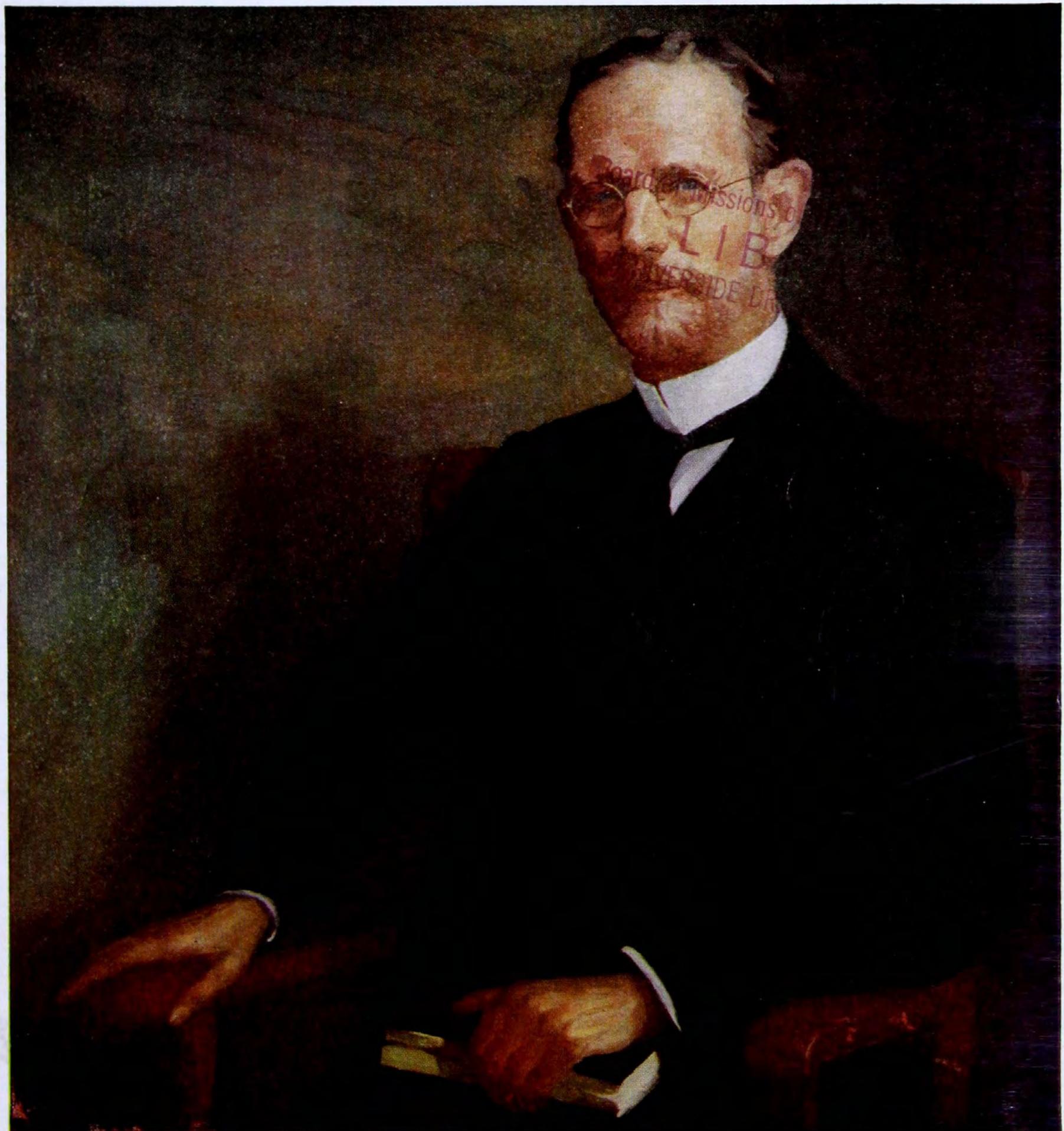


THE World Outlook



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Methodist Episcopal Church, South

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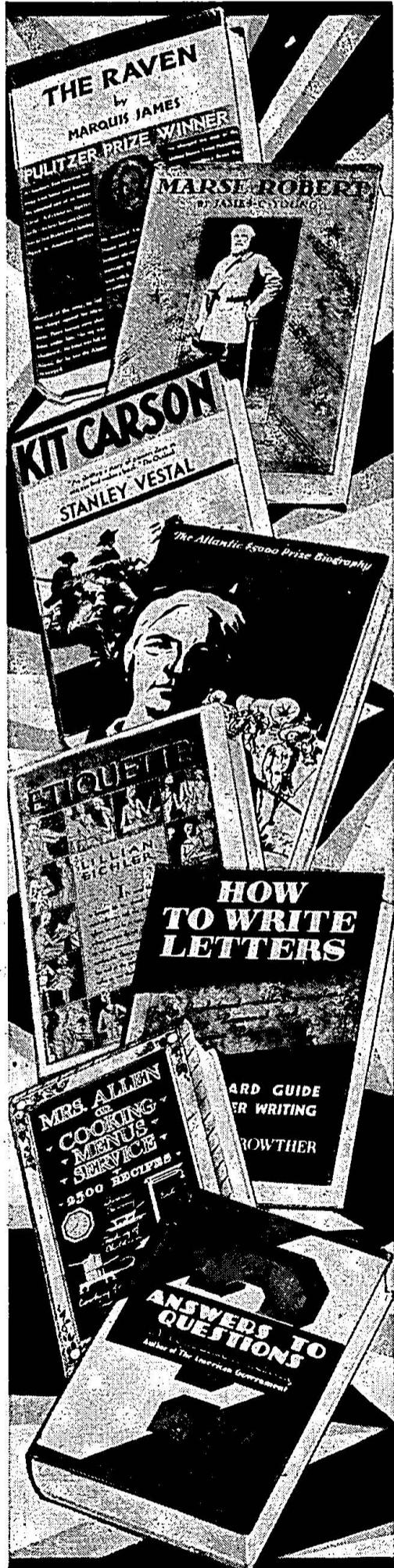
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Are We Through?

By W. G. CRAM

Are we through? Has the devastating spirit of defeatism taken hold of us?

Are we now declaring the work of eighty-six years of missionary endeavor and achievement a failure—sweeping unrestrained into liquidation—because of economic pressure and the indifference of a lukewarm faith and a depressed Church?

Our emphatic answer, severally, and to all these questions, is No!!!

But without words of blame, and without bringing an indictment against the Church because of the downward sweep in missionary support during the past three years, we must in all candor call our people to attention and declare in no uncertain tones the alternatives that stare us in the face.

For the General Missionary Work, since 1929, there has been a decrease in the Church's giving of over eight hundred thousand dollars. What have we done to keep our ship afloat despite this falling tide?

Have we cut the salaries of Missionary Secretaries at headquarters? Yes. This we did first—not only once but twice.

Have we recalled missionaries? No. But we are now facing that impending danger and tragic necessity.

Have we cut budgets and appropriations and eliminated institutions? Yes, beyond reason and with relentless sequence. So drastic has this been that our missionaries have been compelled to shut doors of opportunities our mothers and fathers opened with prayer.

Have we cut missionaries' salaries? Yes. And this has been the hardest of all to bear.

With these consequences of disastrous moment facing us in the midst of establishing the Kingdom

of God, in Arizona, in New Mexico, in the far West, among the mountain peoples of the Appalachians, among the foreigners in our midst, in old China, war-torn and distressed; in Japan and Korea, where we have young churches of spiritual force and power, and in Cuba, Brazil, and other far-flung lines of advance, are we broken in spirit and without hope?

Again, we reply, we shall not falter.

We had hoped the financial returns from Annual Conferences this year would have enabled us to stand, if only in the tracks of last year, just to stand. But since the Annual Conferences have reported we see an additional deficit of \$250,000 under that of the year of 1932 for the Board of Missions. What are we to do? Last year we made a special emergency appeal. The Church responded liberally.

This year we plead with equal force for the support of the freewill offering which the Church will make in January and February, so that we may save our missionary work from further disaster, and in the very beginning of a new year begin to repair the breaches.

We appeal to pastors and people everywhere: "Help us to hold the line, by dint of sacrifice if need be, until we have gotten the distressed ship over the shoals into the deep waters again!!!"

It is not easy---for any of us, but "the disciple is not above his master, nor the servant above his lord," and my appeal, dear Brethren and Sisters of the Church, to your loyalty---and self-sacrifice, is in His name.

In the meantime we pledge ourselves to every economy of administration, while we rely upon the splendid faith and rallying power of our people.



Photo by H. D. Vollmer, Ledger-Dispatch, Norfolk

Beautiful tablet erected by the committee representing the Methodist Episcopal Church and Methodist Episcopal Church, South, in the Melville B. Cox celebration recently held in Norfolk, Virginia. The tablet was placed on the side of the building now occupied by the Atlantic Coast Line Railroad, at the end of Matthews Street, and a part of which was formerly the "Murray Wharf" from which the "Jupiter" sailed

Dr. H. P. Myers

Tells How He Found

The Spot Whence Our First Missionary Sailed

AS a fitting climax to a three-day observance of the sailing of Melville B. Cox one hundred years ago from the port of Norfolk for Liberia, Africa, quite a large group of interested persons gathered at the wharf in order to dedicate a bronze tablet, commemorating that historic event. In response to a request, I presented to the assembled group some data that goes to prove that the tablet was erected on the exact spot from which Cox sailed a hundred years ago.

Norfolk at that time was a town of seven or eight thousand people, the two papers being the *Norfolk Herald* and the *American Beacon*. These papers on October 31 and November 1, 1832, carried the following: "The fine fast sailing copper fastened and coppered New York built ship 'Jupiter,' William Peters, master, will sail on the first of November for Liberia (touching at Garce and Sierra Leone) and can take the bulk of 300 barrel light freight. For freight or passage, having splendid cabin accommodations, apply to Jno. A. Roberts, Marsden's Wharf, or to Captain on board, at Murray's Wharf, Town Point."

The *American Beacon* of November 5, 1832, says: "Cleared — Jupiter — Peters — Africa." There was a few days prior to this sailing a

"heavy Northeast storm," and this fact, no doubt, accounts for the delay in sailing as advertised.

The place referred to above and generally known in that day to the citizens of Norfolk as "Murray's Wharf" has not been easy to locate. Without the as-



Photo by C. S. Borjes, Virginian-Pilot, Norfolk

Officials of both Churches at warehouse to inspect the tablet erected to commemorate the sailing of our first missionary, Melville B. Cox. Left to right: Myers, Mrs. Woolever, Donohugh, Miss McKinnon, Cram, Pfeiffer, Mrs. Britt, Bosman, Mrs. Perry, Edwards, Rawls, Woolever, Rawlings

sistance of Dr. Albert E. Wilson, a member of my church, and one who is very interested in tracing such historical data, the exact spot would probably never have been found.

To indicate something of the extent of the research that was made, I mention the following: The office of the United States Engineers was visited, only to find that no records antedated 1850. The Customs House of the city, which records the sailing of all vessels from the port, was next visited, but it was found they had no records so old. The Clerk of the City Council was then consulted, but he had no helpful information to give.

Many of the older residents of the city were sought out, but we met with disappointment on every hand. More than once it was thought the search must be abandoned. Finally in the Clerk's office, under the head of leases, it was found that one named Murray leased from the city lots 27 and 28 on the plat of Town Point for a period of years and built on the property a brick warehouse. It was upon the side of this brick building that the tablet was placed to commemorate the sailing of Cox.

It will be of interest to some for me to quote from the records found in the Clerk's office which show the location of Murray's Wharf. "The firm of George Murray & Company leased from one David Patterson, on November 28, 1805, parts of lots 27 and 28 on the plat of Town Point for a period of five years, beginning January 1, 1806, with the privilege of renewal for

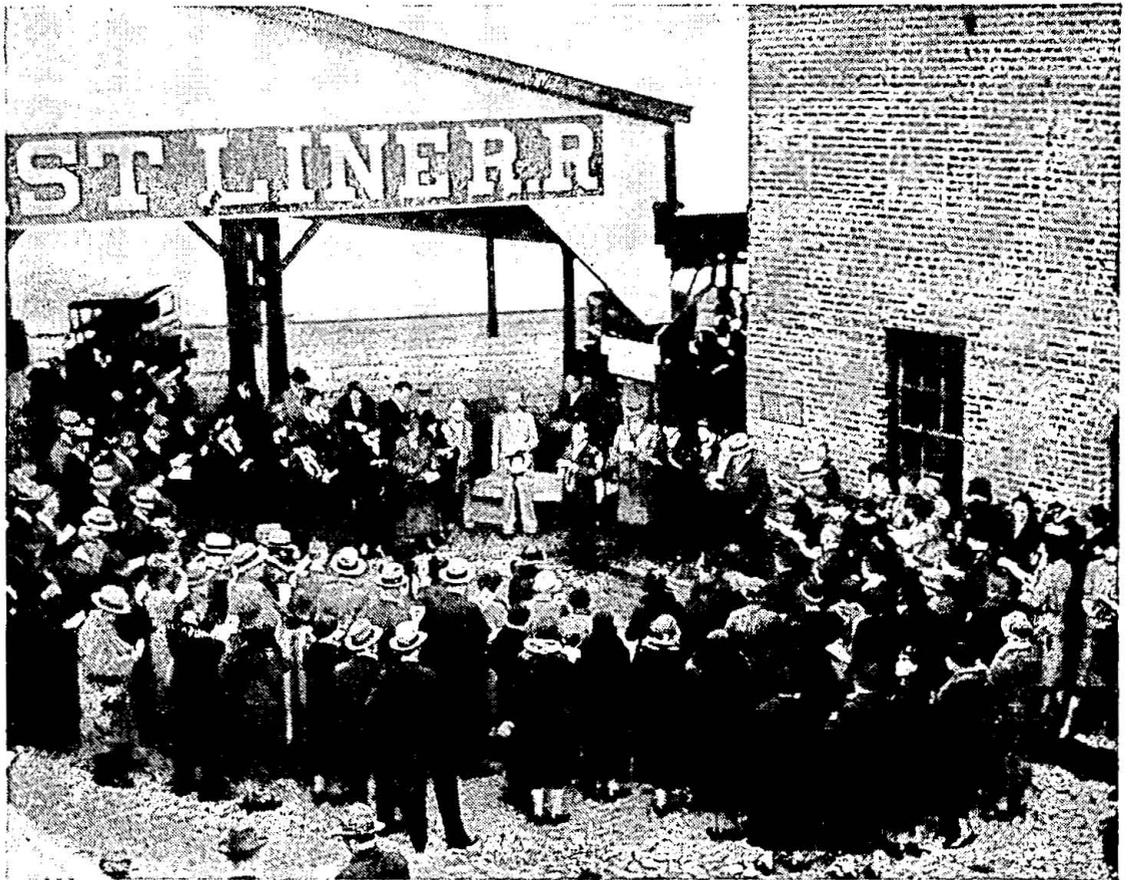


Photo by H. D. Vollmer, Ledger-Dispatch, Norfolk

Melville B. Cox Celebration, Norfolk, Virginia. Interested company that had come from a great service at Epworth Church for the consecration of the memorial tablet to Melville Cox. Rev. Edgar A. Potts is seen, front center, leading the company in singing the memorial hymn written by Dr. Frank Mason North. Just above the tablet shows plainly the seam in the bricks marking the limits of the original "Murray Wharf"

another period of five years at the end of the first period. The property leased being a part of a leasehold interest which Patterson held under a lease from the city for 99 years. It is recorded in D. B. 10, p. 179.

"Under date of December 30, 1809, the same partnership purchased from Daniel R. Waddy, administrator of the estate of David Patterson, deceased, the entire leasehold interest in lots 27 and 28 on the plat of Town Point (D. B., p. 67). The property covered by the lots fronted 100 feet on the south side of Water Street and extended southwardly along the west side of Matthews Street into the Elizabeth River, the frontage on the river being approximately 125 feet. It would appear from the records that Murray & Company erected a brick warehouse on the premises."

I am sure that this information is entirely reliable, and that the building, up to the second story, on the site of which the tablet was erected, is the building occupied in 1832 by the company sailing the "Jupiter," and that the ground on which we stood was the very spot from which our first missionary, Melville B. Cox, had sailed one hundred years before.

In the years ahead of us many Methodist people and others passing through Norfolk City will turn aside from the crowded ways into Matthews Street, and by the waterside pause for a moment in reverence to view the beautiful tablet that marks the spot from which our first missionary sailed, and in gratitude and wonder exclaim, "What hath God wrought!"



Photo by C. S. Borjes, Virginian-Pilot, Norfolk

Melville B. Cox Celebration, Norfolk, Virginia. Dr. Cram, front center, makes the dedication address at the consecration of the tablet, seen above the head of Dr. Cram, to mark the spot whence our first missionary, Melville B. Cox, sailed to Africa one hundred years ago

World Outlook

E. H. Rawlings
Sara Estelle Haskin
Editors

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NASHVILLE, TENN., JANUARY, 1933

"Rethinking Missions"

SUCH is the title of a book just appearing with the Harper Brothers imprint. It contains the formal "report of the Commission appointed by the Laymen's Foreign Mission Inquiry to study missions in the Far East and to make recommendation concerning their future." The high points of the report have been given out to the press of the country through one of the most striking pieces of newspaper publicity of modern times, and in any circle of missionary people, large or small, formal or informal, for weeks the question, often whispered, has been: "What is the Laymen's Inquiry?" "What about it?"

The method of release would seem to have been questionable, to say the least. It is a characteristic piece of publicity, but the modern method of publicity, usually effective, is not always wholesome. The Commission, following its clear mandate of "objectivity," "independence," "reorganization," naturally has stressed the critical findings of the study, has given out its more striking positions in the early releases, and the papers, seizing upon these revolutionary elements as "news," in flaring headlines have played them up as the religious sensation of the hour. A few have explained, we have heard of nobody undertaking to defend, this method of release. One gets a very much fairer and more favorable impression from the book. The work of the commission, as set out in *Rethinking Missions*, has been intelligently and thoroughly done.

No Board, as far as we know, has adopted the report. It was probably not offered for adoption, rather, as claimed, as a spur to speed up the changes already working in the Boards. If any one of the great Boards adopted without reservation the more drastic recommendations of the report, it would find itself sheer up against the precedents and traditions of its own organi-

zation, not only, but in such matters as the quality of missionary personnel, the status of the missionary enterprise, and reorganization into a unified control, up against the best proven principles and facts of modern missionary experience. No casual impression, or superficial committee action, or editorial opinion disposes of this report, and it does not take the insight of a prophet to foretell that it is before us, to be reckoned with by Protestant missionary leadership for many years to come.

The WORLD OUTLOOK is asking a number of our wisest Church leaders to give their impressions of the report from time to time.

A Paradox of Promise

IN our heart of hearts for a moment we still wonder about this hard time of which for two years we have been talking. With the evidences all about us of a living, comfortable to the point of luxury and extravagance, and over against this fair face of things the stories everywhere told of reverse, loss, and hard luck, the suggestion seems a sacrilege. But one must still guess and wonder a little. Certainly everybody has caught the sinister contagion and thinks the time is hard, and now in the momentary breathing spell coming with the business upturn, real or imaginary, of the last few weeks, we are normal enough to admit that the time has been unusually difficult.

Well, it is not simply to rationalize and make the best of a bad situation—which, by the way, itself is Christian—but it is one of the fundamentals of our faith that the pressure of any human situation affords our Christian opportunity. Search and see. Have not the greatest blessings of grace come along that same strange path of paradox? Darkness breaks into light, from weakness, strength, out of the jaws of defeat victory is snatched, and from depression to renewal and revival—"My strength is made perfect in weakness."

The principle is a familiar one. It is the pendulum in physics. When it has swung out, it can go only so far and then swing back. It is the element of surprise and mystery in the radiant field of human romance. It is the infinite recoverability of human nature. A man may fall, but it is always possible for him to get up again. He may fail, but under grace may start all over and even retrieve what he has lost.

And so, a few faithful and farseeing friends think they glimpse a tinge of silvering on the cloud—the foregleams, maybe, of a new missionary awakening.

Ninety-five and Natural Force Unabated

THE OUTLOOK is so good and interesting." That was pleasing, and appreciated, though a friendly partiality might have suggested it. But this is far out of the ordinary:

"My last milepost was ninety-five.
With faith and courage I've survived.
Don't wait to meet on the streets of gold—
Come; and see that I'm not old."

It was just a post card mailed to the editor in the conference room at the Virginia Conference by a good friend of the *WORLD OUTLOOK* and its editor, Mrs. Hettie E. Robinson, and following him all the way to Nashville before it overtook him. But in the meantime, remembering our dear friend, we had called to see her in Richmond at the home of her son for a few moments and talked over old times.

Forty-five years before, wife of a superannuate preacher, she had kept a home and been a friend to the "boys" at the college in Ashland. A little while her pastor, seeing her occasionally through the years, the memory of her sprightly humor, her keen comment upon men and things, her patience and kindness through all the years, from college days till far past the meridian, for this grateful deponent, had been a continual joy and inspiration.

