century-old battle against alcohol. The wets have never admitted that Prohibition is a good thing or that they intend to abide by it. The wets are using tons of propaganda and millions of dollars to try to convince the American public that Prohibition is a failure. The dries do not intend any longer to sit still. The need for active work on the part of the dries is especially urgent. Congress is still dry and we must keep it dry. The crusade for Prohibition must be kept alive if we would not lose the battles already won in the fight against drink. Probably it will be necessary to fight the wets for another generation in order to make sure and permanent and effective the Eighteenth Amendment. The propaganda of the wets must be counteracted by the facts which the dries can make available to the public.

NOTE: The pictures which illustrate this article were used in a pamphlet under the title, *Wet or Dry*, published by the Review and Herald Publishing Association, Washington, D. C.

Crusaders for Health

THELMA CAMPBELL

MISS CAMPBELL has written a charming story of the battle being waged to give to disadvantaged children their birth-right of a sound mind and body. The scenes are in our settlements in Nashville, but they could be re-enacted in many other of our social centers. This work is possible only through the free services of baby specialists who minister to these little ones

SCENE ONE—CENTENARY INSTITUTE

YOU certainly know you are going where there are babies," smiled the nurse as she pushed open the door of the Baby Clinic of Centenary Methodist Institute. And, indeed, there could be no doubt. The heavy hum of voices that greeted us was often drowned out entirely by the wailing of babies, protesting singly and in chorus against the unusual crowds and confusion.

Everywhere, there were babies—dark-haired babies, blond babies, blue-eyed babies, and one brown-eyed, red-haired elf who captivated me completely. There were fat babies and thin babies, fretful and cheerful ones, and a few who lay white and apathetic waiting for their mothers to take them to see the doctor.

Close to me sat a grandmother in a neat print dress, holding her starchy little granddaughter proudly away from some of the others who were not so clean. On the other side was a thin, haggard little woman with eyes too big for her slender face. In her lap she held a thirteen-months-old baby, and on each side of her a little chap sat up straight and watched proceedings with wide eyes.

A short distance away a group of very young mothers—none of them seemed to be more than sixteen years old—were exhibiting their children with pride. One of them in particular attracted my attention, perhaps because she was so tiny and childlike to have a baby of her own, perhaps because of the depressing poverty that showed in everything about her—her wilted straw hat, her broken shoes, her drab dress and faded blue jacket. Even the baby was poorly clad, and everyone knows that means a young mother is very poor indeed.

As she looked up to answer a question, her glance met mine and I saw that her gray eyes were clear and steady in her little round face. Those eyes told me that she was facing her poverty and her responsibilities with a high courage—that, no matter what the odds, she would put up a gallant fight.



New joy brought to mothers through the Clinic

"Yes, I'm goin' to bring him regular from now on," she was saying. "This is the first time. He's only two months old."

"Where do you live?" asked someone of the group.

"Twelfth Avenue, North," she replied. "It's a long way out there, but I'm comin'. We can't afford to go to a pay doctor, and I want him to grow up strong." And by the look in her eyes as she glanced at the sleeping bundle, I knew that she saw there the man of the future.

On one side I heard the mother of the red-haired, brown-eyed fairy talking to an older woman beside her.

"But that cod liver oil I gave her made her sick," she said.

The other woman smiled a kind smile, disclosing broken, decaying teeth.

"No, it didn't, honey. Lots o' women thinks that, but it ain't so. The doctor knows what he's doin' when he gives these kids cod liver oil. Look at that one's legs. That's what happens when they don't get enough of it." She pointed to a bow-legged little fellow who was dragging a decrepit umbrella about the floor. "Say, why don't you come down here to the Mothers' Club?" she asked kindly. "There's plenty of things you need to learn, I reckon."

My attention was caught by the words of the big-eyed mother to a friend.

"Yes, I'm sendin' Billy here to the kindergarten ever since I started comin' to the Clinic. It's a God's bless-

ing, too, I can tell you, for he ain't out in the street to get run over and he's learnin' something to boot."

A blue-uniformed nurse came to the door. "Mrs. Jenkins!" she called. "Your turn, Mrs. Jenkins."

And the childlike Mrs. Jenkins, the girl who had attracted my attention in the group, lifted her little burden tenderly, her gray eyes glad, and carried him into the doctor's office—and into a healthy, normal childhood.

SCENE TWO—WESLEY HOUSE

WELL, Miss Annie Lee, let's see how much you've gained."

Miss Ford, a jolly, capable health nurse working at Wesley House, spread a sheet of clean white tissue over the bed of the scales and deposited the wriggling Annie Lee thereon. And Annie Lee enjoyed it thoroughly. She held tight to the sides of the basket with her dimpled hands and gazed inquiringly at those of us who were thus invading her privacy.

"Gained six ounces," announced Miss Ford with pleasure, as she returned Annie Lee to her mother to be dressed. Then she proceeded to record Annie Lee's progress on a record sheet belonging exclusively to that very young lady.

"We give her that last inoculation for diphtheria today, don't we?" she went on.

"Which arm was it last time? Now, see here, Annie Lee, don't look at me like that! I'm not going to hurt you. Hold her arm, will you?"

Annie had transferred her wide-eyed gaze to the kind face of Miss Ford, and she viewed the approaching needle without fear. Evidently, she expected only good from that quarter. A look of startled surprise crossed her face when the needle stuck her, and she began to howl when the serum was forced into her arm. Plainly she considered that Miss Ford had betrayed her confidence. But the mother of Annie Lee was very grateful. She knew that the little boy down the street was very sick with diphtheria from which Anne Lee was safe, thanks to Miss Ford, the Wesley House Clinic, and the Community Chest which furnishes the supplies.

"And here is one of our B. C. G. babies," said Miss Ford, as a young mother came in with a very shy child in her arms. "That means that he has been exposed to tuberculosis and is being inoculated against it. We're



... Oh me, what have they done?



Our babies are Clinic babies

cheating the White Plague again. Bring him over and let's give him another shot."

While the mother prepared the baby's arm, another nurse came in to confer with Miss Ford about a case. As they turned to go about further work, a faint rustling noise sounded in the room. It may have been the crackling of their starched blue skirts, but I am not sure. I think the Wings of Healing were beating the air.

SCENE THREE—CENTENARY INSTITUTE

PLEASE, Doctor, don't let me stay here if I'm in the way," I begged, though I was dying to be allowed to remain. The nurse had brought me straight from the waiting room into the doctor's office and I felt myself an intruder.

"Not at all," he said kindly. "I'll be glad for you to stay if you care to."

So, although I knew I must be a bother, I settled down to "listen in" on the advice given to the mothers who brought their children to the clinic. Dr. Tussell, a young specialist in child care from Vanderbilt Hospital who gives his services to these babies of the factory districts of Nashville, examined child after child as I sat there. He greeted them all with kindly interest and then, with record sheet in hand, scanned their reports to make sure that any former trouble was cleared up. His eyes were quick to see the slightest



We have just been to the Clinic

sign of anything amiss and over and over he inquired about their feeding.

"Does this child get fruit juice and cereal?" he would ask. "Are you keeping up the cod liver oil? Do you keep him out in the sunlight as much as possible? Be sure to boil everything you give him to drink."

One plump little baby girl brought in looked very healthy to me, but the doctor frowned intently as he examined her chest.

"How old is she?" he asked.

"Eight months old," replied her mother.

"Has she been getting cod liver oil?" he wanted to know.

"No, Doctor; I never thought she needed it, she's always been so fat."

The doctor pointed out her little chest which was sunken, protruding below a rounded stomach. He felt her fat legs and arms and the top of her fuzzy head.

"Her bones aren't developing properly," he said in a serious tone. "She should have begun with the oil months ago."

"Nurse," he called, "give Mrs. Carter a bottle of cod liver oil."

"Be sure she takes it," he directed the mother. "Her bones cannot possibly sustain her weight when she begins walking."

"Bring this bottle back when it is empty and we will refill it for you," said the nurse, and Mrs. Carter went

away clutching tightly that magic bottle in whose amber liquid lay strong bones and round, firm legs for little Mary Ann.

AND so it goes on and on—this work of seeing that the children of the poor districts of Nashville have a chance to meet life with healthy, normal bodies.

These scenes—or others like them—are repeated each week in the three Methodist Settlement Houses in Nashville—Centenary Institute, Wesley House, and Bethlehem Center. Centenary Institute and Wesley House serve the white children, and Bethlehem Center offers the same kind of service to the eight hundred Negro babies born in Nashville every year.

The work is carried on under the supervision of the Nashville Public Health Service, a division of the Community Chest, and the nurses are sent out by the same division. Part of the funds go for providing the very necessary cod liver oil, free medicine, and even milk for children whose parents cannot buy it for them.

The settlement houses aid in this excellent work by furnishing room and equipment, scales for weighing the babies, examination tables, equipment for the offices, and other necessary items.

These are served by specialists in the city who are interested in the work being done. The little colored children are especially fortunate, for the head of the clinic at Bethlehem

Center is Dr. O. H. Wilson, one of the foremost pediatricians of the South. He is assisted by Dr. Walker from Meharry Medical College.

In the clinic in Wesley House is Dr. T. Fort Bridges and at Centenary there is Dr. Tussell from Vanderbilt. These men are Crusaders as truly as any who ever bore shield and lance in the bygone centuries, for they, too, are fighting to bring in a new era, the time when there shall be no child grow up in America "that has not the complete birthright of a sound mind in a sound body."

THERE are tidal movements taking place at the present time. I look for a spiritual tide to come in, deep enough to leave the pools far below any denominational plummet line. . . . It will not make any difference as long as we all have enough of sea depth under us and enough of sea wave before us to float the great enterprises of the Kingdom of God.—BISHOP FRANCIS J. MCCONNELL.



The Clinic makes me happy

Women and Children at Moore Memorial Church

LUCY JIM WEBB

IF THE HANDS OF TIME could be turned back some forty years we would find on the compound bounded by Tibet, Hankow and Yunnan Roads in the heart of the business section of Sbanghai, the newly erected school for girls, McTyeire High School, and the original Moore Memorial Church

SOON after the first school session began one morning, the doorbell rang and the principal was called to greet the visitor who was none other than the newly appointed bishop. He said: "I have heard a great deal about this fine new school, and I promised the women in America that at my earliest convenience I would come over and see for myself and report back to them. So I want to be shown over the plant."

The principal in a very tactful but none the less firm manner said: "Bishop, when I admitted the girls into the school I promised their parents that as long as school was in session never should a man pass over this threshold, and I must be as good as my word."

It is sufficient to say that the bishop went away disappointed.

Standing today on the identical spot which the school formerly occupied is the new Moore Memorial Church—an institution which tries to meet the needs of the entire family. Men and women worked side by side on the building committee, and now they gather together for staff and other group meetings. In some instances the men teach classes of women, and *vice versa*. We work together and we play together. When the requirements for the new building were being considered, we did not overlook the fact that ample and appropriate space should be provided for the girls to entertain their boy friends when they call.

On a concrete slab over the main entrance, so situated that it is visible to the thousands who pass along the street every day, as well as to the ones who enter the gate, is an inscription composed of six Chinese characters—the English translation of which is "The Truth Shall Make You Free." The Church accepts this as its challenge and such activities as will give intellectual, physical, social, and spiritual freedom constitute its program.

A unique feature of the work at Moore Memorial Church is the hostel for business and professional women. In recent years young women have had opportunities for service opened to them which have taken them out of their homes. The lack of appropriate living quarters has presented a very definite problem. This hostel is the only modern and up-to-date place in the city where young women can live in a homelike Chris-

tian atmosphere and at a minimum cost. The sixty guests who can be accommodated here represent the finest type of womanhood. Some hold positions in post-offices, banks, and business firms, while others are private duty nurses, teachers, and students in the law school.

There are a great many girls and women in Shanghai who are not in position to attend a regular school but who have a few hours a week at their disposal for self-improvement. It is for such people that the afternoon clubs and classes exist. Five afternoons a week from one to seven o'clock, six hundred earnest girls and women between the ages of fourteen and forty come for special work. The student body is roughly divided into two general groups. One group is composed of those who have very little in the way of an educational background but who are eager to improve their minds. A great many married women are in this division, several of whom have children attending our kindergarten. We put these in what we call our *irregular classes*.

The other group is divided into *continuation classes* and is composed of young women who have finished government schools but desire to do further work. For both of these groups English, the vocational subject in China, occupies first place in popularity, while music, consisting of piano, violin, chorus, and Chinese instruments, run a close second. There are also classes in Chinese, mathematics, Bible, Christian citizenship, first aid, and modern languages.

A study of the personnel of these groups would reveal the fact that business women, teachers, wives of college presidents, and the rank and file of home makers avail themselves of the opportunities which these classes afford. In them has developed a splendid loyalty for the Church. They are responsive and generous when needs are presented. They contributed \$10,000 toward the building of the new plant. For these, as well as other girls and women of the community, are classes in household arts. We have an up-to-date domestic science kitchen where cooking can be done by gas, electricity, oil, or charcoal. Adjoining it is a dining-room where demonstrations in serving and eating are made. Sewing, knitting, embroidery, painting, drawing, and flower making are also offered. (Continued on page 31)

WOMAN'S WORK

in the
Moore Memorial
Institutional
Church
Shanghai, China



Serving one of the little ones in the church clinic, for which five rooms have been set apart

We have in Shanghai one church as beautiful as any in America. It is the most beautiful and well-equipped Protestant church in China. It stands in the very heart of Shanghai not two blocks from the commercial center of the city. It stands up against the sky line; you can see it for blocks and blocks; and its magnificent tower is to be lighted through the gift of a Chinese family. It is a complete plant, and if built in America it would represent an investment of \$450,000, exclusive of the land. It was built over there for about \$125,000 gold. That will give you some idea of what one dollar invested in China will do today.

—Bishop Paul B. Kern.



**A group of women at worship in the woman's chapel
of Moore Memorial Church**

On the one side of the central unit is a cloister garden, laid out after the pattern of an old Chinese garden with a cloister along the side. Here business women, young women students, or women from the homes can come for refreshing moments of rest and quiet. On the southern side of "Fellowship Court" is a small chapel, a parlor for the older women's service work, which is also used as a bride's room on wedding occasions, and another reception room.



A scene from the nativity pageant given by primary school children of Moore Memorial Church, Christmas, 1930

Moore Memorial Church is very large and handsome and stands in the very first place among the churches of China. The builders have not forgotten in their plans any necessary work of the church, for from the smallest children to the adults, all are cared for. The purpose of the church is characterized by the words: Service, Sacrifice, Sincerity, Love, Humility, and Happiness. Characters representing these have been painted in the windows of the church as beautiful reminders showing forth the great willingness of Christ to save the people.



