

World Outlook



CHINESE MOTHER

FEBRUARY • • 1937

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By Rufus Jones

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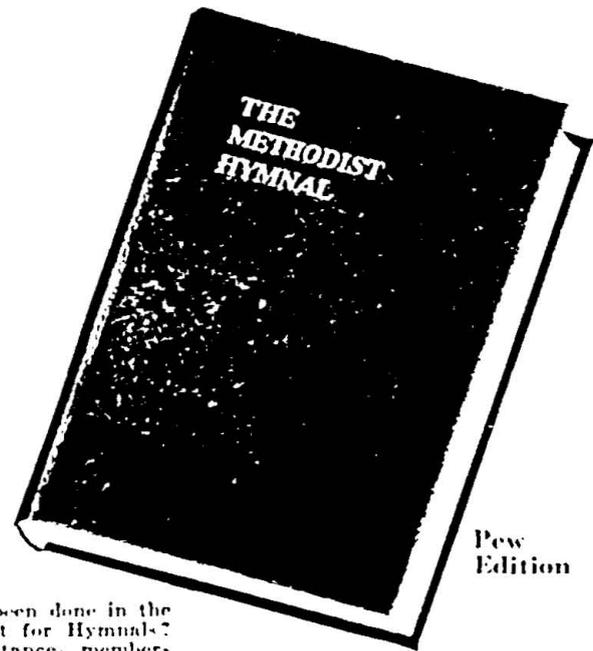
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World Outlook

VOL. XXVII, NO. 2

These Sheep

By A. G. S.

These sheep! Ah, Lord, that they should suffer
so!
These helpless ones, that hungry, cold, and
naked needs must go;
These tender lambs whose piteous cry
Sounds faint and far to those
Who care not if they die.
O Gracious Lord! Thy shepherd's heart
Would not have it so.

Thy sheep, O Lord! For whom Thy blood was
spilled!
Thy precious ones, whose weary, torn and ach-
ing hearts are filled
With sorrows deep and grievous pain,
Wrung out to them by those
Whose souls base Greed has slain.
O Righteous Judge! Thine eye doth see
'Tis not as Thou hast willed.

MY DEAR DR. RAWLINGS:

I have often felt the pathos of David's heart-wrung appeal to God on behalf of his stricken people when the angel of destruction visited Jerusalem after the ill-fated and presumptuous "numbering" of the people had been made to gratify the vanity and to satisfy the anxiety of the king concerning the strength of his military forces. Confessing his own sin, and feeling the anguish of his people, compassionate and kind king that he was, he cried out to God, "But these sheep! What have they done?" But wise and great as he was, he failed there to remember that always the innocent must suffer with the guilty. . . .

These sheep, O Lord! They are Thy people,
too!
May we toward them be swift and glad Thy
loving will to do;
May tender love and gentle grace,
Shine from our hearts upon
Each weary sufferer's face;
The sick make well, the hungry feed,
The erring seek and woo.

Thy children, Lord! That they should care-
less be!
And slow of heart to feel the pain of that which
so moves Thee!
With pride of heart and selfish ease,
We have, each one of us,
Cared but himself to please.
Forgive us, Lord! And grant that now
We all may brothers be.

About a year or two ago the distress of the economically and socially oppressed of our own country and of the world pressed in heavily upon me, and I remembered my lines of the World War days. I found them and added some more to them, but did not finish them, and laid them aside again.

Recently the distress of the underprivi-
leged, the curse of the liquor traffic, and
the general trend toward social and eco-
nomic betterment has been stirring my
soul again. So today I got out my old
verses again, and have completed them. . . .

With every good wish,

ALBERT G. STONE

Leaven Working in Brazil

By H. C. TUCKER

THE Editor of WORLD OUTLOOK, when he bade me good-bye with a warm handshake, said, "Write me a 'piece' occasionally." I told him I would. Since I was returning to Brazil on the American Bible Society's retired list, after forty-seven years and four months of service in the Brazil Agency, and fifty-six years in the active Methodist ministry, I might find time to do so.

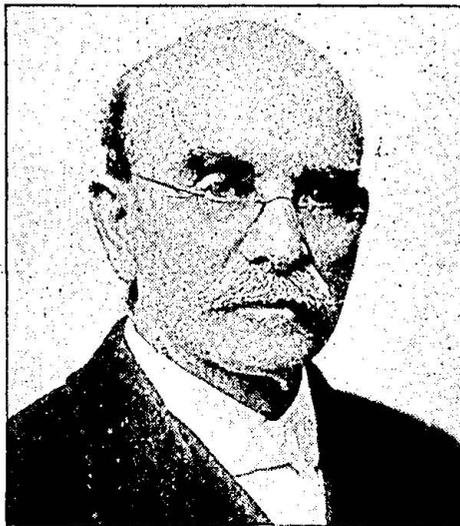
This time we set foot on Brazilian soil to begin our fifty-first year of residence in the most beautiful city of the world, among the lovely and spiritually needy Brazilian people, and the friendly and no less religiously indifferent English-speaking communities in their midst.

The first thing demanding attention was an accumulation of work for the General Board of Social Service in the Methodist Church of Brazil. Little had been done in my absence of more than ten months. Disciplinary provision by the past General Conference places under the care of this Board the interests of the church relating to social evils and problems; to charity and benevolent institutions; to publications, and to interdenominational relations and co-operation.

The body was kind enough to elect me to the General Secretaryship, but the autonomous young church was not in financial condition to provide for office expenses, the Secretary's travel, and the printing and sending out of needed literature. A retired missionary's allowance, though sufficiently generous for personal wants, does not furnish a margin to meet the need; however, the best possible distribution of the amount must be made to support the two of us and to meet as far as we can the demands of the Social Service Board.

A glance at the situation reveals the fact that a striking characteristic of Brazilian thought and life today is the awakening of a social consciousness and interest in the problems of social justice. The Protestant missionary movement in the last few years has been emphasizing in its ministry and service to the Brazilian people the gospel ideal of the value of personality and the Christian concern for the environment in which redeemed individuals are to live and labor. Evidence that this influence is being felt is seen in the fact that government authorities and others interested in promoting social legislation and organized effort in education, health and hygiene, general human welfare, and solving problems of vice have sought counsel and help from national Protestant leaders and missionaries.

The voice of Protestantism on these topics was heard



Dr. H. C. Tucker

in the assembly that adopted Brazil's new Constitution two years ago; the spokesman was one of the brightest men in the national ministry, a Methodist itinerant preacher, by the way, supported by seventeen or more who had been educated in Mission schools; and others trained under socializing influences. The committee organizing an elaborate program for the Pan-American Red Cross Congress to meet at Rio de Janeiro, shortly after my return this time, requested that the secretary of the Methodist Board of Social Service prepare and present, in Portuguese and English, a paper on "Co-

operation of Other Organizations Doing Like Work with Features of Red Cross Activities."

A conference was called to co-ordinate societies promoting social welfare work among lepers gathered into leprosaria being established through the country and to care for children of leprous parents. A capable and consecrated native Protestant, Christian woman is chosen president of the movement.

The Methodist Secretary was asked to participate, speak for the American Mission to Lepers, and to present a paper on private organizations dealing with the problem.

I was called recently by telephone to the office of the Director of Public Instruction in the Federal District to advise with him concerning the matter of providing religious instruction in public schools to groups of Protestant children, whose parents had asked that it be given. The numbers varied from a few in some schools to more than twenty, the required number under this new measure, in twenty or more schools; the largest group in any school was sixty-four. I was able to pass this request on to the committee of the Brazilian Evangelical Federation, the proper body to handle it, which brought several outstanding preachers in direct contact and counsel with the government authorities dealing with a vital problem of far-reaching consequences.

A little publicity had given rise to calls from pastors, women's, and young people's societies in the churches for leaflets and literature on social evils, temperance, health, hygiene, proper nourishment for children and adults, and other subjects. I called on the Public Health Board's Director of Propaganda and Education to know what could be furnished along some of these lines. He was immediately interested, asked me a number of questions, showed me what they had, and then suggested that he would have supplies for free distribution sent to all whose address I might (Continued on page 39)



Photo by Keystone View Co.

Statue of Christ the Redeemer at the peak of Corcovado, overlooking the beautiful harbor and city of Rio de Janeiro, Brazil

World Outlook

E. H. Rawlings
Sara Estelle Haskin
Editors

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NASHVILLE, TENN., FEBRUARY, 1937

I Am Voting for a Trend

THIS far along things have settled a little—enough, at least, for a church editor to say out his mind on the election and not lose his head, maybe not much of his skin. And then it all came with such stunning finality. "It was not an election," commented Republican William Allen White, "which the country has just undergone, but a political Johnstown flood." Nobody had guessed it. The President missed it on four guesses because of "my well-known conservative tendencies." Oh, yes, one man did hit it in his forecast, even to the fraction—"Boss" Farley. "In my humble judgment President Roosevelt will carry every state in the nation except Maine and Vermont. I sincerely believe this."

And Mr. Farley, by the way, is coming in for other favorable comment. Fiery Carter Glass almost fulsome. John D. Rockefeller, Jr., no Democrat, writes him to his face that he had made the most significant deliverance that had been made through the whole campaign. "... Nobody on our side of the fence has any thought of reprisal or oppression."

Maybe nobody said it quite as aptly as Mr. Farley, but the good feeling seems to be general. "The nation has spoken," wired Governor Landon, "every American should accept the verdict." The papers of Great Britain, the friends of Hitler, the friends of Mussolini, France, Soviet Russia—*Time* news magazine quotes the editor of *Le Paris-Soir*: "Henceforth democracy has its chief. After his brilliant triumph, President Roosevelt has become a statesman on whom all eyes will be turned from every part of the world. . . . There is something in this phenomenon that transcends purely American force. The liberty and peace of the world are now to be defended by a position powerful above all others."

Well, this gives us our cue. WORLD OUTLOOK was not for Mr. Roosevelt, did not vote for him, four years ago. We could not abide his attitude on liquor, and other things maybe not so bad, but bad. But

from the first, surprising us, probably surprising himself, he did catch our interest and compel our confidence and admiration. Editor Hearst, with his facility for moral tergiversation, climbs down to say, "Maybe I was mistaken." It was the director and official exponent of the Good Neighbor League in the campaign who declared, "I am voting for a trend." Another authority, equally high politically, far less favorable to Mr. Roosevelt, sums it all up to say that whatever one's personal or political bias, it is to be acknowledged that President Roosevelt, through his administrative policies, has created a new social situation in this country. And it was the conservative *Morning Post* of London that frankly concedes, "When all allowances are made, Roosevelt may justly claim to have introduced a new principle of responsibility for individual welfare into American government and to have won widespread acceptance of it."

A few days after election we were talking with the head of one of our great benevolent boards, known throughout the country. We were uncertain about his recent affiliations, rather keen to know how he voted. We did not ask him, but he sensed our curiosity and blurted: "It was Roosevelt for me. When all my life I have been pleading with and for the underprivileged man, why should I do otherwise now?"

Well, it is the trend, at least, that we have found. Sometimes it wobbles in and out shamelessly, sometimes it is a bobble, sometimes our good trend seems to be skidding clean off the track and going to smash. But still the trend holds. Under its leading the nation—the time has struck its course, and it is the friendly, human course for which WORLD OUTLOOK exists and is meaning sincerely, please God, to follow.

The President Speaks A Good Word for Peace

SPEAKING of the election, we are not sorry that the majority was big. The President will have it too much his way, somebody was saying. Well, that is one side of it, but on the other side it is easy to think that in so large a majority there will be room for action, individual action, free and uncompelled by any sort of political coercion. The Glasses and Byrds and Borahs and Nyes may not only say out their opinions, but contend for them, and maybe in the end get them.

Suffer us to say again that there were some things in the New Deal to which we were never favorable. Far from it. On the day of the election one of the best friends of WORLD OUTLOOK handed us a statement about the President's record on liquor. We did not read it, really did not need to. We knew it only too well. But after the election we took a few minutes to go over it, and succinctly stated as it was, we found this record of the President and his party even more devastating than we had been thinking. Well, we are not for that. Everybody must see it is getting worse and worse, and we do not see how it can be denied that one major element in

the present unspeakably tragic trend downward is to be found in the policy of the Democratic party—no, it goes further even than that, in the failure of the party and its leaders to keep their specific and solemn pledges. The Republican party has done no better.

But we would not withhold a word of sincere and high praise for the President's friendliness to peace. It is not easy for him to act and think, we suppose, in complete detachment from organizations and groups of people that are favorable to war, or to selfish policies that lead to war. But among many world events taking place at this moment—puzzling, tragic—nothing stands out with greater or more promising significance for peace than the recent visit of our President to South America. In that visit nothing is more significant than his speech at the opening of the Conference in Buenos Aires, and in our humble judgment no President or ruler of any nation has made a more significant statement for world peace and world progress than the statement with which the speech of President Roosevelt at Buenos Aires closed.

. . . . Peace comes from the spirit, and must be grounded in faith.

. . . . But this faith of the Western world will not be completed if we fail to affirm our faith in God. . . . Periodic attempts to deny God have always come and will always come to naught.

In the constitutions and in the practice of our nations is the right of freedom of religion. But this ideal, these words presuppose a belief and a trust in God. . . .

IN THE FAITH AND SPIRIT WE WILL HAVE PEACE OVER THE WESTERN WORLD. IN THAT FAITH AND SPIRIT WE WILL ALL WATCH AND GUARD OUR HEMISPHERE. IN THAT FAITH AND SPIRIT MAY WE ALSO, WITH GOD'S HELP, OFFER HOPE TO OUR BRETHREN OVERSEAS.

Right Out of New Orleans

THE printer is holding space—not for a story—it is not big enough for that—for a little word from the General Missionary Council just now closing at New Orleans. A brief word we bring, but a glowing word. It was New Orleans, commemorating in a way the historic Conference of 1901, and looking forward, throbbing with the significance and promise of the Bishops' Crusade. Why should it not be good—and great? A gentleman not given to extravagant statement met us in the aisle and exclaimed, "Who made this program? I thought you would never go beyond Washington, but New Orleans has done that!"

We expected our biggest attendance, and were not disappointed. Unable to find a single central auditorium that would be adequate, the attendance was scattered out into four churches, but each night at the overflowing central congregation at First Church word came that all the meeting places were running over. The first thing that came to us when we got on the ground was that two automobile loads of people had already arrived from Iowa. It was not said whether they were Southerners that had strayed into the North country and were coming back home at the auspicious moment, or maybe Northern people that had heard the bruit of

this great program and were hurrying in to anticipate unification.

This was the first time, it was said, that all the bishops had appeared on a single program. This time it was done with the exception of the man that had worn down his voice coaching his leaders. They did not throw away their time, these bishops of ours. Each bishop was speaking as his own heart moved him, nobly declaring what he was seeing in the present movement, and from these testimonies it was clearly apparent that there was already emerging in the Church a stir that might be called the "Bishops' Crusade."

Two Northern bishops came to us. We did not hear Bishop Flint at Rayne Memorial, but did hear Bishop Oxnam. A little good-natured badinage around the phrase "from the North" at the start seemed to stir rather than embarrass him. With a speed—words per minute—rarely heard in these subtropical parts, he made out his case for an integrated statement that would cover the whole Gospel, and completely captured his audience, in case in the future he should come to preside over any Southern jurisdiction.