She had just passed her ninety-fifth milestone, but with natural force unabated, with manner still alert, clever, charming, she recalled the old days, telling of the time when the great Temperance Movement in Virginia had been inaugurated in the *Southern Crusader* under men like Paul Whitehead, W. W. Bennett, and the giants of those days, and with the same whimsical characterizations discussing present-day events and personalities.

What a joy to turn aside from the noise and tumult, easing for a moment the stress and strain, and warming the sobering cockles by the glow and good cheer of this radiant spirit.

The *WORLD OUTLOOK* appreciates the kindly word of our dear friend and wishes for her at least five years more this side the century milepost and then—when the Master calls, many millions in the good life immortal.

A Landslide It Was

IT was a landslide, for Franklin Delano Roosevelt and everything Democratic. For the moment a few people seemed surprised, only a few at that, but why should they have been? There were other things, but the main one, simply and maybe inevitably, was the insistent demand for change.

Three years ago there was in this country a feeling so flush with the sense of well-being that nobody even dreamed that adversity, or even depression, could ever come again to these favored shores, and then—suddenly came a tumble from those high heights in a few months to the lowest depths of economic strain and bewilderment that has been known in our recollection. "Maybe it is for the moment and we shall soon rally"—but we never did. It has gotten worse and worse, revealing elements of insecurity, loss, bank failures, unemployment, that we had not believed possible.

Then came the election, the "ins" dead set to stay in, the "outs" desperate to get in. Every reason was brought forward that could appeal to the people and make votes. Finally the whole issue seemed revolving around the economic situation until the slogan becomes "Beat Hoover for Change."

For a while, when the President suddenly became active in the campaign, it looked as if the country were swinging back to him and it might be close, if not a victory, for the party in power, that alone seemed to hold the confidence of the big business interests of the country. But not so, and the only landslide approaching it in the history of the country was the election four years before that had swept Herbert Hoover into the presidency with a majority and an enthusiasm that looked like a mandate, not for four years or for a second term, but for a whole lifetime of service.

Governor Roosevelt to Be President of the Whole Country

BUT there are many things to give all of us comfort. Our neighbor nations look on in wonder and admiration, in some instances enthusiastically, deeply impressed that a change so profound and revolutionary could be made with so little of administrative friction and upsetment. In the midst of revolutions almost innumerable in all the world, involving civil war, bloodshed, the crumbling of dynasties, and what not, the greatest government on earth changes hands in the midst of the greatest emotional upheaval that has come in its history without any hint of violence or political revolution.

Governor Roosevelt will be the President of the whole country. We were uneasy because he seemed to be in such suspicious and dangerous company. Well, it was not the South, or East, or West, but the whole country that elected him, and he should not be handicapped by any inhibition of obligation to section, group, or individual. We have seen a picture of Governor Roosevelt listening to the returns, just as it appears certain that the threshold was past and he was surely elected. It is the first really serious picture of him that we had seen. It has always seemed a noisy game that he was playing for points, a holiday junket, a prize toy he was reaching for. But after the election—well, for one thing, he said quietly, "I am very tired," his wife, elect and excellent, "It is an extremely serious thing to undertake," and his mother, "I hope he will make a good one."

We shall pray for him as the President of the whole country, Dries as well as Wets, and believe that he will be too wise to ignore the great silent company of Dries throughout the nation that by the jockeying of both parties have been left without any fair medium of expression in the election, but that, convinced and conscientious as they are, will quietly come to life again and as heretofore insistently and relentlessly press their will into the conviction and life of this nation.



"And whoso shall receive one such little child"

The Fruit Line

By MAMIE BRUCE BENNETT

MOTHER, it's just the finest thing. Why, I believe it will keep us young"



"Suffer little children and forbid them not"

ELLEN WALKER turned out on the platter a fluffy omelet (such as Dora doted on) and arranged the golden bacon around it. Then she called John to come to breakfast, and from habit opened the door to call the twins, Dora and Jean. But they wouldn't be there any more except for visitors now and then. She sat down heavily and watched John slowly take his seat and turn to the morning lesson. He felt it the same as she.

Jean and Dora had made breakfast such a cheery time. They would give an account of the evening before, for they were always going somewhere, or else having friends there. And Dora would say, "Mom, I'm bringing home Jennie to dinner tonight," or Jean would ask with a roguish smile, "Just a little darning today, Move?" That was what Jean called her. And often they'd hurry and do the breakfast dishes for her before they left for the high school where they both taught.

Two days before the twins had had a double wedding, and had been radiantly happy. She wouldn't bring them back if she could, though life now seemed finished for John and her. John had read in the morning lesson, "They shall still bring forth fruit in old age." What could that mean? What more could she do now than make life comfortable for John? They had sent out into the world six trained men and women. Wasn't that enough to do? Scattered they were now, like the seed the wind has carried in many directions.

There was John Walker, Jr., a baby specialist in Savannah, who was saving babies' lives to desperate, fear-stricken mothers. There was Marie, dean of a woman's college in Florida. Ellen would always keep that letter from the president telling her what Marie was doing for the girls by her high ideals and wholesome personality. Anna was the wife of a minister in Atlanta, where she taught a large woman's Bible class. Robert, Bobby he had always been to her, was doing

social service work in New York. And now Jean had married a lawyer in Richmond, and Dora a professor of English in a Texas university. It had been difficult to give them the education and training that each wanted, but John and she had pulled together, and life had had a zest they would never know again. "They shall still bring forth fruit in old age." The words kept coming back.

John was so quiet this morning. Now and then he glanced at his paper and then across at her. "Well, Mother, what are you doing today?" There was really nothing to do that mattered. If Jean and Dora could breeze in now with their "Hy, Pals," and good morning kiss, wouldn't they laugh at the silent meal?

She sat for long after John had left. She knew by heart some of the little notes that Jean had a shy way of tucking now and then under her plate. One of them said: "Move, though I don't know how to say it, when you wear the red rose dinner dress, one of my pet dreams of you comes true. You're beautiful in it." She had such a dear way of getting close to one's heart. The girls never let her feel that she was a back number, as she knew some mothers felt. They would put a little rouge on her and tilt her hat to the angle they liked. And she let them have their way. They had been chums with her.

Mechanically she began to clear the table. "They shall still bring forth fruit in old age." She stopped washing dishes to find the verse, but she would have to wait and ask John which Psalm it was in. Life seemed flavorless now. But when they had sent out into the world six trained men and women, hadn't they done their part? There was the jangle of the 'phone, and she stopped again to answer it.

"Come to the missionary meeting this afternoon?"

"Yes, I had forgotten it."

"Tired after the wedding?" "Yes, I am tired and—well, just tired, I suppose." (Continued on page 41)

Black and White Hands Laid Him to Rest under Beautiful Palms

BY ETHEL SHULER SMITH

AN extreme sadness came to the Methodist Episcopal Congo Mission when Dr. Carroll B. Mount, beloved physician and surgeon of Minga Station, was drowned in Makamba, the Mission lake, on August 29, 1932. He had gone to the lake on Saturday to take a group of missionaries for their vacation, and planned to return to Minga on Monday.

On Monday morning early he and others went hunting, and upon returning to the camp, Dr. Mount took the small boat out upon the lake, shot at a duck and leaned over, gun in hand, to draw the duck toward the boat. In doing this he lost his balance, and the boat turned over, placing him in deep water. He could not swim very well, and no one was near enough to save him from drowning. For many weary hours the other missionaries tried to rescue his body, but were compelled to leave it overnight until helpers arrived on Tuesday morning, when at ten o'clock they were successful in finding it.

In the late afternoon of that day, the group of missionaries brought Dr. Mount's body to Minga, where in the evening it was interred by loving white and black hands in Africa's sod under beautiful palm trees.

Those who have never experienced a similar loss cannot fully comprehend the anguish of the hours of suspense and waiting that were experienced by the bride of six months (nee Helen Mae Farrier) who had remained at Minga. Before Dr. Mount went to the lake, the young couple had been reading Revelation together, and on the morning of his departure, Dr. Mount told Mrs. Mount to keep on reading Revelation while he was away, and he, too, would be reading, and they would think of each other as they read. On Sunday morning, just twenty-four hours before the tragedy, the young wife felt impelled to kneel in prayer while alone at her breakfast table, as if the Spirit of God were endeavoring to prepare her for what she must bear.

Our Heavenly Father may not choose all of the changes of our lives, but he knows that they are to happen, and his great heart seeks to prepare us for them. It is wonderful that he is able to work good out of what seem to our finite minds tremendous evils. Another preparation for what was to happen was given in the



The late Dr. Carroll B. Mount

prayer service that one of the missionaries at Minga led on Sunday evening. She chose the fifteenth chapter of First Corinthians, that wonderful treatise on the futility of the sting of physical death.

In Mrs. Mount's reading of Revelation, she came upon these verses: "Fear not the things thou hast to suffer. . . . Be thou faithful unto death, and I will give thee a crown of life. . . . God shall wipe away all tears from their eyes, there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away."

Just two hours before she received the message of her husband's passing, she had a letter from her father that closed with these words, "May the peace that Jesus alone can give abide in your heart."

Despite her anguish of spirit and bitterness of suffering, there came to Mrs. Mount a joy and peace in the realization that her loved one was already with his King and was content. Though our sad hearts may say with that voice out of the past, "He has lain in the grave four days already," another voice speaks within us, saying, "Behind every cross there shines a radiant Easter morning."

It would seem that Dr. Mount had had some premonition of his quick going, for he had written two poems before he met his Savior face to face that are indicative of such an experience. They are:

PATH OF GOD

When our ways and tired bodies fail,
We give them up to Thee, to interpret
Or to build greater souls to do Thy will.
Oh! may Thy great love through me flow,
Like as rivers to Eternal waters go,
Cool and peaceful to serve mankind—
And to refresh his way on the road of time.

Lifter and lover of selfish men,
Whether weak or faltering or blind;
Oh! take my hand to trace a message of peace,
A faithful life of usefulness.
Not my way would I tread, but Thy will to do,
Is the path of God.
Then in that day of truth and grace,
O Savior, we shall see Thy face.

(Continued on page 41)

Five Days of Church College Education

By MRS. MARVIN BOYD

I THINK I will ask old Father Time to let me make his 1933 calendar. I will let him furnish the usual number of days, weeks, and months, and I will not change them from the order in which they have always come, but I should like to have some of those days so designated that they will no longer be just ordinary days in the minds of our people, but days of real meaning. Instead of having red numerals to indicate all the Sundays this year, I think I would like about five of those days to be marked with gold. One of those "Golden Sundays" would be in January, one in April, one in July, one in October, and one in December. Of course, the color of the numeral that indicates the date on the calendar will mean nothing unless we learn why those days should stand out above the others.

No doubt you have already guessed that those five "Golden Sundays" are the five fifth Sundays that come in 1933. Ever since I can remember, the fourth Sunday of each month has been a day when special emphasis was given to our missionary work, and the fifth Sunday was no different from any other in the year. In the smaller towns and rural communities, "Fifth Sunday" sometimes amounts to little more than just an odd day—a day for the "singin'" perhaps, but otherwise a day that rather disturbs the usual order of "preaching Sundays." Of course, this distinction is not made in the majority of our churches, and many of these "Golden Sundays" pass without notice.

Perhaps some have forgotten that ours is not only a missionary church, but that it is also a church that educates. Our missionaries, our ministers, and our laymen must be trained, and so trained that they may truly carry out the Great Commission. Surely no one will deny that the church college is the place for such training; and no one will argue that our leaders should not be Christian leaders.

The *Discipline* of the Methodist Episcopal Church, South, provides that we shall give at least one Sunday each quarter to a special emphasis on our church schools and colleges, and suggests that the fifth Sundays be used for this purpose. This year, as has already been mentioned, offers us five opportunities to *educate* the people of our Church concerning our

schools and colleges. The term *educate* is used in this sense because it is a matter of education in more ways than one. Prohibition was brought about after a long process of education against the liquor traffic. Our people will manifest a real interest in our church schools and colleges only to the degree of their knowledge concerning these institutions. *The people of our Church* are the ones for whom this *education* is designed primarily, because, according to Bishop John M. Moore, it was for the children of Christian people that the Christian college was established. It behooves us, then, to make every possible effort to inform not only the boys and girls who will be going to college somewhere, but to acquaint the parents as well with the work our church colleges are doing.

During these months when we have heard so many discouraging notes sounded, we have realized as never before the need of Christian leadership. We have listened eagerly to anyone who offered a remedy for the situation in which we find ourselves. Politicians, financiers, and men from every walk of life have had solutions to offer. Regardless of what we have thought of their remedies, we have realized the futility of conditions as they exist, and are beginning to awaken to the fact that "True wisdom is with reverence crowned."

Who *should* be better prepared to give "true wisdom" to those who seek than our church schools and colleges? If they fail in this respect, then they are existing without a purpose. But they are not failing; they are continuing, as they always have, to impart this true wisdom. Each year is showing a growth in the number of students registering for courses in religion, thus preparing themselves for service in their local churches.

The worship services for the emphasis on church schools and colleges for the year 1933, as carried in the *Church School Magazine*, are designed to make the subject with which they deal very vital. While we are beginning our year, let us add one more resolution to our list. Let us resolve to make an honest effort to make this a year when our church people become *church-college-conscious*. Let us make these fifth Sunday programs "five days of real church college education."

How They Do It

IN our August issue we carried a page of successful methods which had been used in promoting the WORLD OUTLOOK. Here is another interesting page from some of our Conference Publicity Superintendents. We are more than ever convinced that within our ranks there are real gifts of salesmanship. We are hoping for additional clever methods

A Note and a Stamp

I THINK you are not familiar with Mrs. Copeland's method a year or so ago, of sending a note and enclosing a stamped and addressed envelope to every family in the church, asking them to put one dollar in the envelope and return if they wished to subscribe.

Staunton puts on a *Voice* program once a year and follows it with a canvass. JESSIE HOUGH
Publicity Superintendent, Baltimore Conference

Grown Up

I IMPERSONATED the WORLD OUTLOOK something in this manner:

"Perhaps I should introduce myself, as some of you do not recognize me and some have never met me. I would be glad to come into your homes each month and help you with your missionary programs, your family life, your Daily Vacation Bible Schools, and your Sunday school.

"The only thing required to have me in your home each month is that you pay my traveling expenses, which is a trivial thing. A little more than eight cents a month. Just a little less than most of you pay for newspapers every day. Of course, you hadn't thought of this and didn't know that I can make friends with every member of the family and can keep your children entertained for hours while you go about your church and home duties.

"I also take care of tired husbands who come home from a day's work ready to give up because of hearing how the world is all wrong. I soon convince them that there is another side to life; and when they have visited with me for a few minutes, they will come to the table with a smile on their faces.

"Many of you remember my mother (hold up *Our Homes*), who used to visit you regularly, and here is my baby picture (hold up early edition of *Voice*), which was taken twenty years ago. It does not seem that I am twenty years old.

"I am now MRS. WORLD OUTLOOK. I am planning to travel more extensively and visit more homes than ever before, and if any of you desire to send me a wedding present, just send the one dollar required to pay my traveling expenses, and I think you will enjoy having me tell you of the other places of interest I visit.

"If you would like to have me visit you each month for a year, just come forward and give me your name and address, together with the one dollar, which pays

for my board, clothing, and everything, including travel expenses."

MRS. F. C. HARRELL
Superintendent of Publicity, Arizona Conference

A Social Event

MOST of the agents for the WORLD OUTLOOK depend upon a personal canvass. In Greensboro, Alabama, each year there is a social meeting held, and the fee is one dollar, or a subscription to the magazine. There is a musical and literary program, and no effort is spared to make this tea equal to any other social event of the kind.

One of the Montgomery societies had a special meeting with posters, pictures, and special articles on WORLD OUTLOOK.

MRS. E. R. BERRY
Superintendent Publicity, Alabama Conference

In the Name of the Man of the House

TODAY my Sunday school teacher on her own initiative held up her copy of WORLD OUTLOOK and told us about the various articles. I spoke to several non-subscribers afterward, and while no one said they could take it now, I believe some of them will eventually. The Sunday school teacher or the superintendents are good people to reach, especially those who do not believe much in missions.

We have used posters here, the pastor has talked and preached, the contents of the magazine have been described in meeting, and all these are aids; but people simply will not step up to you voluntarily and say, "I want to subscribe." August is not considered a good month for doing anything but resting in these parts, but I know of one agent who secured seven or eight new subscriptions by going after them. To be sure, the bank in this town had failed near the time when most of the subscriptions had expired, and there was more confidence and probably more cash loose in August than in January that year.

I try to get subscriptions taken in the name of the man of the family, if he is at all interested. I think the Sunday school teachers and the Board of Stewards are good lists to begin on in going beyond the membership of the society. After canvassing them I hope to get those who will not subscribe for themselves put on the subscription list out of local funds.

ETHEL K. MILLAR
Editor Woman's Page, Arkansas Methodist



The Herrnhut Conference Delegates, representing more than thirty National Missionary Councils

The Challenge of Herrnhut

By CONRAD HOFFMANN, JR.

HERRNHUT!

Geographically speaking, it is a small, tranquil town of some sixteen hundred inhabitants in the extreme southeastern corner of present-day, peace-treated Germany. It is down where the new mountainous frontiers of Czechoslovakia crowd in on Germany from the south and west and Polish Upper Silesia on the north and east.

Monotonously exact but beautiful forests compete with the irregularly shaped cultivated fields, which give the countryside a crazy-quilt appearance, for possession of the rolling hills and vales which surround Herrnhut. Prim, winding roads largely lined with municipally owned fruit trees, lead out from the nestling town. They lure young and old out into the open spaces near by or into the wide world far afield.

Two hundred years ago, on August 21, 1732, to be exact, the first two missionaries of the Moravians—Unitas Brethren—were sent out from Herrnhut. They became the pioneers of what has since developed into one of the most remarkable and productive missionary movements and enterprises of the world. They and the hundreds who have followed them have made of Herrnhut a mainspring of spiritual power and inspiration for the world-missionary cause.

Herrnhut was originally founded in 1722 by religious refugees from Moravia and Bohemia. Count Zinzendorf, who first offered hospitality and land to these

refugees, became their patron, counselor, friend, and brother worker. It was he who just ten years later, in 1732, gave the farewell benediction to those first two missionaries who went from Herrnhut to the West Indies. From these beginnings, the Moravian Church missionary movement spread to all parts of the world. The Church itself in the two centuries following has become one of the outstanding missionary churches of all time. Whereas all other communions and denominations average less than one missionary for every five thousand members, the Moravians have sent out one for every sixty members. Scarcely a home in Herrnhut which has not sent out one or more missionaries. These have gone out to serve the cause of world-evangelization. It is this which has made of Herrnhut, unlike other small provincial towns, a community world-conscious and alert. Herrnhut has intellectual quality and character. It boasts two bookshops and two book-printing establishments; in its schools instruction is available in twenty-nine languages.

Most striking is the spirit of Herrnhut. It is unmistakably religious. Church services in the great assembly hall, beautiful in its extreme simplicity of white and gold, are invariably attended by eleven hundred or more of the town's total population of sixteen hundred. A tone prevails which a visiting stranger quickly senses. Peace, joy, content—the good cheer of the Master—are

there. Indeed, a visit this summer gave the impression of an oasis of peace far from the maddening crowd. For everywhere else in present-day Germany tension prevails—dread expectation, political agitation, uncertainty, and need. Hitlerites, Communists, Socialists, and Nationalists are fighting bitterly for supremacy.

It was in this remarkable town that the Committee of the International Missionary Council met from June 24 to July 4 this summer. It was a meeting which will undoubtedly go down in history as a decisive turning point in world-missions. No small part of this achievement must be attributed to the inspiration and stimulus of Herrnhut. We who met there were literally shamed into the necessity of decisions and actions worthy of the great missionary tradition and spirit of the people and place.

We were entertained as guests in the homes of the townspeople. Boys and girls met us on arrival to escort us and to cart our luggage to these homes. They were a happy lot, keenly interested in knowing where we were from, etc. A good many spoke English, brokenly, it is true. We numbered some eighty-five.

We represented more than thirty National Christian Councils which unite and comprise the Protestant missionary forces of the world. Most of the lands of Asia,



The Executive Officers of the International Missionary Council. Left to right: Dr. J. Oldham, Baroness van Boetzelaer, Dr. John R. Mott, Bishop of Salisbury, Rev. William Paton, Dr. A. L. Warnshuis

Protestant Europe, Africa, Australia, North and South America were represented.

We came together for corporate fellowship in thought and prayer. Our concern was the advancement of the Kingdom of God. We had need to discover God's will for the future of his missionary work in the face of the present crisis.