A class of girls in advanced English is taught in Moore Memorial Church by Mary Ellen Hawk

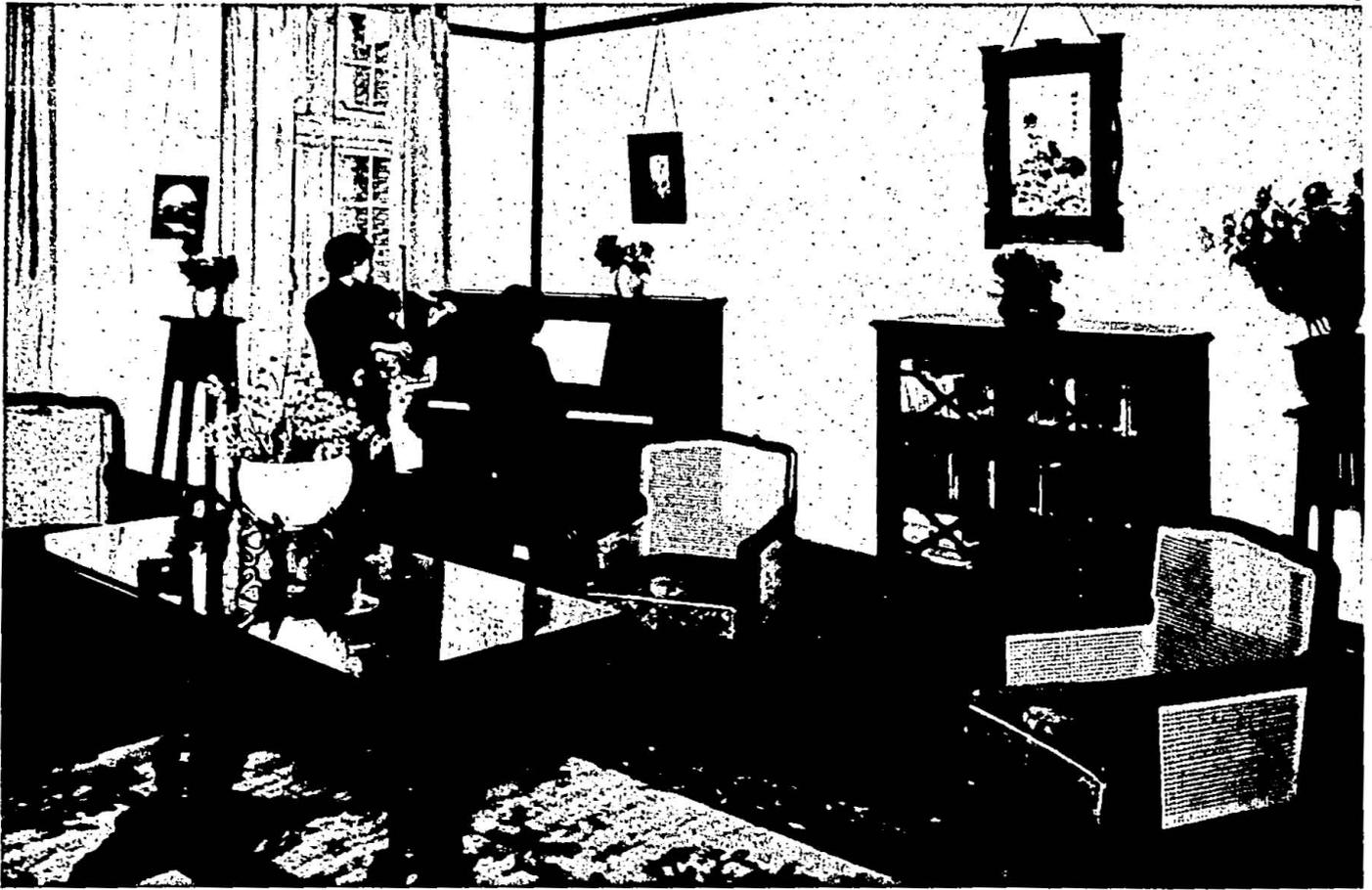
Teaching the English language is one way the missionary has of making friendly contacts. "So far as America and China are concerned each must influence the other for good or ill in a thousand ways whatever missionaries do or leave undone." The work for goodwill lies largely in the hands of missionaries.



Prize winners of the Third Annual Child Health Contest, their proud mothers and three members of the Child Welfare Committee

What the Christian mission aims for is health that shall be the basis of a full life of creative service, the building of the kind of body that can meet the strains of life, that can help to lift the burdens of others, that is fit to be the temple of the Holy Spirit. How few lives among China's millions reach any such standard it would be impossible to say.

—From *Living Issues in China*,
by Henry T. Hodgkin.

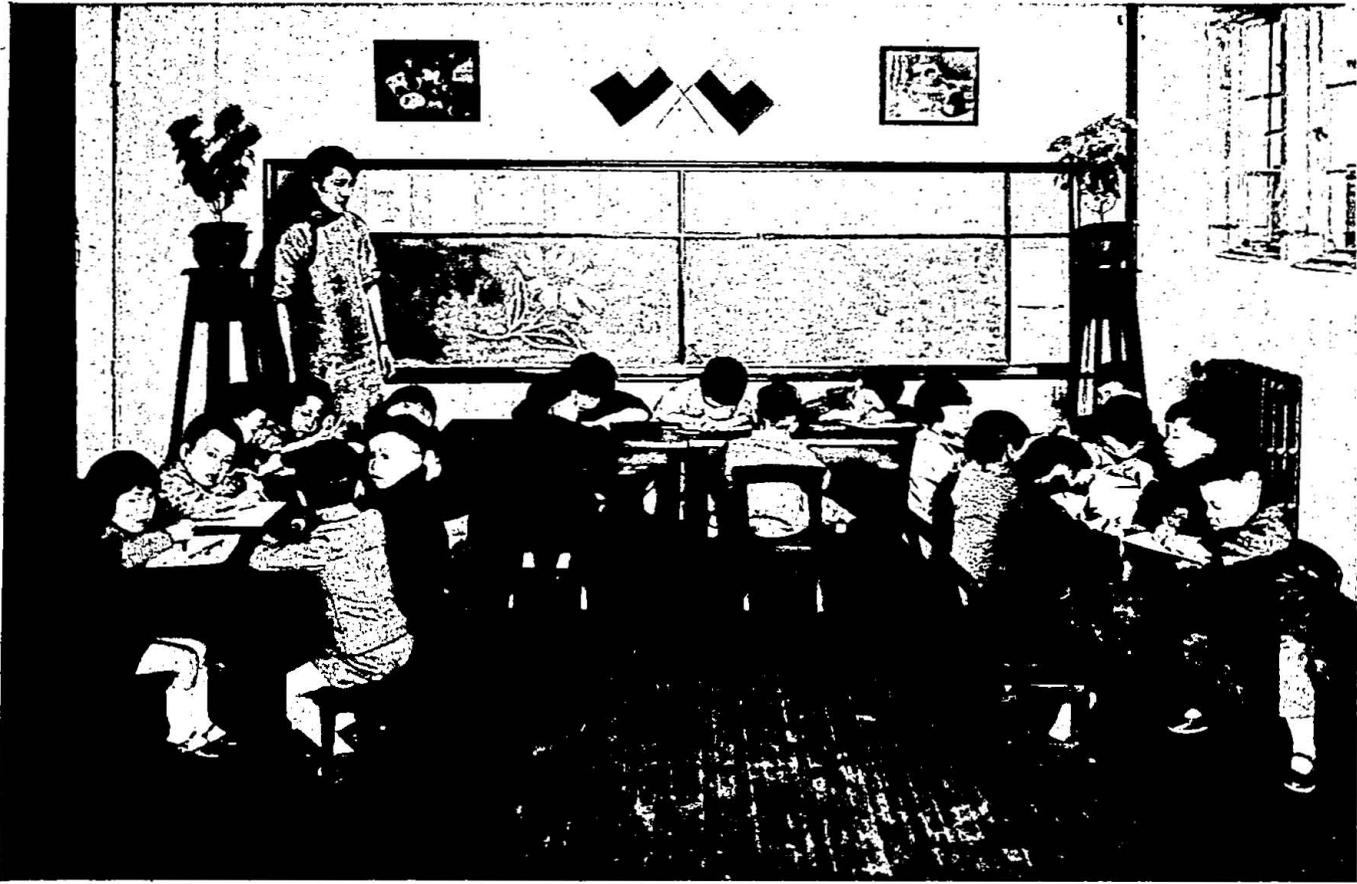


One of the drawing rooms where music is frequently enjoyed

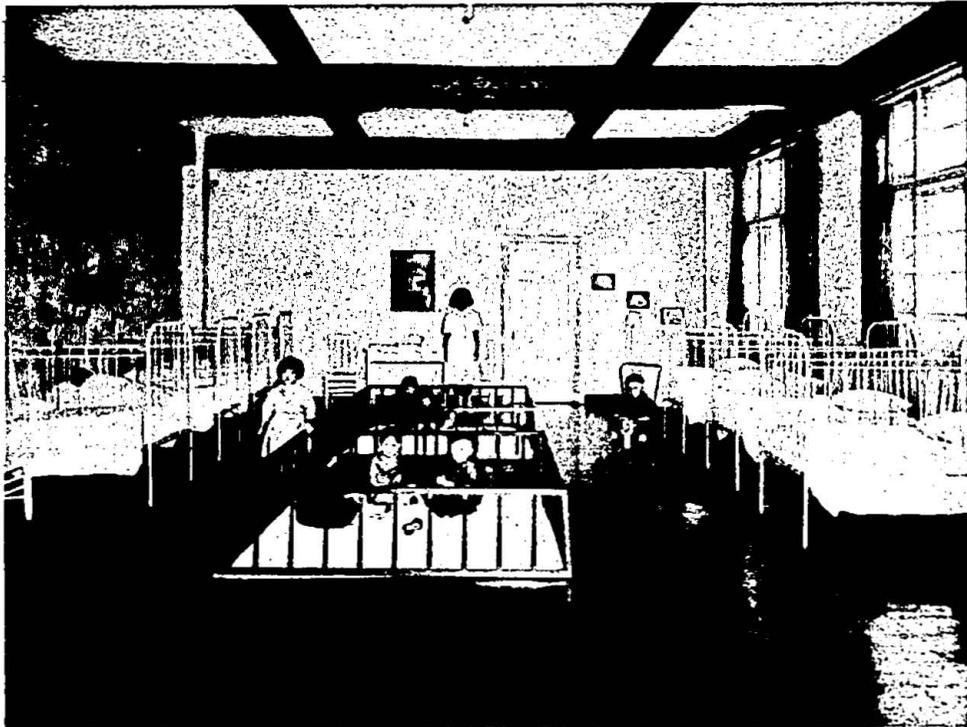
Moore Memorial Church is seeking to meet every need of life and to capture the whole of life for Christ



One of the rooms where the business and professional women spend their leisure moments

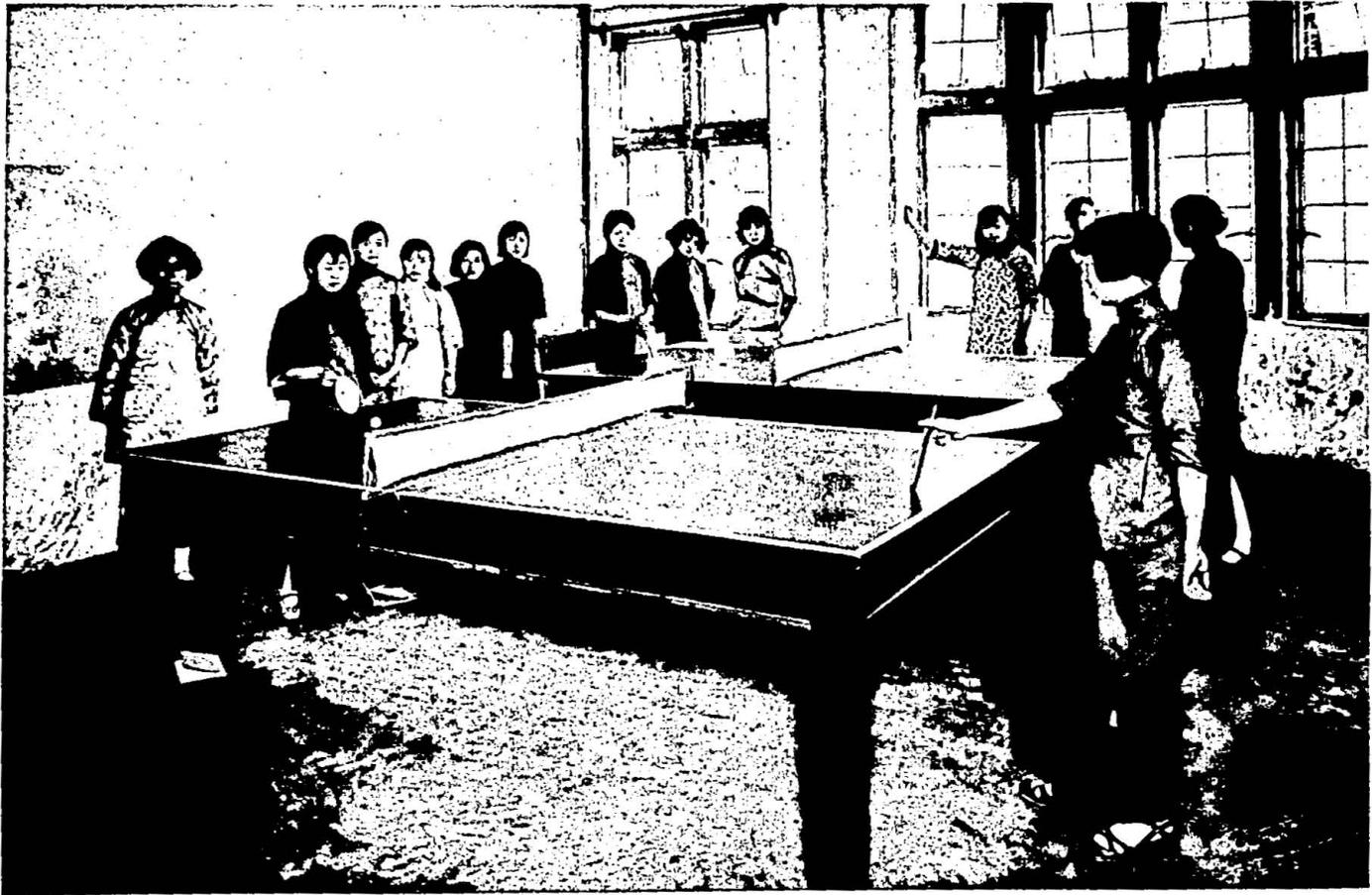


A group of the kindergarten students engaged in hand work



On the cloister garden are the child welfare groups, the babies being bathed and weighed, babies asleep in the nursery, or frolicking, or working at the kindergarten tables. This is religion in practice

In the nursery large groups of children are entertained and cared for every Sunday morning.



Ping pong affords pleasure for the girls between classes

The unit which houses the Child Welfare work of Moore Memorial provides a hostel with comfortable accommodations for sixty young women who are in business or professions, and students in Shanghai



A bedroom in the hostel

Women and Children at Moore Memorial Church

(Continued from page 22)

The adult women of the church carry on an extensive and systematic program. Every Monday afternoon at the home of Huang TaTa, one of our most devout and influential church members, a meeting is held in which a large number of the church women participate. On Wednesday afternoons, Bible study groups meet from two to three o'clock. The hour following is given over to a joint meeting. The first Wednesday is devoted to Missionary Society routine, while the second Wednesday sounds a definite evangelistic note. On the third Wednesday Bible exposition is the chief interest, and the fourth Wednesday concentrates on the home. The last mentioned meeting is arranged by the Child Welfare department and consists of lectures on hygiene and demonstrations in home management and kindred phases of home improvement. On Friday the women conduct a meeting at a chapel in another part of the city.