On the subject "Christ the Answer to the World's Need," Dr. Daniel Poling thrilled the leaders of a great brotherhood, stirring them to a pitch that is not often seen in a lifetime as he portrayed the peril and promise of a mighty host of young people on the march in the world. But Christ is also marching and the influence of the gospel, he said, epitomizing the integration in a single striking statement, "Social always, personal first."

Bishop Frank Smith was at his best when he previewed for this first section of the Bishops' Crusade the place of the warm heart in the later section of the Crusade yet to come.

Bishop Moore was in evidence and working at one thing, on the general program, in special training sections, in conversations, committee meetings, and personal conferences, he was seeking to rally this great host of leaders, preachers and laymen, men and women, for the great call and the great commitment to come in the next three months.

Stanley Jones was with us for the last two days. His voice seemed a little tired—but there was the same keen, cutting analysis, the same beaming face, the same radiant, transfiguring light, and the same powerful utterance with which the world has become familiar. To a whispered, "What of the Preaching Mission?" in passing, his face lit up and he almost shouted, as if there were volumes behind if there were time to tell, "Oh, it was wonderful!"

What shall we say more? Certainly there is much to say, if there were space and the printer were not crying for copy. A good friend and missionary prophet whispered, "The old feel is coming back," and with others, a great host of leaders, was emerging the conviction that in a great movement we shall not fail. The burdensome debt will be canceled, missionaries will be going out again, the spiritual life of the Church will be renewed and deepened, and the missionary enterprise among us will be coming back to its old warmth and inspiration.

Stolen Waters Sweet

*We have no permission for printing
this letter.—Ed.*

*World Outlook,
Nashville, Tenn.*

GENTLEMEN:

I have been intending for a long time to write an appreciation of your magazine. I am not a member of any Missionary Society, and my mother is not an active member on account of poor health, but we have taken *WORLD OUTLOOK* for many years, especially for my benefit.

I am a teacher, and I have found so many things in the magazine helpful in my work that I consider it worth the price for my use alone. I teach English, World History, Citizenship, and Art Appreciation.

Your articles on David Livingstone, Elizabeth Fry, Thomas M. Osborne, and the Moravians have interested my pupils so much that they have practically worn them to shreds. They are anxious to get somewhere a good article about Kagawa.

I'd like also to see you publish articles about St. Francis, John Wesley, and other great religious leaders of all denominations. Children also like stories of men of science and medicine who have helped the world. A writer like Paul DeKruif is a boon to junior high school pupils. Have you ever published any of Mr. DeKruif's articles?

The rotogravure section used to be very helpful to teachers with its pic-

tures of men in industry, scenes from the lives of famous men, etc.

However, I want to congratulate you most on the covers of the magazine. The cover is the most artistic and most beautiful I have ever seen on any magazine. Whoever designed it deserves an award of some kind. I do not like the plain borders as well as the designed ones. Your pictures of Japanese and Chinese life are the loveliest that I have ever seen, and I have often wondered why you did not carry pictures of other lands too.

The reproductions of masterpieces of art have pleased me particularly. Among others I'd like to see reproduced are "The Last Supper" and "Mona Lisa" by da Vinci, "Syndics of the Cloth Guild" by Rembrandt, "The Holy Night" by Corregio, "The Vigil" by Pettie.

I am not trying to be dictatorial. I wanted only to express my joy in and appreciation of your magazine—as a public school teacher—and to beg that you continue to follow your own good example. After all, I believe that the benefits of your magazine will reach more children through teachers than through their mothers. More teachers should know about your magazine.

Sincerely yours,

(Miss) EUNICE QUERY

Hudson, N. C.

At Conference in China

By MRS. B. W. LIPSCOMB

THIRTEEN years ago this winter I had the privilege of attending a session of the China Annual Conference in Soochow. It seemed likely to be a unique experience—one never to be repeated. By an almost unbelievable providence the twenty-second of October, 1936, finds this person attending the fifty-first session of the same Conference in the same place.

As a descendant of Methodist ministers, and the wife of one, church Conferences have been a lifetime habit fraught with deepest interest from the first tap of the Bishop's gavel on the opening day to the solemn moment when he read the appointments and pronounced the benediction at the close. But no sessions stand out so vividly in memory as these two in China. The unfamiliar setting and speech account only in part for this vivid impression. A sense of wonder at the progress of the Christian movement and of joy in the fellowship with these Christians of another race are uppermost. There was also the sense of oneness in objective and plan with all such meetings.

In spite of all differences here and there, a Methodist Conference is always a Methodist Conference. Each one is presided over by a Bishop, who in this case was Bishop Arthur J. Moore, holding his third session in China. His radiant personality, loving spirit, tireless efforts in behalf of the work and workers, his wise, frank counsel, and helpful messages make him a worthy presiding officer.

Then, too, there is for every Conference that body of men of various degrees of ability and zeal who in response to a sense of calling have set aside all other plans for their lives in order to carry on the work of itinerant ministers. Such men constitute the China Conference. In addition to the lay representation of men and women from the leadership of the local churches, this Conference has in its membership a body of called, trained, and consecrated women who on the appointment of the Bishop do the work of deaconesses and Bible women. Without any sense of difference because of sex, they take their place and part in the proceedings and speak with ease and effect on all programs. A large part of one morning was devoted to their reports.

Missionaries, men and women, sent by the Mother Church serve as members of the Conference and as co-workers with the nationals in all lines of work conducted



Mrs. B. W. Lipscomb

"A sense of wonder at the progress of the Christian movement . . ."

by it. They assume no responsibilities that can be carried by the Chinese, but give themselves freely as servants of the Church under the appointment of the Bishop.

The business of the Conference was conducted as set forth in the *Discipline*. All the *questions* were called, all *characters approved*, all reports of officers and committees made according to good Methodist usage. When this hearer listened to what Bishop Moore was saying, she was in America, when she tried to hear Dr. Kaung, the official Chinese interpreter, she was in China, but in either case she was in a Methodist Conference, surrounded by men and women doing their Christian task after the fashion and according to the tradition of that branch of the Christian church.

As the result of this Conference procedure it transpired that there are seventy-three pastoral charges distributed for the coming year in five districts. The presiding elders reported many encouraging items, such as revivals, short-term Bible schools, adult education classes, and young people's conferences. A ten-year program of self-support has been undertaken. Many difficulties confront the preachers, but stewardship is emphasized and the effort to reach their goal is unabated. Eighteen thousand five hundred dollars (Mex.) was raised for pastoral support during the past year and nearly a thousand members received into the church. Seven hundred baptisms were reported.

The central theme for the night sessions of the Conference was "Our Church and China," and it was presented from the standpoint of service, education, music, and evangelism. Doctors, public health nurses, Bible women, pastors, teachers set forth the need of China and the opportunities for our Church. There was a united plea for a full salvation for China through the gospel of Jesus Christ.

The choirs of several churches gave a beautiful program on Saturday night. What can be more thrilling to the Christian heart than to hear the Hallelujah Chorus sung in the Orient?

On the first day of the session Bishop Hamaker, newly appointed to China by the Methodist Episcopal Church, was the guest of the Conference. In response to his introduction he spoke graciously and confidently of unification. He preached at the morning hour.

The missionaries returning (*Continued on page 41*)

Can Parents Learn?

By MRS. EULA KENNEDY LONG

PRIDE in the achievements of their children is one of the greatest experiences that can come to parents; and our Methodist Church is now experiencing this satisfaction as she points with pardonable pride to the development of her children on far-away mission fields. The suggestion has even been made that she might learn a few lessons from the "young ones." One of our newest missionaries, sent to Brazil last January, writes in a recent letter to the *Christian Advocate*: "The young Methodist Church of Brazil could teach the Mother Church a few things"; and then proceeds to tell of the way it is meeting the problems of ministerial support, so as to avoid the shameful, heart-burning discrepancies we witness in our American Church.

And as I look at life over here through the eyes of one who has spent so many years on the mission field, I wonder if there are not other ways in which that new Church may serve as an example to its mother.

For two years now, since our return to the United States, I have seen the women of our Missionary Societies rise up in their monthly meetings and ask—nay, plead—with the members for more subscriptions to the *WORLD OUTLOOK*. During several weeks, I read in the *Christian Advocate* lists giving the number of subscribers that church organ had in Nashville, Memphis, Knoxville, Atlanta, St. Louis, and other strongholds of our Southern Methodist Church. To me these numbers were a sad, staggering revelation.

I had been brought up in a home where, as far back as I could remember, these two church organs were ever present; I married a Methodist, and the habit was kept up in the home. Through days of depression and cuts in missionary salaries, we still felt it a bounden duty not to fail the church papers, whatever else we might have to give up. And then to discover that, over here, in the local churches, not even all the stewards or officers of the Missionary Societies were subscribers—well, it just



Miss Leila Epps, editor
Voz Missionaria



Voz Missionaria, being interpreted,
"Missionary Voice" of Brazil

seemed impossible. Could it be that millions of Methodists, otherwise faithful and devoted to their Church, would allow the official organs to struggle so desperately and hopelessly for existence?

It seemed the more incredible when I knew positively of the money that these Christians, even during the depths of the depression, put into other papers and magazines of ephemeral, if not doubtful, value—not to mention the millions they put into gum, movies, and cigarettes. Nor could I see how they could keep abreast of the progress and program of their Church without these official organs at hand.

As I pondered those lists, my mind went back to the Church in Brazil. I saw a country where seventy-five per cent of the people can neither read nor write; where wages and standards of living are low; where a great part of the members of the Evangelical churches belong to what we would here consider the underprivileged; a country where, in many rural districts, it is hard to find, in a Society, three officers who can read and write.

And then I remembered the little group of seven women who came together in September, 1929, in the city of Sao Paulo, determined to do something about having a paper all their own for the missionary societies. Two had come on a wearying five days' voyage by sea to attend the meeting. Of the seven women present, six were the presidents and corresponding secretaries of the

three Missionary Conferences; the seventh was our own Leila Epps, devoted and untiring worker at large among the women of Brazil. With faith and courage, the little magazine was planned; with love, it was christened *A Voz Missionaria*, "The Missionary Voice"; with energy and efficiency it was launched by Miss Epps. The first number was for the first quarter of 1930.

Only six years have passed since then, but this is the amazing record of the *Voz Missionaria*: From a beginning of a few hundred copies, and a twelve-page paper, they have now an illustrated, twenty-four-to-thirty-

two-page magazine with a subscription list of 3,760. To us in this country, where magazines boast of their millions, this may not seem very much, but it represents a 300 per cent increase at least. And as all things are relative, let us now see how their record compares with ours in favor of the **WORLD OUTLOOK**.

These are the figures for the three Conferences of Woman's Societies in Brazil: Members of the Society, 4,764; subscribers to the *Voz*, 3,760. That is, 79 per cent of the members are subscribers to the *Voz Missionaria*. In one Conference, that of South Brazil, there are actually thirty-seven per cent more subscribers than members, which shows how the magazine is touching the Church at large and outsiders, too.

What of the **WORLD OUTLOOK**? According to the figures for May, 1936, we have: Members of the Woman's Missionary Societies, 258,000; subscribers to **WORLD OUTLOOK**, 47,712. That is, eighteen per cent of the members are subscribers. In blunter terms, the children beat the mothers over four to one. This is in a church where, without reasonable dispute, one might say that everybody reads and writes, everybody buys papers and magazines.

It would be interesting and perhaps enlightening to make similar comparisons between the *Christian Advocate* and the *Epworth Highroad*, and the corresponding church publications, not only in Brazil but in other mission fields. We might see that we truly could learn something from our young children on the mission fields.

One might ask: "How do the women of Brazil do it?" That is a long story, but this much can be said: Just as here, each local society has its agent for the *Voz*, and



The group which seven years ago came together in Sao Paulo, determined to do something about having a paper of their own. Our author, Mrs. Eula Kennedy Long, center, standing

there is much keen competition between the agents in each Conference. These agents not only take care of the individual yearly subscriptions, but also subscribe in the name of the society for a number to be sold to members who cannot afford to pay for a year in advance.

But over and above the securing of a large circulation among society and church members, earnest efforts are made to place the magazine, which is well printed, informative, and inspiring, in dental and medical offices, in the hands of school-teachers and city officers, and in as many non-Christian homes as possible. Many of these copies are complimentary. And this is done because the first concern of the Society members is to spread the knowledge of Jesus Christ and the gospel.

H. C. Hernandez: An Appreciation

By ARTHUR MARSTON

I TURN aside from other duties for a short time to write a few lines in memory of one of God's heroes. I first met Brother Hernandez in 1899, when he was pastor of our Mexican church in El Paso. In the fall of 1901 we became copastors in Durango, Mexico. He was in charge of the Mexican church, while I was in charge of the American congregation. We became close friends while laboring together, and he was of great help to me, always patient and kind. We have been true brothers all these years.

I have been told that he could neither read nor write when he was converted, and that he learned to read by spelling out words in the Bible. He has been a true brother to the missionaries with whom he has labored. The following incident proves his loyalty:

While Brother Robert MacDonnell was preaching at

San Gabriel, a man stealthily slipped into the pulpit behind him with a large stone in his hands. Brother Hernandez saw it in time to step in front of the would-be assassin, thus saving the life of the missionary at the risk of his own.

Some years later while pastor at Nombre de Dios, Brother MacDonnell was taken sick while preaching. Turning to Brother Hernandez, he said, "You must finish the service." He retired to his room in Brother Hernandez' home, where he was tenderly cared for by the good pastor and his wife, until he died a few hours later.

Brother Hernandez has been constantly in the work, with the exception of one year, since he began, more than fifty years ago. For some years past he has been blind, but with the assistance of a good and devoted wife, he has kept faithfully at (Continued on page 39)



Mrs. G. E. Edwards, President of the South Carolina Conference Woman's Missionary Society



Mrs. W. L. Wait, President Emeritus of the South Carolina Conference Woman's Missionary Society. On January 30, 1937, she celebrated her ninety-first birthday. Her home is in Conway, South Carolina



Mrs. T. I. Charles, President of the Upper South Carolina Conference Woman's Missionary Society

South Carolina Women and World Service

By MRS. LOIS P. CHARLES

TO South Carolina women the missionary society has been a great training school where initiative has been cultivated; self-confidence and creative ability have been developed. Women have learned the value of co-operation, organization, and sacrificial giving. Timid women who never thought that they could raise their voices in public have been trained to take part in the programs of auxiliary, zone, district, and annual meetings. Through prayer and the study of the missionary literature have come some knowledge of world affairs and a more sympathetic understanding of the problems facing women and children of other lands. There has been a change of attitude toward women of other races and nations. Missionary women no longer feel that they are working *for* women in heathen lands but *with* women in a world sisterhood.

What the missionary society has meant to the church in South Carolina can hardly be expressed in words. The society has tried to retain in the church the progressive women leaders who might otherwise have gone into other organizations, carrying with them the zeal, loyalty, and financial support which have been conserved for the church. One of the most distinctive contributions to the church has been a demonstration of the value of small offerings frequently collected from

large numbers of contributors. Pennies, nickels, dimes, quarters, dollars, regularly and systematically given, amount to a neat sum at the end of the year. In the past fifty-eight years in South Carolina they have amounted to \$1,584,032.97. This amount has been contributed to connectional work over and above the generous contributions that have been made for supplies and for city missions and local work.