Our morning devotional periods took place in the same room in which the first two missionaries had met in a farewell prayer service with the brethren two hundred years ago and where Count Zinzendorf had given them the high commission to go forth and bade them Godspeed. It was in this room that John Wesley, in the fellowship of prayer with these Moravian brethren, had received so much inspiration and help for his great mission and revival activities in England. Indeed, the English historian, Lecky, maintains that what happened to John Wesley as a result of his contacts with the Moravians in London and in Herrnhut has meant more for England "than all the victories of Pitt by land and sea." In the nearby archives we found original letters from John Wesley testifying to the great spiritual "push" he had received from the Unitas Brethren of Herrnhut.

We were ten days in this town so rich in missionary associations and reminders. For all of us those ten days were a mountain-top experience. Participation in a "liebes-mahl"—not a communion service—proved a very special and unique privilege for those of us who came from abroad. It was here where the radiant sincerity and spirit of the Brethren was most overwhelming. Basil Mathews, in describing this meeting, declared "their strong, sweet choral singing of powerful spiritual songs expressed the enduring moral and spiritual fiber of a people who have triumphed over persecution without bitterness and (Continued on page 32)



Mrs. Boudert, wife of the Moravian Bishop in residence in Herrnhut, Germany, and the Baroness van Boetzelaer van Doubledam



Indian Mission of Fellowship to Great Britain. Left to right: Mr. A. M. Varki, Principal of the Union Christian College, Alwaye, Travancore; Bishop Bannerji, Assistant Bishop of Lahore; Daw Nyein Tha, Head Mistress of the Morton Lane Mission Girls' School, Moulmein, Burma; Mr. P. Oomman Philip, Secretary of the Indian National Christian Council; Rev. A. Ralla Ram, Secretary of the Student Christian Association of India

Interpreters of Christ

By EDWARD SHILLITO

*A MISSION OF FELLOWSHIP from India to Great Britain
—a symbol of a new era in the Christian enterprise*

WHEN Church historians in years to come write the story of the present age, they will give a place to the Mission of Fellowship from India to Great Britain. This has been a most significant and refreshing episode. Five Indian Christians during this autumn have been visiting many great cities in England, Scotland, Ireland, and Wales with one purpose. They are devoted lovers of India, but they are not pleading for any political program. They belong to various communions, but they are not advocating any ecclesiastical measures. They have learned much from the West, for Christ who was born in the East has come to them the long way round by the West; but they are not come as students of the wisdom of the West. They have come rather to interpret to the Western Church the treasures of illumination and experience which the Indian Christians have to share with others.

Their visit is itself symbolic of a new era in the Christian enterprise. Today and henceforward there

is a fellowship of giving and receiving between the older and the younger Churches. Of this new age these five are the heralds, and their visit becomes a significant fact in the long story of Christ and his people.

The five were all present one day in September in Edinburgh House, the headquarters of the British missionaries, and some of us had a long talk with them over the luncheon table. The picture which is reproduced will show them as they were that day. They were at that time about to enter upon their long program, which was planned to end in London. The plain recital of their names and their places in the Christian community of India will show to those who have imagination that strange romances happen when Christ draws near to men. No one knows when he comes what will happen next.

Bishop Bannerji is a Christian of the second generation, the second of his people to be made a bishop of his Church. He has worked not only in the great city

of Allahabad but among the Indian villagers, whose lot he understands. He is the captain of a team, which is so good a team that it needs no captain. "A fatherly man, this Bishop," someone has said; "he must be a fine father-in-God to his own people."

Daw Nyein Tha is a Burmese lady, the head mistress of the Morton Lane Girls' High School, Moulmein. Her great-grandfather was a Chinese who came to Burmah, and his son met with that noble apostle, Adoniram Judson, the American Baptist pioneer. She is therefore one of a third generation of Christians. Both a scholar and an evangelist, she has in recent years taken a leading part in the 'Burmese Gospel Band, which has visited Travancore and other islands. She has not lost the radiance of her love to Christ; and in the most natural way she tells of the peace and joy which Christ has brought to her. When I asked her what Christ would bring to her people, she answered that the Burmese were by nature a happy and merry people, and that Christ would release in them the joy which had never found expression in Buddhism. She has captured the hearts of her hearers everywhere with her sunny smile and her unaffected speech.

One observation has been made everywhere by those who have met these visitors. They have a singular serenity and joy in their religious life. They have found the secret of the peace which brings joy with it. Dr. L. P. Jacks has written of "the lost radiance of the Christian religion"; somehow it seems as if these Indians had not lost it.

The Burmese teacher wears her hair in the custom of her country: what looks like a hat is a coil of hair. On the right above the ear a rose is always worn. The fact that in this Eastern team of preachers a woman takes her place naturally has greatly impressed the assemblies to which she has spoken.

The Rev. A. Ralla Ram is Secretary of the Student Christian Association of India and a leader in the United Church of Northern India. His grandfather was a converted Brahmin. He is perhaps the most eloquent of the speakers, who are all masters of a pure and forcible style of English. Two others remain to be introduced, perhaps the most remarkable of all; both of them are members of the Syrian Church, though of different communions within that ancient society. Mr. P. Oomman Philip is the Secretary of the Indian National Council; for part of the journey he was able to accompany the missionaries and speak his wise words upon the Christian faith, but it has not been possible for him to stay till the end of the Mission in December.

Mr. Varki is the head of the college at Alwaye, a union col-

lege, founded and directed by Indian Christians. It is a place which has more and more drawn the attention of all who think seriously upon higher Christian education in India. Mr. Varki is the philosopher of the team, a man whose intellectual power is visible at a glance. It has been his task to speak of the significance of the Cross in Indian thought. In his own Church he reported that the spirit of Christian fellowship was at work, healing its divisions.

In that upper room in the west of London were met in complete Christian fellowship representatives of the ancient Syrian Church, which goes back in its history to the early Christian centuries and, as some think, to the days of St. Thomas. It was for centuries cut away from the rest of Christendom, as an island surrounded by the estranging seas of Hinduism and Islam, but its people have not betrayed their faith, and today the Syrian Church is showing many signs of new life. Then, too, in the Bishop was one who has a place of spiritual leadership in the Church in India which is in fellowship with the Church of England; another of the team was Baptist, and yet another in the Presbyterian succession. These five visitors have proved, without meaning it, to be an earnest of the universal Church which is yet to be.

If it had not been that disciples of Christ in the early centuries went forth into all lands; if it had not been that Judson left his American home to carry the good news to Burmah; if it had not been that apostles of other Churches, Presbyterian or Methodist or Congregational, had heard and obeyed the word of their Lord to go eastward with the imperishable tidings—that company would never have been assembled on that autumn afternoon in London. But they had come bringing rich sheaves with them.

It is impossible to follow them from place to place from their first meetings in Ireland to their closing days in London, when early in December a Thanksgiving service will be held in St. Paul's. But one or two glimpses of them may be given.

At Newcastle they were welcomed by Lord Irwin, the ex-viceroy of India, in a speech which breathed the very spirit of Christian faith and charity. That visit of the Indians he found symbolic of the fact that Indian Christianity, founded by the common Christianity, now took its place in full equality of service and obligation; and he proceeded to speak of the finding of that spiritual key that will unlock doors that are barred. The further India moved along the path of political development, the more would it need the Christian sense of values and the Christian ethic. (Continued on page 39)

Before the eyes of the present generation the Sanctuary of St. Paul's vision is taking shape. Of this there is a prophecy in the visit of these Indian leaders; but not till all come, and all the several buildings are fitly framed together, will the Sanctuary be complete. Between such an end and the visit of certain Indian Christians to Great Britain in the autumn of 1932 there is a great distance, but the Mission of Fellowship will help the Church in the West to see that end.



Mrs. Lucy Rider Meyer, the mother of the Deaconess Movement, in deaconess garb

Possessed by a Dream

By THELMA CAMPBELL

*"He whom a dream hath possessed
knoweth no more of doubting,
For mist and the blowing of winds and
the mouthing of words he scorns."*

He pictured the enthusiasm with which he and his wife had prepared the barren rooms for the event, the discouragement that pulled at their hearts after such a poor response to their efforts. When he uttered the name of his wife, the beloved, well-known name of Lucy Rider Meyer, his voice faltered and the crowd burst into respectful applause, for this great school was the fruit of her dream; and though she had not lived to see the celebration of its fortieth anniversary, they felt her spirit everywhere about them.

The dream of a training school to prepare women for work in the church was one that had grown slowly in the mind of the girl who was Lucy Rider. Her first work was teaching, and she loved it dearly, feeling in her heart that it was an art to which she was born. Her interest in it continued, even after she took the position of Field Secretary of the Illinois State Sunday School Association. It was while she was engaged in this work that she began to realize what a great asset the church was neglecting in failing to train its women. They were eagerly enthusiastic, but their ignorance kept them out of many fields and caused them to do inefficient work, even when they were accepted. The old love of teaching, actuated by this new need for it that she had found, began to stir in Miss Rider's mind the desire to establish a school especially to train women for missionary work and other forms of church service. She saw it as a crying need of her day.

Such an idea was new and daring in 1880, and there was a great deal of the "mist and the blowing of winds and the mouthing of words" to combat—the mist of the popular conception as to the proper place for women, the blowing of the winds of prejudice and conservatism, the mouthing of words of discouragement and rebuke. But through it all, Lucy Rider walked steadfastly, dreaming her dream. She talked of it everywhere. Her ability as a public speaker and her knowledge of Sunday school and Bible work made her much in demand as a lecturer, and almost always she managed to slip into her speeches some reference to the dream that possessed her.

In 1885, interrupting her honeymoon (she was married to J. S. Meyer in May of that year), there came a request to present her plan before the Chicago Preach-

IT was the evening of October the twentieth, seven years ago. The blue draperies of night hung close about the harsh, daytime outlines of the great buildings of Chicago, softening them into beauty. At the corner of Fiftieth Street and Indiana Avenue, always a scene of busy comings and goings, there was unwonted excitement. Lights blazed cheerily from three of the seven substantial buildings grouped there. People thronged from subway stations and street cars; taxis and automobiles discharged loads of chattering humanity upon the sidewalks. In some of their faces there burned the joy of coming home, for they were old students returning to their school. The others were visitors, enthusiastically interested in what was happening.

The crowd passed through the great doors bearing the name "Chicago Training School for Women" and on into the Norman Wait Harris Chapel. Behind the speaker's table there stood a white-haired man with a neat, clipped mustache, whose clear eyes from behind their rimless glasses looked out over a vista of the forty years leading up to this day of fulfilment. He spoke simply, telling a half-humorous story that somehow gripped the throats of his hearers and brought tears to their eyes, the story of the first formal opening of the Training School in a bleak, narrow building on Park Avenue, forty years before. At that time, though they had assembled every chair in the building for the expected crowd, they had only three guests, besides the four students then present in the school!

ers' Meeting. So enthusiastic was she, so convincing in her talk, and so practical in facing the financial problems involved, that the preachers were won over and the first steps taken toward not only one, but toward *two* great, modern movements in the Methodist Church—the institution of training of women for missionary work and the resultant outgrowth of that body of specially trained and devoted laborers on the home field, the deaconesses.

So the new school began. The old house, never intended for such a fate, took on, nevertheless, a scholastic atmosphere. The front parlor was fitted up as a schoolroom. The back parlor was made into an office, magnificently furnished with large packing boxes for desks, while a series of smaller boxes made an intricate set of pigeon-holes and filing cases. Mr. and Mrs. Meyer, having volunteered their services, worked without salaries but in an unexcelled spirit of optimism, for a dream "sets surely the ultimate isles."

On reading the entries in Mrs. Meyer's journal of these early years, one is particularly struck by the unquestioning faith with which the Meyers began their new venture. Then, as now, the greatest problem was that of money. They had no stable financial backing. Even the rent of the building was not guaranteed from month to month. The price paid by the students, as low as it could be made, was not sufficient to meet the running expenses of the place. The natural result was a great deal of worry over finances, but always prayer and faith prevailed and the difficulties melted away.

On one occasion, the rent money, due the next day, was nine dollars short, and they did not know how the deficit would be made up. On the day it was due, Mrs. Meyer's journal records joyfully: "This afternoon, the pastor of Western Avenue Church called and handed us \$21.08, the proceeds of a collection taken for us on Thanksgiving Day. We had looked for money in the morning mail, but it had not occurred to us that it might come by special messenger. A peculiar sense of the nearness of God came over us."

Another such occasion was the first Thanksgiving Day in the new school, while they were still unable to afford any luxuries. Mrs. Meyer says: "Miss Holding (one of the workers) had set her heart on a turkey. . . . After tea came a smiling expressman . . . with a

barrel of apples, a great bunch of celery, a bag of cranberries, and a Turkey that must be spelled with a capital, for as he held it up, it was as long as he was."

Some of the things recorded in that journal sound like privations—the fact that they went without butter when the funds were low, that everyone in the house helped with the work, that Mrs. Meyer herself engaged in the lowly task of washing the windows because they could not hire it done. But there was about this school

an atmosphere that transcended such petty discomforts. There was a sense of being involved in a new and thrilling adventure. There was a breadth of outlook and a feeling of living in a "world of glorious ideals, where people talked of Paul and Moses and even Christ as though they were people one might meet in a day's journey."

And so, as was natural for an institution begun in such a spirit, it grew with surprising rapidity. During that first year, seven more students came to join

the original four, making a class of eleven. At the end of the year, the lease on the house in Park Avenue had expired, and the question of a new home faced them. Inspired by a conviction that the institution would really grow, it was decided to buy a lot and erect a school building providing for fifty students. It can easily be imagined that they thought they were planning for many years to come, and it is interesting to note in this connection that in less than ten years, even after the construction of an annex, the school was again overflowing so that a new plant had to be constructed.

They moved into the new building—the first one they really owned—in December, 1887, saddled with a large debt but cheerfully ready to go forward. The building was not yet completed, and, to quote the words of a biographer of Mrs. Meyer, "painters, calciminers, and plumbers struggled for possession with teachers and lecturers. The sound of saw and hammer mingled with song and prayer, and odors of fresh paint were more tangible than the odor of sanctity." However, the school still grew, and each barrier, financial or otherwise, seemed to go down in a miraculous manner when they came abreast of it.

Out of the growth of the school and out of the vital interest of its girls in the problem of the great city surrounding them, there came, spontaneously, that second great movement identified (*Continued on page 39*)

The Mother

If I were singing in the highest heaven,
 God's golden glories glittering on my sight,
 And I should hear outside my little baby
 Ever so faintly crying in the night,
 I would go out to him, though angel armies
 Their spears should level at my naked breast,
 My arms about my baby, all the darkness
 Would straightway turn to light and love and rest.
 And do you think our Father up in heaven
 Can sit content upon a throne of gold,
 While from the outer darkness, through heaven's music
 Smites to his ears our crying in the cold?

—LUCY RIDER MEYER

The Mote and the Beam

By JESSIE DANIEL AMES

The following is a conversation carried on by the Chairman of a Senate Committee on Labor and Mrs. Wellborn, spokesman for a committee of interested women

THE Committee on Labor will be in order. We will hear first the delegation of ladies in behalf of Senate Bill No. 263. The Chair recognizes Mrs. J. E. Wellborn."

"Mr Chairman, I represent over fifty thousand women, and those with me represent thousands of others. Together we reflect the sentiments of several hundred thousand women. We are here in behalf of this bill which provides for shorter hours of labor for women in industry. Under present conditions working mothers cannot maintain normal family life, cannot give proper care to their growing children, cannot recuperate their strength between night and morning, and their lives are drab, hopeless, and sordid. In the name of humanity and society, we protest such conditions in order that leisure and luxury may be secured to the few.

"We feel there can be no real objection to the bill's passage, Mr. Chairman. You see, there is no reference to wages. We are asking only for a legal limitation of the hours of daily and weekly labor and prohibition of night work. We must have a law. It has been proven recently that a gentleman's agreement of voluntary limitation does not hold against the pressure of competition. Again, we declare for a law."

"Mrs. Wellborn, the Committee commends your restraint. But do you see that the limitation of hours of labor and the prohibition of night work may affect profits or dividends adversely?"

"Certainly. But we are convinced that profits and dividends should not be the first consideration. Stunted bodies and warped souls, hopeless mothers, neglected little children, these constitute too great a price for society to pay in order to provide dividends to a few stockholders."

"The basis of your plea, Mrs. Wellborn, shows the high altruism which always has been characteristic of good women. Not one of us takes issue with you on the social injustice and evil consequence of these conditions which your bill seeks to change. None of us doubts the sincerity of the hundreds of thousands of women which make up your organization. We admire the personal sacrifices you yourselves make when you leave comfortable homes, forego the selfish pleasures of privileged classes and come to the capitol day after day in behalf of underprivileged women who have neither time nor means to plead their own cause. But in

studying the bill we notice that it mentions only a special class of employers, and the benefits of the law will accrue only to a limited class of employees. The Committee has been especially interested in Article VIII, Section 3, page 10. You will notice that those employed in domestic and personal service are specifically excluded. The Committee wants to know why this exception is made?"

"Mr. Chairman and members of the Committee, the authors of the bill recognize in this exception that it is not possible to regulate the conditions of employment in domestic and personal service. To include domestic service would, by inference, declare for the invasion of the sacred privacy of the home. You strike out this section. Instantly overwhelming opposition will be created. Conditions in domestic service are entirely different from those in mills and factories. Domestic employees do not produce. They consume. There is no profit to the employer in their labor, no marketable goods from the sale of which wages may be paid and profits taken."

"Mrs. Wellborn, are you an employer?"

"Certainly, Mr. Chairman. I have a family. No woman with growing children has much leisure and freedom without servants. She is fortunate if she keeps her health."

"And these other ladies have servants also?"

"Those of us who have families, Mr. Chairman; but your questions are needlessly personal and have no bearing on the merits of the bill."

"Mrs. Wellborn, in seeking to regulate the hours of labor for working women, you want to protect the individual woman from exploitation and society from the perils of neglected family life. Are we right?"

"Yes, Mr. Chairman; but domestic service is not like any other. As I have just said, women in domestic service produce nothing which can be sold to pay their wages and upkeep."

"The Committee thinks differently. Men look to women to sense the finer values of life and preserve them for society. It is something new to hear a woman speak of material profit as though it were the only profit in living. For you as an employer both health and strength have been conserved. (Continued on page 40)

*Miss Belle Harris Bennett to
whom the first vision came*

The Lord Spoke to Me

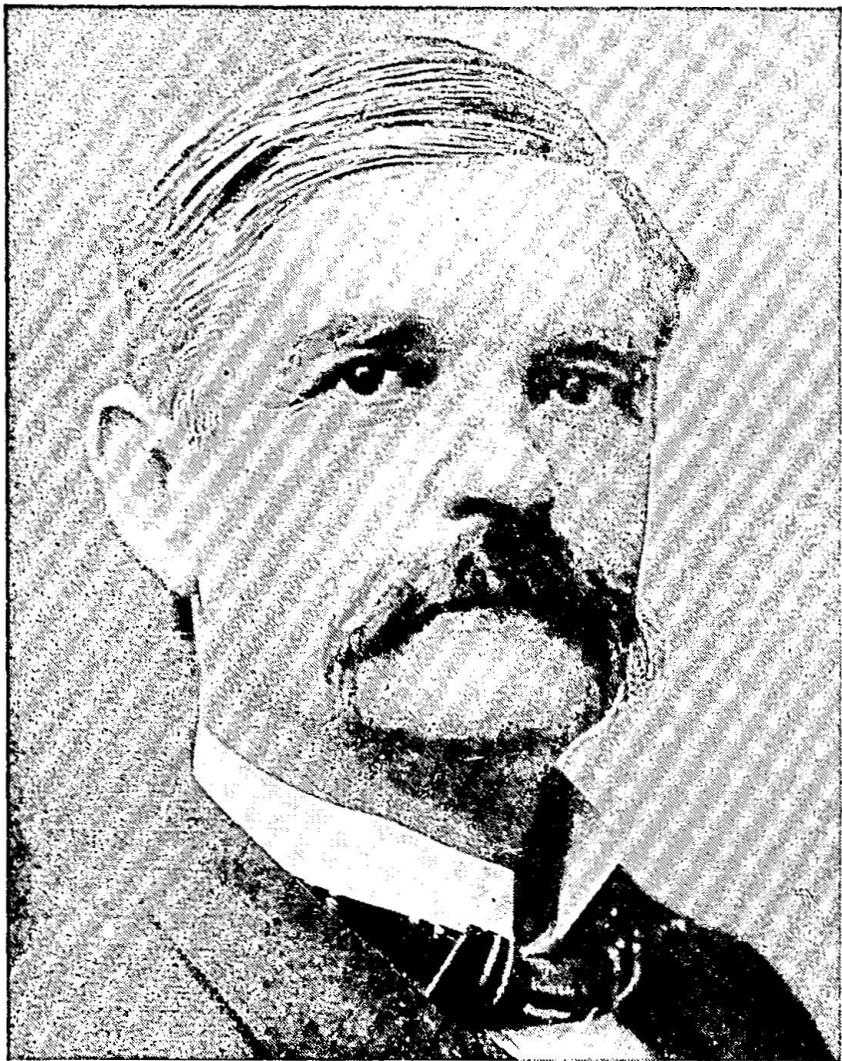
By
J. L.
Cunningim



THE story of Scarritt began in the heart of a noble young woman, Miss Belle H. Bennett, of Kentucky. Reared in a home of ample means and finest culture, endowed with large ability and charming personality, she had consecrated her life to the service of Christ. Deeply impressed with the need of special training for young women offering themselves for missionary service, she was burdened with the conviction that a Training School should be built to meet this need. As she lay upon a bed of sickness one night, she was deeply impressed with the sense of the divine presence, and she later

wrote: "The Lord spoke to me in a very direct and wonderful way. Almost without knowing what I did I responded by sitting straight up in bed and answering aloud, 'Yes, Lord, I will do it.'"