On the remaining days of the week meetings are often held in homes. An invitation from a non-Christian who is interested in hearing the Jesus doctrine, from a shut-in who desires the fellowship of Christian people, a home or shop which has just been completed, or a person who has passed through an experience which calls for special thanksgiving represent a few of the calls for meetings in the homes.

One of our faithful church women who is married to a prominent political leader has a lovely country estate about twenty miles from Shanghai. In November the little village held a chrysanthemum exhibition which attracted many people from the city and from the country. The Nyeu estate figured conspicuously in the display. For variety, quality, and quantity I have never seen the equal. That the guests might not only receive joy from seeing the beauties of nature, but know something of the Creator of all that is beautiful, Mrs. Nyeu invited several of our women to go out and speak to the plain but earnest country folk as they gathered in the tea houses after having enjoyed the exhibits. The messages were so simple and sincere that they found ready response in the hearts of these men and women of the soil.

The Child Welfare department includes the work of the kindergarten, the nursery, and the public health service. Every mother thinks her children are the best and quite naturally every institution, in turn, thinks its children the best. Even the casual visitor who sees the twenty-five bright-eyed little kindergarten children who enliven the plant readily admits that they are adorable and worthy of all the love and training that the church can give.

It was a novel thing for Shanghai as well as for China when our nursery was opened in a large sunny room furnished with ten white beds, blue draperies at the windows, attractive pictures, kicking pens, all sorts

of toys, and catering service dispensing hot milk and cookies. The small tots are entertained and cared for while their parents attend Sunday school and preaching services. It is our hope to start a nursery school in the future.

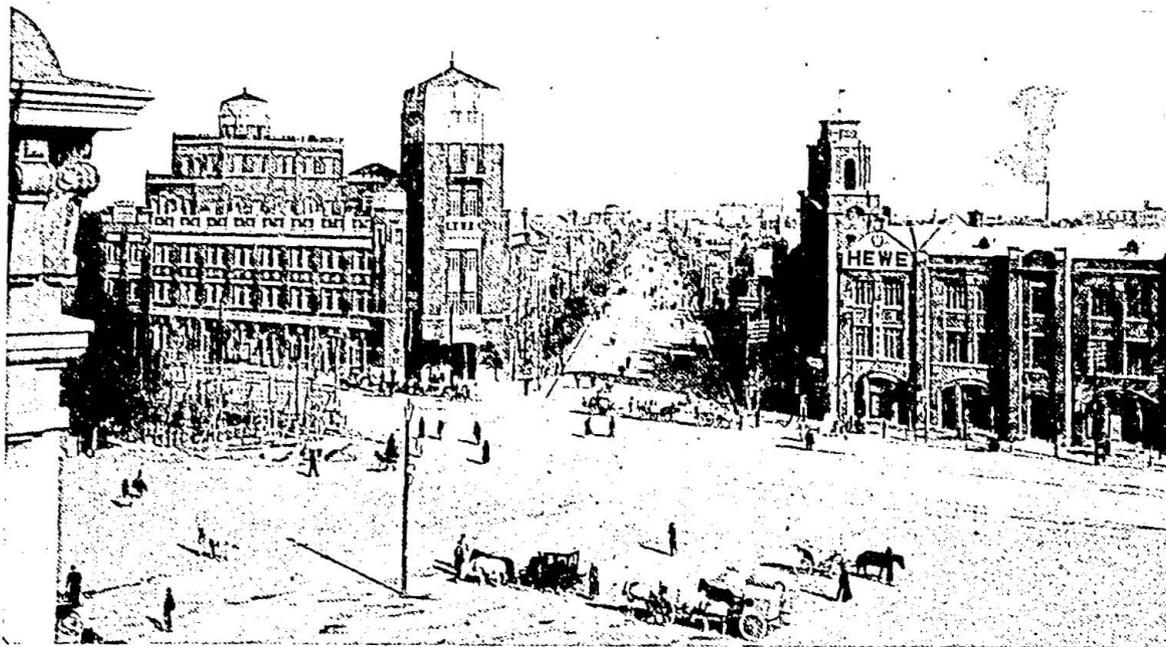
Safeguarding the health of our children is one of the Church's gravest responsibilities. Through the help of a doctor, a nurse, and a public health visitor we attempt to meet their needs. On file in the nurse's office is the name and address of every child under twelve years old who is directly or indirectly connected with the church. Systematic visits are made into their homes. Once a week a clinic is held which is attended by a large group. Baths in snowy white tubs inlaid in blue and white tile or on white slabs are offered on the same day. This is always a howling success. Smallpox vaccinations, cholera inoculations, and prenatal advice are given as required.

The Third Annual Child Health Contest was a red-letter day. From nine o'clock in the morning until late in the afternoon a steady stream of guests came, each of whom had one or more children. A corps of doctors and nurses was kept busy all day weighing, measuring, and examining the children, who numbered more than two hundred. Individual score cards were made out, and on a later date the twenty children having the highest total score were re-examined in order to determine who the prize winner would be.

In addition to the clinical work there were other interesting features. One large room was given over to exhibits. Model diets for the different age groups were attractively arranged. Books, charts, and posters illustrating the care and education of children had a prominent place. Twelve business firms dealing in articles appropriate and useful for children had interesting stalls. These displays included: Quaker oats, powdered milk, clothing, toys, and furnishings. The clothing display included everything from handmade silk party dresses to plain rompers and heavy coats.

An affair in China is not complete unless refreshments are served; so the arcade was converted into a tea room where chairs and small square tables were placed, each of which boasted a white cover and a vase of gay flowers. The Quaker Oats Company very generously cooked and served bowls of hot cereal to all the guests throughout the day. This proved a favorite rendezvous for the visitors, both young and old. Two weeks later one of the features of Home-Coming Day was the awarding of prizes to a handsome group of children.

Although we have no primary schools directly under our supervision, in addition to the work in the Sunday school we carry on classes in Religious Education and Health Hygiene in several private schools. On special occasions such as Christmas and Easter children from these schools give pageants and programs here.



Photograph from Keystone View Co. Inc. of N. Y.

One of the main streets of New Town, Moukden, Manchuria

Such a Chance as This

MARGUERITTE HARMON BRO

ON September 29, 1910, Arthur Jackson sailed for China. His medical schooling and a brilliant internship were behind him. Before him Moukden, queen city of the north. Moukden, daughter of the Orient, wearing as ornaments her gorgeous old-world shop signs resplendent with gilt peacocks and dragons; adorned also—wistful naivete!—with modern plate-glass windows and gaudy displays of tawdry Japanese manufactured articles. Moukden, a jaunty old adventuress, making room for the new Japanese station, the rubber-tired rickshas and carriages, the insistent consulates and mission compounds, while still cradling loyally her swarming, close-packed insanitary hovels.

Dr. Jackson's enthusiasm for the city was the enthusiasm of a son for his adopted country. He had chosen Moukden, and he meant his life's work to lie within the shadow of her old wall. He entered new experiences with the verve of a dis-

coverer and wrote home his favorable impressions of the Chinese—"Plenty of big strong men and the weights that the coolies carry are enormous. . . . The people

at the Out-patient Department, decent and well behaved, though dirty. . . . The Chinese church entirely financed, governed, and carried on by the Chinese Christians themselves, with a Chinese pastor, deacons, evangelists. . . ."

In 1907 the new hospital had been opened, and in 1910 the long-dreamed-of medical college became a reality. It was to this new medical college that Dr. Jackson was called, a call which he answered with joyous alacrity. Where could a life be more richly invested than here in the heart of North China where he might help to train young doctors? All of Manchuria was not too wide a sweep for his imagination. Manchuria, with the principles of sanitation, preventive medicine, hospital service, accessible surgery, and medicine! Life is



Dr. Arthur Jackson

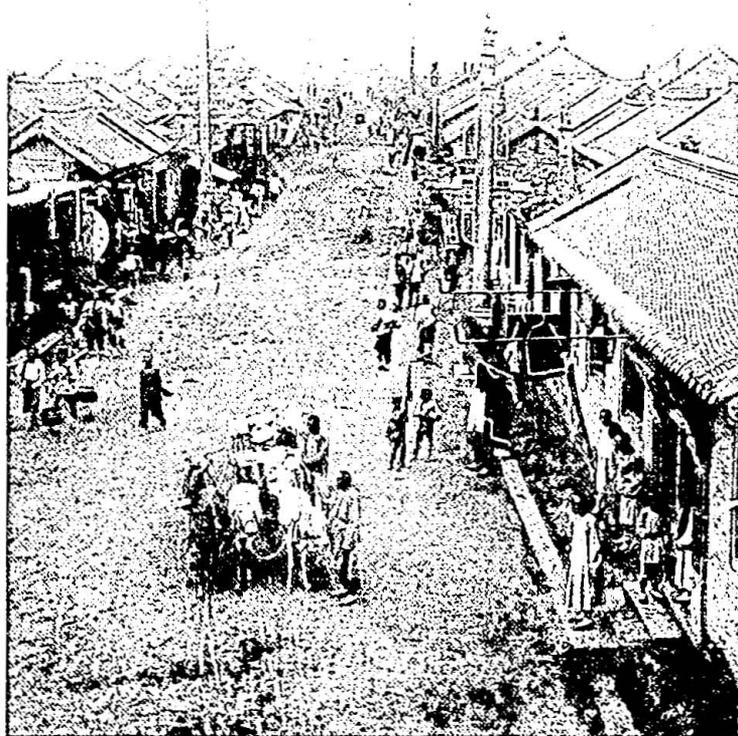
long and work is good and Moukden just before him.

How much of the drama of this growing, precarious world remains behind the scenes. When Arthur Jackson reached Shanghai no one was thinking of those large marmots of North China called "tarabagan." No one, that is, save the Chinese and Mongolian hunters who spend the brilliant summer combing the plains for the animals with the thick fur. These hunters came, as usual, back to the line of the Siberian railway to sell their skins to traders bound ultimately for Russia, London, and New York. Sometimes there is a plague among the tarabagans and they die mysteriously. Occasionally a hunter dies, or a village may be swept by what appears to be the same sickness. One hundred per cent fatal, the reports have it, but the very fury of the disease seems to spend it quickly and there is seldom a widespread epidemic.

But in 1910 it was different. When the hunters gathered in Manchuli, port of entry on the Chinese border, they slept in the miserable hovels which pass as inns. They slept in closed rooms, twenty to forty bunks to a room, trappers and raw skins all piled together. Among them two men began to feel ill, to spit blood, to die in a day. Before they coughed out their lives seven others were taken ill. There was no doctor, no one who could guess this was the dread pneumonic plague. So it slipped by the Russian railway authorities and crept along the trade routes from village to village across the barren mountains of northern Manchuria to Harbin, that city where so many nationalities gather to trade. There, in the Russian section, the first Europeans died of the disease.

Science had little reliable data on pneumonic plague. It was supposed to be the "Black Death" of the fourteenth century which carried off millions in Europe. Occasionally in India there are small outbreaks amid the bubonic plague. Headache, tiredness, cough, sleepiness, death. Those close to the sufferer, breathing his breath, repeat the process. Sunshine and fresh air are the only cures, and who shall stand before the icy winds of a North China winter when the thermometer sinks to forty degrees below and the snow falls in thick blankets over the towns? Then the people huddle into their huts as close together as possible trying to generate enough warmth to keep themselves alive.

It was on November 13 that Dr. Jackson arrived in Moukden, the day on which the first European died of the plague in Harbin. Well the Europeans understood that there are just two ways of checking the disease: every case must be reported, and those who have been in close contact with the disease must be kept from meeting anyone else. But among a people who never heard of germs and to whom the word "contagion" is a superstition of the foreigner, it is most difficult to get reports and quite impossible to accomplish segrega-



Photograph by Underwood & Underwood. New York

Section of the Old Town, Moukden, Manchuria

tion. The Chinese are a liberty-loving people and when shall a man have perfect freedom if not to die how and where he pleases? So the plague slipped through the fingers of the Russian authorities and by the opening of the new year arrived in Moukden.

The Viceroy, an elderly, warm-hearted official who regarded his people as his children, lent his power to the curtailment of the plague. But machinery for inspection and segregation had to be improvised; there were no buildings suitable for isolation camps; few medical men for inspectors and, most tragic of all, no spirit of co-operation on the part of the people. Dr. Jackson, at his own insistence, was given the position of danger on the Plague Commission.

With the assistance of the two doctors, the other foreigners, and the few farseeing officials, Dr. Jackson began preparing a city temple for use as a plague hospital. Six isolation camps were arranged, a bacteriological laboratory established, a burying ground selected, a force of grave-diggers hired, the city districted and staffed as capably as possible, and house-to-house visitation begun. In Harbin the deaths were numbering 200 a day. In Moukden the number averaged only fifteen, and the precautionary measures might have sufficed had not the migratory coolies from the north come through at the rate of a thousand a day. It was Dr. Jackson's special task to inspect these new arrivals at the stations.

Every personal precaution was taken. He and his assistants wore sterilized gowns and complete masks and

were thoroughly inoculated, although the inoculations were later proven to be of no use against pneumonic plague. Finally, the transportation of coolies was halted and the last trainload of them sped south to Tientsin on the fourteenth of January. It seemed as though Dr. Jackson's measures might triumph.

But the last coolie train never reached its destination. Halfway to Tientsin, after a slow journey of eighteen hours, two passengers were found dead of plague. The authorities locked the other 478 men in the train and sent them back to Moukden. The officials of Moukden were terrified, but Dr. Jackson accepted the responsibility very quietly. "We must do our best for the return of the beggars," he said. Quickly he set to work. The one paramount consideration was that they must not be set free to spread the infection. No equipment was yet ready to meet the situation. Contrary to all precedent, he managed somehow to obtain compulsory evacuation of some small Chinese hotels near the station. There the coolies, thankful to leave the freezing misery of the train, were detained. Several more died the first night.

The next days were slow unwinding hours of tragedy. Strict isolation and repeated inspection were the rules. The tall young doctor was everywhere at once. He lived at the station in order to be close to his work. His energy was unremitting in his efforts to save those who might escape the disease, but no poor beggar appealed in vain to the doctor. The railway men swore by him. By sheer strength of personality he accomplished the impossible in co-operation. For eight days he stood between the city of Moukden—and all China to the south—and those infected coolies. Had the seventy men who died that first week scattered to their homes, the epidemic would have been out of bounds.