But in their zeal for the neglected women and underprivileged children, South Carolina women have not forgotten the home church and the parsonage. Through their organized effort they have contributed largely to building, furnishing, and beautifying the churches and parsonages of the two conferences. Now the women of the Upper South Carolina Conference are trying to interest church members in marking all churches in the Conference.

South Carolina has a rich missionary heritage. "South Carolina can be rightfully declared to be the mother of missions, both home and foreign, and her son, Bishop William Capers, was the first apostle of missions in the South," declared Dr. W. G. Cram in *Methodism and Kingdom Extension*.

"The first female missionary of our church that ever set foot on heathen shores was my beloved wife, a na-

tive of South Carolina and a daughter of one of the pioneer preachers of Methodism in that state, Rev. John Gamewell," wrote Dr. Charles Taylor, the founder of our Methodist Mission in China, to Mrs. M. D. Wightman, in 1886. Dr. Taylor continues:

The first land purchased, and the first dwelling erected for their missionaries, was at Shanghai, and with money voluntarily contributed for that purpose by South Carolina Methodists.

The interest awakened by the presence of a foreign female in their midst was very great, and the desire to see what kind of looking being the "foreign devil's" wife might be, was so general that many Chinese women of all classes called to see the monstrosity. . . .

As soon as Mrs. Taylor had acquired enough of the spoken language, these visits afforded her opportunities to speak to some of them some of the simple truths of the Christian religion. She was able, of course, to talk more frequently on these topics with the Chinese women whom she had from time to time as nurses of our children.

One of these, after the utter failure of Mrs. Taylor's health had rendered it an imperative duty to return to the United States, became in time a nurse for one of her successors, Mrs. W. G. E. Cunningham, and through instructions received from both became a devoted Christian, and after serving most faithfully as a "Bible woman" for several years, Quay-tah-tah, for that was her name, died in triumph, exhorting all who came to see her, as long as she could speak, to believe in Jesus.

Such was the beginning of what has now developed into your more extensive, well-organized, and very encouraging Woman's Work in China.

Before there was a connectional organization, a large number of South Carolina women were interested in "Woman's Work for Women" as shown by the following statement of Mrs. D. H. McGavock, corresponding secretary of the Woman's Bible Mission of Nashville, Tennessee, in her report of July 5, 1876: "In many of our churches female missionary societies have been organized for the support of female missionaries. Perhaps the largest group of these societies is in the state of South Carolina where they already number as many as sixty-eight, and have greatly increased the missionary contribution from that liberal state." She states that the women of South Carolina contributed \$1,343.41 for the mission house in Canton, and adds: "Think of this, sisters of the M. E. Church, South, coming from the war-blackened, downtrodden, financially crushed State of South Carolina, and let us learn a lesson of self-denial and liberality."

On April 23, 1878, Bishop W. M. Wightman sent a check for \$125 to Mrs. D. H. McGavock, "for the expenses of the lady missionary to be sent by you ladies to China." He stated that this amount had been collected by Mrs. Wightman, who made a public presentation of the cause to the congregation of Trinity Church, Charleston. This was "a novelty which attracted some attention and elicited more interest, of course, than an address from me or any of the other pastors."

In the *History of the Woman's Foreign Missionary Society*, Mrs. F. A. Butler said, "Mrs. M. D. Wightman was conspicuous as one of the organizers in Atlanta in 1878, and to her the Board is debtor for the suggestion of forming conference societies."

On December 16, 1878, during the session of the Annual Conference in Newberry, the Woman's Foreign Missionary Society of the South Carolina Conference was organized. Forty women representing ten charges had their names enrolled. Mrs. M. D. Wightman was elected president and served until her death in May, 1912. Mrs. J. W. Humbert, sister-in-law of Bishop A. Coke Smith, was elected corresponding secretary and served until her death in December, 1910. Much of the early success of the society was due to the wise leadership of these two women.

The first annual meeting was held in Trinity Church, Charleston, April 2-3, 1880, with thirty delegates present. Mrs. Wightman presided. Later in speaking of the meeting she said:

This was a momentous time to me and to Mrs. Humbert. It was the first time a lady had presided over a woman's meeting in South Carolina. I had never seen one conducted by one. We were timid . . . but it was a good meeting. The Lord helped me. I look back after twenty-five years and remember how inexperienced and inefficient I felt myself to be.

As a great deal of uneasiness was felt in South Carolina lest the general missionary collections would decrease since the women were raising so much money for the support of their work, Mrs. Humbert presented statistics at the annual meeting in 1886 to show that the missionary societies were a help and not a hindrance to the collections of the church. She stated that in one circuit the excess during the seven years in which there were societies over the seven when there were none was \$1,795.99.

South Carolina was the first of the con- (Continued on page 40)



Mrs. R. L. Kirkwood, Secretary of the South Carolina Conference Society



Mrs. J. P. Byars, Secretary of the Upper South Carolina Conference Society



MRS. MARIA DAVIES WIGHTMAN

Mrs. M. D. Wightman, the wife of Bishop Wightman, is honored among the women of the Church. She was conspicuous as one of the organizers of the first general organization for women in the Methodist Episcopal Church, South. From her came the first suggestion of forming conference societies. She was the first woman to preside over a meeting in South Carolina. The women of the church have honored and perpetuated her memory in the beautiful Wightman Chapel in Scarritt College for Christian Workers

Methodism in South Carolina

By ELISE T. SPIGNER

WHAT a heritage, rich and glorious, have the Methodists of South Carolina! During the span of two centuries many servants of God, both preachers and people, have courageously achieved, contributing to the purposes of this church an honored and sacred history.

As one of the thirteen original colonies and later as the proud old Palmetto State, South Carolina has been continuously identified with Methodism from its beginnings on this continent. Intimately wrought into the early events was the presence of John and Charles Wesley as they both visited Charleston in 1736, two hundred years ago last July. John Wesley came again the following year. A profound impetus was given the spiritual nucleus in Charleston very soon afterward through vital association with George Whitefield, who made fourteen visits to Charleston during his effective labors of thirty years in America. Just prior to the Revolutionary War came Joseph Pilmoor, one of the two first missionaries sent over by John Wesley in response to the call of the colonists. He, too, preached in Charleston.

Immediately following the Christmas Conference in Baltimore, Francis Asbury, the immortal prophet of the long road, journeyed toward Charleston, reaching there in the early part of 1785. From this date South Carolina Methodism had its *real* beginnings. Asbury loved South Carolina, traveling up and down its bounds, giving, however, a liberal part of his time to Charleston, where the first Methodist church in South Carolina was built in 1786 and where the first preacher's home in America was provided.

South Carolina's first *organized* Methodist conference took form in 1787 exactly one hundred and fifty years ago, March 22 of this year. The conference was held by the two bishops, Francis Asbury and Thomas Coke. And from that time on, through its able and earnest men and through its gifted and consecrated women, Methodism in South Carolina has amassed glorious achievements.

To the episcopacy of the Methodist Episcopal Church, South, this state has furnished ten bishops. We beg the high privilege of listing them: William McKendree, James Osgood Andrew, William Capers, William May Wightman, Holland N. McTyeire (from South Caro-



Photo by Lindler Gallery

Mrs. A. Fletcher Spigner, President City Mission Board and historian for Upper South Carolina Woman's Missionary Society

lina, though not a member of the South Carolina Conference at the time of his election), J. W. Tarboux (first Bishop of Brazil, going out from this Conference in 1883), William Wallace Duncan, Alexander Lake Smith (transferred from the South Carolina Conference to Virginia), John Carlisle Kilgo (transferred from the South Carolina Conference to Western North Carolina Conference), Edwin D. Mouzon (transferred to Texas from the South Carolina Conference). What an array of consecrated power and leadership!

Down through the years the Methodists of South Carolina have led the Church in many important movements. Six years before the *Discipline* made any mention of Sunday schools, this conference

had established them for children, "white and black." The first Sunday school editor, Dr. Thomas O. Summers, began his work on the *Sunday School Advocate* in Charleston, 1851. This organ later became *The Visitor*. To Methodism's Sunday school literature this conference has furnished a peerless editor, Dr. W. Davies Kirkland, who was also a great preacher and distinguished leader. This literature from time to time has been enriched through contributions from South Carolina's scholarly men.

This Conference has the distinction of being the first in American Methodism to publish an official weekly organ. The first issue of this paper, called *The Wesleyan Journal* and edited by William Capers, came out in 1825. *The Southern Christian Advocate*, established twelve years later (now in its centennial year), is "one of the earliest established religious journals in America with a continuous history." It has numbered among its editors brilliant men who have made the paper truly great. The late lamented Dr. E. O. Watson, one of South Carolina's ablest and noblest sons, was an editor of high type. He was an eloquent preacher as well as a gifted and versatile writer of unusual ability. Today the files of the *Advocate*, intact except for a few years of publication, are "an invaluable storehouse of historical information and select literature."

With what consuming interest and zeal have the Methodists of South Carolina sustained their deep conviction that they, too, must embrace the whole world as their "parish!" Stirred with this mighty missionary

passion they have been among the foremost not only in contributing means toward the world's evangelization but also in furnishing missionaries of courage and of consecration. Their choice sons and cherished daughters have gone forth into every field, except Europe, where the Methodist Episcopal Church, South, has entered.

Space will not permit the calling of this distinguished roll of honor which carries the names of seventy missionaries, but the number serving each field is as follows: Brazil, 26; China, 22; Korea, 9; Japan, 5; Cuba, 4; Africa, 2; and Mexico, 2. Thirty out of this total number of seventy have been furnished and supported by the Woman's Missionary Societies, twenty being supported at the present time. The first missionaries to China, Dr. Charles Taylor and Benjamin Jenkins, were sent out from this Conference in 1848.

In her loyalty to the home field this Conference sent one of her most promising young preachers, Tobias Gibson, as a missionary to the newly opened territory around Natchez, Mississippi, as early as 1799. South Carolina's own revered William Capers, later Bishop, served as the first missionary to the slaves. His sacred dust lies beneath the pulpit of Washington Street Church in Columbia, and in the churchyard stands an obelisk of Italian marble erected to his memory. On the wall in the vestibule of the church is a tablet commemorating his labors among the slaves. The Woman's Missionary Societies have supplied twenty-one loyal, well-trained deaconesses, who serve in the unprivileged areas of our homeland.

Methodism in South Carolina has been made radiant by a shining host of glorious women who served the cause of missions in the Church at large as well as in the state. Pre-eminent among these is Mrs. Maria Davies Wightman, wife of Bishop W. M. Wightman, who was among those who served as officers after the General Conference of 1878 gave permission to women to carry forward a united organized service. After the death of Mrs. Juliana Hayes she became the president of the Woman's Board of Foreign Missions. Mrs. Wightman was made president of the Woman's Missionary Society of the South Carolina Conference upon its organization in 1878. The women of Southern Methodism have honored her by erecting a beautiful chapel of Scarritt College for Christian Workers at Nashville as a memorial to her.

Among others of those earlier years were Mrs. J. W. Humbert and Mrs. E. S. Herbert, who, with Mrs. Wightman, formed a trio known for their womanly grace, their consecrated intelligence, and their deep spiritual force. These women encouraged and directed the women in their initial efforts on which was builded the great organization of today.

For the first six years of women's organized activities South Carolina, under the leadership of these three wonderful workers and their associates, led the whole Southern Church in number of societies, number of members, and in contributions. Today the Woman's Missionary Auxiliaries of the state number approxi-

mately five hundred with a membership of fifteen thousand.

Mrs. W. L. Wait is at the present time South Carolina's "missionary mother in Israel." Continuously since 1862 she has wrought faithfully and well, being a member of a missionary society sixteen years before the General Conference authorized the organization of women's work and being connected in some official capacity since organization. At the present time she holds the distinction of being president emeritus of the Woman's Missionary Society of the South Carolina Conference.

In 1914 this state was divided into two conferences: The South Carolina Conference and the Upper South Carolina Conference (this division being the eighth change in the boundaries of the South Carolina Conference). The Woman's Missionary Society of the Upper South Carolina Conference is presided over by Mrs. T. I. Charles, who is a member of the Board of Missions. Mrs. G. E. Edwards is president of the South Carolina Conference Missionary Society. Both of these conferences are the joint hostesses of the Woman's Missionary Council in March, and Washington Street Church, Columbia, is the hostess church. Mrs. Helen Barber Bourne, one of the Education and Promotion Secretaries of the Woman's Missionary Council, is serving efficiently in the Woman's Work of the Board of Missions. She is the daughter of a South Carolina Methodist minister. While a resident of this state she gave twenty years of official leadership in the missionary interest of her church, five of which she served as president of the Missionary Society of the Upper South Carolina Conference.

Within the bounds of this state are three institutions that come under the Home Department of Woman's Work: the Wesley Community House in Orangeburg, the Wesley Community House in Columbia, and the Bethlehem House in Spartanburg. Each has its resident deaconess who is successfully directing the work.

Immediately following the organization of the Methodist Church in South Carolina active educational work was begun, and within a decade there was established at Mount Bethel one of the finest and most influential academies in the state. This first educational enterprise furnished the first students and graduates of the new South Carolina College, now the University of South Carolina. Mount Bethel students became prominent leaders of State and Nation.

The next school founded was Tabernacle, which later became Cokesbury. Many men distinguished in the affairs of our commonwealth received their training there. Among them was H. M. McTyeire, afterward Bishop, through whose influence Vanderbilt University was later established. From the halls of Cokesbury also came W. D. Kirkland, who was later made editor of the Sunday school literature of Methodism. It is interesting to note that this school was conducted by Stephen Olin, who later became president of two great American colleges—Randolph-Macon in Virginia and Wesleyan University in Connecticut. *(Continued on page 38)*



Photo by Tommins Studio

Christian students, representing eight Southern colleges, meet during the Thanksgiving holidays to discuss a common problem

Finding a Basis of Interracial Good Will

By JUANITA BROWN

FOR the past three years Paine College, Augusta, Georgia, has sponsored an interracial student conference for the consideration of some socio-religious problem. This year the theme of the conference was "Facing Farm Tenancy as Christians." Approximately ninety students registered for the conference. Emory University, Gammon Theological Seminary, Morehouse College, the University of Georgia, Morris Brown College, South Georgia State Teachers' College, and the Atlanta School of Social Work were the institutions other than Paine College that were officially represented. In addition, there were representatives of the Young People's Division of the local church school of the Methodist Episcopal Church, South, from both Atlanta and Augusta; alumni of Paine College and recent graduates of other colleges in this region; and instructors in sociology and history from at least two Georgia colleges.

It is interesting that among the delegates present at least fifteen states were represented—Alabama, Arkansas, California, Florida, Georgia, Illinois, Louisiana, Maryland, Mississippi, North Carolina, South Carolina, Tennessee, Virginia, West Virginia, and Wisconsin.