A few months later, in the spring of 1889, the Woman's Board of Foreign Missions met in annual session at Little Rock, Arkansas, and Miss Bennett was invited to present her thought to the missionary women. She went in great fear, and when the time came for her to speak, she was too sick and frightened to stand. The President reassured her, saying, "Come right here, Miss Bennett. Sit in this



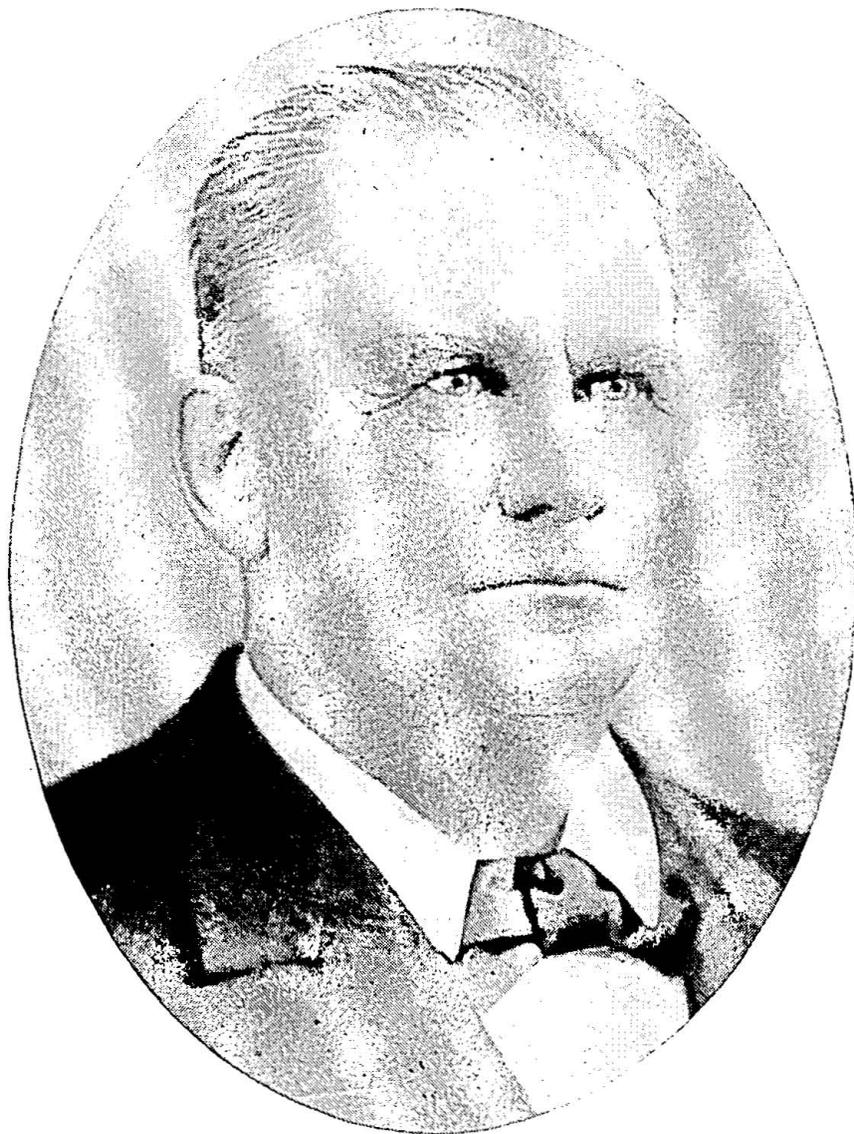
Rev. Sam P. Jones, who was among the first to give Miss Bennett an opportunity to present her vision to the Church

chair and talk it over with us." She spoke, and then, after prayer, came the resolution authorizing Miss Bennett to go through the Church and raise the necessary funds. What a commission for a timid young woman unaccustomed to public leadership! But, impelled by the vow she had made to the Lord, she began what seemed the impossible. And throughout the undertaking she relied implicitly upon his promise, which became her constant motto: "Commit thy work unto the Lord and thy thought shall be established."

Her faith and consecration were soon rewarded. The first dollar in cash came from a little girl, an adopted daughter in the home where she was entertained. "Miss Bennett, I want to do like Jesus did, I want to give this dollar to help you build that Training School." Then a five-dollar gold piece was given by a saintly invalid who had been waiting, as she said, for the Lord to show her where to spend it for him. And presently came an invitation to attend a camp meeting where Sam P. Jones was preaching. When he heard about the proposed new school he was stirred with enthusiasm. He requested Miss Bennett to speak to his audience at the close of his service. He made a subscription of \$500 for his wife and insisted on Miss Bennett receiv-

ing donations from the audience. Thus the doors opened and the work went forward.

Shortly a proposition came from Dr. Nathan Scarritt, of Kansas City, that he would donate a plot of land for the proposed Training School, and give \$25,000 on condition that the Woman's Board of Foreign Missions raise an additional \$25,000 to be spent in erecting a building. The proposition was accepted, and Miss Bennett, with the co-opera-



Dr. Nathan Scarritt, who made the Scarritt Bible and Training School possible by his initial gift

tion of Mrs. M. D. Wightman, set herself to fulfil the condition. Strange as it may seem, serious opposition arose from the leaders of the Church, and as a result the Training School project was interrupted for some six months. In this crisis Miss Bennett sought counsel and support from a group of praying friends.

At the close of an impressive prayer service a deeply spiritual man said: "Miss Bennett, do you feel sure that God called you to this work, when you undertook it?" She answered that she was very sure. "Has he since called you to lay it down?" "No," was the reply. "Circumstances have seemed to make it impossible, but I have no call from God

to give it up." "Then you will have to go on with it until he tells you to stop." She went on; opposition was overcome; legal difficulties were smoothed out; the school was definitely authorized by the Woman's Board of Missions, and named for Dr. Nathan Scarritt. The necessary funds were raised, and the buildings completed.

But where could be found a principal for the new school? Miss Bennett refused to consider the



Miss Maria Layng Gibson, who was elected the first Principal of the Scarritt Training School

position. Miss Laura Haygood, of China, was elected, but felt that she could not give up her missionary work. Then the choice fell upon Miss Maria Layng Gibson, at that time principal of a school in Covington, Kentucky. One can scarcely doubt that she was divinely chosen for this task in the light of the splendid service she afterward rendered. The beginning was small—three students were enrolled on the opening day in 1892—progress was slow, but Miss Gibson, too, had a text which Bishop Hendrix had given her: "He that believeth shall not make haste." With unwavering faith, indomitable courage, and whole-hearted consecration she gave herself to the task, and during her period of

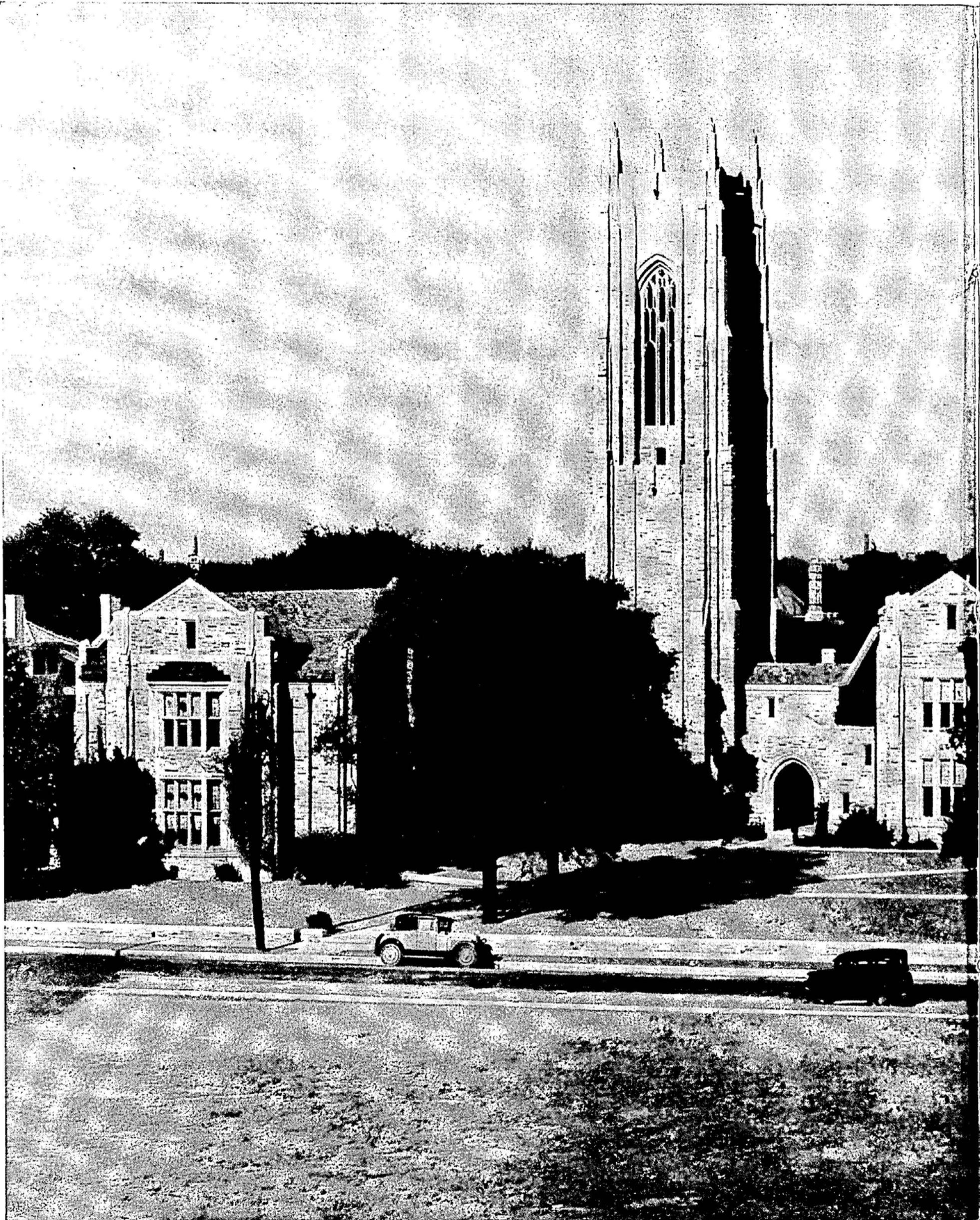
service she saw a thousand trained young women go out from Scarritt to the needy fields of the world.

Twelve years after the opening of Scarritt Bible and Training School, Dr. W. R. Lambuth, General Secretary of the Board of Missions, established the Methodist Training School in Nashville. For several years the Training School rendered a notable service to the Church in training both men and women for Christian service. While the school ceased to operate in 1915, its work still abides and its traditions still live in Scarritt College for Christian Workers.

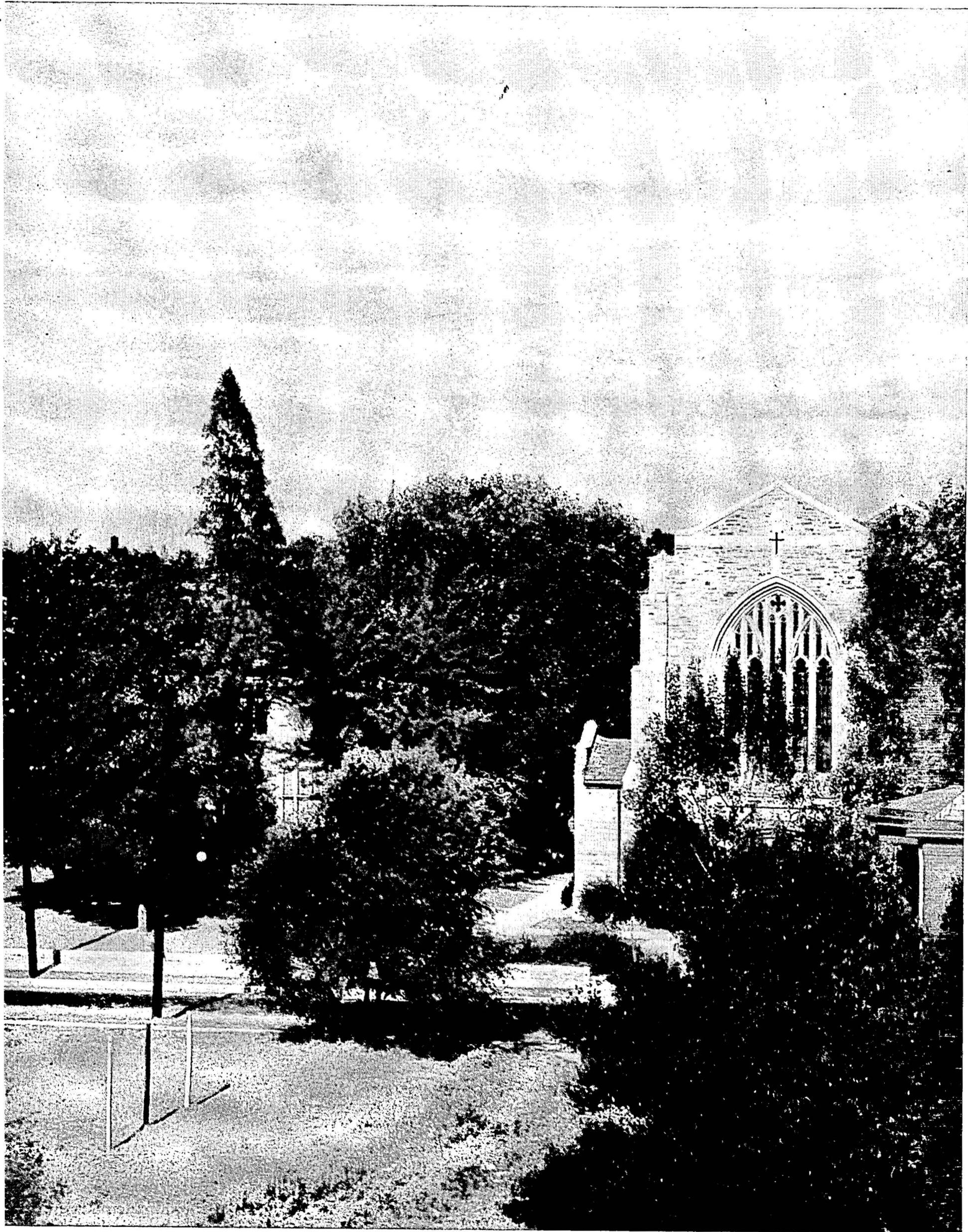
In 1918 Miss Bennett and her co-workers in the Board of Managers of the Scarritt Bible and Training School, realizing the great need for an enlarged program for the school, called Dr. Ed F. Cook to the presidency. Under his able leadership steps were taken looking to the removal of the school to some other location and its reorganization for larger service. Before this could be accomplished, Dr. Cook was elected an Associate Director of the Board of Education of the Methodist Episcopal Church, South, and Rev. J. L. Cunnigim succeeded him as President of the Training School.



Dr. Ed F. Cook, who was called to the presidency of the Scarritt Training School in 1918



THE BELLE HARRIS BENNETT MEMORIAL



*Built in loving remembrance of the founder of the school by the
Woman's Missionary Society of the Methodist Episcopal Church, South*



Dr. Jesse L. Cuninggim, President of Scarritt College for Christian Workers

Entering into an Enlarged Life

By J. L. CUNINGGIM

Which Is the Story
of the New Scarritt
Established in Nashville
Tennessee

UNDER the new administration the removal and reorganization of Scarritt Bible and Training School was merged into a larger effort to develop a comprehensive program of missionary training for the Church as a whole.

After some months of study and conferences, a joint committee representing various agencies interested in missionary training reached a unanimous agreement (1) that the two schools of theology, at Atlanta and Dallas, should be developed as strong centers of missionary training for the ministry; (2) that Scarritt Bible and Training School should be moved to some central place and reorganized for the training of lay workers, men and women, for various types of service at home and abroad.

Thus an important problem in the determination of Scarritt's future—about which there had been serious division of sentiment among the managers and friends of the Training School—was settled to the satisfaction of all interested parties.

The Woman's Missionary Council, which owned and supported the institution, heartily accepted the recommendation, and agreed to turn over all the assets of the Training School to the new institution when its removal and reorganization had been accomplished. Bitter opposition presently arose to the change of location

from Kansas City, and a determined effort was made to prevent it. The final decision of the Board of Missions, by a vote of thirty-seven to eighteen to locate the school at Nashville, was a great surprise to those who had been opposing the move, but it was not to the missionary women who for weeks prior to the meeting of the Board, and especially on the evening before the meeting, had earnestly prayed that the Board might be divinely guided in its decision.

When Nashville had been selected as the location for the new Scarritt, attention was turned to the choice of a site, and a large committee was appointed for this purpose. Investigations were made, and options were secured on numerous pieces of property, but after weeks of effort the committee seemed to be hopelessly divided in its judgment. Then unexpectedly it was discovered that the present site could be secured, and it was selected by a unanimous vote. Thus another problem that seriously threatened the success of the enterprise was happily solved.

The next important step was to secure a suitable charter for the new institution. The charter suggested by the committee of able attorneys was considered at length by the Committee on Reorganization. When the day came for final action, the charter was discussed from early morning till late afternoon, and at the time of adjournment there seemed no hope of agreement. Yet two hours later, at the beginning of the evening session, the present charter was adopted by a unanimous and enthusiastic vote. So great was the change in the sentiment of the group that it was not surprising to hear one of the attorneys later express the conviction that only the presence of God's Spirit could account for the remarkable result.

In order to make possible the first building needed the Woman's Missionary Council inaugurated a three-year campaign in order to raise \$500,000 for a group of

buildings as a memorial to Miss Belle H. Bennett. The missionary women throughout the Church gave themselves to the task with strenuous effort and earnest prayer, and at the end of the campaign period they had approximately \$650,000 cash in hand. They contributed \$535,000 toward the Bennett Memorial and, after paying all the expenses of the campaign, donated more than \$100,000 to the endowment of the Belle H. Bennett chair. The extraordinary success of the campaign was due not to any large gifts—for there were none—but to thousands upon thousands of small contributions, many of which were made with heroic sacrifice.

While the financial campaign was in progress plans for the building program also were under way. Mr. Henry C. Hibbs, of Nashville, who was wisely selected as the Scarritt architect, first made a block plan of the future campus, showing the completed college in the shape of a cross. What seemed like a trivial incident—an effort to secure a position for a young stenographer—very happily led to the discovery of superb building stone. This was secured by the purchase of a twenty-acre tract of land, which will furnish ample stone for Scarritt's building program throughout the years. The first group of buildings, consisting of the Bennett Memorial, the dining hall, kitchen, and heating plant, was erected at an approximate cost of \$675,000, with an indebtedness on the dining hall of only \$30,000.

Those who were familiar with the campaign to raise the money for the Bennett Memorial could appreciate



The front door leading into Wightman Chapel. Over the entrance one may read the following words: "I am the Way and the Truth and the Life"

a significant statement of Bishop E. D. Mouzon, when he expressed the judgment that more prayer and sacrifice had gone into this group of buildings than in any building erected by Methodism during its entire history. It is, therefore, not to be wondered at that Dr. J. H. Dillard, an outstanding educator, could say of these buildings, "There are larger and more costly school buildings in America, but surely none more attractive, more beautiful, more artistic."