EVEN under the strain of day and night duty he kept up his spirits. He took half an hour off to go to lunch with the visiting missionaries gathered in Moukden for council meeting and was quite "the center of interest and the source of entertainment," as a visiting doctor wrote. He insisted his job was a privilege and he meant it. "Not many fellows get a chance like this," he said. After luncheon he conferred with the older men of the station. A member of the party wrote, "It seemed as if the older man were leaning on the younger." Dr. Jackson's goodbye as he stepped into his carriage was the gay comment, "Well, we don't make money out here, but we do see life."

Those were his last words to his group of co-workers. He was not only to see life, but to give it. His own was the price of the life he gave to multiplied thousands who, but for him, would have been caught by the deadly hand of the plague. Quietly, as always, the disease came to him. He recognized it before anyone else realized he was more than extremely fatigued, and thereafter allowed no one to come near him. He refused to speak except when absolutely necessary and did his utmost to keep his mouth covered for fear of

spreading the deadly infection. At the end of the day he was dead.

Young—only twenty-six years of age—vibrant, full of life and the zest of it, Arthur Jackson would not have asked to die. His burdens were not too heavy, for he had learned to tap that Source of Power which is equal to the tasks of man. He was not weary, for energy flowed through him as it must through one whose hand clasps tightly the Father-spirit of the universe. He needed no long rest, no surcease from endeavor. And, strangely enough, to his associates his going carried no sense of finality.

WHEN Dr. Jackson died the Viceroy wept. The kindly old gentleman with the long white beard had seen much of life; much of political intrigue; much of strife and more of selfishness. But Dr. Jackson was something different.

The barriers of language, color, custom, and tradition had melted under the sunshine of mutual understanding and when his friend, the American doctor, died the old Viceroy had a poignant realization of his loss. He proposed a public funeral with himself and all the high officials in the funeral train, but his request was reluctantly refused in the interest of public health. Later, at the memorial service in the British Consulate, he and his associates—some twenty leading officials—asked to have part in the service. Here, indeed, was something new in Moukden. Something which years of active service on the part of Dr. Jackson might not have achieved. His heroic death precipitated this expression of loyalty on the part of the officials and opened paths of service which would logically have remained closed for another generation.

The Viceroy sent ten thousand dollars to Dr. Jackson's widowed mother in Scotland and gave five thousand more to the new medical college which had been the young doctor's pride. When his mother returned the money for use in the college the Viceroy exclaimed in deep emotion, "What a mother, and what a son! Put me down for four thousand dollars more." With true Chinese courtesy he wished his gift, nine thousand in all, to be less than the mother's gift. The money has built a new wing of the college in accordance with Dr. Jackson's plans.

Not only the Viceroy rose to the challenge of his death, but the Chinese newspapers, the lesser officials, and the citizens of Moukden. Loyal they tightened their surveillance. Their public spirit proved as contagious as the disease and village after village in outlying districts established a cordon of their own people, none going or coming without permission. As March waned and the spring sunshine drew the people into the open air, the plague lessened its hold until one day no deaths were reported. The epidemic was at an end. The official records list 43,942 cases and 43,942 deaths, 1,687 of them in Moukden. The vast number of those whose names might have been added to that list is only exceeded by the (*Continued on page 47*)

The Week of Prayer

S. E. H.

The Specials

ONE half of our offering for the Week of Prayer will be used to erect a girls' dormitory for the MacDonell School in Houma, Louisiana. The girls are now housed in cottages very inadequate for the needs of the school. The section which this work serves has a population of approximately 240,000, French descendants who have been in this section for hundreds of years shut away from our present civilization because of language and custom. The schools never have been adequate and the proper religious influence and training wholly lacking. Our church has no greater opportunity in any of its home mission work.

The foreign special is Ewha College, the only college for girls in all of Korea. This school is supported and supplied with workers by the Woman's Missionary Societies of the two Methodisms. Our own part is still very small, but our interest should be very keen because many of our students from Holston, Lucy Cuninggim, and Carolina Institute complete their education at Ewha, often returning to us as teachers and evangelistic workers; we may soon add, *and preachers*. As we make our contributions we shall be co-workers with the women of Korea, for a church-wide collection was taken for this school in the Korea Methodist Church last April. Miss Appenzeller, the president of Ewha College, writes in a letter dated March 30:

"Sunday, April 17, is to be Ewha College Day in all the churches of the Korean Methodist Church. You can imagine tiny churches tucked away in these rocky valleys, as well as the larger city churches, all reading the information that we shall be sending out. Wherever possible some Ewha person will speak or help with the service. There will be a collection taken everywhere for the building fund, and every penny will be precious, for it will represent sacrifice and love. It is a great tribute to the real interest in women's higher education that the Annual Conference voted to give a Sunday to the consideration of this special cause."

Honoring Miss Case

THIS Week of Prayer occasion will be of particular interest because the building to be erected by our offerings will bear the name of Miss Esther Case, who has so recently left us. The joy of this knowledge came to her at the Council meeting last March when by a unanimous vote she was thus honored. How wonderful that so many honors and joys came to her in the last months when with such a triumphant spirit she continued to carry forward the work of the Kingdom. Our offerings must be sacrificial this year if we are really

to have a part in the sacrifice of the last years of this, our co-worker, and a part in the giving of the Korean Methodist Church.

Our Blessings

WHAT a wonderful creative power it would be in our lives if each day we would take time to enumerate some of the blessings that have come to us, new and old, thanking God for His gifts. These blessings grow out of our pain as well as our joy. This practice would transform our lives.

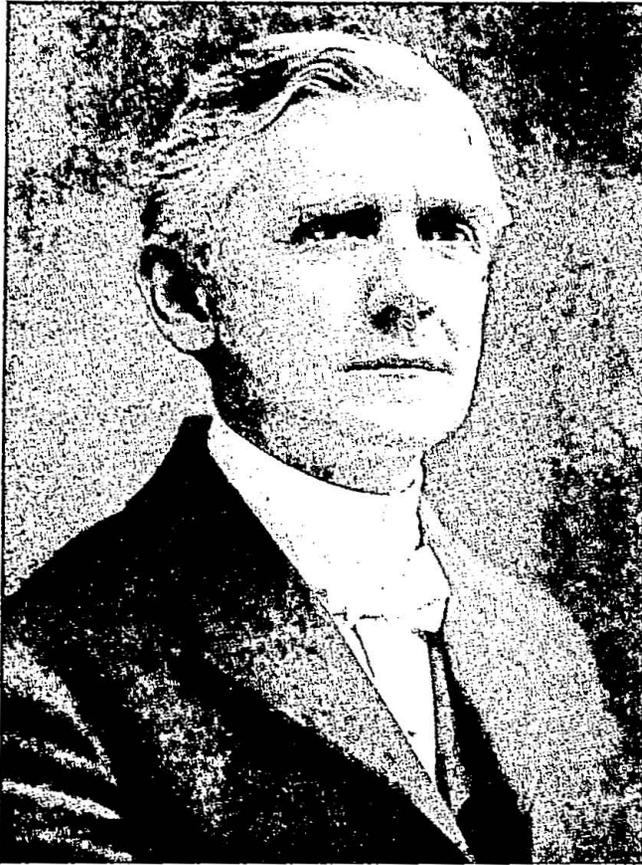
For this Week of Prayer season a blessing envelope is being prepared, hoping that thereby our gifts for the MacDonell School and Ewha College may be made creative in our own lives and in the lives of those for whom we give. The Blessing Envelopes will be ready by September first and can be secured at Literature Headquarters. By making preparation during the weeks preceding the Week of Prayer through an offering of gratitude for blessings which shower our lives daily we may find hidden resources of power and love.

Retreat

IN the past three years our Woman's Missionary Society constituency has very definitely increased the spiritual emphasis in the Week of Prayer observance. Last year this emphasis was very marked. In line with this spiritual emphasis the Woman's Missionary Council at its last session provided for the preparation of literature which will make possible a day of Retreat. The plan for this day is to grow out of the experience gained in the Council-wide Retreat held at Mount Sequoyah last month. The question discussed there was Creative Prayer in three of its aspects, leading to a discussion of prayer in the individual life, in the Church, and in the world at large. The following are some of the questions that were raised:

1. What is your definite plan for the cultivation of your own spiritual life? Does it include a quiet time for prayer? Do you realize results from your prayer life? What specific improvements should you make for the cultivation of your own spiritual life?
2. What is the most needed change in your local church that could be brought about by prayer?
3. What is the place of prayer in the reformation of the present social order?
4. What is the place of intercessory prayer in the missionary enterprise?

The September issue of the *WORLD OUTLOOK* will carry a full account of the Mount Sequoyah meeting. In the day of Retreat for (*Continued on page 48*)



Dr. John D. Hammond

Dr. Hammond a Gentleman of the Old School

E. B. CHAPPELL

IN 1933, PAINE COLLEGE, Augusta, Georgia, is to celebrate its Year of Jubilee, and the WORLD OUTLOOK is seeking in preparation for this occasion to honor those who have helped to make the history of the school. In the May issue there appeared the story of Dr. William Walker, whom Dr. Hammond succeeded. No truer Southern gentlemen ever lived than Dr. Walker and Dr. Hammond

MR. E. C. PETERS, President of Paine College, has asked me to write something for the **WORLD OUTLOOK** about Dr. John D. Hammond, the second president of that worthy institution and for a quarter of a century one of the distinguished leaders of the Methodist Episcopal Church, South, in the field of higher education. I comply with this request all the more cheerfully because I am inclined to think that the Church at large has never appraised at its true value the service which he rendered.

He was born at Newnan, Georgia, May 12, 1850. While he was still a lad, however, his parents moved to Atlanta, where he grew to manhood. When only twenty years old he graduated with distinction from the University of his native state, and in the autumn of 1871 was received on trial in the North Georgia Conference. After serving one year as pastor of Roswell Circuit, he asked to be discontinued, in order that he might avail himself of the opportunity which had come to him in the meantime through the offer of a scholarship of attending Princeton Theological Seminary. Having graduated from Princeton in 1875, he reentered the North Georgia Conference, in which he served as pastor and presiding elder for eleven years. In 1866 he was transferred to the St. Louis Conference and stationed at First Church, St. Louis. Two years later he was elected to the presidency of Central College, where he entered upon his career as a leader in the field of higher education. I know but little of the details of

his work at Central. I do know, however, that he put into it those high ideals of scholarship and manly character which he maintained throughout his life and that he sought diligently and wisely to put the institution on a more secure financial basis. Difficulties which were entirely beyond his control made his task exceedingly difficult and rendered impossible the high degree of success which he might otherwise have attained. It is not a matter that should occasion surprise, therefore, that when the presidency of Wesleyan College was offered him in 1896 he promptly accepted the position.

At the General Conference of 1898 he was elected General Secretary of the General Board of Education of the Methodist Episcopal Church, South. This office he held for twelve years, and in it he rendered his most signal service to the Church and the cause of Christian education. It is no reflection on the colleges of the Methodist Episcopal Church, South, to say that, with a few notable exceptions, their standards at the close of the last century were far from adequate. Indeed, the situation could not, under the circumstances, have been otherwise. At the close of the War between the States the vigorous young manhood of the South was sadly depleted. Its citizens were bankrupt, its institutions were in ruins, and its entire social life was reduced to chaos. Those who survived the bitter ordeal, upon returning to their desolated homes, found the staggering task of laying the foundation for a new civilization. And the difficulty of the task was vastly increased by the unwise methods which were adopted by our government during the tragic era of reconstruction.

When Dr. Hammond became the leader of our work of higher education he wisely judged that the process of recovery was sufficiently advanced to justify us in entering upon a general forward movement, and he began

at once to lay plans looking toward the better endowment and equipment of our colleges and to the raising of our educational standards. The former he sought to accomplish by sponsoring a campaign for the raising of \$1,500,000. What proportion of this amount was secured I do not know. Such a movement must necessarily in its early stages be largely a matter of awakening interest and developing a sense of responsibility. This preliminary work Dr. Hammond did thoroughly and successfully, and to his efforts is doubtless largely due the wider recognition among Southern Methodists which came later on of their obligation to make more adequate financial provision for their schools and colleges.

Dr. Hammond's most conspicuous service, however, as Secretary of the Board of Education, was in standardizing the curricula of our educational institutions. Dr. W. H. LaPrade, in his Memoir of Dr. Hammond, prepared for the North Georgia Conference, quotes Dr. Pritchett of the Carnegie Foundation as declaring that he regarded Dr. Hammond's work in standardizing the schools of Southern Methodism as "the outstanding educational achievement in America for the first decade of the century." This achievement would, of course, have been impossible without the active support and cooperation of a large number of college presidents; but, on the other hand, its accomplishment would have been greatly delayed without the enthusiastic leadership of the Secretary of the Board of Education, who for twelve years traveled throughout the Church insisting with tireless iteration and convincing conviction that Christian schools should do honest work and that their diplomas should stand for real scholarship.

AFTER his retirement from the office of General Secretary in 1910, Dr. Hammond taught for one year in the Missionary Training School at Nashville, Tennessee. In 1911 he was elected to the presidency of Paine College at Augusta, Georgia. His selection for this important position was a fitting recognition of his well-known interest in the education of our Southern Negroes. Although a son of the Old South, he was bound by no narrow sectional or racial prejudices. His sympathy and interest were as wide as human need, and the more urgent the need the stronger was the appeal which it made to his generous and noble nature. When the call to Paine came to him, therefore, he accepted without hesitation and entered upon his new task with ardent enthusiasm. And, in this task, he was ably supported by his gifted wife, who shared wholeheartedly in his desire to serve the lowly and depressed. Indeed, several years previous to the time of her husband's going to Paine, Mrs. Hammond had written a story designed to portray the intelligent Negro's tragic situation and to appeal to the sympathetic understanding of the whites. But the book was "as one born out of due time" and never gained the recognition which it richly deserved.

The task upon which Dr. Hammond entered was unusually difficult. The school had grown up around

the personality of one consecrated man. He had shaped its policy and secured by personal solicitation most of the funds for its support. The Negroes trusted him implicitly and were willing to follow his leadership without serious question or protest. It was but natural, however, that with the passing of Dr. Walker there should come about a change in their attitude. They were naturally growing more self-conscious, more inclined to assert their independence and to question the right of a white president to determine the policy of an institution for Negroes. From the beginning, therefore, they were disposed to look upon the new president with a degree of suspicion and especially to resent any apparent deviation on his part from the policies of their beloved friend who had presided over the school from its foundation. And yet the time had come when changes must be made if the college was to continue to develop, changes which even the honored founder would have found it difficult to bring about without creating a certain amount of friction.

DR. HAMMOND doubtless fully appreciated the delicacy of the situation, but he was too conscientious an educator and too good a friend of the Negroes to permit himself to be deterred by any difficulties from taking the course which he regarded as best for the institution. In the first place, the running expenses were already in excess of the income, and so, in order to balance the budget, he found it necessary to reduce the teaching force and to raise the price of board for students living on the campus. Then stricter rules of discipline and more exacting requirements for admission had to be enacted and enforced, and the standards of the college had to be raised and the scope of its work widened.