Although the conference was sponsored by the Committee on Religious Life and Work of Paine College, which is composed of students and faculty members,

Emory University and Paine College students worked together in making preparations for the meeting. This group compiled a bibliography on farm tenancy, planned a poster, and then mailed to various colleges these sheets together with copies of a farm tenancy of *Information Service*, a leaflet published by the Federal Council of the Churches of Christ in America.

The conference opened Friday evening, November 27, in the Paine College chapel, with Dr. Charles S. Johnson, Director of the Department of Social Science of Fisk University, presenting "High Lights in the Tenant Farming Situation in the South." In this address was given the information on which the group discussions and other meetings of the next two days were based. Dr. Johnson discussed the present status of tenancy, the present status of cotton, and how present conditions threaten to affect the South. He told of the South's resources in terms of people, climate, and geography, and of the backwardness of this section as regards economic and educational conditions. Some of the facts he brought out were that the South has retained cotton as its staple crop, although today fifty countries are producing cotton and that along with the production of cotton in the United States there has been a tremendous increase in tenancy. In 1932, sixty-one per cent of all tenant families (*Continued on page 28*)

Where the Woman's Missionary Council Meets

By FITZ HUGH McMASTER

COLUMBIA, South Carolina, is one of the notable cities of the world—at least in its founding and possibly in some other respects. With the exception of Washington, the national capital, it is the only city in America ordered to be founded and laid out on unoccupied fields. A few other cities in the world have like distinction—Philippi, Antioch, Alexandria, Bucephalus, and Canberra, the new capital of Australia, now being built.

In March, 1786, the General Assembly of South Carolina, sitting in Charleston, then the capital of the state, ordered commissioners to lay out the plan for a city in the physical center of the state—on "The Plains," a plantation of Col. Thomas Taylor and on lands of his brother James and other persons. So a city of four square miles was founded. It had ten streets to the mile, twenty streets running relatively north and south and twenty east and west. Each square contained four acres, and these were divided into half-acre lots. The streets were named for Revolutionary heroes: Washington, Lady (Washington), Pulaski, Sumter, Marion, Pickens, and others; a few took their names from products of the state—Wheat, Rice, Indigo, and others.

The first sale of lots was held in Charleston in September, 1786, and as they were sold the receipts were applied to the purchase price of "The Plains" and the other lands.

A State House was built directly west of the center of the town. The state archives were moved to this house in December, 1789, and the General Assembly met there in January, 1790. This State House remained in use until burned during the Sherman occupancy, February, 1865.

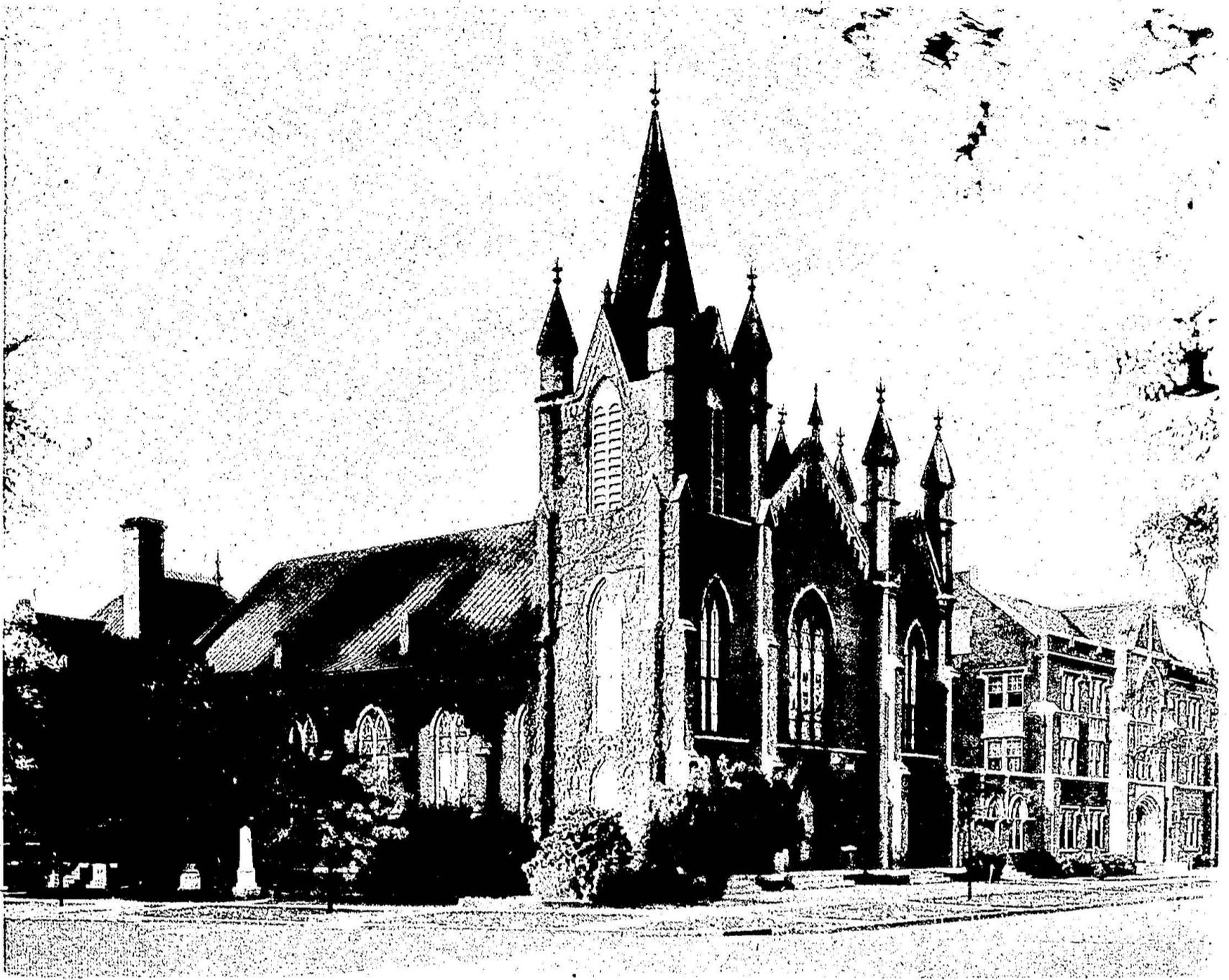
A new State House had been begun in 1851. It was the most majestic and ambitious state capitol of its time. Stone was hauled on tramways from quarries three miles distant, and a building of noble proportions commenced. Its walls, which were partially completed, bear marks of the bombardment from Sherman's forces before they entered the city. This building was not completed until 1900. It stands in the very center of the city, its north and south porticos facing Main Street both ways.

The first census in 1792 gave Columbia a population of 2,479; 1,451 were Negroes, practically all slaves. There are probably 75,000 persons in the metropolitan area now. In 1792, so far as the records show, there was not a school or church within sixteen miles of the town. Today in the enlarged area there are 103 churches, also a Young Men's Christian Association, a Young Women's Christian Association, Salvation Army posts, and other religious institutions.

The first recorded preaching in the city was done in 1787 by the Rev. Isaac Smith, an itinerant Methodist minister, at the home of Col. Thomas Taylor. The first minister called to the city was the Rev. David Dunlap in 1794, who founded the First Presbyterian Church. The first church building erected was the Washington Street Methodist under the leadership of the Rev. John Harper, who had been ordained in England by John Wesley, and who gave the land on which the first church, and all succeeding church buildings of that congregation, have been built. The First Baptist Church was organized in 1807, the Trinity Episcopal in 1812, St. Peter's Roman Catholic in 1824, and Ebenezer Lutheran in 1829.

The first school in the city was an academy for boys opened in 1787. It was probably taught by the Rev. David Dunlap, the Presbyterian minister. A school for girls was opened a few years later. The South Carolina College (now University) was chartered in 1801, and opened its doors in 1805 with two professors and eight students. It now has 85 on the faculty and 1,000 boys and 400 young women enrolled. The city owns school property valued at about \$2,500,000. There are 250 white teachers and 75 Negro teachers employed, and 14,000 children are in attendance. Its school system is surpassingly fine. A famous school for girls, Barhamville Academy, which drew students from neighboring states, was founded by Dr. Elias Marks in 1829. Theodore Roosevelt's mother was educated there; also other women of prominence. This is thought to be the first woman's college in America. The Columbia Theological (Presbyterian) Seminary, from 1829 to 1925, exerted a great intellectual influence in Columbia. It was moved in 1925 to Decatur, Georgia. The Chicora College for Women (Presbyterian) for a number of years exerted great cultural influence in Columbia until its removal and consolidation with Queen's College, Charlotte, North Carolina. The Columbia College (Methodist) for girls, established in 1854, now a grade "A" college, has 400 students and a large faculty. The Columbia Bible College (interdenominational), which opened in 1923, has sent out missionaries to all parts of the world; it has 122 graduates and has on roll now about 145 students. The Lutheran Theological Seminary, established in Newberry, South Carolina, in 1831, moved to Columbia in 1911; it draws students of that denomination from a wide area.

Columbia has two institutions of higher learning for Negroes: Benedict (Baptist), with a faculty of 25, a student body of 335, and a plant valued at \$500,000; Allen University (Methodist), (Continued on page 27)



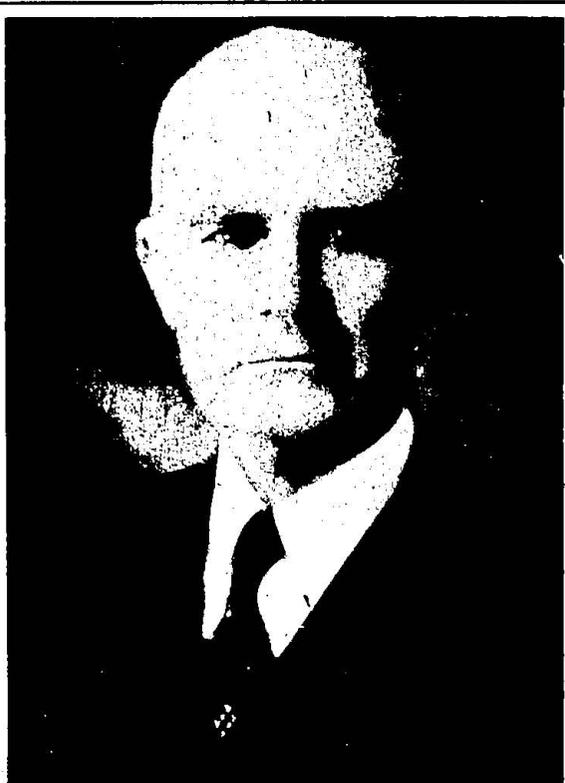
WASHINGTON STREET METHODIST CHURCH, COLUMBIA, SOUTH CAROLINA.
EDUCATIONAL BUILDING (Right)

This church was made a station in 1807. The congregation increased in such numbers that, in 1832, although the church which was first built had been enlarged twice already, a brick edifice together with a two-story Sunday School building was erected by Rev. William Capers, afterward Bishop and known as the founder of missions to the slaves. This stood until 1865 at which time the sacred old place was burned by Sherman's Army. The next year the impoverished congregation salvaged what burned brick they could, and by using with them ordinary red clay or mud mortar, constructed, facing Marion Street, a building which served for ten years as the church and twenty-six years longer as a Sunday School building. Rev. William Martin, who had served as pastor, 1868-1870, was the prime mover in building the present edifice, which was completed and dedicated in 1875, Bishop Wightman preaching the dedicatory sermon, Rev. A. Coke Smith, later Bishop, was preacher in charge. This beautiful house of worship fashioned according to the classic type of architecture stands as a monument to the zeal and devotion of a truly loyal people. Under the pulpit of this church lies the sacred dust of Bishop William Capers, and the church yard is the burial ground of many noble leaders, lay and clerical. This church has enjoyed rapid growth. At this time it is not only the largest Methodist Church in Columbia, but the largest in the State. It has the distinction of being one of the largest in the Methodist Episcopal Church, South, ranking nineteenth from the top.

Where The Woman's Missionary
Council Will Meet
March 11-15 1937
Columbia, South Carolina



Dr. A. L. Gunter, Presiding Elder, Columbia District, Upper South Carolina Conference



Dr. J. W. Shackford, pastor Washington Street Church, formerly General Secretary of the General Sunday School Board, Methodist Episcopal Church, South



D. A. Pressley, Organist and Director of Choir at Washington Street for forty years



Mrs. M. W. Shepherd, Chairman of Entertainment Committee for the meeting of the Woman's Missionary Council. She represents Upper South Carolina Conference



Mrs. J. A. Riley, President Washington Street Church Missionary Society



Mrs. J. Roy Jones, Co-Chairman of Entertainment Committee, representing the South Carolina Conference.