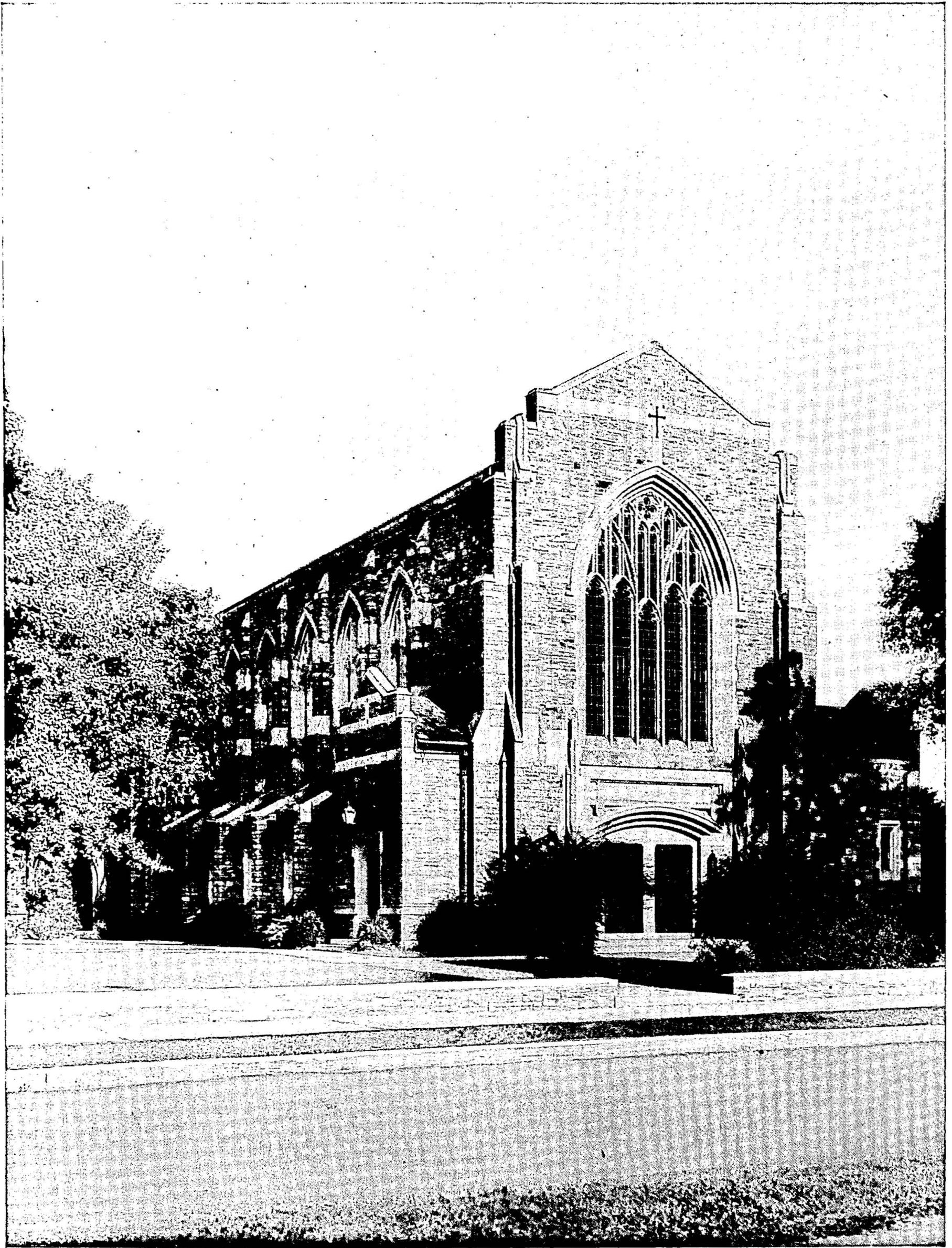
But to those who are intimately acquainted with Scarritt, no less beautiful than the new buildings is the character of the institution of which they are the material expression. Before Scarritt was moved there was grave apprehension that the spirit of Scarritt could not be retained. That apprehension soon gave place to the glad realization that nothing of value had been lost in the change of location, but that much had been gained.

Reorganized as a senior college and graduate school, it has emphasized high educational standards, a truly scientific attitude of mind, careful, thoroughgoing scholarship, practical field experience, supreme loyalty to Jesus Christ, reality in personal Christian experience, and the application of Christian truth to all human relationships.

Thus the new Scarritt seeks to combine the educational standards and procedures of a high-grade college with Jesus' ideals of the Kingdom of God. It endeavors to become increasingly a demonstration center of Christian living.



The front entrance to the Social or Central unit of the Belle H. Bennett Memorial



The Wightman Memorial Chapel, a section of the Belle H. Bennett Memorial which is named in honor of Mrs. Maria Davies Wightman, who worked with Miss Bennett in the establishment of the Scarritt Bible and Training School

A Need of the Church Today

For the Spiritual Life on Corporate Worship

By H. B. TRIMBLE

CHRISTIANITY is fundamentally social, and no less God-centered. Its life is expressed in prayer without ceasing, and love for one's neighbor greater than self-love.

Fellowship is central among the themes of the New Testament. A person is considered good or evil largely according to whether he manifests the qualities of life that cement the brotherhood, or those attitudes that divide. Envy, pride, hatred, jealousy, covetousness are strongly condemned. Their opposites are highly commended. To be guilty of attitudes that militate against the brotherhood naturally excludes one from the Kingdom, which is fundamentally a brotherhood. The results of the final judgment as portrayed in the twenty-fifth chapter of Matthew hinge entirely on the existence of the brotherly spirit.

It is in prayer, moreover, that we discover the highest possibilities of fellowship. The two united will solve the problems of any church. Wherever prayer and fellowship are sincerely emphasized a revitalizing of religion may be expected.

There are two fundamental conditions of real fellowship in prayer. First of all there must be an actual experience of God in those who compose the group. Otherwise there will be a temporary emphasis of a promotional nature exercising no abiding influence on the individual, prayer group, or congregation. In the second place the value of fellowship in prayer must be clearly recognized. That one shall chase a thousand and two put ten thousand to flight is the expression of a principle which is as true of the more specifically spiritual aspects of life as it is of action.

Those churches that wish to deepen their spiritual life should include at least the following elements in their program. The habit of private prayer must be developed. Thus we follow in the footprints of the great Kingdom builders of all time. No one was ever more profoundly social in his conception of life than was Jesus. Yet private prayer was a veritable fountain of life to him. Again and again when weary from long hours of toil in love for men and conflict with heartless enemies he refreshed

himself by a night alone with the Father. With Jesus prayer often took the place of food, play, and sleep as a recuperative force. In giving the Lord's Prayer he advised the closet as an admirable place to meet God. There the temptation to insincerity, cant, boasting, and regard for human approval is weakest.

The leaders of a congregation who teach private prayer by precept and example are wise. No religious group is spiritually vital beyond the power of the members to draw upon invisible resources. The taproot of the spiritually vital life has its ultimate reaches in the life of God. Communion with him is the only source of luxuriant spiritual being; and a person abounding in rich experience of the divine being is the best asset of a church.

Again, there should be in every local church an inner circle of those who know well how to pray and those who wish to learn to pray. Jesus could see no future for his followers aside from fellowship in prayer. Assurance of divine approval is given wherever two or three meet in the Master's name. Pentecost was made through the uniting of spiritual resources. Therefore, according to the command of the Christ they were to tarry together until the Spirit came. Throughout Christian history those outstanding men of power who have left a deposit of influence to bless the world have been men of deep personal piety toward God, living in an atmosphere of mutual helpfulness with others. A prayer group with a purpose is more essential to the life of a church than even a well-organized Official Board.

A group of praying people will also be potent in developing an attitude of reverence in meetings for public worship. A worshipful spirit is usually not to be inculcated by exhortations. A suggestive atmosphere is more effective at this point. A prominent pastor was moved sometime ago because his people complained that he rendered worship impossible by everlastingly talking about it. When the instrument of worship is thrust forward the object of the thrusting is usually defeated. A group of praying people worshiping in a proper manner in (Continued on page 40)

Questions

1. What are the two fundamental conditions of real fellowship in prayer?
2. What element should be included in the program of a church wishing to deepen its spiritual life?
3. What is the test of the spiritual vitality of a church?
4. What, in your opinion, could a praying group of people do in developing a spirit of worship in the church service?
5. What is the secret of a religious revival?

Scarritt College and the World's Work

By J. L. CUNINGGIM

IT would be difficult to make a true appraisal of the value and scope of Scarritt's contribution to the world. However, even a partial study of the alumni files of the college reveals some very interesting and significant figures.

Since the founding of Scarritt College in 1892 at Kansas City, Missouri, 882 students have graduated from the institution. Of this number, 617 graduated at Scarritt while it was located at Kansas City. The remaining 265 have graduated at Scarritt College since its removal to Nashville in 1924, receiving their Bachelor's or Master's degree.

In addition to the 882 graduates of the institution, 580 other students have enrolled and have received partial training, but did not complete the full course of study, thus making a total of 1,462 students who have gone out from Scarritt to engage in various types of

Christian service in practically all parts of the world. There are probably few institutions in North America which have such a wide geographical distribution of alumni engaged in as varied types of Christian service as has Scarritt College.

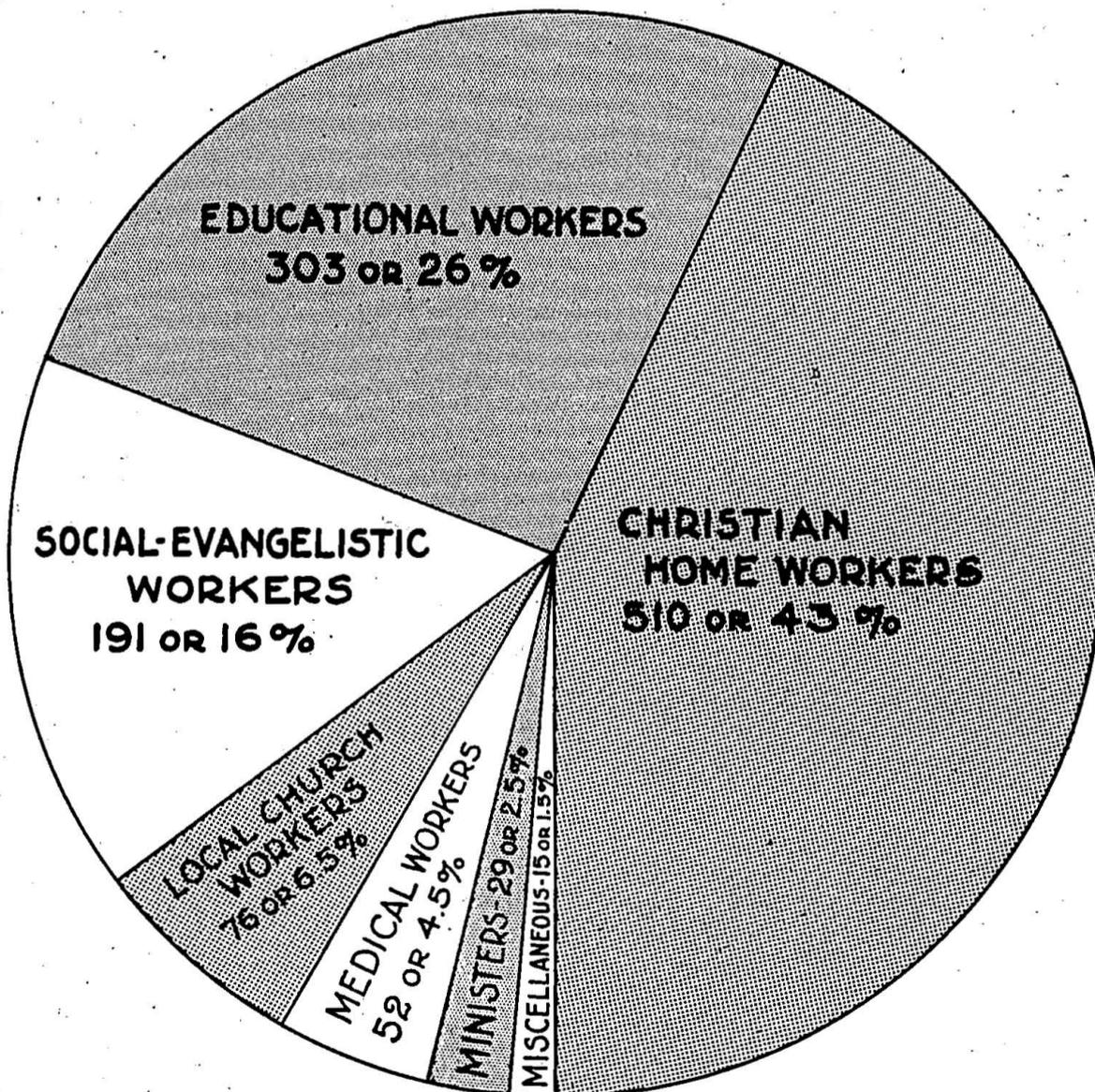
The geographical location of the alumni who are at present engaged in full-time Christian service in the home and foreign fields is shown by the maps on the following page. It will be noted that these maps show only the effective Scarritt graduates now at work under the appointment of the Woman's Work of our Church. The maps, therefore, are incomplete in that they do not show alumni engaged in Christian service but under the appointment of other agencies and organizations. An exhaustive study is being made of the geographical distribution of Scarritt alumni and former students who are not under the appointment of the Woman's Work.

These figures will be published at a later date.

Of even greater interest than the geographical distribution of Scarritt alumni is the study of various types of Christian service in which they are engaged.

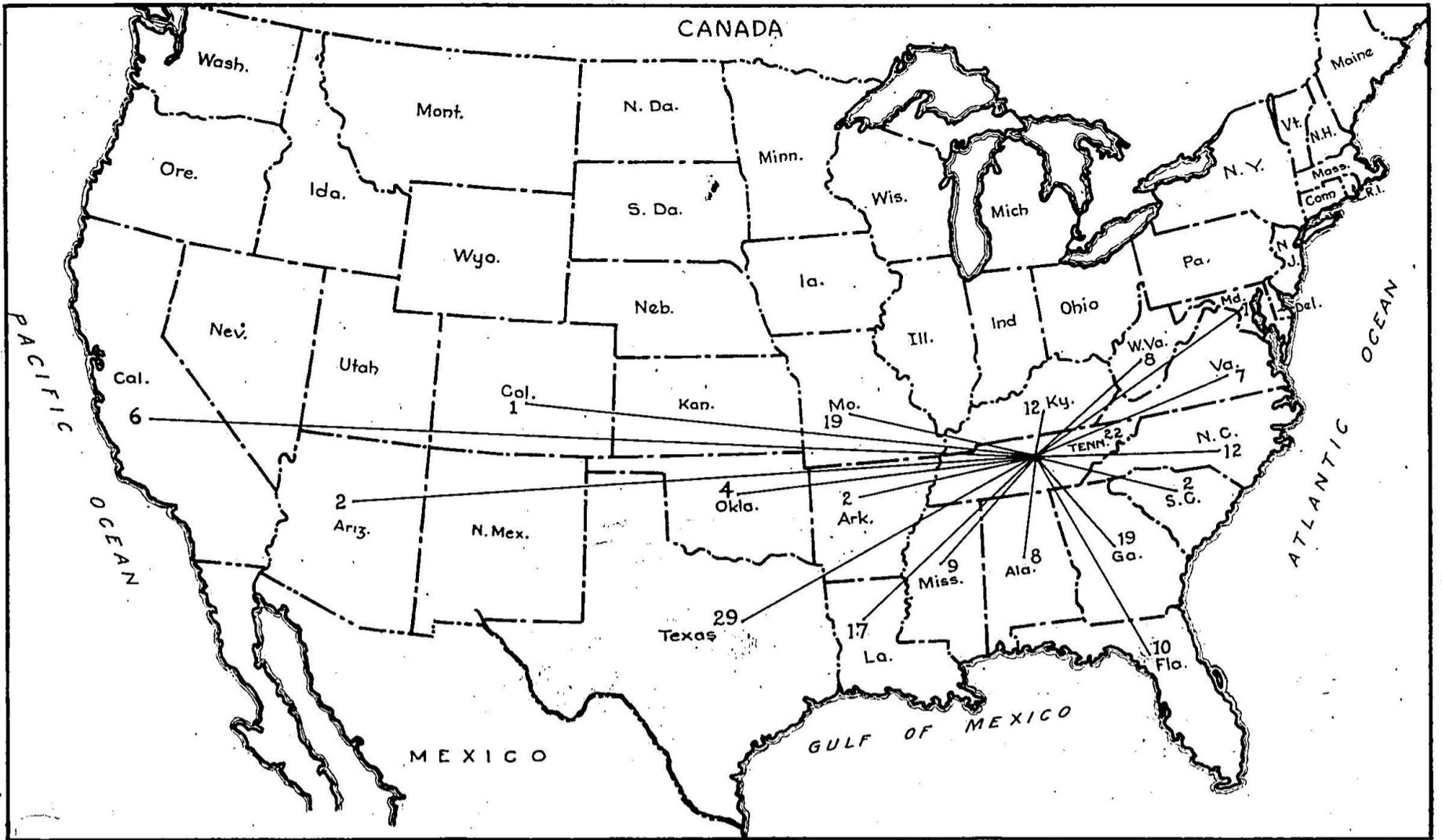
The chart shown in this page gives only a partial account of the different types of service in which the alumni are engaged. Falling under the general heads of the diagram will be found Scarritt-trained workers serving in many various types of work, such as Rural, Urban, Interracial, Evangelistic, Medical, Religious Education, Business Administration, Educational Administration, and Christian Home-Making.

An increasing majority of the effective home and foreign missionaries of the Methodist Episcopal Church, South, are being trained at Scarritt, and more and more our Church is looking to Scarritt as the main source of supply of highly trained, consecrated Christian workers for home and foreign service. This fact gives to the institution a place of growing significance and lays upon it a correspondingly large responsibility.

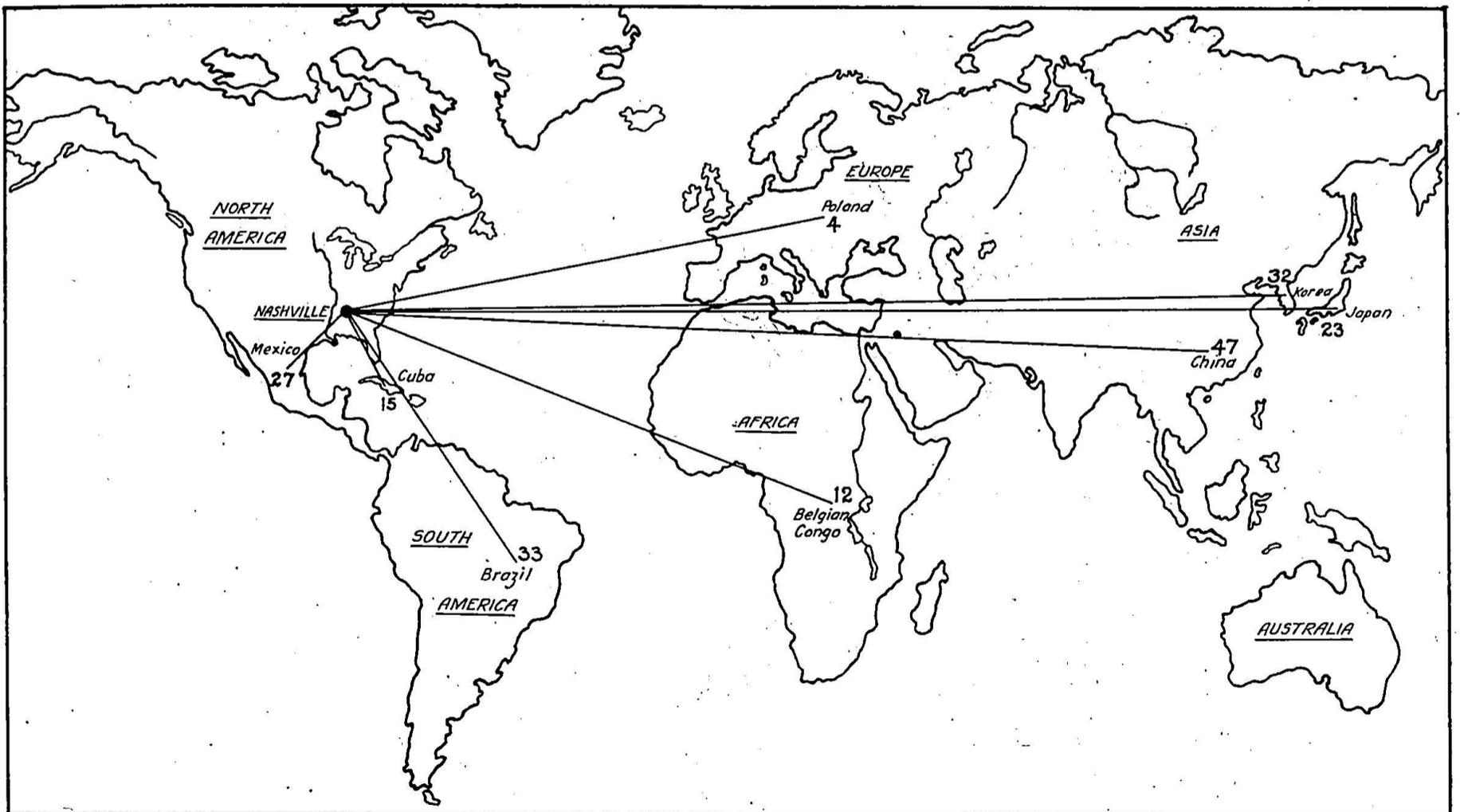


LIFE WORK OF SCARRITT ALUMNI

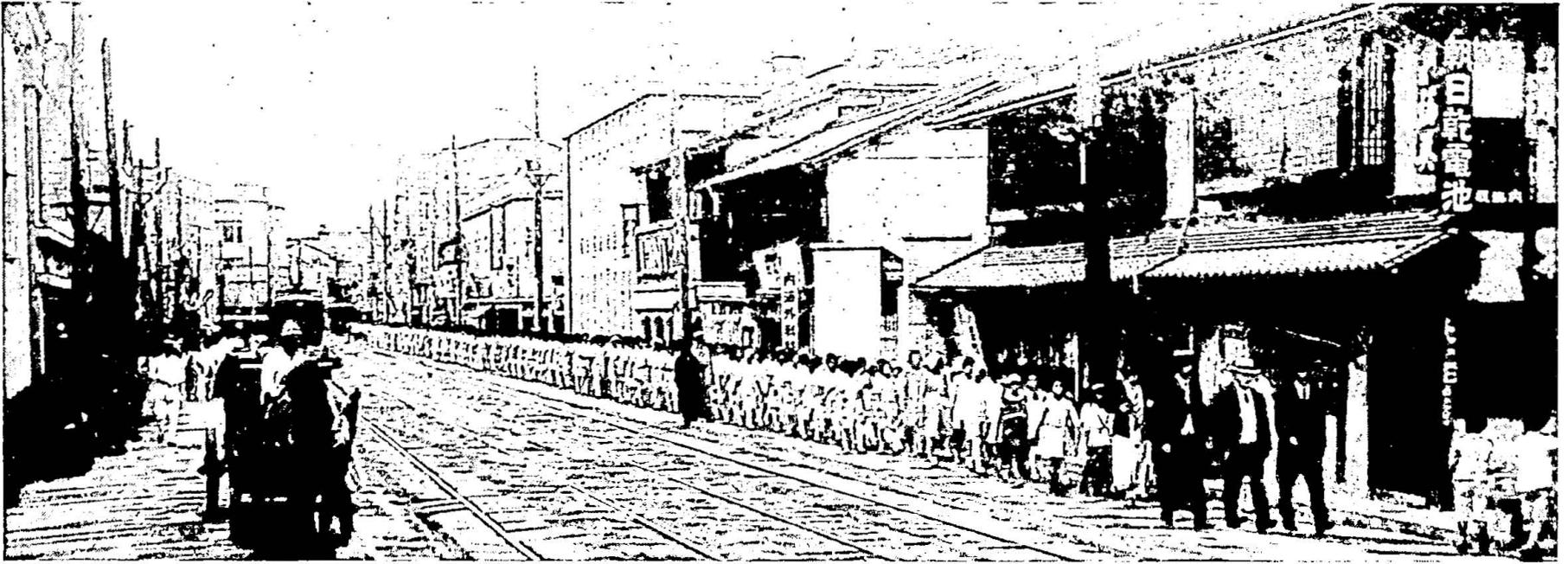
Graph shows proportion of Scarritt alumni and former students engaged in various vocations