The first president had necessarily to adapt his regulations and requirements to existing conditions. Most of the Negroes at that time were not only entirely untrained, but were woefully lacking in facilities for acquiring even the most elementary preparation for college work. But by 1911 a happier day had dawned and Dr. Hammond rightly judged that the time for a general advance had arrived. Such a forward movement, therefore, he sought to inaugurate. In other words, his administration represents the beginning of the transition from the crude institution which was the only thing possible for an utterly unprepared constituency to the real college which is still in process of development and is designed to meet the needs of a constituency that is rapidly growing in intelligence and appreciation of real culture.

In addition to this service, Dr. Hammond made an immense contribution to Paine by bringing it to the attention and placing it upon the conscience of the Methodist Episcopal Church, South. His last report to the Board of Trustees contains an earnest appeal to the Church and especially to the Board of Missions to rally to the support of Paine College. The closing paragraph of this report is well worth *(Continued on page 46)*

Spiritual Life and Message

How to Say Your Prayers

CANON E. S. WOODS

Vicar of Croydon

"FOR WE KNOW NOT HOW TO PRAY as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered (pleads for us in yearnings that can find no words)"*

PROBABLY most people who are at all religious make some sort of attempt day by day to "say their prayers." The attempt is not always very successful. Some have a disappointed feeling that their prayers are never answered. They begin to wonder sometimes whether God can really stoop to listen to one insignificant unit among the millions of His creatures, and their praying seems like speaking into a telephone with nobody listening at the other end. Others do not doubt that God is there and listening, and that prayer is, or ought to be, a very real thing; but for some reason or other they never quite find it real for themselves.

The truth is that to pray well is a difficult thing, and no one is likely to make much of it who gives to the task a few sleepy minutes each night. Everyone possesses the prayer capacity; but no one can learn to pray well without being willing to give time and trouble to it, any more than a man can become a tennis player by occasional games on a bad court with poor players.

The essentials in prayer, as in any other enterprise in which you want to succeed, are knowledge and practice. You must have a standard before you; you must see what you want to do, learn how to do it, and then practice it diligently. For Christians who want to know how to pray the source of knowledge, as well as the compelling motive, is to be found in Jesus Christ. Apart from the Bible one can only guess that God is a God who answers prayer. It is the knowledge and inspiration which Jesus Himself supplies which make a man sure that prayer is worth while, and that it works.

The most striking thing about the earthly life of Jesus is the character of His own relationship to God. Divine as Christians know Him to be, He

was, at the same time, genuinely human. And being truly human, He was dependent on what we call prayer. What He was, and what He did, He achieved by a sustained, believing, disciplined intercourse with His Father. Again and again we read how He slipped away from the crowds, away even from the disciples, in order to have time to draw in fresh strength from the Divine springs.

His habits of prayer seem to have made a deep impression on His disciples. They learned to trace a connection between His withdrawals for quiet communion with God and the unfailing "power" with which He met the pressing demands, spiritual and physical, of the crowds who thronged Him. And they gathered that, if they were to succeed in the mission and ministry to which He summoned them, they would have to draw their "power" in the same way and from the same source as His. Hence their requests to be taught to pray. And He met them more than halfway. He pressed it upon them that, if men would only share His own faith in the Father's boundless resources, they would release similar power and achieve similar results of good: "The works that I do ye shall do."

That first generation of disciples did, to a large extent, take Him at His word. They found that His way "worked"; and with all the joy and buoyancy of men who had just made a new, amazing, and transforming discovery, they went forth and turned the then world upside down.

Since then, for the great mass of Christian disciples, the white-hot energies of believing prayer have often, too often, cooled down into something rather dull and formal. Nevertheless, the secret has never been lost, and the true "apostolic" suc-

(Continued on page 47)

Suggestions for Individuals and Groups

1. List the time and occasions when Jesus prayed. (a) Study the connection between His praying and the power of His work. (b) Study the connection between His praying and His faith to meet life's problems.

2. How do you pray? It would be well to share this fully with friends or a group of friends.

3. Study to understand the difference between simply "saying prayers" and making the time of praying and the power of His from the Lord" as indicated in the last paragraph of this article.

*Weymouth's Translation.

How They Do It?

S. E. H.

A REQUEST WAS SENT to the Conference Publicity Superintendents, asking that they send us methods which had been used successfully in promoting the *WORLD OUTLOOK* (*Missionary Voice*). The methods printed below gave evidences of a real salesmanship among our women. It may be that some of the plans presented can be used by other auxiliary publicity superintendents and agents. We shall be glad to hear from others

Using the Magazine in Circle Meetings

MANY of the auxiliaries have reported using the *Voice* entirely for program material at the circle meetings. This brings before the ladies the fine things to be found in the *Voice*, thereby creating a desire to read it.

I've had two letters since Conference telling me the auxiliary quota had been reached; one said they had been able to reach theirs by giving subscriptions as Christmas presents. The other said the auxiliary purchased some extra copies and the president passed them around to those who were not subscribers. In my own auxiliary each circle purchased one or two subscriptions and sent to selected persons.

In the *Reference Book* you will notice we brought out the value of the magazine to men and children, as well as women. I think that is one of the best talking points and can be brought out more effectively in a playlet.

MRS. LAWRENCE TAYLOR

Publicity Superintendent, Memphis Conference

The Best Saleswoman

THE best asset a saleswoman can have is to be thoroughly informed and acquainted with the *WORLD OUTLOOK* herself, so she can make an appeal to the person to whom she is trying to sell.

MRS. A. B. HAMER

Publicity Superintendent, South Carolina Conference

The Ghost Departs

AS zone leader for the Fort Worth District, I chose *WORLD OUTLOOK* as our zone project for the first half of the year. The project was to work toward a one hundred per cent goal. That is, a *WORLD OUTLOOK* in the home of every member of the missionary society.

While we have not reached the goal, I am sure you have noticed an increase of subscriptions in the Fort Worth District. Our campaign opened with a playlet, *The Ghost Departs*, which I wrote and directed at one of our zone meetings.

"The Ghost" trailed a discouraged president of a missionary society for two years. When she had reached

the point of giving up, she recognized the ghost as a real personality necessary to the growth and life of her organization; she immediately launched a plan to introduce the *OUTLOOK* in every home.

MRS. ROBERT STEPHENSON

Zone Leader, Fort Worth District

Hand Picking

THE *Voice* booth was very attractive and drew lots of visitors. . . . There was a fine interest in posters. All auxiliaries had been asked to contribute, and the auditorium looked like a picture gallery. . . . We had a supply of mimeographed questionnaires on the April *Voice* for any who were interested. These have been a means of awakening interest.

During the past year copies of a questionnaire on the *Voice* for the preceding month have been sent regularly with the *Bulletin* to each auxiliary. Also to every conference officer and as many chairmen of circles as I can get names and addresses. . . . These questionnaires are used as the program committee desires.

I keep a few dollars on hand for securing subscriptions. When a woman says, "Yes, I would like to take the *OUTLOOK* and will as soon as I can spare the money," I quickly congratulate her and offer to send in her name at once, letting her pay me later. Or if one says, "Yes, I'll give you the money but haven't it with me," I say, "That's fine. I'll send for it at once, that you may not lose a copy." As soon as these advanced dollars return to me, I use them on someone else. Hand picking is the only way I know.

MRS. G. C. RECTOR

Publicity Superintendent, Los Angeles Conference

In the Circles

SELECT your client, engage her in conversation by a visit or note. Tell of some interesting article you have read in *WORLD OUTLOOK*. You need not say much more. Should you leave a sample copy, mark certain places to be read.

You should have something special to tell about the *WORLD OUTLOOK* at every (*Continued on page 47*)

Thy Kingdom Come

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

THE WORLD OUTLOOK believes that national prohibition is a social question and all the more is it moral and religious. At this moment the question is before the people with a pressure keener and more critical than it has faced perhaps since the adoption of the Eighteenth Amendment. What Conventions, legislatures, representatives, senators, and the President do about it in the next few months may profoundly influence the coming of the Kingdom of God in this land and in all the world.

Recently a statement made by our own Board of Temperance and Social Service was inserted in the *Congressional Record* by Senator Morris Sheppard, and contains the clearest and strongest statement on the various issues involved that the editor has anywhere seen.

The Greatest Social Enactment of the Ages

THE statement of our Board starts out with a definition of the Eighteenth Amendment, showing its vital relationship to the general welfare, so fair and so strong that every member of our Church should read it and ponder it.

The Eighteenth Amendment is the greatest social enactment by the people of any country in any age. It is the expression of the determination of the social conscience of the Nation "to promote the general welfare" by the protection of the social order against the selfish indulgence of the individual. It puts the brand of the criminal upon the manufacture, the sale, the transportation—in short, upon the traffic in intoxicating liquors for beverage purposes. It logically brands as criminal a traffic which produces intoxication in citizens of the country, depriving them of control of their physical, mental, and moral powers, changing normal men and women into reckless, silly fools, or crazy, dangerous brutes, so that, instead of being helpers, they become a distinct menace, and oftentimes a great burden to the social order, of which they are necessarily a part.

Always Was a Rebellion

REBELLION" is a hard word. The people of one section in this land, at least, should very well know. But it is the only word that can appropriately be applied to the persistent efforts of supporters of the liquor traffic to overthrow any effort or plan to curb and control it.

The liquor traffic, its supporters and defenders, have always rebelled against the efforts of society to curb or restrain the evils inherent in the distribution and use of intoxicants. From the days of President Washington down to 1920 the traffic was at war with government officials in their efforts to compel the traffic to obey the law. The present-day whiskey rebellion began almost immediately after the ratification of the Eighteenth Amendment. While dazed and disheartened for a time by the sweeping, unmistakable repudiation by society of the legalized traffic, its friends, supporters, and financial bene-

ficiaries soon reverted to its normal, historic, lawless attitude, and openly declared that the "law cannot be enforced." In fact, barely a few months after the law went into effect it was openly attacked on the floor of the Democratic National Convention at San Francisco in 1920 by Tammany under the leadership of Alfred Emanuel Smith and Bourke Cochran. And the wet elements of the country—the would-be restored brewers and distillers, the drinkers, wet politicians, and grafters have continued to rebel, gradually changing their battle cry from "you cannot enforce the law" to "you shall not enforce the law," until certain sections of the country have been thrown into an uproar and turmoil by the clamor of these wet elements for drink, and yet more drink, openly and blatantly rebelling against the efforts of the government to enforce the law.

"Before Prohibition the People Controlled"

THE outstanding leaders of the present-day Whiskey Rebellion have been and still are the metropolitan newspapers in cities with population largely foreign born or of foreign descent. These papers have largely become blind and abusive partisans of the Whiskey Rebellion. One of their claims is, "Before prohibition the people, the cities and the states controlled the liquor traffic."

This is a most astounding perversion of well-known facts. The files of these very newspapers for years before 1920 show that one of the strongest and most convincing arguments for prohibition was that it would break the stronghold which the liquor traffic had upon the officials of county, town, city, state, and nation—from constables and police to judges and governors—and upon town and city councils, state legislatures, and Congress. . . .

Concerning this horrible condition the *New York Times* made editorial declaration:

"The politicians ought to know the country adopted the prohibitory amendment because among other things there had been a corrupting partnership between the saloon and the political organizations. It was difficult, if not impossible, to enforce such regulatory laws concerning the liquor traffic as there were because the saloonkeeper had a pull with the politicians and was permitted to disregard the law as a reward for his assistance in elections. The back room of the saloon was political headquarters, and there was a time when the saloon was even the voting place, and the brewers and distillers subsidized political parties as the price to continue winking at irregularity."

"Bootlegging Is Born of Prohibition"

PROBABLY no argument against prohibition is more confidently and persistently urged than is the statement everywhere heard that "bootlegging is born of prohibition."

This is not simply misleading but is absolutely false. The files of these newspapers will show that bootlegging and graft were rampant in license days, before either local option, state and national prohibition laws were adopted. They presume on the ignorance or forgetfulness of their readers of former

Thy Will Be Done

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

conditions. In Chicago, for example, there were about 7,000 licensed bars, and yet about 19,000 payers of Federal tax, showing that there were about 12,000 bootleggers who paid the tax to prevent prosecution by the Federal Government, but having no state license were violators of the state law. And it is of record that the licensed dealers protested openly and demanded protection against the bootlegger. And what was true in Chicago was true elsewhere. Moonshine stills, blind tigers, blind pigs, hog wallows, speak-easies, lawless and disreputable joints were found to a greater or less extent in different parts of the country.

"Drunkenness Has Increased Among Students"

STRONGLY conflicting testimony comes to us regarding the student institutions of the country. Sometimes men tell us that drinking and drunkenness have greatly decreased and sometimes we hear it said that among no class of the people is the prohibition law more flagrantly abused than in colleges and universities. The following should be very impressive testimony:

This is a slanderous attack upon the student life of the nation, which may be based on ignorance; but if so it is criminal ignorance, for the facts are available and have been given publicly, but have been ignored, and the false propaganda still continues. Dr. J. Elmer Morgan, the noted editor of the *Journal of the National Education Association*, testified at the "beer" hearing before the Senate Committee in February, 1932, that of reports recently received "from over 300 colleges and universities all but 9 report that conditions have grown steadily better."

Mr. Morgan also presented the resolution adopted in 1931 by the National Education Association, with 220,000 members, and also by the Department of State, city, and county superintendents of schools of the nation. These most intelligent, well informed, influential groups in our national life "reaffirm their belief in the Eighteenth Amendment as the most effective means yet devised to control the distribution and use of alcohol."

Furthermore, Dr. Morgan testified: "As a result of my study of conditions among the children I have come to the conclusion that, excepting only the founding of the Christian Church and the founding of the common school, the Eighteenth Amendment is the greatest child-welfare measure in all history." And Dr. Morgan stated: "Ninety-eight per cent of the educators are convinced that conditions are much better in the schools." Dr. Morgan's statements were made in the presence of the reporters of all the leading metropolitan dailies. His was by far the most important authoritative testimony given at that "beer" hearing. The wet members of the committee sat dumb and helpless and made no effort to contradict Dr. Morgan. . . .

Prohibition and the Crime Wave

A GAIN, these newspapers declare and their gullible partisans clamor it on the housetops, that, "Only a fool would doubt that our crime wave has resulted from prohibition."

A sufficient, unanswerable reply to this false propa-

ganda is the statement recently made by English judges from the bench concerning England's crime wave, quoted in Associated Press dispatches: "Crime in England is greater than at any time during the last sixty years. We must be under no illusion. The statistics are grave. Indictable offenses are increasing in the country at the rate of thousands a year. The main causes are fundamental. They spring from defects of human nature—from greed, lust, vanity, and anger. Modern criminals are more ingenious or more astute than the criminals of a generation ago."

In the *New York Times* of May 26, 1929, Dr. George W. Kirchwey, who is the president of the American Institute of Criminal Law and Criminology, and who has made searching studies of the subject of crime, declared: "The official record, covering the 18 years, 1910 to 1927, inclusive, show a marked decline of from 35 to 40 per cent in the general crime rate in the United States."

The *New York Times* and the other wet papers have not attempted to prove Dr. Kirchwey's statements to be false and inaccurate, and until they do so they are flying in the face of facts in their declaration that "only a fool could doubt that our crime wave has resulted from prohibition."