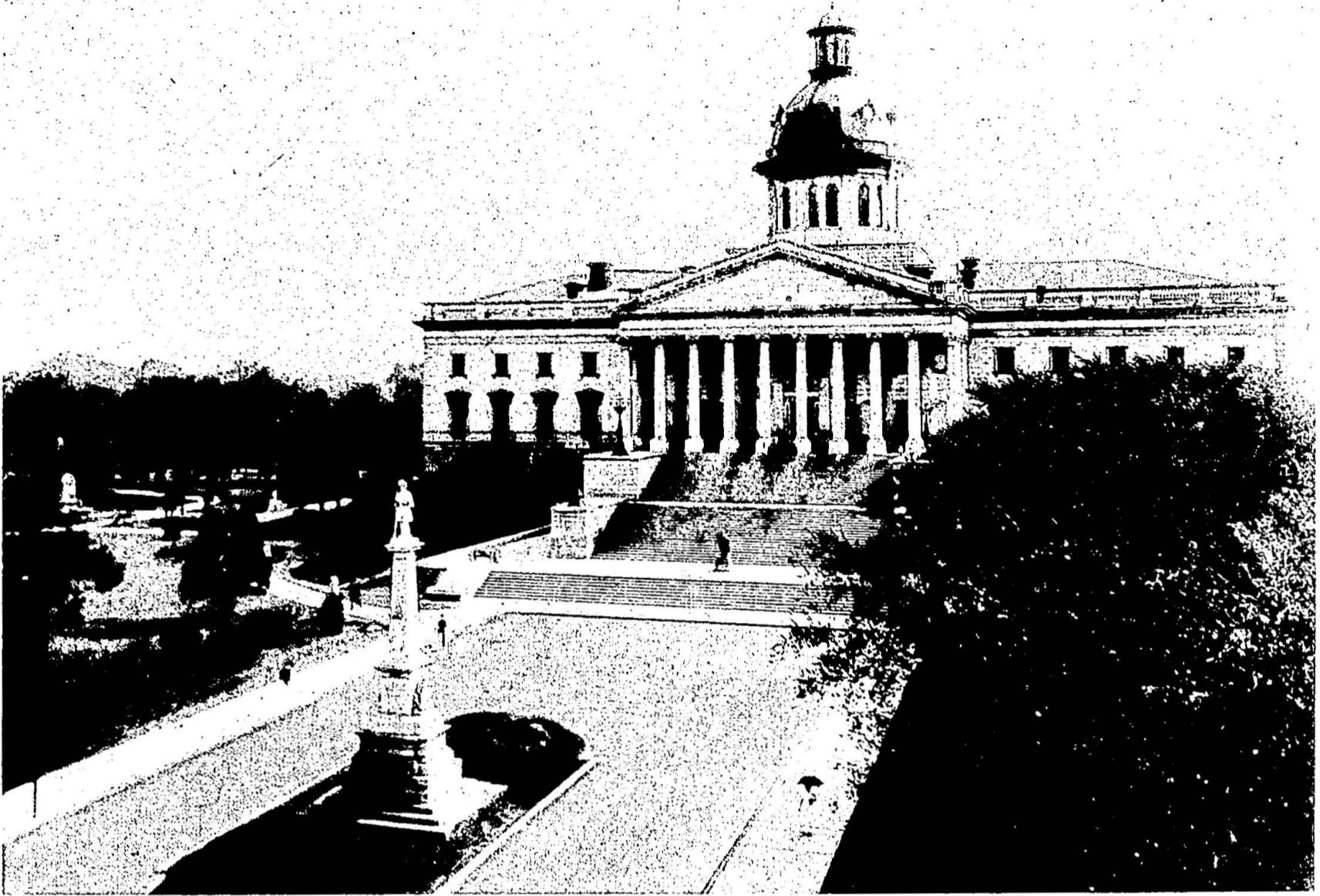


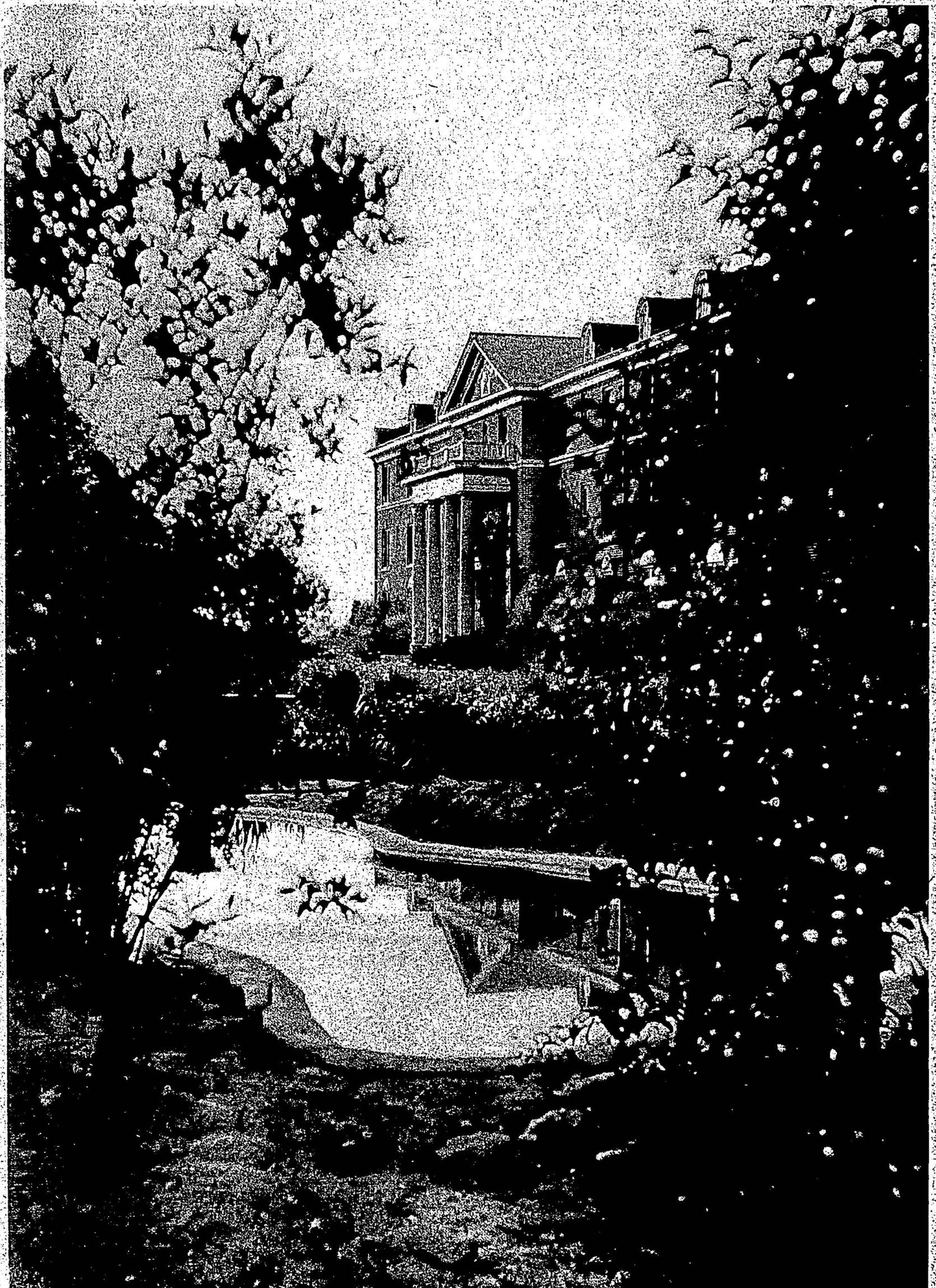
Photo by Sargeant

State Capitol Building, Columbia. It is built of granite quarried within the present limits of the city. It was begun in 1854; work was held up during Civil War, and it was not completed until 1902. Scars of Sherman's cannonading may be seen on the west side



Photo by Sargeant

Woodrow Wilson Home. It was designed by his mother and built by his father, who taught in the Presbyterian Seminary of Columbia. Woodrow Wilson lived here from 1871-1874



Chipley Hall, Lander College, Greenwood, South Carolina, a college for women.

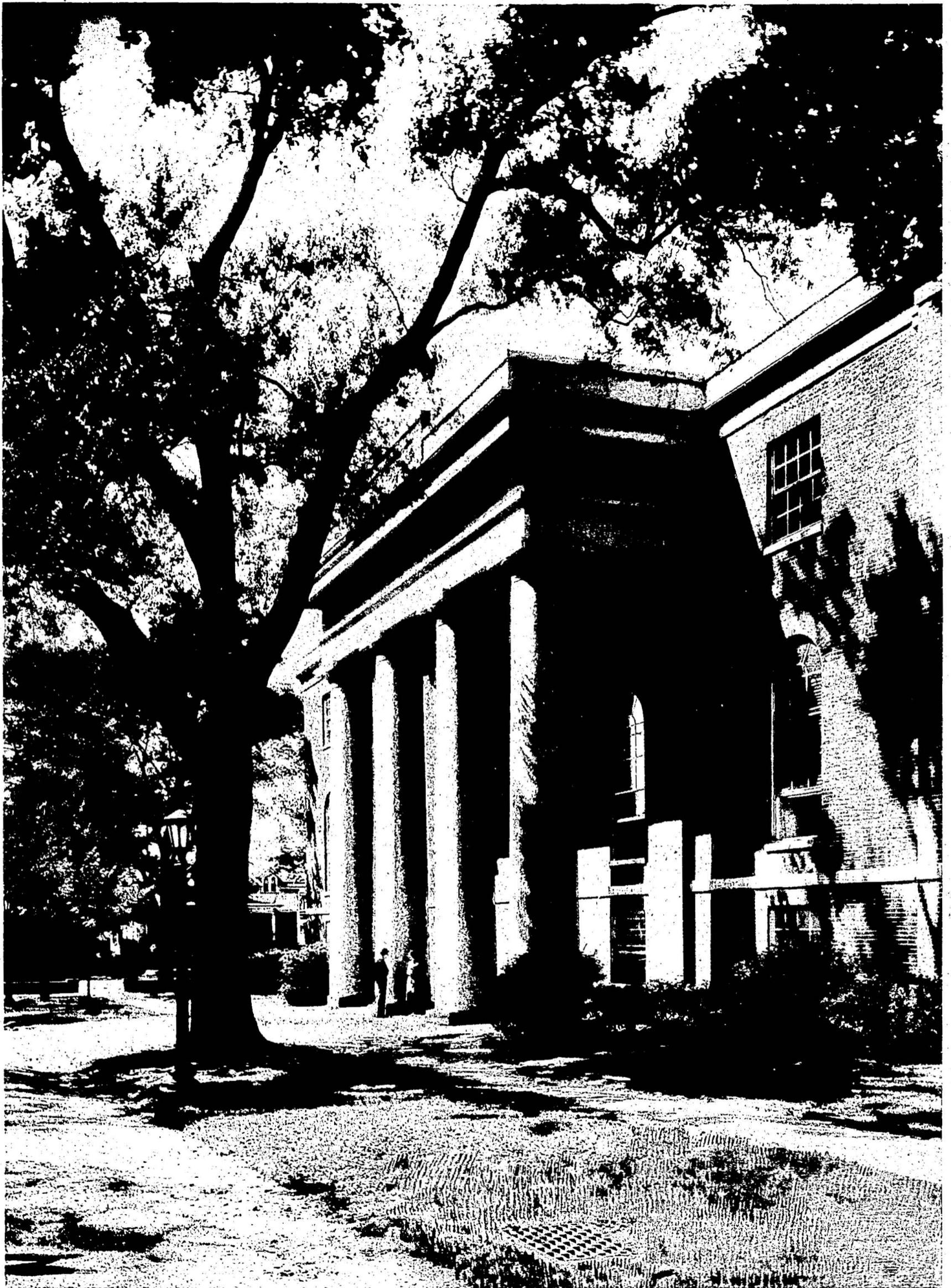


Photo by Sargant

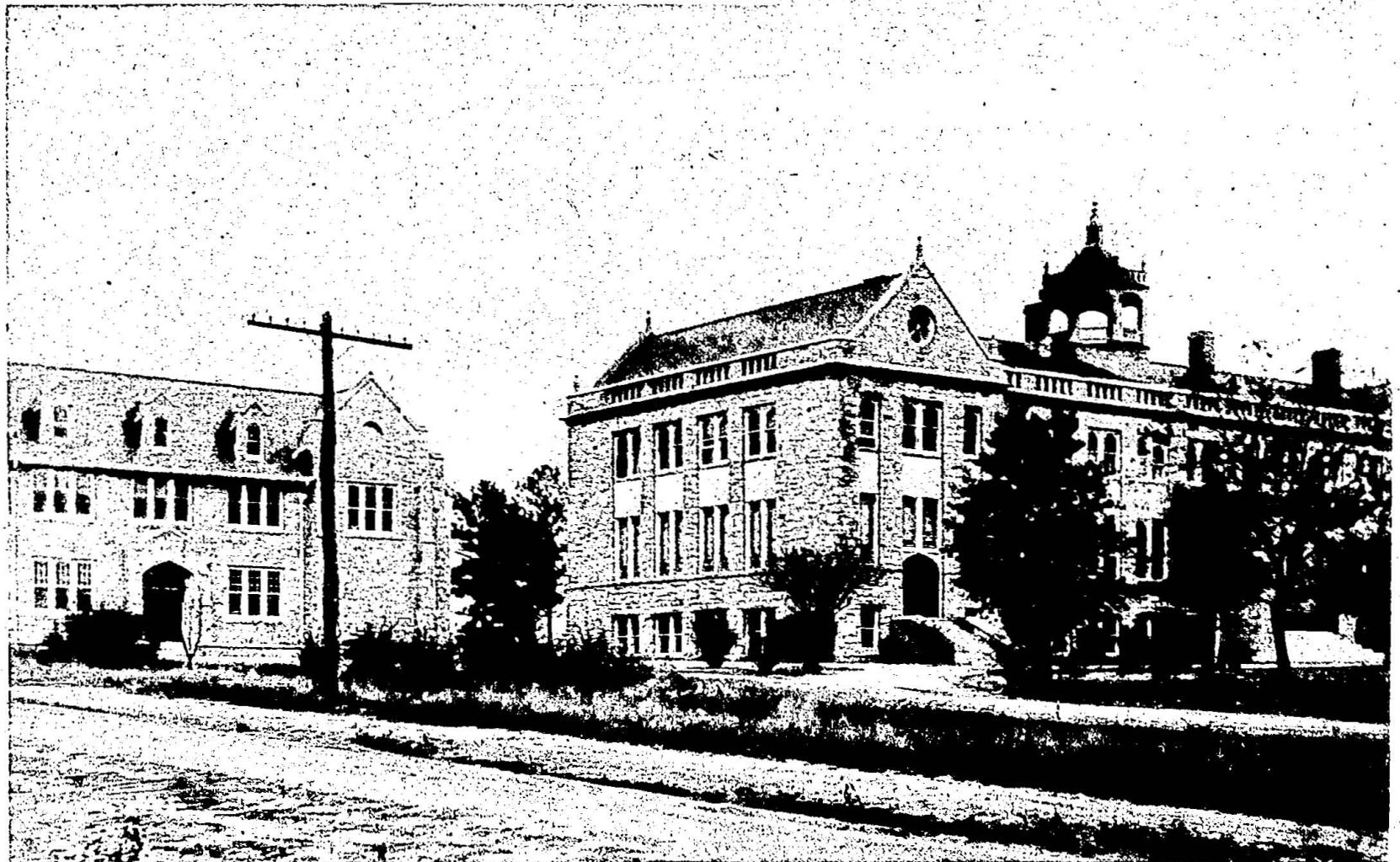
Library Building, University of South Carolina, Columbia, oldest separate library building in the United States