Map shows locations of Scarritt Alumni engaged in Home Mission work under the direction of Woman's Work. These serve as teachers of Bible in state and private schools; as church deaconesses in some of our large churches; in co-operative homes; in cotton mill and coal mining sections; among Cuban, Italian, French, and Mexican peoples; in Negro communities and in rural sections; among delinquent and dependent girls, and with problem children



Map shows distribution of Scarritt Alumni engaged in Foreign Mission work under the direction of Woman's Work. They serve in Mexico, Cuba, Brazil, Poland, China, Korea, Japan, and Africa



The procession marching to the cemetery. In the middle of the front line is Mr. Hinohara, the president of the Hiroshima Girls' School. Deans of departments are on either side of him

Honoring Miss Gaines

By IDA L. SHANNON

HERE is shown the beautiful monument erected over the grave of Miss Nannie B. Gaines, at Hiroshima, Japan; it is the gift of the graduates of Hiroshima Girls' School. The unveiling was on September 26 and the ceremony was most impressive, the whole school marching to the cemetery three abreast, keeping silence during the march of almost a mile. They came back to the school after the dedication in the same manner.

Besides the usual service of Bible reading, prayer, and song, several short addresses were made, one by the head of the Educational Department of Hiroshima Province, who represented the mayor and city office. He had been largely instrumental in securing the gift of the lot for the grave in the cemetery that was full and closed to ordinary people. This lot is on the edge of the cemetery and had to be filled in. It is beautiful in its outlook over the river that Miss Gaines loved so well.

The monument is of very fine stone, the best to be had in Japan. Miss Gaines would have thought it extravagant, but nothing is too good for the graduates and others to show their love and appreciation for her.

Mr. Hinohara, president of the school, honored her in every way at the time of her death and later when the ashes were interred. And now, seven months after her death, the final token of loving appreciation has insured her permanent remembrance.

One of the most touching things is the devotion of a Korean boy who came to Japan several years ago, hunting work. Miss Gaines gave him a home, and now every day he is at home he goes to her grave, carrying fresh flowers and caring for the grave.



At the dedication of the monument. Just above the name is the school crest, and carved on the open Bible is the school motto: "Workers together with God"

Dr. Margaret Polk

ON October 22, Dr. Margaret Polk died in Augusta, Georgia, in the home of her niece, Dr. Ethel Polk Peters. Dr. Polk went to China under the Woman's Board of Foreign Missions in 1896. For nineteen years she labored in the Soochow Woman's Medical School and Hospital, organizing, ministering to those in need, and training Chinese women nurses and doctors. In 1909 she severed her connection with the Church because she thought she could more consistently and effectively support the movement in the Church for equal rights and opportunities of service for women. However, she did not leave the hospital until 1912, when reinforcements arrived in China to carry on the work of the hospital. She continued to serve China as a practicing physician in Shanghai until a few years ago. Her interest in the work of the Church and particularly in the missionaries and Chinese workers never ceased.

The following appreciation is from Dr. and Mrs. Fred P. Manget, fellow-missionaries in medical work in China: "Soon after we arrived in Soochow twenty-three years ago, it was our privilege to meet Dr. Margaret Polk, to visit in her home, and with her to inspect Mary Black Hospital. The hospital was clean and well ordered. Work was going on. It was the hour of the morning clinic. There were sick women finely dressed arriving in sedan chairs. From the country they had come in boats, while still others were there brought on man-back. To one side could be seen a child sleeping in a large basket half filled with rice straw and covered with blue denim—but all, rich and poor, had come to see Po-e-sung (Dr. Polk).

"Bible women were talking to the patients: to one exhausted from pain and the tiring trip they would serve hot tea, while to another, as she waited her turn to see the doctor, they would give a tract, a Gospel, or a word of cheer from the Master Physician. The atmosphere of the hospital was stimulating. One felt that something worth while was being done. The patients and those who brought them had an expression of expectancy, of hope. The staff of alert Chinese young women were moving here and there noiselessly, but energetically, as they conducted the patients from Dr. Polk's office—one to the operating room, another to the lying-in ward, while others were to be vaccinated, have their wounds dressed, or sent to the drug room for medicine. Doctor Margaret was here and there and everywhere, offering a word of assurance to an old conservative lady of the upper class, trying to relieve the pain of a child; wherever she went, she inspired confidence and was met with respect akin to reverence. The hospital was not a modern steam-heated building with elevators and every kind of apparatus; these would have been unfitted to that day. But with lacquered floors and furniture, whitened walls, clean, neatly made beds, and well-kept grounds, the hospital, with its Chris-

tian nurses, students, and doctors, was verily a place of refuge, attractive and inviting.

"Dr. Polk was a great student, her recreation being the reading of various journals and scientific books with which she ever kept her drawing-room table supplied. With the help of her co-workers she conducted a nurse training school and, in co-operation with Dr. W. H. Park, taught small classes of medical students, taking them through a five years' course of study. In 1918 when a call came from the American Red Cross asking for doctors and nurses for service in Siberia, a unit of twenty trained by Dr. Polk answered this call and rendered a most valuable and acceptable service in the hospital of Vladivostok.

"Dr. Polk was a pioneer—keen, resourceful, stalwart; a teacher, gifted, and held in the highest esteem by her students, upon whose lives she left a deep impress; a physician beloved, of great talent and skill, who gave herself unflinchingly, unreservedly in service to the women and children of China.

"We hear now that Dr. Margaret is dead, but there is no death for such as she. She still lives in countless lives made free, in weary hearts made glad, in smiles of infants comforted by her ministry, in dark places made light; for she did it 'unto the least of these.'"

Miss Sallie Lou McKinnon, formerly missionary to China, and now Foreign Administrative Secretary of Woman's Work, says of Dr. Polk:

"I met Dr. Margaret the first night I was in China. She came to dinner at McTyeire to welcome the new missionary, but she came late and in her workaday clothes, for she had been busy with a desperately ill Chinese woman until after the hour set for dinner. She was so clever and keen in her conversation that only the unmistakable warmth and sincerity of her welcome kept me from being a bit afraid of her.

"Later when I was a missionary in the interior of China I looked forward with pleasure and interest to staying in her hospitable home on my visits to Shanghai. I knew that I would be perfectly free for the business of shopping that called me to Shanghai, but I knew too that in the evening and at the table there would be conversation about world or local or mission affairs that would interest and stimulate further thought when I returned to the interior.

"Her recognition and appreciation of the best in Chinese character was keen and sincere, and her service to rich and poor was not only that of a skilled physician, but that of a discerning, warm-hearted Christian woman. Dr. Polk also gave herself unstintingly and fearlessly to movements for the bettering of social conditions in Shanghai, and her influence will live on in that great city."

NOTE: The July issue of the WORLD OUTLOOK carries a story of Dr. Polk.

The Challenge of Herrnhut

(Continued from page 13)

have even faced peace and relative prosperity without degeneration."

We sat with the Moravian community; men on one side of the large auditorium and the women on the other side. All the women folk when in church wear white bonnets tied with colored ribbons—red for little girls, pink for maidens, blue for married women, and white for widows. Tea and a cross bun were served each person by members of the congregation, who moved noiselessly up and down and without disturbance of any kind as we listened to the singing or the short addresses by various representative delegates from abroad. These "liebes-mahl" celebrations date back to the very beginning of the community. When a missionary returned after years of service abroad, or some notable visitor arrived, the community—*Gemaine*—would assemble for unhurried reports from the brother or sister, simple refreshments being served, and thus combined a simple social feature with the religious meeting.

Our days were crowded with rich experience. Under the guidance of Dr. John R. Mott, our chairman, we were brought face to face in bird's-eye view fashion with the great world-problems. The aggressive industrialization of primitive people—modern, self-confident materialism—aggressive messianic communism—insidious humanist interpretations of life—terrible economic strain and stress of countless millions—growing trend to religious indifference, irreligion and anti-religion—the growing racial consciousness and antipathies which are undermining Eastern civilizations—clamant nationalism demanding one hundred per cent loyalty of all citizens—what an overpowering array it was. We realized perhaps as never before that "apart from God ye can do nothing."

The Hon. Newton Rowell, who represented Canada at the First Assembly of the League of Nations, brought home to all of us the full weight of the burden we must, by the grace of God, shoulder when he declared: "Whereas the remedial agencies, such as the League of Nations, the International Labor Bureau, the Permanent Court of International Justice, the Kellogg-Briand Peace Pact, all tend to improve the situation, I see no hope if we have only these. Unless we can so present the way of Christ in word and in life that men shall choose to follow him, communism or worse will rule."

A sobering challenge, especially when he added that "the only organization outside the Roman Catholic Church that surveys the field as a whole is the International Missionary Council, and that without the co-operation and unity for which the Council stands, the Church now divided and competing, is inadequate."

THUS Herrnhut challenged adventurous thinking and action. In the face of the mountain-top per-

spective of the world and its needs and of the function of the missionary movement in that world, we came to grips with reality. Whereas we differed, for example, as to the relative importance of social service and research in the field of missionary activity, we discovered and agreed that, rightly conceived, they are part and parcel of evangelism and therefore inseparably incorporated in all missionary work. We realized anew that religion concerns all aspects of life, is life itself. Any religious movement which omits any phase of life is incomplete. The Church is and must be concerned with all life, whether physical, mental, spiritual, or social. It must meet all needs of man.

As we sought the content of our message which would be adequate to help men and women in the maelstrom of conflicting interests and loyalties which make modern life so complicated, we became aware that religion must again become the undergirding, all-permeating, and directing influence of life. It can no longer remain merely one of many interests in life, such as secularism has all too frequently made it. The failure of our modern age has been just this—religion has been relegated into a compartment and thereby made incapable of exercising its dynamic function of guiding all forces at work in the world today toward the goal Christ set for mankind—the Kingdom of God.

Similarly we saw that a church divided would fail. Herrnhut gave a new command and directive. To date the missionary enterprise has witnessed three distinct forward steps in co-operation and unified action. Originally missionary societies acted independently, each going anywhere and doing anything more or less irrespective of other societies. Then followed a period of growing consultation and the development of comity among the different societies and with regional assignment of fields of influence. This soon led to a third step, or stage, that of active co-operation between missionary societies, at first on the foreign field, but soon to a greater or less extent on the home field as well. Herrnhut revealed the need of a further step, that of pooling resources in man and money power. In other words, the economic crisis with its consequent income reduction, coupled with expanding needs and more expensive operation of missionary enterprises, necessitates reduced administration and overhead costs, but increased funds for expansion. And pooling of resources is the solution. Societies must join forces to reduce overhead costs and to make available the best leadership at the most strategic points.

A fifth step in missionary policy was envisaged as the conference was told of the mission from the Church of India, which is to visit Great Britain this winter at its own expense, to help the churches in the homeland. This is a stage of reciprocity or of the church militant for the entire world; when (Continued on page 40)

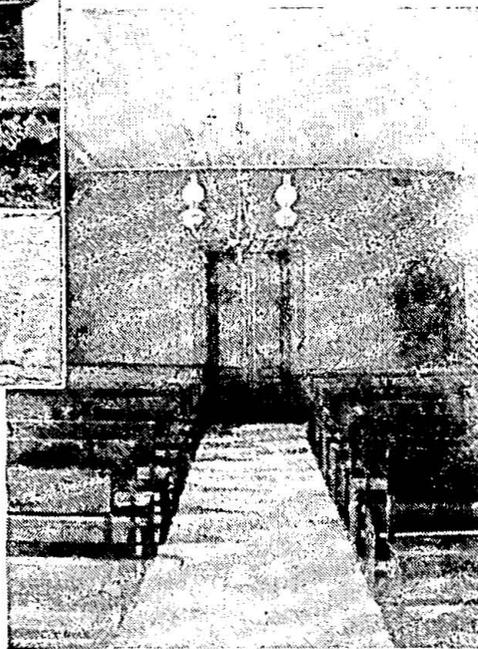
Our Specials

"The Mission Special offers one who cannot go in person the best means of going by proxy to the needy in heathen lands."—H. W. AMBROSE, Conway, South Carolina.

A METHODIST CHAPEL — what is it like? Hundreds of people around the village of Srednie Siolo in Poland are asking this question and are coming in crowds to see for themselves the little Methodist chapel recently dedicated there. Situated on rising ground just outside the village, it attracts attention for miles around. People are saying that Methodism must be a reproduction of primitive Christianity since the whole village has changed so greatly. "This change," says the Rev. Edmund



Chapel that is drawing hundreds into the village of Srednie Siolo, Poland, to see what a Methodist church is like. Right, interior, usually crowded at every service



Chambers, "has been brought about by the gifted and consecrated labor of two young people, Rev. and Mrs. Ernest Nausner, who by their selfless love and ceaseless toil have laid the foundations of what should be a great church." What a tribute! And how it must thrill the hearts of the folks of First Church, Marion, North Carolina, whose generous contributions are making it possible for these fine young people to continue the fight on the very borders of Soviet Russia itself!

KONG HONG CHURCH of Soochow, China, in the center of that city of five hundred thousand, has a varied program, including a boys' and girls' school with an enrolment of 550, a night school for young business men, a half-day school for young women, three kindergartens, four schools for adults, an orphanage, a health clinic, a library, and various clubs. The Sunday school and church services are reaching more people than at any time since 1927. At the head of this splendid program is the Rev. John E. Stroud, Missionary Special of the First Methodist Church, Dallas, Texas. He says: "I was very happy when I heard that First Church of Dallas had taken my support. I now feel that I have a home and that I am representing them on the mission field."

TWO DOLLARS AND A HALF A MONTH—on account of reduced appropriations that is all that the Japan Mission is able to squeeze out for the work of the Friend-Sha, a social service plant established about two years ago by Dr. S. M. Hilburn. With this small sum, increased by contributions from fellow-missionaries and friends, Dr. Hilburn expects to feed at least three thousand homeless and jobless in the Friends' Home this winter and to maintain a farm near Kwansei Gakuin University, partly to furnish employment for the needy and partly to serve as a training center for theological students who plan to go

into rural work as self-supporting evangelists. With this small outlay, aided by his brave heart and boundless faith, Dr. Hilburn is carrying on a work for his fellow-man that is a source of pride to all Methodists, particularly to Methodists of Texas, for Dr. Hilburn is a native son of Texas and the Missionary Special of First Methodist Church of Corsicana.

TWELVE HUNDRED SOULS seeking and finding peace and pardon for sin at the first camp meeting ever held in the Belgian Congo! "Praise God, the day of miracles is not past!" says Rev. Alexander J. Reid, who sponsored the meeting. "I have been in revival meetings from New York to California and have seen hundreds seek and find pardoning grace, but have never seen anything like this, our first camp meeting in the Congo. Conservative estimates show that twelve hundred or more found pardon for sin during these ten days." A church filled with evangelistic zeal could not find a more worthy representative than Mr. Reid, who has started a revival fire that it is hoped will spread over the whole Batetela tribe, bringing thousands out of darkness into light. Under his supervision some fifty evangelists are preaching the gospel in eighty outvillages.

Let Me Tell You a Good Story



Rev. T. W. B. Demaree, returning to Japan after his seventh furlough in this country



Mrs. T. W. B. Demaree, returning to Japan with her husband after furlough

WE will let a great missionary tell his own story. How much finer is fact than fiction, anyway! No new missionary of the General Board going out this year, the missionary abroad due his furlough, afraid to come home lest he be trapped here and cannot get back on time—or ever, the missionary at home finishing his furlough, wanting to go back, but no money. “So many vacant places to fill,” he says, “and the missionaries put their heads together, and each one chipped in. . . .” We let him tell it. He did not mean to. He was just writing a personal letter to a schoolmate and friend, never thinking his “goodbye” would see the light in *W. O.* as a “good story.” Forty-three years in Japan, and on his way back again romancing as on a honeymoon, rejoicing as children on a holiday. Blessings upon you, dear friends, and may this be the best!

TAIYO MARU, October 12, 1932.

Dear Dr. Rawlings:

We just had to go back to Japan. The call of the work there was ever before us. Of course the Board did not have the money to send us. The churches at home were more than hard pressed to get up their regular collections. So Bishop Kern, out in Japan, with so many vacant places to fill, and the missionaries put their heads together, and each one chipping in a little, provided a way. The cable of their action came to the Board, a wire found us in California, and in less than two weeks we are aboard the first Japanese steamer, tourist cabin, but a month and a half behind time, hastening to our work in Japan.

We started out not sure where we should be working, but utterly without a doubt that work awaited us. Six days of our journey are ended, and our boat stops for ten hours at Honolulu. Before our boat reaches its

berth at the pier our cabin steward comes in with a letter from Bishop Kern making it all clear. He also added that he had informed our son in Korea of our plans. Now, there will be a letter awaiting us in Yokohama from Korea. If a Bishop, or anybody else, was ever on his job, that person may be in a class with Bishop Kern.

We are afraid to go back, even under these circumstances, because the maintenance of a missionary at work on the field will require more money than to pension him at home even after forty-three years? No. Not afraid, but a bit anxious on account of anything that adds to the financial liabilities of the Board, for one who is our Master has commanded, “Go.”

“Go ye,”

He said, when all the world in blackness lay
And Sin prowled loud about the doors of men.
The storm was on, the waves in anger dashed
Against foundations, walls, and roofs.
All hearts were faint, and all knees shook;
All loins were loosed, all backs were bent.

High in men’s temples
Gilded idols sat upon their gilded thrones.
Awhile all eyes were red with weeping
And fond hopes deferred.
Yet they could not hear nor give to those
Who, at their shrines, fell, prostrate lay,
Of their own calm.

I go.

Wilt Thou go with me?

With Thee I fear not storm nor wind nor rain,
Nor wave nor idol-demon nor man’s fiercest frown.
Through Thee the wind shall fall, the waves shall calm,
The hard rains cease. Through Thee the idols shall come down
And, on their thrones,
Shall reign for aye and aye
The King of Peace.

T. W. B. DEMAREE

THE WORLD OUTLOOK

The Missionary Society

Adult Program for February

Topic: Life at Scarritt College. For program suggestions see *Yearbook*, 1933. For material see leaflet and January *WORLD OUTLOOK*. Note: The *Yearbook* cites February *WORLD OUTLOOK*. This is an error. The supplementary material is carried in this issue.