What to Do

THE National Prohibition Board of Strategy recently issued a declaration of principles and at the close of that declaration sounded in trumpet tones the following rallying call to the forces of prohibition in this land:

Both major political parties should regard this question as a nonpartisan social problem to be determined by the processes involved in constitutional methods. . . . A political party can no more afford to take the wrong side of a moral question than can an individual and cannot any more easily or readily justify itself in taking such position.

This is no time for the friends of prohibition to take counsel of their fears. This is no time to parley with the enemy. This is no time for a truce or an armistice. This is no time to fraternize over the trenches with the foes of that for which the moral forces of the nation have fought for long, weary years of toil and sacrifice. This is no time to give quarter to those whose cunningly devised schemes would tend to divert the attention of the people from the real issue.

This is the time for the friends of the Eighteenth Amendment throughout the nation to serve notice on every political party and every candidate for political office that those who in public life seek by any means to weaken this national law and those who by subterfuge betray the confidence which the friends of prohibition have reposed in them, may expect nothing more nor less than organized, aggressive, relentless opposition from the defenders of national prohibition. This is the time to reform and reorganize the lines of the prohibition hosts. This is the time to present a solid front of the moral forces of the nation. This is the time to fight.

Let Me Tell You a Good Story

MR. J. F. RAWLS, *Board of Missions Treasurer*, tells an unusually good story from his last trip out, the story of a circuit preacher and his three churches

I AM hearing a good deal about the country circuit in these times. Some of it is bad, some good—more of it bad than good, I fear. I heard Dr. Butterfield when he was in Nashville telling of country life adventure and achievement in America and other countries. All of this was heartening, but I have seen nothing in recent years on a country circuit that pleased and heartened me more than what I saw taking place on the Medium and Harms Circuit of the Fayetteville District, in the Tennessee Conference. It was on a Sunday, and my friend, the pastor, Rev. Andrew J. Bunn, had asked me to come up and be with him in an all-day service to be held at the Beech Grove Church. This church is in a little village community, and there are two other churches on the charge.

There was a good congregation, as I expected, and a good dinner. That did not surprise me. Good things from field and garden were in plenty, and we had good singing, as I had expected, and part of the speaking, at least, was good. The other part was at least enjoyed by one man present.

It was when the pastor began his report that the story came out. He reported that the Kingdom Extension allotment for the charge was paid in full, District work paid in full, District and Conference apportionments already paid in full, and the Conference year scarcely half gone.

In addition to the above, the salaries of the pastor and presiding elder were only a few dollars short of being paid in full to date.

The pastor reported that large congregations greeted him at each church on Sunday and, taking little credit for himself, gave high praise to his stewards, charge lay leaders, and other officials, some of whose names I might recall if it would not be unfair to leave other good ones out.

After the report of the pastor, representatives from the three churches stood up and told what was being done in their respective congregations. The ladies reported that there were missionary societies at each church, with the exception of one, organized and doing their work. The superintendents of the Sunday schools



Rev. Andrew J. Bunn

"I have never heard any better reports in the city or country. . . ."

reported the Sunday schools in good condition and well attended. The young people reported their work with much interest and enthusiasm. Many of the young people were present in this all-day meeting, taking part in the services. As a whole, I have never heard any better reports in city or country churches than were made by the several leaders of the Medium and Harms Circuit.

In arranging for the General and Conference apportionments, the pastor took his car and with his stewards visited each home on the charge, requesting a contribution from each member on Benevolences. In every case, with possibly one or two exceptions, this offering was secured.

We make a big stir about the every-member canvass and often the pastor and leading laymen

think it practically impossible, but the solution to the payment of our Benevolences in full, in city or country church, is in every member making a contribution and sharing his part. Can it be done? This pastor and his loyal laymen did it. It was the simplest thing at all, and most effective, and was a great joy and satisfaction to the whole charge in having achieved their goal.

Economic conditions in this section of the country are no better than in many sections of the Church, and the people had greatly suffered. It is largely an agricultural section and all of the farm products are selling at the lowest prices, and in many cases they are unable to sell at all. In spite of this condition, the pastor, cheered on by his faithful wife, and the congregation had the courage to lead his fine people to victory.

They have accomplished the unusual, and at the present writing, I have been about a good deal in other Conferences as well as this, and I know of no other circuit in Southern Methodism that has the record of this charge.

Dr. J. J. Stowe is the presiding elder of the Fayetteville District. He is one of our best, and under his influence, the pastors and laymen are endeavoring to make an unusual record for the Fayetteville District this year. I have seen it being done in the country church. I know it can be done in still larger way. I thank God and take courage.

Our Specials

"The easiest money I have to raise is for my Mission Special. It so stimulates the imagination as to loosen purse strings."—
DR. H. P. MYERS, Park Place Church, Norfolk, Virginia

Rev. Carl D. Stewart, who has baptized the first Cuban Methodists ever received into the Church on the Isle of Pines



Mrs. Carl D. Stewart, daughter of a former missionary to Mexico, is helping to spread the gospel on the Isle of Pines



COVERING THE ISLE OF PINES with the gospel! That is what the Rev. and Mrs. Carl D. Stewart are doing on that little island just off the coast of Cuba to which they were sent in September, 1931. On Sunday night, October 3, the first Cuban Methodist Church was formed with twenty-three members—the first Cubans ever to be received into the Methodist Church on the Isle of Pines. On April 5, 1932, the third Cuban Methodist Church was born, forty-four being baptized. Many of these had never heard a Protestant sermon except as preached by Mr. Stewart. Mr. Stewart is also working at San Pedro on the other side of the island, the first man, either Roman Catholic or Protestant, ever to preach to the Cuban people of this center. Here prospects are bright for a fourth church, thus making a chain of Methodist churches from one side of the island to the other. And all this in less than a year's time! What an opportunity for some ardent, missionary-minded congregation in the States to put their missionary enthusiasm actively to work by backing these enthusiastic young workers with their gifts and their prayers!

MR. J. S. OXFORD has been principal of Palmore Institute, Kobe, Japan, for twenty-one years. Through his work he has helped to reshape the lives of many young men of Japan and has so reflected honor upon First Church, Dallas, Texas, which has long supported this fine leader of young manhood in Japan. First Church has recently renewed the Oxford Special.

ONA OMBA PIERRE, native evangelist at Tunda station in the Congo Mission, is the new "charge" of the Lydia Bible Class of the First Methodist Episcopal Church, South, of Lewisburg, West Virginia. Ona Omba's salary is small—only \$18.00 a year—but he is a fine and faithful worker and his own people are being brought into a saving knowledge of the gospel through his ministry. The members of the Bible Class are enthusiastic about their new Special and have pledged themselves to offer prayers each day for this African preacher and his work, "for we feel that after all that is where our help will count most," says Mrs. J. C. Boggs, class secretary. It is of interest to note that Lewisburg is the home town of the Rev. H. T. Wheeler, evangelistic missionary to the Congo and an enthusiast about his work.

FLOWERS TO THE LIVING! Dr. C. P. M. Sheffey, in charge of medical work at Wembo Nyama in the Congo Mission, pays the following tribute to his predecessor, now stationed at Tunda: "The work of Dr. William S. Hughlett is to be much commended. He managed to do considerable work for white people outside the station, and these fees constituted no small item in carrying on our work. I have also been impressed by the knowledge and training of the native hospital assistants in the training class Dr. Hughlett started." Court Street Church, Lynchburg, Virginia, claims both these fine missionary doctors as her Specials. Dr. Sheffey was brought up in that church.

The Missionary Society

The Adult Program for September

Topics: 1. The Methodist Episcopal Church, South, and China's Forward Movement.

2. The McTyeire School and Its Work for China. See September issue, *WORLD OUTLOOK*.

Worship Service

Theme: "Finding God in Great Causes."

Piano Prelude.

Hymn: "Where Cross the Crowded Ways of Life" (first three stanzas), No. 423, the Methodist Hymnal.

Reader:

God is working his purpose out as year succeeds to year;
God is working his purpose out and the time is drawing near,
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be full of the glory of God as the waters cover the sea.

Leader: Would you know God? Then give yourself to the building of his Kingdom. Find some wrong to right, some group oppressed to champion, some evil to defy. Be sure that as you give yourself to the building of the better world that is God's dream, the divine Dreamer will be working at your side.

Reader:

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That men shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

—THOMAS CURTIS CLARK

Hymn: "Where Cross the Crowded Ways of Life" (last three stanzas).

Leader: Let us think first of the cause of childhood. How fares their cause?

Reader: The name of Herbert Hoover brought hope to the suffering and starving in many nations long before fate advanced him to the hard tasks of the presidency.

It was that Herbert Hoover, at his best in the role of helper, which a nation listened to recently when he told simply and impressively the story of the needs of American childhood.

The story the President told is not new, but the fact he was telling it brought it home to millions who should know it.

Ten million deficient children, 80 per cent of them

lacking the necessary care; 6,000,000 improperly nourished; 500,000 dependent; 382,000 tubercular; 200,000 delinquent; 64,000 wholly or partially blind. The figures have been recited before. They have failed sufficiently to arrest public attention. It is not a picture of which a great and powerful nation has any reason to be proud.

—From an editorial in *The Cleveland Plain Dealer* for November 21, 1930.

Scripture: Matthew 18: 16.

Leader: Let us think now of the great brotherhood of toilers and workers of the world. How fares their cause?

Scripture: Matthew 23: 10-12, 23.

Leader: Let us think lastly of those of every race and nation who are learning to live as members of God's family. How fares the cause of Brotherhood?

Reader: Race Relations Sunday, sponsored by the organization which represents most of the Protestant Churches in America, the Federal Council, is widely observed by exchanges of ministers, choirs, and organists. Young People's Societies hold joint meetings, and the leaders often exchange just as the ministers do. All of this seems to call to the attention of thousands of people the church life and human qualities of folk whom they know only perhaps in other realms of life. The second Sunday in February is usually designated for this purpose.

—From *Blind Spots*, by LEIPER.

Scripture: Galatians 3: 27, 28.

Guided Meditation:

Let us think of the children of the world—toiling long hours at spindle and loom, born in crowded tenements away from God's light and air, doomed to lives of ignorance and superstition, poverty or crime. (Pause.)

Let us dedicate ourselves to the cause of childhood. (Pause.)

Let us think of the workers of the world—facing the fear of unemployment, knowing the pangs of hunger and want, denied the life abundant of Jesus. (Pause.)

Let us dedicate ourselves to the cause of building a Christian world of work. (Pause.)

Let us think of the nations and races of the world—so often yielding themselves to hate and fear and prejudice, so often refusing to recognize one another as equals and as brothers, so often using the power that greater opportunity has given to deny equal opportunity to others. (Pause.)

Let us dedicate ourselves to the cause of human brotherhood.

Hymn: "O Master, Let Me Walk with Thee."

—Adapted from the Worship Service for February 15, 1931, of *International Journal of Religious Education*. Used by permission.

Personals

Miss Daisy Ritter, the new superintendent of Brevard Institute, Brevard, North Carolina, is completing her arrangements for the opening of school in September. Mr. Griffith T. Pugh, Jr., of Rock Hill, South Carolina, will be director of the boys' activities and will teach mathematics. Mr. Pugh is an A.B. degree graduate of the University of South Carolina and has had experience in all the major sports in which boys are interested, being especially proficient in swimming. Mr. Pugh comes highly recommended and will find a busy program awaiting him as he is to live in the dormitory with the boys.

❖

Summer is vacation time for the deaconesses. Miss Ruth Patton plans to spend the month of July in Virginia with Miss Ruth Bartholomew. Misses Bertha Cox and Dolores Diaz are driving from Tampa, Florida, to Sedalia, Missouri, for their vacation. Misses Thelma Stevens and Dorothy Weber, of Bethlehem House, Augusta, Georgia, plan to spend two weeks in the mountains of North Carolina. Miss Josephine Berglund, Head Resident of the Mexican Community Center, El Paso, Texas, will go to Missouri for her vacation after the Bible School and swimming pool season closes. The other 250 young women who are engaged in the different activities of our Home Mission institutions will spend their vacations in various ways. We wish for them all a happy and restful time.

❖

Dr. J. Ralph Magee and Dr. Ralph S. Cushman of Rochester, New York, are the two new bishops elected by the General Conference of the Methodist Episcopal Church recently held in Atlantic City.

Dr. Magee, born in Iowa, educated in the schools there, and later in Boston University School of Theology, comes to the episcopacy from the District Superintendency of the Seattle District, following a notable pastorate in First Methodist Church, Seattle. Bishop Magee is the son of a Methodist preacher and has a brother in the Methodist ministry.

Dr. Cushman was born in Courtney, Vermont, educated in the Troy Conference Academy and Wesleyan University. He served a notable pastorate in First Church, Geneva, New York. So successful was he in the teaching of stewardship that he was appointed Stewardship Secretary of the Centenary Movement. Dr. Cushman comes to the episcopacy from a very

popular and successful pastorate in Asbury Church, Rochester, New York.

❖

On May 21, as dawn was breaking over the hills she loved, the life of Mrs. Nannie E. Price came to a close on earth. Mrs. Price, born in Mecklenburg, County, Virginia, moved when a child to Franklin County of the same state, uniting with New Hope Church on the West Franklin Circuit, in the early seventies. She later became a charter member of Highland Church on the same circuit. On May 27, 1880, she was married to Mr. Joseph P. Price, and in 1930 celebrated her golden wedding.

Mrs. Price was the mother of nine children, seven of whom survive her. One of these is the Rev. Roy Price, a missionary at Chulwon, Korea. Being at home on furlough, it was Brother Price's sorrowful privilege to be present at his mother's funeral. The funeral service was conducted from her home by her pastor, Rev. Charles T. Boyd, Dr. B. M. Beckham, and Rev. Roy Smith. Her pastor bears grateful testimony to her usefulness and declares "her place in the church and the community cannot be filled."

❖

Recently Mrs. W. B. Russell sent to Dr. Morris Paty, Superintendent of the Changchow Hospital, \$3,000 to be applied to the hospital when it should be built. Mrs. Russell had taken the thousand derived from her husband's insurance, converted it into Mexican dollars, and increased it to the three thousand. Dr. Paty writes that the gift is "surely a boon to the hospital" and that they are planning to dedicate the chapel to Dr. Russell in memory of his extreme devotion to evangelism. This gift in honor of her husband is a noble testimony alike to her husband's memory and her continued interest in the Chinese people for whom he gave his life and among whom with him she spent so many years.

❖

On June 6, Dr. and Mrs. J. A. Snell started from Nashville, where they had been spending their furlough, on a cross-country tour by auto for San Francisco, whence, on June 30, they embarked on the SS. "Chichibu Maru," returning to their loved work in Soochow Hospital. Of the older children, Lura and Margaret will remain in Nashville, together with Raymond, who will continue his work at Vanderbilt University. Dorothy plans to go to Washington University for her bachelor degree in nursing. The three

younger children returned to China with their parents. Dr. Snell's "march to the sea" was punctuated almost daily by appointments with pastor friends along the way to give his beautiful "movies."