Front of Administration Building
Wofford College, Spartanburg,
South Carolina

Lutheran Theological Seminary,
Columbia, South Carolina

Photo by Sargeant



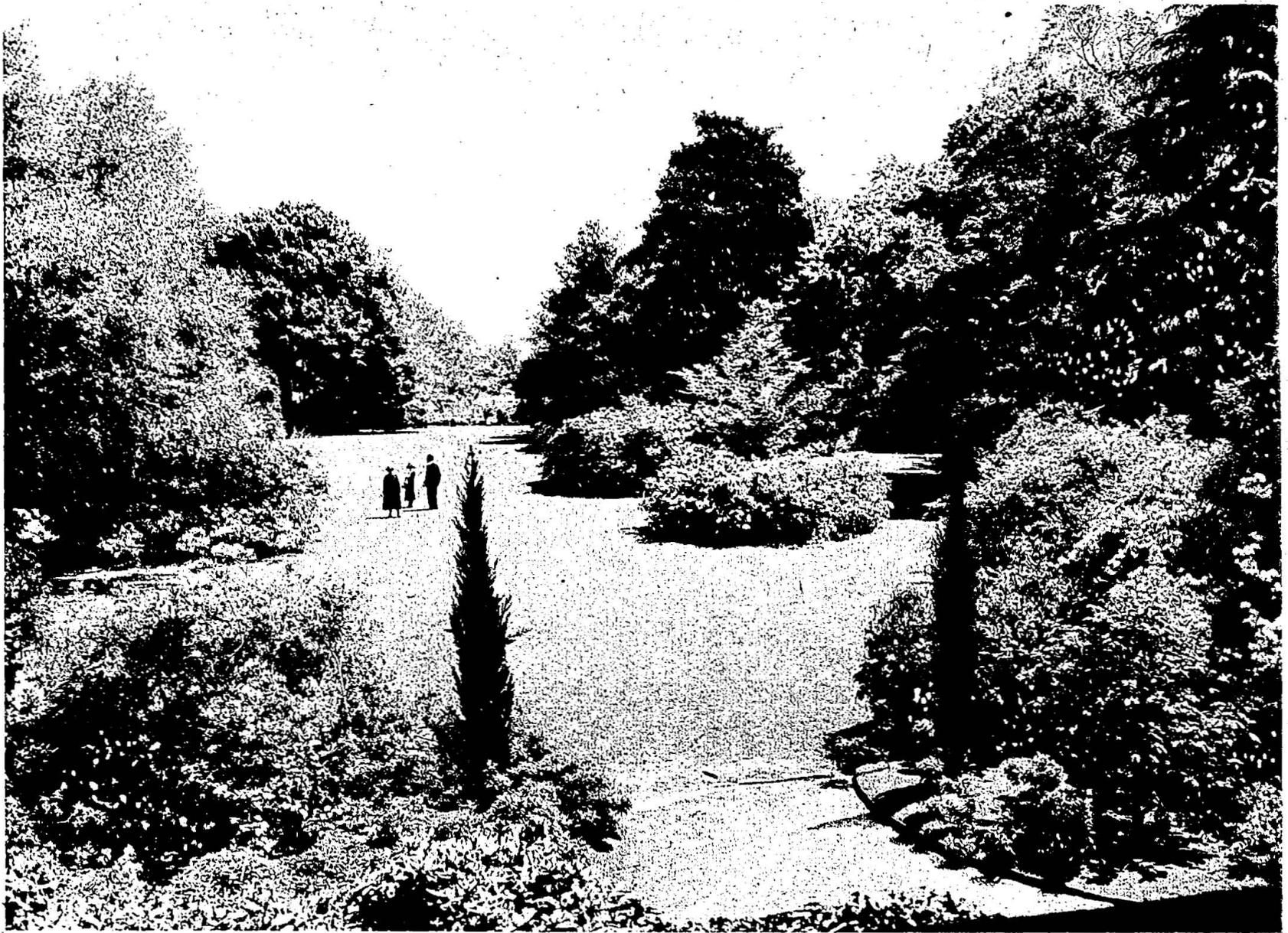
Columbia College, Columbia
South Carolina



The United States Veterans Hospital
Columbia, South Carolina

Photo by Charles Old





MAGNOLIA GARDENS' CHARLESTON, SOUTH CAROLINA

For about two hundred and twenty-five years the estate named "Magnolia-on-the-Ashley" is now better known to the public as "Magnolia Gardens." It has been continuously owned by the Drayton family and their descendants. The colonial mansion of brick was destroyed by fire in the revolutionary period, and a second dwelling was burned during the war between the States

The first plants of the species known as "Azalea Indica" were planted by Mr Drayton in 1843. These plants were imported into this country from the Orient to Philadelphia, Pennsylvania. The climate of Pennsylvania proved to be too severe for them, and Mr. Drayton was requested to try them in South Carolina. The garden comprising twenty-five acres reveals the success of the experiment. In addition to the immense collection of azaleas, there is a very valuable collection of the "Camellia Japonica." Probably nowhere else may be found as many different varieties of these beautiful plants and flowers which Mr. Drayton imported from foreign countries

This estate took its name from its many fine specimens of the "Magnolia Grandiflora." In early May the bloom of these trees adds an aftermath of loveliness to the garden. Among many other interesting trees and shrubs there is a specimen of the California Redwood. The parent tree was blown down in a cyclone, and the present tree is one of its branches, having sprung up from the recumbent trunk

Where the Woman's Missionary Council Meets

(Continued from page 18)

with a faculty of 32, a student body of 364, and a plant valued at \$600,000.

The library of the University of South Carolina (open to the public under restrictions) has 150,000 volumes. The Richland County Public Library, in all branches, has 55,400 volumes and is constantly increasing its number. Its rural book truck makes over 200 miles a week, stopping at 31 points for exchange of books, refurnishing 15 county depositories, and supplying 38 white schools and 34 Negro schools with books. Its main branch which is in the city has accommodations ample for many times its present patronage.

In 1893 the King's Daughters, with only \$12 in the treasury, opened the first hospital in the county in an unused building. Now the Columbia Hospital has a plant valued at \$500,000 or more with 275 beds and 92 white and 13 Negro nurses in training. The Baptist Hospital, with a plant which cost \$365,000 in 1914, succeeded a private institution, and since has treated over 50,000 patients. It has 109 beds, and 60 nurses in training. Two Negro hospitals, besides the annex to the Columbia (County) Hospital, operate successfully.

Columbia has been turbulent in both intellectual and political activities. In 1820 Dr. Thomas Cooper, an expelled agitator from England, France, and Pennsylvania, who had a decided anti-clerical obsession, was elected president of the South Carolina College. Thomas Jefferson declared that he had one of the most versatile minds in America. Then, so to speak, the "fire works" commenced and continued with him as the center until his retirement from the presidency of the college in 1834, at which time there were only 50 students.

Following this came the anti-tariff opposition led by Calhoun and supported by Dr. Cooper, which culminated in the Nullification Convention proposed to defy the National Government and to set at naught the tariff laws at a future date. President Andrew Jackson proposed to use military force to control the State, but a compromise was effected without bloodshed.

Then came the States' Rights movement led by Calhoun, the almost supreme political boss of the state. This culminated in the secession convention first held in the First Baptist Church of this city and adjourned to Charleston. It was said at the time that this move was made because of a smallpox epidemic in Columbia.

Then came the horrors of the Civil War, the sacking of the city by Sherman, the burning of 1,386 buildings, leaving in ashes and debris 84 of the 120 blocks of the city. For ten years thereafter Northern carpetbaggers, local scalawags, and hordes of recently freed Negroes filled the judiciary with their kind, sat in the legislative halls, and held the state, county, and municipal offices until 1876. Then there was quiet and more or less prosperity for fifteen years.

Then B. R. Tillman (governor and senator) and the "wool-hat boys" routed the old regime, trampled upon the traditions of the state, and began a new era. Till-

manite control lasted for about twelve years, during which time there was a very hostile atmosphere in Columbia which reached its limit when the local militia threw down its arms and refused to obey Governor Tillman's order to march to the scene of the "Darlington Riot" where whiskey enforcement officers had killed several resisting citizens.

Comparative peace again reigned until the rise of Cole L. Blease (governor and senator) with the accompanying campaign of hatred and billingsgate.

There was peace again until Olin D. Johnston became governor in 1935. Then the legislature refused to change the administration of the Highway Department according to the Governor's wishes, so the Governor declared a state of insurrection and managed the Department with militia in control until the courts decided that he had exceeded his authority.

Meanwhile, the arts and sciences were cultivated. The greatest architect of the day, Robert Mills, whose works adorn the country from Boston to New Orleans, with many in Washington, did some good work here. He created the State Hospital building of 1822, the first fireproof building of the nation yet in use; possibly the University library, the first of its kind in the United States, the monument to President Maxey on the University campus, and the central building of the old Columbia Theological Seminary.

In 1910 Columbia adopted the commission form of government, but without a manager. Since 1926 Dr. L. B. Owens has been mayor, having been twice re-elected.

Columbia has a township auditorium, with 3,800 individual seats and all convention facilities; a pure water supply, sufficient for twice the population; the greatest earth dam, twelve miles away, impounding the waters of an artificial lake forty miles long and in some places fourteen miles wide; an airport, sufficient to meet the needs for years to come; a recently acquired Federal three-story building made of granite which is one of the finest city halls to be found anywhere; a wonderful curb market—Mayor Owens says it is one of the best, if not the best, in the United States—only six per cent of the produce sold there is consumed in Columbia, trucks carry the balance to eighteen different states; cotton mill villages, with a population of 5,800 and approximately \$3,000,000 invested in properties (these mills were the first in the world to use electric motors directly attached to machines); a Confederate Museum, with priceless treasures; Woodrow Wilson's boyhood home and the graves of his parents; the grave of Pamela Cunningham, who saved Mount Vernon for public use; a wonderfully equipped Veterans' Hospital, three miles from the city, which, with additions now under way, will have 619 beds, the whole representing a cost of about \$1,650,000 to the Federal Government; a stadium, seating 18,000, for athletic games; a World War Memorial building; and a depository for historical records.

Finding a Basis of Interracial Good Will

(Continued from page 17)

broke even, twenty-two per cent went into the "hole," and the rest realized an average of \$90 for the year. Dr. Johnson touched upon the western move of cotton production—into Oklahoma and Texas—the part that machinery is destined to have in replacing human labor in cotton farming, the competition of rayon that already exists, the revolt of the share-cropper in Arkansas, and the Southern Tenant Farmers' Union.

Saturday morning in the discussion on "The Effects of Tenant Farming on Southern Life," Dr. Johnson pointed out that educational standards have been low, that health conditions are far beneath the standard for the entire country, and that there has been an absence of a diversity of industries. He offered as suggestions for bettering conditions: diversification of crops, soil conservation, and the removal of people from marginal lands. The speaker described his observations in Ireland and Denmark, countries that practically have done away with tenancy. He then told of what our government is doing today regarding this problem. The Bankhead-Jones bill and the government's resettlement plan were discussed.

For the next two sessions of the Conference, the delegates were divided into discussion groups. One section had for its consideration "Co-operation and Tenant Farming" and for its resource leader Mr. H. A. Hunt, Assistant to the Governor of the Farm Credit Administration of the Federal Government; a second group had for discussion "Tenant Farming as It Relates to Industry." Mr. Steve Nance, President of the Georgia Federation of Labor, led the thinking of this group; still another group had for its subject "Two Races Facing the Problem Together," with Dr. Charles S. Johnson and Mr. Emmett Johnson, Co-ordinator of Religious Activities at Emory University, as the resource leaders. Eager, earnest students asked:

"Do we want the present economic system of the South changed?"

"Is it possible to improve conditions here?"

"Does the Bankhead bill provide for the education of people?"

"What is the Eddy Experiment in Mississippi?"

"What will be the attitude of the church toward the organization of tenants?"

It was stated that eroded land can never again be the same—that erosion can only be stopped; that tenancy must not be merely alleviated but that it must be discontinued as far as is possible; that cotton production requires only about 121 days; that what one eats is environmental and therefore cannot be changed simply by a gift of garden seed; that the Bankhead bill provides for the education of people and for the formation of co-operatives; and that there is great necessity for the education of land owners. The organization and functioning of credit unions and co-operatives were described.

Possibly the most interesting feature of the discussion

of "Two Races Facing the Problem Together" was the fact that the problem of tenancy was so uppermost in the thinking of the group that at least temporarily the students forgot the first part of the assigned subject of their discussion. A common problem caused them to forget race consciousness; they were trying to think through a situation that is a menace to the two dominant races of the South. Perhaps a partial solution of the race problem of the South will be found by the members of the two races facing together as Christians their common problems.

Together the whole group listened to the findings of the separate groups. Mr. Emmett Johnson presided. Among the statements made during the hour that followed, were:

"The gospel of Christ must be made effective";

"City people must be educated regarding tenant farming";

"The church must stop talking and *do* something";

"We need more student interracial meetings";

"We need more courses in economics and sociology in colleges";

"Here, unconsciously, we, members of two races, have considered the things of greatest vitality and have forgotten that we are superficially different—we must let our common problems be first."

One young man stated that he came from a tenant family and that for many years no cultural influences reached his home.

Another young man asked, "What can we as church members do? What can the church do? What can we as students do?"

From four-thirty to five-thirty Saturday afternoon the conference visited the Bethlehem Community Center of Augusta, where the settlement's work with the Negroes of the city was explained and the plant exhibited. A young Negro woman sang several times, and her accompanist played the piano most of the hour. Before the group disbanded theological students of both races involuntarily grouped about the piano and began singing "Ain't Goin' Study War No More." Finally the entire group present joined in, and this song led to "I Want to Be a Christian in My Heart" and "Swing Low, Sweet Chariot," with the clear, sweet soprano voice of the young woman who had just sung the solos taking the leading part of the last spiritual.

Opening the night session of the Conference were three musical numbers given by the Paine College chorus. Mr. Steve Nance, and Mr. Claude Nelson, Southern Secretary of the Fellowship of Reconciliation, led the evening discussion on "Practical Approaches to the Problem of Farm Tenancy." Also Mr. Arthur Raper, Research Director of the Commission on Interracial Co-operation, assisted. Mr. Nance stressed the need for the organization and education of tenant farmers. He stated that the practical approach needs to be sound and solid and that real (Continued on page 41)



Photo by Sargeant

Jefferson Hotel, Columbia, South Carolina, the headquarters of the Woman's Missionary Council during their annual session, March 11-15, 1937

The Woman's Missionary Council Session

THE Woman's Missionary Council will hold its twenty-seventh annual session in Columbia, South Carolina, March 11-15, 1937, at which time both the South Carolina and the Upper South Carolina Conferences will be the entertaining conferences.

This session is being held in one of the most historic and interesting cities of the South, and in the historic old Washington Street Church, founded in 1803. Its first building was the first house of worship in Columbia.

Dr. Rufus Jones will speak each day on some devotional theme. Dr. Jones is well known throughout the Christian world as a great spiritual leader.

Bishop Arthur J. Moore, bishop in charge of our mission fields, will bring a missionary message on the first evening of the session. Bishop Paul B. Kern, bishop of

the area in which the Council meets, plans to be present throughout the entire session. He will consecrate the missionaries and deaconesses, and will conduct the Holy Communion.

Miss Charl Ormond Williams, president of the National Federation of Business and Professional Women's Clubs, will speak on Saturday morning on "Woman's Responsibility in a Changing Order."

The Jefferson Hotel will be the Council Headquarters.

Mrs. S. F. Killingsworth, 1916 Assembly Street, Columbia, and Mrs. J. Roy Jones, 2518 Canterbury Road, Columbia, are cochairmen of the local Entertainment Committee; Mrs. Shepherd representing the Upper South Carolina Conference and Mrs. Jones the South Carolina Conference.

The Spiritual Life and Message

How Faith Grows

By GEORGE A. WALTON

FAITH cannot grow in a vacuum or without direction. We have to have faith in something, faith in God and in holy living, faith in so living that every act and desire becomes a sacrament. As the devout worshiper offers prayer and celebrates church ritual, seeking communion with God, so the person whose faith is growing reaches out toward God in deed, and wish, and hope, that his little self and his daily work may also be part of his experience of Divine communion.

Let us remember that our human nature contains, by God's creative act, the urge of self-transcendence. No one of us is satisfied. We all know something better that we want, and most of us day by day are reaching out to transcend previous experience. We want more health than we have, or more friends or better friends or more knowledge. . . . The urge for self-transcendence is not limited to genius. It is part of daily life. In heroism the commonest of common people do things as part of their everyday affairs that are the most glorious forms of heroism, self-sacrifice, ardor, inspiration. It has been pointed out that the masters of religious life are those who show the greatest breadth of interest, the soundest integrity of character, and fulness of energy. The richest of personalities cannot exist without the gift of God's spirit.