Worship Service

Theme: Life's Supreme Objective.

Musical Prelude.

Silent Prayer.

Hymn: "Rejoice, Ye Pure in Heart," No. 421, *Methodist Hymnal*.

Scripture Reading: Philippians 3: 7-14.

Leader: It was a well-known fact to her many friends that Miss Maria Layng Gibson, for thirty years principal of Scarritt Bible and Training School, had a rare sense of discrimination in the choice of Bible passages for different occasions, just as she also possessed an unusual gift in leading a worshiping group in prayer. For the worship service at the opening of Scarritt College in Nashville, Miss Gibson was asked to select an appropriate passage from the Bible that would type all of its future aspiration and inspire to ever enlarging achievement. Miss Gibson selected this passage from the third chapter of Philippians, that has just been read, taking it as a motto, a standard of growth for all the future development of the school she loved so well. In these words are found Miss Gibson's conception of the truly sacrificial life of the Christian worker, the renunciation of self and selfish aims, the enlarging vision of Christ and his supreme claims, and the ultimate conformity of all of life to his likeness and to his ministry. This conception doubtless had been Miss Gibson's desire for Scarritt during all the years of her administration. It seemed that as she looked with keen insight into the new demands of a new day, she realized that the same spirit of dedication to one great aim must continue to characterize the character and program of every Christian worker.

These words of the Apostle can indeed be applied to the life-history of Scarritt women the world around. They have stood in the hard places, at home and abroad. They have continued to labor toward one supremely desired goal of spiritual attainment and self-realization. They have tenderly ministered in the Master's name far and near. They have often made brave and sometimes unpopular efforts for the underprivileged and the forgotten of the world. Today, as it has been in the past, the same ideal sways the work and objectives of our great institution in Nashville. On high and holy days,

on Thanksgiving and other public occasions, these memorable verses are read again and again and, like a peal of bells, their music rings on at Scarritt, and will ever be at once a challenge and a tender benediction from the lips of one who put her life into the making of the former school. The present administration has no higher standard to set for Scarritt's future than obedience to Paul's great motto, and with one increasing purpose to continue the matchless challenge—the Goal!

Let us sing a hymn which has been a great favorite at Scarritt.

Hymn: "Lead On, O King Eternal," No. 408, *Methodist Hymnal*.

Prayer for Scarritt College: for the faculty, for the students now within its walls, for those who minister in foreign fields.—Prepared by MRS. J. L. CUNINGGIM

Display Racks

ELEVEN pamphlets have been secured for use of the members of the Spiritual Life Groups and for the promotion of the Spiritual Life of the church. An important project of the group is the sale of these booklets. In order to make this service possible the Publishing House is furnishing a self-help display rack. This rack is made of heavy steel sheeting and in a form which may be hung on the wall or set on a table. For further particulars write Mr. S. H. H. Howard, Methodist Publishing House, 810 Broadway, Nashville, Tenn.

An Omission

THE December number of the *WORLD OUTLOOK* carried an article entitled, "Toward the Unity of All Christians," with several very fine pictures. These pictures were loaned the writer of the article by the *Methodist Recorder*, of London, but through an oversight, which the editors very much regret, no credit was given that magazine.

The Yearbook for 1933

THE 1933 *Yearbook* is, according to some of our friends, the most beautiful ever published. The cover is a five-color Japanese scene, and the book carries a page, "In Appreciation of Our Deaconesses." The themes of the year are: Home, The Deaconess in Action; Foreign, Forces Working in Japan. Two pages are devoted to each month. One carries Program Suggestions and the other is a blank page for those who desire to construct their own programs. The price is 10 cents each or twelve for one dollar.

Thy Kingdom Come

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

The Imperishable Message

WRITING in the *Christian-Evangelist* on "The Imperishable Message of Eternal Salvation," Dr. Stephen J. Corey thinks that the present situation, with all its discouraging phases, calls for real self-denial, and sees in the mighty movements taking place in many lands cause for great hope. Concluding, he says:

Perhaps we have banked not too much, but too exclusively, on money and property and even missionaries, to carry on for Christ. When missionaries had to come out we talked about "closing the work." When Jerusalem was utterly destroyed seventy years after Christ, that did not close the work. When Moslems swept the Church out of Northern Africa and Asia Minor and the sacred cities of Alexandria, Smyrna, and Antioch, that did not close the work. We as Disciples of Christ believe in the message of the gospel—the imperishable message. If we have been true to that ideal and have planted well, the results of the message cannot be destroyed. Here at home, although the work has been sadly crippled, the message persists. Out on the foreign fields where we have reduced till the work bleeds, our native brethren put \$324,000 into the work last year. On the Tibetan border, although recalling the missionaries almost makes our hearts stop beating, yet those seventy Christians remain with the Bible in their own tongue, with the hymn books that Mrs. Shelton translated for them, with more than the early Church had the first hundred years, before it possessed the New Testament as we have it today.

We may face the most difficult year in our history, but let us do it open-eyed and unafraid. Let us do it with the resolve that we will face danger resolutely and bring the level of our living and our giving up to the practicable idealism of the Cross. Our morale as a people and our favor with Almighty God rest upon this, together with the unshakable faith that the message of eternal salvation is imperishable.

Race Relations Sunday

THE Commission on Race Relations of the Federal Council of Churches, George E. Haynes, Secretary, has announced the eleventh annual observance of Race Relations Sunday for February 12, which is Lincoln's Birthday.

Among the interesting items and suggestions in the plans prepared by the Commission for the observance of the day will be messages from Dr. Daniel A. Poling, President of the International Society of Christian Endeavor, and from Dr. Robert R. Moton, Principal of Tuskegee Institute. There will be a general Race Relations Sunday message calling attention to the crisis in race relations between the forces of prejudice and the forces of friendly good will.

A suggested program for church services has been prepared by Dr. Ernest F. Tittle, of Evanston, Illinois, and a unique program for the church school has been prepared by Dr. P. R. Hayward, of the International Council of Religious Education. An original poem by Dr. Hayward gives the present-day meaning of "enslaved" and contains these lines: ". . .

wherever any ignorant or wilful man denies to his fellow-man his full chance at life, there we are. But we are more than men. We are hopes—that failed. We are love—that was denied. We are dreams—that a harsh world turned to ashes of bitterness. We are human imagination—that died at its birth. We are courage—slain. We are creative minds—crushed among machines and routines. We are flaming spirits—smothered at their first flicker of divine promise. . . . We always await the Great Liberator." A Church Women's program, prepared by Mrs. Orrin R. Judd, President of the Council of Women for Home Missions, suggests steps for "Adventuring in Friendliness."

This year ten denominational boards and agencies have cooperated in preparing the suggestions and plans and have promised their participation in making this observance one of the great events of the year. Arrangements are planned for the use of local and national radio hook-ups on a wider scale than last year.

Two Anniversaries

ACCORDING to the *Missionary Review of the World*, two important anniversaries took place in Korea last year.

Syen Chun Station completed its thirtieth year with appropriate ceremonies; and Chairyung Station celebrated its twenty-fifth anniversary. When it was organized there were only five churches in the territory; now there are eighty-five; then there were no ordained Korean pastors in the region, now there are forty; then there were only two thousand communicants, now there are over nine thousand.

John Milton Magazine

GOOD news for our blind friends is released by the John Milton Foundation, among whose membership are people like Helen Keller, Dr. Robert M. Hopkins, Margaret T. Applegarth, Dr. Charles L. White, and others of like importance, who have at heart the interest of the blind.

The religious magazine in Braille, forecast last spring, is to begin its monthly appearance by early January, 1933, under the name of *John Milton Magazine*. It will be devoted in part to general religious articles and news, and in part to Sunday School Lessons, following the Uniform Lesson System.

The Sunday School Lessons are being written: First quarter, by the Rev. Hight C. Moore, D.D., Baptist; second quarter, by the Rev. L. H. Bugbee, D.D., Methodist; third quarter, by the Rev. James H. Snowden, D.D., Presbyterian; and fourth quarter, by the Rev. C. A. Hauser, D.D., Reformed in U. S.; all four outstanding Sunday school lesson writers.

The religious articles and news will be chiefly from leading religious publications, denominational and interdenominational, the purpose being to make the best in print available in Braille, so far as the limits of the magazine allow.

The magazine will be free. It is being financed by contributions of various denominational Boards of Publication, Education, Sunday School Work, and Home Missions, and other funds. Over forty denominations are represented by the nine hundred blind who have already applied for the

Thy Will Be Done

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

magazine. Others desiring it should send (1) their names and addresses clearly written; (2) their denominational connection or preference; and (3) ten cents registration fee; to the Honorary Secretary, Rev. L. B. Chamberlain, D.D., 210 Bible House, Astor Place, New York.

Northern Bishops on Prohibition

THE bishops of our sister Methodism have issued, over the signature of the Secretary, H. Lester Smith, the statement on Prohibition which we take from the Southwestern Edition of the *Christian Advocate*.

The Methodist Church has no intention of retreating from our historic, age-long stand against alcohol. Our law still is "Total abstinence for the individual, prohibition for the state." No moral question is ever settled until it is settled right. No new arguments in favor of alcohol and its traffic have been presented recently. All the substitutes proposed for prohibition have been tried during the centuries, and all have proved ineffective to curb the evils of this narcotic poison.

Modern civilization and the machine age are antithetic to the traffic in alcohol. For humanity and genuine prosperity we must have prohibition. Prosperity can never be purchased by beer. Every dollar so secured costs commerce and the country more than its value. The need of the hungry for bread cannot be satisfied by alcohol.

We call attention to the fact that the recent election did not change the Constitution or any national law. The Eighteenth Amendment is still in the Constitution, and its enacting law still stands. Until laws are changed by the orderly legal processes, public officials are under obligation to be guided by them. Governors, mayors, judges, and others responsible for the enforcement of the law should remember their oath of office. They have solemnly sworn to uphold the Constitution and laws.

It is evident that a violent effort is being made to stampede the present Congress. This Congress has repeatedly by its vote shown itself dry. We call on this Congress to stand by its adherence to the Constitution and its enforcing laws. Our people should let their representatives in both houses of Congress know that we expect them not to recede from the dry stand they have steadily taken. We will face the new conditions created by the new Congress when it is called in session.

Let us trust God and take courage.

Indian Mission News

FROM Rev. W. U. Witt, Superintendent of our Indian Work, comes heartening news of progress in this important field. In his report to the Secretary, Dr. J. W. Perry, Mr. Witt says:

The Creek District Training School was a great district rally and indeed a high point in the work of that district. It was by far the largest and most successful one we have had. The efficient secretary, Mrs. D. B. Childers, carried out the program with such enthusiasm and wisdom that everyone seemed to catch her spirit and vision. An attractive feature was the Haskell Orchestra, composed of representatives of eight tribes, of national fame, and artists of high order.

About fifty credits were issued and about thirty qualified in a measure but were not given credit.

The Kiowa District Training School was held under the name of a Young People's Assembly. However, it was really a training school, and as it was our first attempt at a district-wide school, we considered it a great success. Rev. Walter Gilliam, Extension Secretary of the Oklahoma Conference, taught the young people's division and Dr. J. W. Perry the adult. Sixty or more credits were issued, and already they have matured plans for a large assembly next year.

About eighty members have been received among the Comanches, and our membership has been increased more than four hundred per cent. Brother White Parker has added about twenty members to his church, and his work has been stabilized and blessed in every way. Brother Norton Tahquechi did not receive an appointment at the last meeting of the Mission, but he had the Pauline passion for souls and was not long in making an appointment for himself. Beginning with no money, no church building, no faithful workers, nothing save an open door and hearts hungry for the gospel and Christian love, he has gone forward in the midst of great obstacles and opposition, but with great faith in God that somehow right would win and God would support him, he has established a church of sixty-five members in a tent built with their own hands and out of their own meager savings. Some of the time he could not see his way and almost had to crawl on his knees to make any headway, but his face has always been to the front, and God has constantly blessed him and his labors.

A Japanese St. Francis

DR. WILLIAM AXLING tells in the *Missionary Review of the World* of a notable incident in connection with the meetings of the great Japanese evangelist, Kagawa:

Of special significance is the fact that in one of Kagawa's meetings in Kyoto Nishida Tenko, a well-known Buddhist priest, signed a card indicating his purpose to accept the Christian faith. During the past ten years Mr. Nishida, as a Japanese St. Francis, has attracted the attention of the whole nation. He himself has lived a life of poverty and has espoused the cause of the poor. He has organized a Mutual Help Order, the members of which live a communal life. The doors of this order are open to anyone who is in trouble or in need, either spiritual or physical. The members of the order agree to render any kind of service at any time and in any place, even of the most menial type and without any stipulated remuneration.

Educating Alcohol Out

WITH the same energy and determination that has characterized its fight against disease, the Mexican Department of Public Health is waging a war against alcohol. Zachary M. Allison tells the story in *Christian Herald*. Through vivid, sometimes grisly slides, posters, and motion pictures, the people are warned, and "anti-booze" education begins in the first grade.

Personals

Dr. J. H. Oldham, of England, was recently in Nashville addressing a meeting of the International Club and meeting a conference of staff secretaries and members of the Foreign Missions Committee of the Presbyterian Church and the Board of Missions of the Methodist Church. Dr. Oldham, who is the British Secretary of the International Missionary Council, in this country on business of the Council, discoursed most entertainingly and profitably before the conference on the value of a unified program of education for Protestant bodies working in Africa. Dr. Oldham was accompanied by Mr. Leslie B. Moss, who is the Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

Rev. G. Ray Jordan, pastor of Wesley Memorial Church, High Point, North Carolina, is to be congratulated on the fine record made by his church in missionary giving during the year 1932. Despite depression and hard times, his church sent in to the Board of Missions for Kingdom Extension work and specials the sum of \$7,200, which entitles it to rank second in missionary giving among all the churches of the connection. R. T. Amos, chairman of the missionary committee, and Mrs. W. L. Watson, secretary-treasurer of the church, deserve much praise for the fine work they did for the cause of missions.

Miss Emma Christine, Director of Collegio Metodista, Ribeirao Preto, Brazil, in a letter to Miss Haskin, warms our hearts with her tribute to our missionary periodicals. "My special purpose in writing you," says Miss Christine, "is to congratulate you on the new phase of your periodicals, *World Friends* and *WORLD OUTLOOK*. The former has improved tenfold and the latter is priceless. Who, twelve or twenty years ago, could have imagined a *missionary* magazine could be so completely transformed! That it could put off its former cloak of demure and oft apologetic piety and don radiant and becoming garments that lend meaning and spirit to the very soul of the magazine? Well, that is what the *Missionary Voice* did, and is now 'a thing of beauty,' and will be 'a joy forever.'"

Mr. J. S. Oxford, missionary to Japan, at home on furlough, recently, with Mrs. Oxford, attended the annual session of the Central Texas Conference. They sat with the Conference

Board of Missions in an interesting session and in the anniversary in Austin Avenue Church delighted the great audience of preachers and other friends in their speeches when introduced to the Conference. Mr. Oxford has been Treasurer of the Japan Mission for years and is in charge of one of the most unique and useful institutions of our Church in any part of the world, Palmore Institute in Kobe. He, with Mrs. Oxford and son Wayne, spending the time of their furlough in their home Conference, hopes to visit many of the congregations of that Conference.

Rev. A. W. Beasley, appointed at the last session of the Tennessee Conference to City Roads Chapel, Madison, Tennessee, is one of the four Methodists, all of different branches of the Church, to contribute to the Macmillan Company's volume of twenty-five "Prize Sermons" published in November. These sermons were chosen from a large number submitted in a contest. This very appealing sermon is on "The Ministry of Silence," and is said by the publishers to have "a calmness and peacefulness about it that will touch a responsive chord in many a troubled heart." Mr. Beasley was graduated, *Summa Cum Laude*, from Emory University in 1923, and did graduate work at Vanderbilt University, University of Chicago, and Union Seminary.

Word has reached the *WORLD OUTLOOK* of the death of Mrs. J. H. (Edie Shields) Dickey, former Corresponding Secretary of the Louisville Conference Woman's Missionary Society, and member of the Board of Missions. Prominently connected with the club life of Louisville, Mrs. Dickey was for many years even better known in the lay activities of the Southern Methodist Church. She taught Bible classes of women in the Crescent Hill and Fourth Avenue Churches. She was a member of the General Conference at Hot Springs in 1922, served as a member of the General Board of Missions and on its Executive Committee from 1922 to 1926, and as a member of the Woman's Council attended the annual meetings of that body at Raleigh, North Carolina, Fort Worth, Texas, Oklahoma City, San Antonio, and possibly others.

Throughout her life Mrs. Dickey was dominated by the missionary spirit. Whether as auxiliary president, district secretary, officer in the larger work of her Conference and Church matters, she gave of her best in zeal and devotion to the Master. Many who gather in the

coming meetings of the Louisville Conference Woman's Missionary Society and the Woman's Missionary Council will feel a sense of loss.

Funeral services were conducted at the chapel of Lee Cralle by her pastor, Dr. H. E. Hawk, assisted by the presiding elder, Dr. Kasey.

To her co-workers and to her bereaved husband and family we extend our deepest sympathy.

The World in a Word

THE 1931 census for Italy gives 82,500 Protestants in addition to the Waldensians. They embrace Methodists, Baptists, Adventists, and Salvation Army. The Roman Catholic Church registers 41,060,963 members; while 17,493 declared they were without religious affiliations. ¶ A new missionary situation has arisen in the Balkans. Three million Moslems in Albania, Yugoslavia, Roumania, Greece, and Bulgaria are open as never before to Christian influences—especially in Albania. The Balkan peoples are harking back to their Christian civilization which Islam submerged in the early fifteenth century. ¶ The new building of the First Japanese Baptist Church and Christian Center, Sacramento, California, was dedicated on July 10. More than five hundred Japanese, Chinese, Russians, and Negroes attended the service. There are eight thousand Japanese in Sacramento. ¶ The Disciples of Christ head the list of those who favor a general union into one church. ¶ Latin America shows the largest per cent of growth in Sunday school work and Europe the only decrease, according to the report of the World's Sunday School Association. Grand totals (1932) are: Schools, 330,874; enrolment, 35,309,318, an increase of 2,294,366, or 6.9 per cent, since the World's Convention meetings in Los Angeles in 1928. ¶ Royalties from the writings of Toyohiko Kagawa, Japan's great evangelist, have brought him more than \$100,000, every cent of which has gone into his settlement work. Earning \$10,000 a year, he lives on \$40 a month and gives the rest away. ¶ Stanley Jones has just closed the best year of all his experience in his round-table discussions with the educated class. ¶ Out of 258,811 students registered in nineteen publicly controlled colleges and universities in the United States, Methodists lead the list with 57,964, Presbyterians coming second with 34,541, and Baptists third with 27,488. Congregationalists come fourth and Protestant Episcopal fifth.

Interpreters of Christ

(Continued from page 15)

But it was to hear the Indians themselves that great assemblies have met together in every place. They have realized that their hearers were not seeking for oratory, but for speech from heart to heart upon the things that matter. When they went to Dublin, for example, where the Archbishop of Dublin, with a vast assembly, welcomed them, they spoke, according to one observer, each in a distinctive manner and style.

The Rev. A. Ralla Ram, "rapid and forcible with a gift of humor which made him at home with his audience at once," told what Christ had done for the depressed classes. Then followed Professor Varki, "with a measured and weighty delivery," emphasizing what Christ has meant for the mind and soul of India. Daw Nyein Tha came next; in the simplest possible language she told

what Christ had done for her personally, and how she had come to learn that belonging to him must mean absolute dedication of every part of one's self and of one's life, and the sharing of love in all relationships and to everybody.

At the end came the Bishop with his gentle and tender words, telling how Christ was meeting the deepest longings of India.

"They have given to many," an Irish witness says, "new understanding of what Indian Christianity means. Here were men and women with but a short Christian tradition behind them . . . but showing by their words and by their characters that Christ means everything to them, that Christ alone does meet the deepest needs of East as well as West, men and women from whom we have much to learn of the unsearchable riches of Christ."

Possessed by a Dream

(Continued from page 17)

with the name of Lucy Rider Meyer, the Deaconess Movement. It came about very simply in this wise: Many of the students had started industrial work among the poor of the slums or had Sunday school classes which they hated to leave for the summer, feeling that all their progress would be wiped out by the cessation of activity for a few months. As a result, Mrs. Meyer offered the school during the summer of 1887 as a home for all girls who wanted to stay on in Chicago and continue their work.

In the autumn of 1887, when the Training School reopened, there was no longer room for the workers, four of whom had no connection with the school. Mrs. Meyer, realizing the importance of the work begun, refused to let it die, so a flat near the school was rented for these women who were willing to give their lives to missionary work in Chicago. This was the first Deaconess Home in America. After the movement was brought up in the General Conference in May, 1888, there arose the question of a permanent home. To care for the deaconesses until the matter could be settled, an annex was built on the back of the Training School in the summer of 1888 and was occupied until the permanent Deaconess' Home was built.