The World in a Word

A THREE-YEAR Evangelistic Program was adopted last year by Korean Churches. Effort the first year will be concentrated on Bible study, the second year on giving the Bible, especially the printed Bible, to all Korea, and the third year on increasing the production and reading of Christian literature. ¶ British papers tell of a marked revival of church life throughout Australia, and of revived interest in the Church on the part of outsiders. ¶ Over fifty different organizations in India are working for temperance. The majority are entirely Indian, by and for non-Christians. ¶ The churches in India are planning to send a mission of fellowship to the churches in Great Britain and Ireland. The members expect to reach England about mid-September, and meetings are being arranged with local clergy, theological and other students, laymen, women, and teachers. Several days are to be spent in each place visited. ¶ The Annual Report of the West Africa Presbyterian Mission says that more West Africans are going to church than ever before. Average Sunday morning attendance at the 54 organized churches totals 112,000, of whom 91,485 are professing Christians. Twenty-five churches are entirely self-supporting. ¶ Every year 100,000 Africans are said to die of sleeping sickness. ¶ Not more than ten or fifteen per cent of the people in China can read and write, reports Dr. Walter H. Judd, who also gives the average income of a Chinese peasant family as about thirty-five to sixty dollars a year. ¶ A native worker in South India, who has a family of five children, takes care of five small village Christian congregations, receiving the sum of seven rupees, or three dollars per month for his services. He has done this for years. ¶ Ninety per cent of India's people are rural. We are told that their average wage is seven cents a day—sometimes less. People are reported as half-starved and starving, many having only one meal a day. ¶ For the past six years the Student Volunteer Conference of North Carolina has admitted Negro delegates on even terms, assuming that for prospective missionaries race prejudice cannot exist.

A Remarkable Family

(Continued from page 9)

latter is Executive Secretary of the Seashore Methodist Assembly at Biloxi. The other son, George B., is superintendent of the Sunday school, Second Church, Gulfport. One daughter, Helen, is the wife of Rev. D. W. Poole, stationed at McDonoughville, Louisiana Conference. Clara, the wife of Mr. W. T. McVeagh, resides in Hattiesburg and makes her contribution through the local church there. One daughter, Katherine, is the wife of Rev. E. B. Emmerich, who is serving as an agricultural

missionary at Chulwon, Korea. Another daughter, Mae, is a deaconess, teaching in Sue Bennett College, London, Kentucky. Juanita is at home with her parents at Port Gibson, Mississippi, and Minnie Ray is finishing at Whitworth Junior College. She is preparing for whatever work she shall be called to do later on.

Can you beat that—can anybody beat it, twenty-two members in all, preacher, missionary and all in all—for a Methodist parsonage?

Dr. Hammond--A Gentleman of the Old School

(Continued from page 37)

preserving. After presenting the appeal referred to, he adds:

"But I am fully convinced that our people are increasingly responsive to the ideals which they have sought to materialize and organize in this school, and that it will become an increasingly potent force for the moral and social uplift of the colored race. It is my hope that the strong indorsement given the work in the past few months by our official leaders may be so brought before

the Church at large as to lift it, once for all, above debt, and put it on a plane worthy not only of our Church but of the Master she would serve in serving His Brethren."

Thus ends his work in the field of higher education—a work marked by conspicuous ability, deep conviction, and whole-hearted devotion. The Christian Church the world over cannot afford to forget such noble and unselfish service.

Alvin Pierson Parker

(Continued from page 11)

was urged by the Chinese government to accept the post of Minister of Education, at any salary he might name. Other offers of high positions came to him. He was even invited to become adviser to the Emperor of Korea. But his heart was in mission work, and he never considered abandoning it.

On February 12, 1903, Dr. A. P. Parker and Miss Susan Williams, founder of the Moka Garden Embroidery Mission in Soochow, were married. A son, Peter Pierson, and a daughter, Theodora, were born to them.

After his third furlough, in 1910, Dr. Parker decided to retire from educational work. Other educators, young, vigorous, modern, were well able to step into his place, and his ripe scholarship and long experience were needed in the literary field. Excepting for preaching and committee work, the last thirteen years of his life were devoted entirely to literary work.

A. P. Parker was a friend. The great number of letters that poured in after his death were witness to this fact. Many of them bore such testimonies as: "I have lost my best friend," "Dr.

Parker was an anchor," "He was so understanding. I could take anything to him."

He was an indefatigable worker. But he systematized his time so that he went from one task to another quietly. He never seemed hurried or rushed. He served on a vast number of committees. Diplomats and statesmen in the Orient came to him for advice. At one time he served as president of the American Association in Shanghai, but declined re-election because of the pressure of mission work.

He lived frugally. He denied himself, that he might have the privilege of giving. Many poor, but deserving, lads owed their education to him.

A. P. Parker was a gentleman, in the truest, deepest meaning of the word. To the closest ones of his family as well as to the veriest stranger, to the highest statesman as well as to the meanest boy who came to him seeking help, he exemplified the meekness and gentleness of his Master.

His mind was as clear as a bell to the very end; he maintained an intense interest in the affairs of the land to which

he had given his life, and over which he grieved so deeply in its later years of chaos.

It was early in the morning of September 10, 1924, that he slipped away, a radiant smile on his face.

It was but a day or two before that, knowing he was soon to leave, he sent his last message to the Church he had served so long: "I gave my life for China. Send more missionaries."

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THE WORLD OUTLOOK

"Such a Chance as This"

(Continued from page 34)

number who salute the memory of the young Scotch doctor.

Each year two days are dedicated to his memory. On the Sunday nearest his death special mention is made of his life and character. But the loveliest day of memory is Easter, that joyful time of resurrection when it seems most natural for the students to gather at the foot of the cross which marks his grave to

share in a service of hope and assurance. Just as One nineteen hundred years ago made vivid to stumbling mankind the love of a Father, so Dr. Jackson continues to make vivid to the city of Moukden the sacrifice of his Son. In the eager eyes of the students who gather there may be read the reiteration of his triumphant words, "Not many fellows get such a chance as this."

Our Cover This Month

WE REPRODUCE on our cover this month one of the most exquisite paintings of the world. Aside from the great "Madonna Del Granduca," by Raphael, which was published in December, 1930, our present cover is undoubtedly the finest we have present thus far.

It is the work of Sir Joshua Reynolds (1732-1792), one of the greatest artists

of the eighteenth century.

Ruskin called him "one of the seven great colorists of the world." He was a portrait painter, and he made the portraits of most of the famous people in the upper world of society and the arts in his day. His "Age of Innocence," "Angel Heads," and "Infant Samuel" are especially well known in this country.

How They Do It

(Continued from page 39)

business meeting, and a playlet when practical. Never take more than three minutes for your report and talk. Urge the program committee to include portions of WORLD OUTLOOK in all of their programs.

The circle agent should be prepared to give something from WORLD OUTLOOK at all meetings of the circle. Tell it with enthusiasm; this may be arranged by the circle leaders as a part of the program.

Have some prominent men and women write recommendations of WORLD OUTLOOK to be used at the business meeting and circle meetings.

Never make an apology when soliciting, for you are the message bearer and doing what God would have you in extending His Kingdom.

Working with enthusiasm will bring success.

MRS. SUDIE J. LINGLE
Zone Leader in Louisiana Conference

How to Say Your Prayers

(Continued from page 38)

cession of praying men and women has never been broken. And whenever, in all the long human story, men and women have stirred themselves afresh to lay hold of the love and power of God, then there has been, invariably, a reviving of life in the Church, a new coming of God into the world, with its resultant blessing for the whole range of human living, spiritual and physical. In the judgment of many there are not wanting signs, at the present time, that we are possibly on the eve of such a "time of refreshing from the Lord."

The essential thing in praying which Jesus enjoined, and enjoins, upon His disciples is a conscious, dependent, personal contact between the human soul and the eternal God. He is quite sure, as those who have tried His way are

also quite sure, that God does really give Himself, in definite and satisfying fashion, to the man and to the group of men, who whole-heartedly seek Him. Thus prayer is not so much a begging for particular benefits (even those morally most desirable) as an opening of the being to God Himself, with a consequent transforming of all you think, or say, or do. All who have sought to learn their praying from Jesus agree in defining it in some such way. It is "the ascent of the mind into God," a "pressing into the truth and love which are God," a "drinking in of the Divine power and wisdom, and a co-operation with the Divine will," a "constant attitude of being sensitive to God." The verbal description of it matters little; the thing, the experience itself, is all-

important and lies at the root of all effective prayer.

—Portion of a leaflet published for the Anglican Evangelical Group Movement.

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The Week of Prayer

(Continued from page 35)

auxiliaries we shall hope for very definite intercessory prayer for the French Mission work in Louisiana and for Ewha College, Seoul, Korea.

It should be remembered that we can do much for these our Week of Prayer Specials before and after the offerings have been made. It is not too early to begin to plan for this day of Retreat. The literature will be in the hands of the auxiliaries early in October, and the October WORLD OUTLOOK will feature

the Week of Prayer. If you wish help in finding the place of prayer in the missionary enterprise, read *With Our Rainsboes On*.

This booklet can be secured at Literature Headquarters for ten cents, or one dozen for one dollar.

For auxiliaries who cannot spend an entire day shut away for prayer, two short programs will be prepared; it may be that some may wish to use these in addition to the Retreat program.

Shall Prohibition Be Preserved?

(Continued from page 4)

unrestrained indulgence that goes with legalized liquor have been at war with all legislation and all officials that would curb their purpose.

From the day of its enactment, this same lawless element began to breathe out defiance of the Eighteenth Amendment. The persistent program of their propaganda has been to pour contempt upon the law, incite the widest possible violation of it, convince the people of the futility of all efforts at enforcement, and then demand that government abdicate before it. Not a few of the leaders in this modern rebellion of liquor against government have openly and flagrantly flouted the law in their personal conduct and encouraged others so to do, thus branding themselves as "undesirable citizens." They cannot lift clean hands of appeal for anything they would propose. And these are they who now most vociferously demand reform. They are zealous for sobriety and the welfare of youth and are themselves burdened by the tax burdens of the people, but their one concern is in reality to make the continuance of prohibition impossible.

The wet parade in recent weeks has made an impression, but it is doubtful if one citizen in ten realizes the full import of their propaganda. Repeal, they say, an unenforceable law. The ultimate of their contention is that the American people cannot enforce their legally enacted laws, that government is impotent before the lawbreaker, that final authority in this republic is the bootlegger and brewer and not the State and Federal Government. The implications of this position are far-reaching. The stern logic of it is that its advocates are in league with the lawless for the subversion of the authority of the government. Surrender to any such demand will be laying bombs under the very bastions of our civil structure. Surely the sober sense of the American people will assert itself against this sin-

ister thing. The United States has never furlled its flag before rebellion yet. It is inconceivable that it will back down before booze.

And now as to the essential merits of the case, I wish to say that the law against the traffic in intoxicating liquors is rooted in the highest welfare of society and is a fair and legitimate exercise of the functions of government. The sale and use of the purest and best liquors mankind can make, whether in saloons, dispensaries or blind tigers, is evil and only evil continually. Fundamentally, people have no more right to its beverage sale than they have to narcotics. The government has no right to bargain away the health and morals of its people, but is under the highest obligation to conserve them. The day is at hand when civilized men must put liquor, opium, and cocaine in the same category and recognize the responsibility of government to protect society against their ravages.

A prodigious effort is being made to arouse the people over an assumed and sacred right of men to have good liquor, which is being infringed by prohibition. They use the wrong adjectives. There is no good liquor. There is bad liquor and worse liquor. All of it kills—some a little more quickly than others. It does not always finish its job; neither does the bite of a rattlesnake—some human animals are pretty tough—but the first effect is in the direction of a fatal termination. The purest liquor that was ever distilled is poison to the human system. Any use of it lowers the vitality of every organ of the body, weakens the fiber of the brain and decreases the efficiency of every normal function of life. Any indulgence tends to ungovernable excess. Liquor propaganda—and not prohibition—is responsible for a deal of levity about drinking. This thing can never be made a joke, and it is high time for sane people to quit making

light of a law that is designed to protect society against the greatest scourge of the ages.

Moreover, the prohibition law has already proven its value. There is drinking—far too much of it—but it is greatly overtalked. The advocates of liquor make themselves ludicrous when they say prohibition is putting everybody to drinking in defiance of it. Once our major cities had saloons by the hundred and liquor came into them by train loads. Today it comes by occasional auto loads or a hand satchel. Once liquor was advertised in every paper, emblazoned on every bill board, and openly sold in every block. Every intelligent man knows that more liquor was sold with such facilities in a month than is now smuggled into most places in a year. Advertising, front streets, and pretty show windows pay, and the liquor business would go back to them tomorrow if it could, with all the insidious appeal of the bill board and pictorial magazine page to induce the young to drink. Who will stand for it?

I travel thirty to forty thousand miles a year and I have seen two drunk men in twelve months. I have seen more drunk men in London in one night, and without looking for them, than I have seen in America in ten years. Nobody sees the drunks of saloon days. The Keeley Homes for inebriates are nearly all shut. Liquor is being made, sold, and consumed—far too much—but a bottle in a bag and a pint at a party now make more talk than formerly a carload at every corner.

Neither is prohibition responsible for the increase in crime. Crime was increasing in America to the alarm of all good citizens before the prohibition amendment and in the wake of the World War it has been world-wide. War laxity, automobiles, and a steady stream of Sodom sent out from Hollywood have about wrecked our morals. Bootleg liquor has played its part, but conditions would have been immeasurably worse in these changing days with saloons in every town. All law is being flouted brazenly, but the intelligence of the country is not ready to repeal the laws against robbery, theft, graft, and narcotic vending because the vicious violate them. All of which would be as sensible as prohibition repeal, because its observance is not yet perfect.

These same wisecracks have lately become desperately concerned about the country's youth. Prohibition, they say, has brought them to a pitiable plight. Their ruin is not far off. Some of them are drinking and some of our girls are smoking. Restraint has too largely been thrown off, but American educators are almost of one accord in the declaration that drinking in schools and colleges is less than at any former time.

But when did this crowd ever shed any tears over the saloon's surreptitious sale to minors in every city in the land? Their concern is such patent hypocrisy as will not count.

Let nobody be deceived by the propaganda of the politicians. Outright repeal of the Eighteenth Amendment would open the floodgates to an orgy of liquor and lawlessness such as the nation never knew. To return the matter to the states would be nothing but surrender to a few states that want to be wet, and every one of which would furnish new frontiers of attack upon every one that wants to be dry. If the problem of enforcement is perplexing now, it would be intensified with wet states sprinkled over the map.

The lawless tiger has never promised to leave his lair and be good anywhere and licensed liquor will shorten the arm of the government everywhere. Government engagement in the liquor traffic has always meant government corruption by the liquor traffic. Reason and conscience alike cry out against making Uncle Sam a distiller or bartender. And let all illusion at this point be gone; liquor dispensed in any form means the infamous saloon brought back, no matter what the anti-prohibition reformers say. Clubs, hotels and pseudo-homes become saloons in the vicinity of the original package place.