In those of us to whom it is given in God's grace to get the furthest toward the likeness of God that is born in all men, we come across a notable experience. The higher we get the more marvelously personal life becomes. These souls who make the most perfect adjustment to God find their experience does not reach its climax in nature, much as nature contributes to their spiritual growth. Nor does climax come in art or philosophy. They contribute, but the climax of faith and religious experience, the realization of who God is and who God can be for us takes personal form, because personality represents, so far, the apex of God's creative work. For most of us, persons are the best things that we know. The height of our human experience comes in connection with individual persons. Life has not, for most of us, gone beyond the people whom we love. In fellowship, in friendship, in the precious intimacies of the family circle, there is a loving experience beyond which we know nothing better, so that the closer we get to God the more we are compelled to realize and to describe our experience with God in terms of the best thing we know—persons.

When Jesus tried to teach this he said something that no man can hear unmoved. Jesus described God, using the same word which, by nature, we are to our children. He called God "Father."

Now it's because he is himself the supreme person of our experience that our religion centers around him. All the force of the creative power expressed in this principle of self-transcendence comes to a climax in a man who was and is, in the very fulness of all thought, the Son of God. Our religion centers around him, our faith grows as we come to know him.

Faith grows in two ways, by use and by contact. Faith grows by contact with those who have faith and those who have experience. Much of the best experience of men and women of faith, working toward an adjustment with God, is expressed in the Bible. Literature, history, art have parts to play. The fellowship of worship is one of those points of contact where one living soul on fire passes on the fire to the rest of us. The fellowship through which faith grows must be a broad fellowship if our faith is to be as broad as life. To be adequate in faith to meet life, one needs to have a broader religious experience than many of us. The faith of the adult that does not have contact with the faith of children is limited. Unintelligent as the faith of children may be, it is part of our faith to know what children are. . . .

What is faith? It is a variable thing. Faith is the way that we grow from where we are now toward the fulness of religious experience. Faith is the something that we can do about it ourselves. The fulness of religious experience is God's gift. We cannot go out and seize it and possess it for ourselves, but we can put ourselves in a receptive attitude. We can move in God's direction. That is faith. It is something which is *mine* and is *thine*, and it varies from person to person, and with each one of us from one stage of experience to another. It is an attitude of love, willingness, eagerness, always putting first things first. It makes a terrific demand upon our will power and judgment to live in accordance with the demands of a growing faith.

Faith grows by use, as we use our faith in our dealings with each other. Practicing on the people we know is the only way to grow in faith. Hence my closing thought is to raise the question whether we treat each other in faith; whether our faith governs our personal contacts. In the family, school, community concerns, business, fellowship for pleasure, does our faith govern our conduct?

Faith is always a venture. It is heroic because it involves all kinds of risks. The growing faith of the parent suggests the thought: "After all, my child is partly grown up, and must be trusted." Then the parent takes risks in trusting the child. In school, in business, we must trust people (*Continued on page 40*)



A group of delegates to the Young People's Congress



A group of delegates at the dam of San Jose

A Congress of Methodist Youth in Mexico

By OLA EUGENE CALLAHAN

We, in the United States of America, are accustomed to hear stories of youth meetings in this country, but here is one held in San Luis Potosi in the summer of 1936 by the Methodist youth of Mexico. One of our workers in Chihuahua gives below enthusiastic flashes from this meeting.

IT was an unforgettable occasion in which we were able to know the representatives of the Epworth Leagues of all the country and to realize that we are more united in Christ than we had imagined.

We had the honor of having with us Mr. Walter Towner, director of the Youth Movement of the Methodist Episcopal Church, South, U.S.A. Mr. Towner brought a message overflowing with Christian love for the youth of Mexico. Among the things he said, Mr. Davis interpreting, were these: "The fact that I have come to express the good will that we all feel for this country is of more importance than all else I may say." And on giving a reason why he has a keen interest in international work, he said: "It is better to live in a world where people appreciate each other mutually. God has shown us that all the good and all the beautiful is for all. For the happiness of all we also must share with others the good that we have."

Mr. Baez Camargo, in his conference on the function of the Christian Church in the present society, answered admirably

the challenge that has been flung at Christianity. He maintained that the Church has an indispensable mission in the world, but that it must awaken to its total responsibility. The Church is what it is through the spirit that gives it power. It should enter the economic world, not to substitute the spiritual work which is exclusively intrusted to it, but to complete it. "To give bread with love is to give bread twice," was one of his mountain-top phrases. This idea was in the command of Christ to his disciples: "Give them to eat."

One of the culminating notes of our Congress was the presentation of the drama, *The Modern Christ*, under the direction of the author, Sr. Zalathiel Jimenez, the delegates of Gante Church in Mexico City, taking part. The scene is in modern Russia. It represents a conflict between Christianity and Communism. General Petrovich and his wife have a son who has accepted Christ and for that reason is against the ideas of the Communist. The son is persecuted, so much so that the mother tries to change his way of thinking, and seeks Pavlova, a frivolous woman who exchanges love for money and receives two thousand rubles to conquer Octavio. The result is that Pavlova is converted, and she and her money are consecrated to Christian work. But Octavio is arrested (Continued on page 38)



Srs. Juan Diaz, and baby, who is the youngest delegate

Let Me Tell You a Good Story

THE writer of our good story has been a friend of the editor's since girlhood when, as Lucye Bransford, she was a lovely worker among the young people of Main Street Church, Danville, Virginia. Now, as the wife of Judge Bentley B. Campbell, of Lynchburg, Virginia, she continues her work among the women and young people of Centenary Church of that city.

The subject of her good story is the granddaughter of one of the early leaders of the Church, Bishop John Early. To the editor Mrs. Campbell writes: "If I could have written something praising her for her good deeds, unselfishness, devotion to the Master's cause, her loyalty, I think I could have done it, though it has always been hard for me to write. . . ." Well, no such apology is needed. It is a beautiful story, beautifully told.

Not in the detail of a long and useful life, for that would have filled a book, but a few glowing touches that warm our hearts and stir our emulation for the life service of a gentlewoman of Virginia who abides still to bless her friends and neighbors in a great congregation of that dear Dominion.—E. H. R.

"Lives of great men all remind us
We can make our lives sublime."

SO often we are prone to think of great men as those who leave written their names on the pages of history. It is well to stop sometimes and think of the countless number who are great, because, by living the stewardship life to which all are called, they have written their names on the hearts of many thousands.

In old Virginia lives one who by heritage was left, not a fortune as counted by dollars, but a priceless possession of the example of a grandfather who was one of the bishops of the early Church, a man of great piety and devotion to the Master.

Mrs. John W. Childs, granddaughter of Bishop John Early, has lived her long life in the city on the hills, Lynchburg, Virginia. She has given much of her time and strength to thousands of children of Lynchburg, as she taught for fifty years or more in the public schools of that city. Men in all walks of life, both colored and white, testify to her fairness and her Christian influence in their lives.



Mrs. John Wesley Childs
"We know of no greater missionary"

Well do I remember one night at twelve o'clock, when the streets were like glass, she had a call from a girl in distress in the downtown section of the city. It never occurred to her to say she could not make it; she called a policeman to help her, and went, as she has done night and day, to save a girl from despair.

Any day, if you happen to look at her door, you can see them going in and coming out—girls who have sinned or been sinned against; men without work and hope; missionaries who are on furlough; girls and boys who want an education, or who long to enter Christian work.

No wonder Mrs. W. C. Ivey once said, "Mrs. Childs has done more for the city of Lynchburg than anyone who has ever lived in it."

But lack of great possessions did not mean failure as a missionary worker. Organizing and holding together the Missionary Society of Centenary Church until today it is one of the strongest societies in the district, she has given her time, her talents, and her means to that cause.

Going to church one afternoon to attend the missionary meeting, the writer found her alone. She said to her, "Mrs. Childs, are you going to have the meeting if no one comes?"

"Yes," she said, "I always have it if no one is there but the Lord and me."

When the young ladies of Centenary Church organized a young woman's circle, they were told a good name would be that of a missionary. They agreed to this and said, "We will call it the Lucy B. Childs Circle, for we know of no greater missionary than one who uses her opportunities, her talents, and her time for all people at all times, regardless of age, color, class, or creed."

May all who read of this life realize that the truly great life is one that makes character finer, courage greater, visions clearer, Christian experience richer and fuller for many.

Mrs. Childs is a golden link binding that other generation with ours, but nobody thinks of her as belonging to that other generation, because in the youthfulness of her spirit, her service, her love—her personality is timeless.

The Missionary Society

The March Program

The Missionary Topics: 1. Christian Education an Evangelistic Force; 2. Education in the Home Field. (See leaflets.)

Worship and Meditation: Matt. 8: 9-13; 15: 21-28.

Christ and the Race Problem

We can never forget in this age the race problem which troubles mankind, and must be solved if we are to have a world at peace. But what does the race problem mean for me? It is simply the problem of how I am to treat foreigners. How do I deal with those foreigners whom I come across in the course of my life? When I look to the New Testament for guidance, it is this I must bear in mind—not simply general truths. I must come to the New Testament, saying to myself, "I am the race problem."

When the first Christians in Corinth or Ephesus or Antioch met with the disciples who had been with Jesus, they asked them how Jesus in the days of his earthly life used to deal with those who were not Jews—"with people like us," some of them added. Did he ever come across Romans or Greeks? If so, how did he treat them?"

They answered such questions not in general words, but by telling over again certain stories, which can still be read in the Gospels. By showing how Jesus treated certain foreigners they made clear what was his way, and what must be the way of his disciples.

Two stories may be chosen. In one of them we see Jesus dealing with a Roman captain, in the other with a Syro-Phoenician woman, both of them foreigners.

The Roman captain sought for his servant the help of Jesus of Nazareth, a healer, whose fame had gone out through all Galilee. Jesus said, "I will come and heal him." "No!" the man cried, "I am not worthy that thou shouldst come under my roof. But speak the word only and my servant shall be healed." The man was a Gentile, a Roman, an officer in the army, but to Jesus he was first and foremost a man of faith. At once the Savior saw this man as the forerunner of a great multitude who should come from the East and West into the kingdom.

Faith admits men of every race into the brotherhood which "binds the brave of all the earth." A foreigner this Roman remained; but by faith there was a place for him in the Kingdom of God. Jesus was a realist. He never spoke or acted as if he blinded himself to the plain facts. But being a realist he took account of this real fact, *this Roman had faith* and that was the one significant fact about a man whether Jew or Gentile. Jesus dealt with foreigners as One who sought for faith in them and when he found it he rejoiced.

The second story is that of the quick-witted Canaanite woman who sought for help in the hour of sick-

ness. She cried loudly, "Have mercy, O Lord, Thou Son of David, my daughter is grievously tormented by the devil"—one evangelist says that it was an unclean spirit. Jesus answered her not a word. His disciples urged him to send her away; but she still cried out in her desperate way. When Jesus spoke he used words which must have chilled her: "I am not sent but to the lost sheep of the house of Israel." But she knelt before him and cried, "Lord, help me." He answered still in the same tone, "It is not good to take the children's bread and throw it to the dogs." But she with ready wit took up the challenge. "Yea, Lord: for even the dogs eat of the crumbs that fall from their master's table." It was a contest in which the Lord longed for her to get the best of it; he meant to draw out her faith. If only we could have seen his face! He said, "O woman, great is thy faith; be it done unto thee as thou willest." And her daughter was healed.

Now the interest of the story is not in the healing, but in the soul of that gentile woman. Our Lord who read it from moment to moment found there the same all-important thing, *faith*, which he had found in the Roman captain. She was a Gentile and a heathen, but she had the capacity for spiritual insight and the courageous trust which is called faith—the singleness of mind which will not draw back. The difference between Jew and Gentile remained, but it was not a difference in spiritual capacity. There was in the actual condition of this woman much that might be changed; but because she was a Gentile she was not therefore doomed to be outside the region of faith.

Here was the level upon which men of all races might find common ground. They were different in experience and in their level of attainment, but since they might and did show faith they were one in their deepest life. Jesus looked for faith in them as in others. He believed they too could respond to his Word. In the eyes of Jesus no soul by virtue of his race was shut out from hearing the call and answering it.

Here is the answer for which I seek. I must remember in all dealings with foreigners that there is a common ground upon which men of all races can meet. Here is the true equality of men. They share a common life not because of their share in the dust from which all of us come, and not because of their part in the one drama of history, but because whatever their race they may awaken at the call of God.

Why then should we trouble ourselves to carry the gospel to all men? They are not alike in their gifts and attainments; they are at many stages. But they are all capable of revealing faith; and in every race there are those to whom the Savior says, "Great is thy faith!" That is the secret.

EDWARD SHILLITO

A Bible study: *The Way of the Witness*, by Edward Shillito, is recommended by the Woman's Missionary Council for use in auxiliary classes. Price, 50 cents. Order from Methodist Publishing House, 810 Broadway, Nashville, Tennessee.

Thy Kingdom Come

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

A Hope and a Need

THE statement below was among the responses to a request from the *Missionary Review of the World* for native reactions to the Gospel in Africa.

Christ has greatly helped our race. His salvation has come to us, hence the fear of death has been taken from us, even as he said, "He who believes on me shall not die any more." From ancient days the fear of death has been a nightmare to our Umbundu family; to-day that fear has gone. Christ has helped us, too, in that he has brought the blessing of being able to read the Bible, and to write and to go ahead in things that help the body, too. Our ancient chiefs, Katiavala and Ekongo, saw nothing of these things; we, their children, see them because of Christ.

Our hope is that our family will awake and will go ahead like other races. We know that Christ will do this for us because he has begun it. Looking back on what he has done for us gives us confidence that he will continue to do it for us always.

The greatest need of our country is that the Word of God should be preached in all parts, for there are many who as yet have never heard it. Our prayer is that God will bless the churches in the foreign country so that none will even think of reducing

the number of missionaries who come here, but rather increase their numbers so that they and we may work together. Africa needs badly many teachers of the Word, also doctors. The work is going forward rapidly now, but much remains to be done. We trust that God will put this thought into the hearts of the people in the foreign lands.

Yes and No

A LATE issue of the *Korea Mission Field* gives the answers of several missionaries to the question, "Are you encouraging your children to return to Korea as missionaries?" Below is the answer of one of our own men to this question:

I am, and I am not. I must answer the question thus indefinitely because only such an answer fits in with the facts in the case.

First, in a way I am encouraging them to return because I am, from time to time, both in my talks with them and in my letters to them, setting forth the need of Korea for more

missionaries. I do this because I am more and more becoming convinced that Korea greatly needs more missionaries. It is true that some years ago I thought it quite likely that the young national churches of the country might be able to take over all of our work, carry it on successfully, and bring the people of Korea to Christ without much further assistance from missionaries. During the past few years, however, I have been led to see my mistake. The progress of the churches, great as it is, has not been sufficient as yet to warrant the

assumption that they can carry on successfully without missionary aid. The Christian constituency in Korea is only about 500,000 out of a total population of more than 22,000,000. The young churches need and desire the continued co-operation of missionaries in the task of witnessing to these multitudes concerning Jesus Christ.

Second, I am not directly encouraging my children to return to Korea as missionaries because I am not definitely asking them to do so. I refrain from doing this because I believe that the question of their life service should be decided by each one personally without undue influence even from a father or mother. I believe very strongly that God has a plan for every life, and that the highest happiness and the largest success can only be attained in line with that plan. I covet for each of my boys the joy of working in just the place that God has for

him. I am not sure whether He wants them to work in Korea or somewhere else. I believe that one should come to the mission field only in response to a definite call from God. During my experience of nearly thirty years in Korea, I have seen too many missionaries come out from the homeland only to find in a very short time that it was all a mistake. I believe that we need a good many more of these young missionaries, but I think we need only those whom God shall see fit to call.