One could go on and on with the splendid story of the achievements of the Chicago Training School for Women and the sisterhood of deaconesses. I have narrated only the beginning, since there would not be space here to tell of

all they did. The love of these women trained by Mrs. Meyer and those dedicating themselves to home service overflowed in all directions.

In 1899, an Old People's Home, made possible by a large donation of money and fostered by the love of the deaconesses, was located between Chicago and Evanston. In the meantime, the deaconesses had taken into their capable hands the management of several church schools that were not prospering. And so it went on. The Deaconess Movement spread to other large cities, and with its spreading the arms of love opened wider and more of the world's unfortunates found succor and strength.

But what of the woman who initiated the Training School and who was known as the "Archbishop of the Deaconesses"? She passed gloriously down the ringing years of her busy life, attending to the affairs of the school, inspiring "her girls," as she fondly called them, writing, making public speeches, fighting the pain brought by the years with a bravery worthy of her other deeds.

In 1917, after long deliberation, she and Mr. Meyer decided to put the reins of the school into younger hands, and they resigned in favor of Dr. Louis F. W. Lesemann. Mrs. Meyer's speech at the installation ceremony when she placed in his hands the keys of the institution, was a wonderful and moving one. Men and women sobbed as she said: "After all, the keys were never ours except in trust. It was the Master laid the keel, and it is the Master who bids now that another's hand should

be at the wheel. . . . He knows—and since he knows, it is enough. He knows in what forge and what a heat were shaped the anchors of our dear school. And the pain passes in the joy of the glimpse he gives of the future. . . . Dr. Lesemann, in behalf of Mr. Meyer and myself, I put these keys in your hand."

That message was almost her valedictory, for there were only three more years of her life, years made heavy with suffering, but years when her own words became peculiarly applicable, ". . . The pain passes in the joy of the glimpse he gives of the future." So passed another dreamer who wrought into the fabric of life a new pattern of love and beauty.

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**PROTECTION
AGAINST OLD AGE**

The Challenge of Herrnhut

(Continued from page 32)

old and young churches, home and foreign missions are merged into one great movement and brotherhood striving for the evangelization of the world; the Church as a united force, in spite of its numerous forms and variations, facing the world. Our varying cultural, racial, and national loyalties, our varying denominational affiliations, all our allegiances, must be subordinated to the great central idea of Christ—the Kingdom of God and its advancement throughout the world. The communists of Soviet Russia have demonstrated the power of such concentration of an idea with ruthless subordination of all else in advancing their cause.

Christ is our Lord, and we are persuaded that "neither death nor life, nor angels nor principalities nor things pres-

ent nor things to come, nor powers nor height nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

There was no question about the continuance of missions. There was question about the "how" of missions and definite proposals for procedure as indicated above were made.

Religion concerns all of life. The Church united must face the world in its entirety and must plan accordingly. The missionary enterprise must become an all-embracing evangelistic crusade to make Jesus Christ the Way, the Truth, and the Life for all men. And all other values must be subordinated to this great mission. This is the challenge and the message of Herrnhut.

A Need of the Church Today

(Continued from page 27)

a public service will accomplish far more than exhortations. If, say, one person in ten in the Sunday service would regularly bow for prayer upon entering the church, and would keep up the custom month by month, a significant transformation in the spirit of the meetings should result from that example. It is, therefore, definitely suggested that our praying people employ their influence to develop a spirit of reverence and reality in our public worship. The reasons that justify audible prayer in public should more than furnish sanction for silent prayer by those who feel thus moved.

Stimulating the spiritual life of the church through prayer groups would deliver us from the fallacy of expecting a revival to begin in a mass move-

ment. Revivals result in mass movements. They do not so begin. They come forth from the flaming souls of small groups who commit themselves unto God and his work regardless of what others may do. "If they would do thus and so," has never been the motive for a great religious awakening. The one who conditions his co-operation with God on what others do can never be a great leader. For the revival which was the birth of Christianity Jesus relied upon a mere handful. The fires of the Evangelical Revival first burned in the souls of fewer than a dozen young men. So is our need today. God will use those individuals and groups that follow him though the masses become fickle and turn to other gods.

The Mote and the Beam

(Continued from page 18)

Don't you consider your health and strength quite a large profit? Why, in fact, without them, you wouldn't be able to come pleading so convincingly for other women. Then there is leisure. You want leisure, free time in which to attend parties, clubs, conventions, conferences, and to pursue beauty and culture. But to do these things, you put some woman, white or black, in your home to work. If there was not this profit of freedom from their work, you could not be here right now at this hour of half past five. You would have to be at home cooking supper for your family.

We are wondering whether you have not found a clever way to evade the issue. Possibly your Committee has never intended to report the bill favorably, and are even chuckling over our position. You are demanding the impossible, and I suspect you know it. To get such a bill as you suggest as far as a Committee hearing would require a campaign of education covering years. Facts about domestic service are not available as they are for other occupations.

"Overlooking the questioning of our motives, Mrs. Wellborn, and you may

be right, why couldn't every woman who has indorsed this bill undertake to regulate the business of running her home on the same schedule of hours per day per week as this bill would require of the mill owner?"

"It could not be done, Mr. Chairman. Homes are not like stores or factories. There is not a closing time when everything shuts down. Homes are filled with human beings and not with machinery. We do not cover up the family, shut off the power, turn out the lights, lock the doors, and call it a day."

"Mrs. Wellborn, and ladies, we can pass laws to protect society and the woman working outside the home, but laws do not reach the servant in the home. Only the conscience of the woman who profits by her labor can do that. Collectively the women you represent employ in domestic service twice the number of women employed in all the factories of every kind in this state, the industry you seek to regulate in this bill.

"To sum up your case—you ask us to pass a bill which may affect the profits of stockholders in all mills; you foresee this outcome, but material profits of dollars to individuals are not your first consideration. You see the picture of the mill worker's life and its cost to society because of inhumanly long hours of labor. Mrs. Wellborn, will you be game? Will you tell the hundreds of thousands of women who have indorsed the provisions in this bill that collectively they employ twice as many women as are employed in all factories and mills in the state; that they should follow the same maximum hours of work in their homes that they demand of other employers; that they should do this even if they have to cut down their profits in leisure, rest, recreation, and freedom to go places and do things?

"Mothers who work in mills have small children who, you say, are neglected, undernourished, possibly delinquent, a present problem and a future menace to our country and civilization. Will you suggest to your women that when they require long hours of work—ten to fifteen a day—sixty to eighty a week, they are responsible for the family life of twice as many children as are the mill owners? We are not sentimentalists, this committee, but aren't you? Will you back a program of education for voluntary action among employers of domestic labor?

"Mr. Chairman, we are unprepared for this approach to our measure. You have put us on the defensive, and our forces are scattered by your attack.

Black and White Hands Laid Him to Rest under Beautiful Palms

(Continued from page 9)

WATCHING AND WAITING FOR JESUS

I'll be watching and waiting in labor and prayer
For the voice of the Master calling me there;
Will your ear be attuned to the heavenly choir,
And the call of Jesus, "Follow me now"?

He surely is coming to hearts each day,
Where many an entrance is closed to His way;
Do you hear His knocking? May I enter in?
Yes, glory. All hail to my King.

Open your soul to the power of my might,
Putting the forces of sin to flight—hark!
Christ's hosts are coming; ye men, take up the
fight!
Glory, glory, for eternal light.

Waiting and watching in labor for Thee—look!
Bright morn is breaking, love streams I see,
'Tis Jesus coming, all praise and glory to His
call—
"Come, my children, follow me home."

Then, just a little while before the
going home of this follower of Christ,
Mrs. Mount wrote this beautiful little
poem and read it to her husband as they
were talking of spiritual things:

LIFE'S SHORT DAY

Our life is but a fleeting day,
A whisper, a glance, and then away
To the beautiful, heavenly realms above,
Dwelling in Jesus' eternal love.
Then seek the truth on this pathway of life
From out its struggles, trials and strife,
For only once we tread this way;
A smile, a tear, and then away—
To dwell with those we love the most
And live forever with heavenly hosts.

To this young wife and to all of
Minga Station members there has come
throughout these days an increasing
realization of the fact that the only real
sadness in life is sin; the only real death
is spiritual death caused by wrong liv-
ing. A life without Christ is dead al-
ready; a life with Christ at its center
is radiantly alive and will be through all
the eternities.

Dr. Mount was born in Virginia on
June 17, 1902, to Mr. and Mrs. C. B.
Mount. He was taught from early
childhood to love Christ and to long to
serve him. That longing thrust him
forth as a Christian doctor to Africa
where his greatest emphasis was upon

the spiritual aspect of life. His min-
istering to bodies opened doors to soul
ministry. His life was winsome, with
its bent toward personal work, and Bel-
gian state officials, as well as hordes of
black people, testify as to his constancy
in telling them about the love of Jesus.
The influence of his life will ever wield
its impact for good upon his fellow-
missionaries. More words are utterly
inadequate to express the loss of this
young life.

Dr. Mount leaves behind him his
faithful wife and co-worker, of Minga,
Africa; his mother, a sister, Miss Sophia
Mount, and a brother, Wilson Mount,
of Memphis, Tennessee; and a brother,
Thomas F. Mount, of Philadelphia,
Pennsylvania.

Most of us live such drab, inglorious
lives, but this was one that was radiant
and noble. He was young and im-
pulsive, but always big enough to ac-
knowledge a wrong and never small
enough to hold malice in his heart to-
ward anyone. Dr. Mount was a Chris-
tian nobleman and has gone to join his
loved ones in the blessed presence of
his Lord.

Mrs. Mount wishes to stay on in
Africa to serve her black brothers and
sisters. This gesture is more eloquent
than all of earth's words for expressing
the reality of God's abiding Spirit in
human life. Truly the peace of God
passeth understanding and his grace is
sufficient for every human need.

"You never can be dead, not while the laughter
And joy that you have made lives on and
grows;
The garden spot is blest with fragrance after
The vivid life has gone from June-time's rose.
And you who gave the world new dreams of
gladness,
Who gave the faith of childhood back again,
Will never pass into a vale of sadness.
Just as the rainbow follows cooling rain,
The people of your help will live and lighten
The path that weary, earth-bound folk must
tread;
The thoughts of your sweet mind will always
brighten.
The lives of others. You cannot be dead,
You are transplanted just across the way,
And we will meet you smiling there some day."

The Fruit Line

(Continued from page 8)

"Oh, a special meeting, you say? A
prize offered to the circle that has the
largest number of members present?"

"Well, I can't promise to come. You
know I've paid my pledge."

"Might keep my circle from winning
the prize?"

"No, I shouldn't want to do that."

"A speaker from headquarters in
Nashville, you say? I'll try to come."

With a slow, water-logged step, El-
len went back to dishwashing. She
had always paid her dues and pledge,
but somehow she hadn't been interested
in the meetings of the Missionary So-
ciety for a year or so. "They shall still

bring forth fruit in old age." What
did it mean for her? She could see
nothing in the monotonous stretch of
the days ahead to stir one. She knew
John like the page of a book. He felt
the same, but they were mute to each
other. They couldn't say it, but they
were waiting for the curtain to be rung
down and the lights turned out.

Ellen was late reaching the church,
and looked around at the surprisingly
large crowd as the last verse of the
hymn was being sung. Then the presi-
dent stood up to introduce the speaker,
who, she said, had come from Nashville
to present the critical needs in their own
mission fields. Whatever the need, she
and John had already given their tenth,
and she might as well have stayed at
home and finished packing the twins'
wedding presents that she was to send
them.

The stranger was a woman of about
Ellen's own age. Even before she said
a word Ellen felt the compelling light
in her eyes. They shone with a dy-
namic purpose that held Ellen fasci-
nated. "They shall still bring forth
fruit in old age." This stranger must
be doing that. She told of the work
in Brazil, where there were fine young
people with the ambition for an educa-
tion, whose lives would always be
stunted because they didn't have the

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means for it. Next she pictured the needs of Korea and Japan. The stranger seemed to be speaking directly to her, and was holding her spell-bound. Money transformed into personality—that was what happened in the mission field, the stranger said. But it was over the desperate need of Chinese boys and girls that Ellen's heart burned within her. Famines and floods, war and pestilence, had left them orphaned and in desperate condition. Wouldn't somebody offer to keep an orphan in school a year—if only somebody could take two? Was there no one?

The speaker waited, and the moment was tense. "They shall still bring forth fruit in old age." Ellen was thinking fast. Why shouldn't she and John take six Chinese orphans? They could do it. They might not be able to leave the children so much in the end, but it would be better so. Six more children to educate. A vital purpose—transforming money into personality. "They shall still bring forth fruit in old age."

John was late coming home that night. Ellen waited impatiently for his slow step as her crochet needle flew back and forth on the bedspread that she hadn't touched for months. She no-

ticed the slump to his shoulders as she looked up at him when he came into the room.

"Why, Mother, what's happened?" John exclaimed, arrested by what he saw. "You look ten years younger than you did this morning. And crocheting again. I like to see it."

"Oh, John," Ellen answered in a vibrant voice, "let me tell you what I've done," and she got up and put her hands on his shoulders and looked up into his face, "the finest woman at the missionary meeting today told about the desperate need of hundreds of Chinese orphans. One hundred dollars will keep one in school for a year. And, John," she went on eagerly, "I promised that we'd take six to educate. Just think, John, of sending out six more children educated and prepared for life. Don't you remember how you read this morning, 'They shall still bring forth fruit in old age'? We can do it, John, can't we? I can sell this spread when it is finished for one hundred dollars. That will keep one. You're willing, John, aren't you?"

A slow smile broke over John's face. "Mother," he answered with a kindling of the eyes as he slipped an arm around her, "it's just the finest thing. Why, I believe it will keep us young."

Among the New Books

THE FOURTH GOSPEL IN THE LIFE OF TODAY. By Mary Ely Lyman. The Macmillan Company. Price, \$1.50.

The author of this book has given special attention to the mystical elements in the New Testament, as shown in two other volumes, *Knowledge of God in Johannine Thought* and *Paul the Conqueror*. In the beginning she faces frankly the troublesome questions being asked in our time on this book: "Does the modern criticism of the Gospel of John mean that I cannot believe it any more?" and "If Jesus did not actually speak the great 'I Am' discourses attributed to him in the Gospel of John, what as a result must happen to our faith in him?" She not only asks these questions, but in this book gives a frank, sincere, and quite impressive answer.

The author thinks that there is no real solution to the problem in using it indiscriminately with the Synoptic, or holding it as a competitor with them. She thinks the secret of its solution lies in the understanding of its own intention and an interpretation of its purpose on the background of thought in which the author lives.

"The objective of our study, then," she declares, "is such an orientation into the world of thought from which the Gospel sprang, as will show its place in its own time and help us to interpret it for today."

She shows quite successfully that the Fourth Gospel was written not primarily to be a history of Jesus, his life and sayings, but "to meet certain real moral and religious needs of the Christian community of its own time."

This book, by Mary Ely Lyman, answers a real need at a time when interest in a mystical fellowship with God has been quickened by the writing of such men as Professor Otto in Germany, Dr. Rufus Jones in this country, and Stanley Jones in India.

FINANCIAL AND SOCIAL SUCCESS IN WELFARE PLANS. Edited by Ansel Hartley Stubbs. Inter-Collegiate Press, Kansas City.

This book gives a large number of plans which women's societies and others have found useful in raising money for church and similar purposes. It will doubtless be of value to those groups who must resort to selling devices to raise their benevolent money. Far better would it be, however, if church people would practice Christian stewardship and give their money instead of resorting to cheap and undignified methods of securing it. ELMER T. CLARK.

WHICH WAY RELIGION? By Harry F. Ward. The Macmillan Company.

Professor Ward, a member of the Methodist Episcopal Church, is Professor of Christian Ethics in Union Theological Seminary. Other books that he has written—*The Labor Movement*, *The New Social Order*, *Our Economic Morality*, and *The Ethics of Jesus*—indicate the direction of his interest and thinking. Dr. Ward calls *Which Way Religion?* "a tract for the times," and, anticipating that some would resent "judgments expressed in the analysis of current vents and forces," makes his appeal to them that, "disregarding these, they attend to the main challenge of the book and find for themselves a working relation between the things of time and the forces that are timeless."

The topics discussed in this book were verbally discussed before an Annual Conference, a Summer Conference of Ministers, and a Conference of Student Secretaries, so that the discussions constitute a development rather than a repetition.

Dissatisfied with the present social order, any thoughtful observer must acknowledge his deep and wide approach. Teachers in colleges and universities, editors of great religious news-

papers, and leading pastors frankly acknowledge the situation and with prophetic passion cry out for change. Not many hear or propose with any reassuring definiteness the lines along which this change should proceed. At this moment, however, much is being said about economic planning. Professor Ward makes many suggestions, far from woven into any definite plan of reconstruction. The value of the book lies largely in his clear, courageous analysis of modern industrial and social conditions and the prophets who call to some sort of Christian reconstruction.

THE OZARKS, A SURVIVAL OF PRIMITIVE AMERICAN SOCIETY. By Vance Randolph. The Vanguard Press. Price, \$3.50.

In this book the author gives interesting side lights on the life of the Ozark mountaineers, writing in the vein of Horace Kephart, who began the series of books about the mountain people in his *Our Southern Highlanders*. The author frankly uses the backwoods type and the extreme and spectacular oddities for exploitation.

The result is a one-sided picture, but one that is true in essential details. The present reviewer was born in the remotest section of Ozark Mountain region. He never left the mountains until after he was twenty years of age, and his relatives still live therein. This book, therefore, is commonplace material to him.

The writer is unidentified in the book or its publicity material, nor does *Who's Who* give any information about him. One surmises, however, that he is an "outlander" who has moved into the mountain region of Southwest Missouri, inasmuch as he speaks constantly of tourists, tourist hotels, and summer playgrounds. None of these things have invaded other sections of the mountains, as, for an example, Oregon County, and conditions therein are unaffected by more progressive developments. It is quite true that primitive conditions survive in these hills. One need not have a profound treatment of the problem in Mr. Randolph's book, but as a popular characterization it is interesting and will repay the reading.

ELMER T. CLARK

TWENTY THOUSAND YEARS IN SING SING. By Warden Lewis E. Lawes. Ray Long and Richard R. Smith. Price, \$3.

In this new book the warden of the world's most famous prison gives his experiences in caring for the wards which society sends him. The twenty thousand years is the sum of the sentences being served by the nearly three thousand prisoners in Sing Sing. The book is extremely readable and as interesting as any detective story. Not only so, but it has great sociological value. The warden of this great prison is a man of humanitarian spirit, who believes that men should go out of a penitentiary better than when they entered it. All students of social matters should read this book.

ELMER T. CLARK

101 WAYS TO ENTERTAIN YOUR CHILD. By Jane Parker. Noble and Noble. Price, \$2.

A little boy was sick, but not so sick that he didn't want to be amused. Fortunately, he had an "Aunt Jeppy" who made that amusement her mission in life. This is the foundation upon which Mrs. Parker builds her book for busy mothers, aunts, or anyone who has to do with children. The original thought was to assist in making the days pass quickly and pleasantly for sick children, but there are many other times when children are separated from their companions and grown-ups are "put to it" to find a way of keeping them pleasantly occupied. Scores of interesting things to do are grouped into twenty-eight days' programs. The book bears the hearty recommendation of a mother, a teacher, and a librarian, and we venture to say it will prove a real treasure.

THE WORLD OUTLOOK

A Statement to Agents, Publicity Superintendents, Pastors, and All Other Friends of The World Outlook

The past two years have been trying ones, especially for religious periodicals. Many have suspended. Others have reduced their quality. Some have piled up large debts.

The WORLD OUTLOOK has suffered with all the others. A few years ago it had more individually paid readers than any Protestant denominational publication in America. It has lost 20,000 of these readers since the beginning of the depression period.

* * * *

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* * * *

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During all the trying months this magazine has remained on its high plane of beauty and quality—the finest literature for the Christian home.

It proposes to remain there. It contemplates no let-down—no reduction in quality. It is absolutely convinced that when the strain of unusual circumstances has eased a little, then its troubles will be cured by its loyal friends.

* * * *

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4. Have the Missionary Society purchase with local work funds a number of subscriptions and send them to selected homes not receiving the magazine.
5. Select a committee, secure lists, and arrange a house-to-house canvass of all members on behalf of this periodical.
6. See that subscriptions are secured from all officers and teachers of the Sunday school.

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Speakers of national renown. Discussion of vitally interesting themes. Musical pageant of the rise of the Southern Negro written and produced by the faculty and students of Paine College.

This Jubilee was ordered by the General Conference to celebrate the fiftieth birthday of Paine College—the only college of its kind in America—operated jointly by Southern white people and Southern colored people.

Enough for the present. Save the time and be ready. Watch for details of dates and program.