Some Experiments That Have Made Good

(Continued from page 14)

fifteen years has been the schools of rural evangelism for the training of lay workers and the spread of Christian ideas in the farming districts out from Shibukawa and his out-stations. When I was at their home late in March of this year, they were expecting very soon to baptize thirty new members into the church at Nakanojo, one of his out-stations where Dr. Kagawa conducted special meetings last December, quite a remarkable percentage for one rural community, and testimony to the kind of lay leadership he has developed, for this year Mr. Kurihara is employed as full-time secretary for the new "Department of Rural Evangelism" in the Federation of Christian Churches, and so has to be away from home most of the time. Somebody is doing great work.

However, realizing the need for coming closer to the whole life of the villages and becoming a part of it, Mr. Kurihara has now decided that he will adopt a plan of self-support much like that tested already by Dr. Clark and his staff at Hojo, in Hiogo Ken, and with which we are beginning at Kawakami in our field. He has worked out prac-

In Canada the government dispenses liquor in major quantities in a few places, while innumerable bootleggers of government supplies dispense it in smaller quantities in many places, with a steady increase in sales and crimes.

A fight to the finish is on. The daily press is filled with specious propaganda. They know repeal must come soon or never. The stakes are big. A dry America means in the end a dry world. The distillers and brewers and wine-makers of Europe are, in their own defense, helping to finance the American fight. Because these sinister forces are what they are and because liquor is what it is, the Church can never sheathe its sword or agree to any compromise. The Church cannot beat a retreat. God's people must firmly set their faces against any recession from the outlawry of the liquor traffic—the greatest curse of the ages. No sophistry of the politicians must be allowed to intimidate them. No plea of party should pervert principle and betray this government into the hands of rebellious liquor and its political puppets. The clock of civilization must not be turned back.

O America, America, God shed his
grace on thee,
And crown thy good with brother-
hood
And sobriety from sea to sea.

tically the same program and is now looking for a suitable site.

The feature in all of this rural work which seems to set it apart from all other seemingly similar is the spirit of service that the people see in it. Service in the co-operation in doing the simple things they have been seeing all the time.

This same testimony comes from every place where the Church has gone into the country, Ibaraki Ken and Shinsiu in the north, Shizuoka and the Biwa Lake region in Central Japan.

Just one example in closing will tell the story in so far as the breaking down of old barriers is concerned.

Some two years ago there had been several distressing incidents in a village just outside of Nagano, connected with the necessity of leaving tiny little children without anyone to care for them, when every member of the family—father, mother, and older brothers and sisters—has to lend a hand at certain very busy seasons, such as rice transplanting and grain harvest. The first instance was that of a little toddler scarcely able to walk who wandered out and was drowned in an irrigation ditch.

Though Thousands Fall

The Story of Melville B. Cox

By

ROGER S. GUPTILL

Missionary of the M. E.
Church in Liberia

and

ELMER T. CLARK

Asst. Sec., Board of Missions,
M. E. Church, South

The Centennial Biography of the first Methodist Missionary to Africa, Melville B. Cox, who sailed in 1832. Dying at his post, he sent his inspiring message to the Church, "Though Thousands Fall, Let Not Africa Be Given Up."

This biography is issued by both branches of American Methodism under the auspices of the Cox Centennial Commission. One chapter is devoted to the work of Southern Methodism in Africa.

Every Methodist who takes pride in the heroes and achievements of the Church should possess this volume. It has been issued in paper binding at a low price to be in reach of all individuals and groups.

Price, 25 cents

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COKESBURY PRESS

WHITMORE & SMITH, Agents

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Richmond

Dallas
San Francisco, Calif.

The other was the running down and killing of a little fellow by an auto truck on one of the narrow roads.

Under the inspiration of the missionary, the Christians from one of the Nagano churches offered to open a kind of kindergarten day nursery under a tent-fly by one of the temple groves.

With the friendly atmosphere this has created, followed by rural evangelistic schools, fine Christian groups have been developed in each of these places. The Christian message is finding a me-

dium of expression as it comes to this as yet untouched sixty per cent of Japan's teeming millions; and it would seem at the same time a means for making itself permanent, if only the initial installation can be provided.

The "Church on Wheels" for breaking the ground, the rural evangelistic schools for consolidating, and the church-farm unit, for insuring permanency, through organizing into the life of the communities—what an opportunity; what a challenge!

Among the New Books

MYSTICISM OF PAUL THE APOSTLE. By Albert Schweitzer. Henry Holt & Co.

There is in the Church today a widespread desire for light on Mysticism. Rufus M. Jones' books have been read with avidity by a Christian public, eager for anything that throws light on the transactions between God and a human soul. When it was announced in Germany that Albert Schweitzer had a book in press on *Mysticism of Paul the Apostle* and that it would be translated into English, devout souls by the thousands looked for a genuine treat and an abiding help.

Dr. Schweitzer is a saint and a scholar. Perhaps no other living man has more fully demonstrated renunciation of self for the ongoing of the Kingdom of God. As is so well known, his superb musical ability put him in the limelight in all Europe. Great throngs packed opera houses to hear that genius in instrumental music. Berlin, Paris, London, Vienna, and all other great cities were clamorous for his services.

But he heard the call to go to Africa. He relinquished all his renown and the immense emoluments, prepared himself to minister to the physical sufferings of the black savages as well as to thrill their souls with the "concord of sweet sound." Do the annals of modern missions furnish a parallel of such self-surrender for a benighted race?

Ten of Dr. Schweitzer's books have been translated into English. Others are in the German only. He is a prolific author of great erudition. He has many admirers in America as well as in all Europe.

But this book, *Mysticism of Paul the Apostle*, will disappoint many American readers.

1. It teaches that water baptism by immersion gets one into union with Christ. "He simply asserts that it is with baptism that the being-in-Christ and the dying and rising again have their beginning. He who is baptized into Christ is united in one corporeity with Him." (Page 19.)

2. He preaches boldly and without apology election and predestination. He assumes this throughout the book.

3. Conservative readers will be shocked to read what he says of some of the Pauline Epistles: "On the other hand, the Second Epistle to the Thessalonians, the two Epistles to Timothy, and the Epistle to Titus are not genuine." (Page 42.)

4. That both Jesus and Paul were mistaken in their eschatological views. Each believed in a cataclysmic end of the age, at which time the Messiah would begin to reign. Dr. Schweitzer thinks that Jesus and Paul each died confidently believing what is now in this country called premillennial views.

5. The book has but a minimum of spiritual food. He who comes to this book expecting to feed his soul on the deeper spiritual experiences of St. Paul is doomed to disappointment.—O. E. G.

THE NEW PREACHING. By Joseph Fort Newton. Cokesbury Press. Price, \$1.

This is one of the volumes in the new Cokesbury Reprint Library, and on its jacket the testimony of the *Churchman* that it is "a golden book, characterized by a noble insight, a searching comprehension, and a captivating beauty of expression." In this the reader will truly acquiesce.

Who is the preacher and what the preaching to meet the needs of this strange and difficult time in which we find ourselves? Dr. Newton gives us his ideal for the preacher, and, high and noble as it is, one feels it is not too much to expect of the man who would lead his people aright in a time like this.

As to the preaching: "It is none other than the old, eternal gospel in its creative and redeeming wonder; the gospel that stirred the souls of Wesley, Luther, and Francis; the gospel of God in Christ interpreted in terms of the thought and new of these new and changed times."

A splendid source of inspiration for

the preacher, this book will prove helpful to any thoughtful Christian.

MINISTERIAL ETHICS AND ETIQUETTE. By Nolan B. Harmon. Cokesbury Reprint Library. Price, 75 cents.

This book, written by a minister for ministers, is a compilation from the various denominational codes and practices and from many recognized authorities on such matters. Chapters deal with "The Profession," "The Man," "The Citizen," "The Brother Minister," "The Pastor," "The Church," "Public Worship," "Occasional Services," and "Clerical Dress," and endeavor to throw as much light as possible on the problems involved in all these relationships. An appendix gives the complete codes of the following churches, as adopted by various groups under the denominations: Congregational, Methodist, Presbyterian, Unitarian. Helpful to any minister, this handbook should prove especially so to the young preacher just beginning his service.

ON THE EDGE OF THE PRIMEVAL FOREST. By Albert Schweitzer. The Macmillan Company. Price, \$2.

In 1913 Dr. Schweitzer, professor in the University of Strasbourg, well-known theologian, philosopher, doctor of medicine, and musician, "left all" and followed his Master into the African forest. Why? Because to him the underprivileged peoples of "the Dark Continent" were like Lazarus, suffering with illness and pain with no means of fighting them, while Europeans (and Americans?) sat in self-satisfied ease, with all the blessings of medical science at their fingers' ends, taking no thought for their suffering brothers.

He would not be a party to such selfishness. And so he started, with his wife, who had qualified as a nurse, to the place where he had heard the need was greatest—an area of constantly spreading sleeping sickness. Four and a half years he lived there as superintendent of the hospital founded by himself, which he and his friends supported, before he came back to recuperate and earn money through his organ concerts for his future work there. The story of these years is told in terse and arresting fashion, giving a clear picture of his life and work among these needy folk.

One closes the book with a sigh, realizing how far short the most of us come from the ideal of service set up by our Lord and exemplified anew in the life of this great and good man.

THE WORLD OUTLOOK

NOBLESSE OBLIGE

The Obligations of the Missionary Society

"Noblesse oblige!"

"Nobility obliges!"

This ancient motto expresses a profound truth—that nobility imposes an obligation to those who are not noble. Originally applying to social rank, it was the foundation of chivalry.

It is a Christian doctrine. Those who have are under an obligation to those who have not. Paul was a debtor to Greeks and barbarians because he had something they needed.

* * * *

Our missionary societies are under the rule of *Noblesse oblige*.

Our women have almost a monopoly on the real missionary spirit and interest among the laity of the Church. They have almost a monopoly on missionary information.

This fact imposes on them an obligation to cultivate the missionary spirit and disseminate missionary information among all the others of the Church. They cannot escape that obligation. They must, in the very nature of the case, take the responsibility for creating a missionary-minded Methodism.

* * * *

Whence comes the missionary information of our women?

Mainly from the columns of this magazine.

How can the same spirit and information be imparted to others?

By placing *THE WORLD OUTLOOK* in every home.

Thus there rests upon our women a great duty; they have a wonderful opportunity. Because they know this journal and its value in the home, they must share it. They must see that every Methodist reads it.

* * * *

That is the basis of the appeal which was recently made to the missionary auxiliaries to purchase a number of subscriptions to this magazine and send it to those not now receiving it. It is a part of the society's responsibility to spread missionary cultivation among all the people. No duty rests on anybody to give what they have not got, but only what they have.

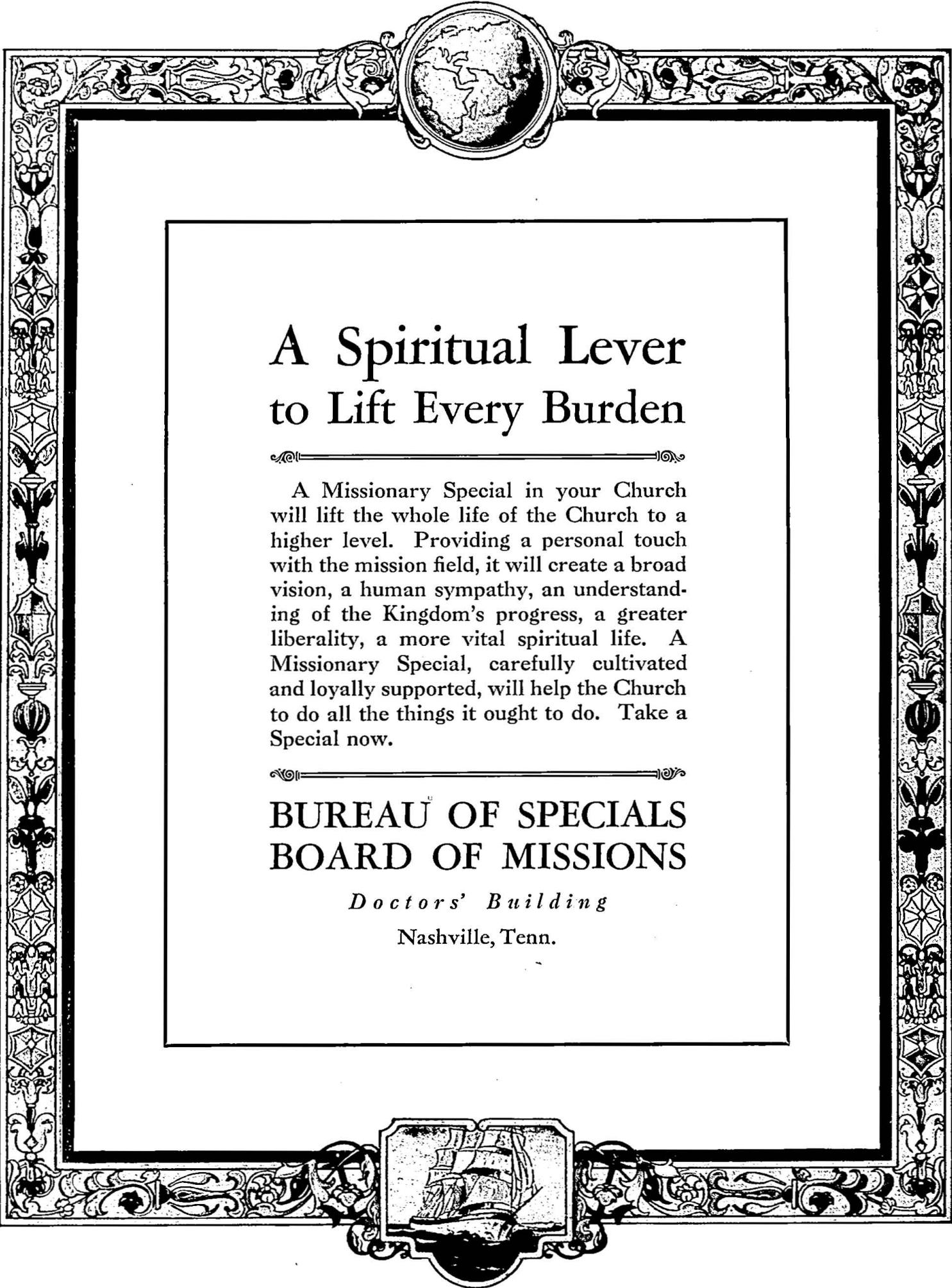
Let every auxiliary bear this in mind. Many have already followed the suggestion. If yours has not done so, it is not too late. If it seems impossible now, bear it in mind and include it in your plans for next year.

Noblesse oblige!

THE WORLD OUTLOOK

PROMOTION DEPARTMENT

Doctors' Building, Nashville, Tenn.



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A Missionary Special in your Church will lift the whole life of the Church to a higher level. Providing a personal touch with the mission field, it will create a broad vision, a human sympathy, an understanding of the Kingdom's progress, a greater liberality, a more vital spiritual life. A Missionary Special, carefully cultivated and loyally supported, will help the Church to do all the things it ought to do. Take a Special now.

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