And so I am leaving it all in the hands of God, praying about it, and waiting to see what will happen.

A Nation Reborn

MISSIONS gives the answer of E. Stanley Jones to the historic question of Nicodemus as applied to America:

Can a nation be born again when it is old? Yes, both the nation and the individual can. A new reformation, a new regeneration, could remake the inner life of our nation, give it a new goal and a new motivation. The hour for the be-

From Seventeen to Seventy-Five

Dear Editor:

I would like to call your attention to the splendid work accomplished by Mrs. Alston Brown of the Peachtree Road Methodist Episcopal Church, Atlanta, Georgia, as Superintendent of WORLD OUTLOOK. When she accepted the place one year ago there were seventeen subscribers. Today there are seventy-five subscribers in the society. . . .

At each monthly meeting of the society she would have some short skit to put the WORLD OUTLOOK before the ladies. She would talk of the informing and enlightening articles in its pages, and then in her conversation would tell something very interesting and when asked the source of her information, the answer would be, "The WORLD OUTLOOK."

CHRISTINE MILLER

Thy Will Be Done

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

ginning of that new reformation has come. Whether the Christian forces of this land have enough of moral and spiritual power to bring it to pass remains to be seen.

We have the boldness to believe that we have. This National Preaching Mission is a symbol of that faith. But if we do bring about this national regeneration, we know that all of us will have to undergo a spiritual rebirth to prepare us for this larger task.

We shall therefore ask for definite moral and spiritual change.

We shall ask it of everybody from the President of the United States down to the humblest citizen.

We shall ask it of our legislators and of the people who must obey the laws we make.

We shall ask it of the university president as we would ask it of the heads of business concerns and of the employees that work with them.

We shall ask it of the society woman and the shop girl in the store.

We shall ask it of the blasé, fed-up scion of privilege and power, the up and outs, as well as the down and outs in the gutter.

We shall ask it of the minister in the pulpit and of the man in the pew.

We shall ask it of others, and we shall seek it for ourselves.

And we shall preach for a verdict. For our society and our souls are desperately sick, and the sickness is unto a living death, far worse than a death that would be once and for all. In Jesus Christ, we believe we have the power to say that life-giving word.

Plunge In---Believing

ELIZABETH YATES describes in *Zion's Herald* an interview with Basil Mathews, Christian world statesman. She quotes him as saying, "The tides of God are moving with transforming force around the whole earth."

It may seem to be through persecution and revolution that the youth of the world turns to Christianity, but that will not be far different from what took place in the early days of the Church. Youth loves a risk. Jesus was a revolutionary, and when youth begins to see that side more clearly it will follow more forcefully in his footsteps.

When the importance of the Christ-life first became clear to me, I saw the tragedy and futility of other ways of living and thought it worth while to try to live as Jesus lived, since that had true value.

What I am more sure of now than anything else in the

world is that Jesus pointed the way toward reality. Through the unreality and the confusion of human striving his way stands, and in his way is available the life for all men everywhere.

I think in pictures, not in words; and when a student asked me what belief in Christ was, I could only see a picture of myself, a young boy unable to swim, standing by a river. An older fellow, a swimmer, told me to jump in; that he would hold me up and teach me to swim against the current.

I plunged in—believing. So it is with the river of life. As we respond to the Christ call and jump in, knowing that we shall be supported and empowered, we become Christians.

The Crisis--Christ

ONE of the leading speakers before the National Preaching Mission was Francis B. Sayre, who in his address on "The World Crisis — a n d Christ" frankly faced the difficulties of the time, but saw in Christ the way out, concluding:

. . . . As it must have happiness, so mankind craves power. We worship power. It forms one of the principal measures of success. And it is the creed of our civilization that the road to power lies through material force. We may admire the power of a Hitler or a Stalin, but we need to remember Napoleon. His power was but a passing shadow. . . . Power which rests solely on material force sooner or later generates a counterforce.

Lasting and permanent power is won, not through the compulsion of material force, but through the winning of men's minds and hearts. Upon that brave faith Christ dared to stake everything. His life and death (without a soldier to defend Him) has created power which has gone thundering down the ages. St. Francis of Assisi, Martin Luther, and Saverio thrilled their generations with this same power. Today His power is utterly transforming human lives and gripping human souls. How do the materialists explain it?

If we are to save our civilization, now is the time for action. Before the walls have crumpled, we must begin building our foundations anew. The time is past for mere churchgoing and singing of hymns. We must set out actually to build a society based upon the living principles of Christ. Men must, out of their own consciousness, come to perceive the utter folly of trying to build a civilization on materialism and brute force, and come to realize, perhaps through suffering, that the enduring values, that humanity will always crave, grow out of understanding and love and self-sacrifice.

There is only one way to make people realize that. We must go back to the living Christ—to the audacious, thrilling, winsome figure that actually lived—and lives.

Getting Better

Dear Dr. Rawlings:

Thank you for the Christmas greeting. . . .

I have just finished a round of District Missionary Institutes here in Holston. It was my pleasure to speak about WORLD OUTLOOK. As you may recall, I told that yarn about the pastor who reported the WORLD OUTLOOK as being "bad," and a year later as "no better." I think it is better, a lot better! Thanks. . . .

Sincerely yours,

M. A. STEVENSON

He Practices What He Preaches

By NINA OLIVER DEAN

Reprinted by permission from the Sentinel-Star, Orlando, Florida. The picture is furnished by our Mrs. F. B. Godfrey, of Orlando, who writes affectionately of the Hughletts as "my missionaries."

"Where are you going, Great Heart?"

"To lift today above the past,
To make tomorrow sure and fast,
To nail God's colors to the mast."

"Then God go with you, Great Heart."

WHEN a young Emory graduate Dr. William S. Hughlett, who had fallen heir to his uncle's thriving medical practice up and down the East Coast of Florida, asked pretty blue-eyed Violet Packard, of Cocoa, to marry him he said: "I think I ought to tell you that some day I'm going to Africa as a missionary." A look at the set of William Hughlett's jaw and one is not surprised that he did what he said he was going to do. His is an odd face, ascetic but determined, full of dreams but also full of purpose.

In these days of hedonistic philosophy, of feathering one's own nest at any cost, of the constant and casual sacrifice of the things of the spirit for the sake of material advantage, there's something arresting about a man who turns his back upon comfort and prosperity and chooses danger and hardship because of loyalty to a conviction. William Hughlett is the son of a Methodist minister—Dr. A. M. Hughlett, who has been pastor at Lake City and at Trinity in Miami—and the young doctor thus exchanges a background of quiet culture, gentleness, and gracious living for the savages and witch doctors of the Belgian Congo. Not only that, he literally "trails clouds of glory" in his enthusiasm about his job.

Seven years ago, Dr. Hughlett went to Nashville and asked the Southern Methodist Mission Board to send him to Africa. They did and when he and his wife got nearly to the end of the Congo River on their journey, their eight months' old baby died on board ship at



Dr. William S. Hughlett and family

Leopoldville. As the Hughletts had to sail on the boat the next day or wait a month for another one, they had to leave the body of their child with the Belgian Government for burial. To go on undaunted under such circumstances took the kind of gallantry and selfless devotion to a cause that made the early Christians sing in the Roman arenas full of wild beasts. The Hughletts have just that kind of courage.

I have talked with friends of Dr. Hughlett, and I noticed that many of them spoke of his qualities as Christlike. Mr. Godfrey said that the young doctor visited them. His host made the remark that he was almost glad when the missionary left because he was so conscientious that he made Mr. Godfrey

feel that he wasn't a very good Christian.

When one learns that the Hughlett's post is Minga, 400 miles in the interior of the Belgian Congo; that conditions are so primitive that they have neither electricity, communication by wire with the outside world, nor ice; that the settlement has a man to watch the sun and tell the time for the village; that Dr. Hughlett is one of five doctors who try to minister to 200,000 people; that often 80 patients, the lame, the halt, and the blind from the surrounding territory are standing in line waiting to see the "White Doctor"; that 300 of Dr. Hughlett's patients are kept in a little colony two and a half miles from the settlement because they are lepers—one feels that here indeed is a man who really practices the teachings of Christ.

And what of Mrs. Hughlett—the blue-eyed girl from Cocoa? What does she do while her husband ministers to the Attatela natives whose greatest table delicacy is a pot of toasted ants? She has borne three children in the little native hospital, and now in addition to the difficult job of rearing a family in such a setting, she helps in training the natives in domestic work. She too has followed the gleam," and it (*Continued on page 42*)

REMEMBER WORLD OUTLOOK SUNDAY
February 14

Personals

Bishop Wilbur Patterson Thirkield, retired, of the Methodist Episcopal Church, died on November 9 after several months' illness, at the age of eighty-two years.

Of this great Christian, Dr. Sloan of the *New York Advocate* says: "As soon as Bishop Thirkield's name is mentioned, instantly one thinks of the Negro race. Dan Brummitt, editor of the Northwestern and Central editions of the *Advocate*, writes: "In time there will be biographies of Wilbur and Mary Thirkield, but the full story of their lives can be told only in terms of other people's lives—the lives of Negro leaders, teachers, preachers, and professional folk, who are today doing great things because such Christians as Wilbur Thirkield and his wife yesterday said to them, 'You can.'"

Rev. A. Inman Townsley, pastor of Centenary Methodist Church, Modesto, California, and Mrs. Townsley have given two sons to the mission cause. Hendrix A. Townsley sailed on October 30 for South India, where he will do laboratory work for the hospitals of the Methodist Episcopal Church, and also do evangelistic and personal work with the Indian youth. His older brother, Inman U. Townsley, now completing his theological studies in Duke University, expects to go to the Orient next summer for service under our own Board.

Mr. Eugene E. Barnett, who has been engaged in Y.M.C.A. work in China for the past twenty-six years, has recently been appointed executive secretary of the International Board of the Y.M.C.A. of the United States and Canada, succeeding Mr. Francis Harmon, forced on account of ill health to retire.

Mr. Barnett's responsibilities will be world-wide, and his work will touch the lives of young men and boys in many lands. His work as national leader in the Y.M.C.A. Movement in China has been outstanding, and it is said that few foreigners have acquired such facility in the use of the Chinese language as Dr. Barnett. He is relinquishing his post in China with keen regret, since his heart is in that land to which he has given so many years of consecrated Christian service. It is believed that his intimate acquaintance with China will enable him to accomplish a closer co-operation among the Christian forces of the world in behalf of the Christian Movement in the land of Confucius.

Mr. Barnett comes of a family long

known for its missionary passion, being the son of the late Rev. R. H. Barnett of Lakeland, Florida, and Mrs. Barnett, who retains still her lively interest in missions. He is a graduate of Emory University and in addition has studied at Vanderbilt, the University of North Carolina, and Columbia University.

On this page is presented a snapshot of the Sunday school class of Mrs. C. P. M. Sheffey, Wembo Nyama, Belgian Congo. This class, organized five years ago and composed of missionaries' children, has raised during the five



Sunday school class of Mrs. C. P. M. Sheffey, Wembo-Nyama, Belgian Congo

years enough money to support a native evangelist for four years. Reading from left to right, the children are: Back row, Ethel Stilz, Nellie Jane Anker, Ella Ruth Stilz, William DeRuiter holding Nancy Elaine Sheffey; front row, Martha DeRuiter, Grace Sheffey, John Paul DeRuiter.

Highland Park Church at Dallas, Texas, sustained a great loss in the death of Mrs. John R. Nelson, born Ina Graham, who passed away October 5, 1935. Although Mrs. Nelson was a native of Kentucky, early in life she moved with her family to Texas. Mrs. Nelson was married in 1884. At one time Dr. Nelson was treasurer of the Mission Board of what is now the Central Texas Conference. Later, he was made home mission secretary of the General Board of Missions.

Mrs. Nelson served as a member of the Woman's Conference Society and as a member of the Woman's Missionary Council. She was president of a local missionary society many times and was always a devoted worker in any department of the local church that seemed to need her most. The last years of her life she was a teacher of one of the two

largest church school classes of Highland Park Church. She was a leader, a counselor, a friend, and her leadership and interest extended to interdenominational and civic enterprises.

Surviving Mrs. Nelson are her mother, two daughters, three sisters, and three brothers.

The World in a Word

THE Governor General of the Belgian Congo has expressed his sincere appreciation of the excellent work performed by Protestant missions, and emphasized the importance of their medical work done in co-operation with the Government. He thanked missions for the service they were rendering to the colony, and commented on the fine Christian character of many of the converts. He further assured the Council that no confessional discrimination would be exercised in the choice of candidates for the medical schools at Leopoldville or elsewhere, and Protestant boys attending these schools would be able to follow their own religious instruction. ¶ The Latin-American Prayer Fellowship is undertaking to place a Gospel and a tract in every home in Mexico, in a systematic house-to-house visitation. They expect to complete this work within seven years. The work began with three weeks of prayer and preparation. One leader tested the plan in the fanatical town of Patzcuaro. In two days over two hundred homes were visited, and men and women gladly accepted the Word. ¶ The following figures present the percentage of people who have no church affiliation in these large cities: In Pittsburgh there are 242,631 unchurched; in Cleveland, 378,013; in St. Louis, 287,228; in New York, 4,119,494; Seattle, 261,308; in San Francisco, 419,249; in Minneapolis, 283,753; in Los Angeles, 997,203. The unchurched population of Chicago exceeds the total population of Idaho, Wyoming, Colorado, Arizona, New Mexico, and Nevada. ¶ Cuban Quakers have added a bakery to their farm equipment. The plant stands close to the community wheat field. It bakes and sends by cart and pack-horse to dozens of nearby settlements. It pays the best wages in town. Baker profits go immediately into missionary work among fellow-Cubans. ¶ There are 10,000 villages in America without churches, 30,000 without resident pastors, and 30,400,000 children under twelve who are receiving no religious instruction.

A Congress of Methodist Youth in Mexico

(Continued from page 31)

by the Communist party, taken to jail, and shot because of his faith.

Mr. Huegel, the "Prophet of Youth," as justly he has been called, gave at noon each day a vibrating message of power that made us feel that we were in high places with Christ Jesus. The subject of his first message, "Christ, the Sun of Justice," brought to our consideration the fact that the Sun that has lighted our hearts and has made it possible for us to reflect that light may be in total or partial eclipse. Not the emphasis on a particular doctrine, or the desire to acquire fame, not one's own sufficiency, or even courtship must come between and eclipse that Sun. Another of his themes was the high value of prayer in life. The greatest thing that a man can do in the world is to pray. All is lost if prayer is lacking; neither organization nor plans of work can give victory. Christ needs the human will for work. He himself was limited; for that reason he could do nothing in Nazareth. Let us not defraud humanity by neglecting to

pray. To rely on God as children is to pray.

The excursion to the big dam of San Jose, the supper in the open with members of the local church, the bonfire, the return to the city singing hymns of praise to God, was a precious experience. On that occasion there was true consecration of lives to Christian service. One of our fraternal delegates from the Church of the Disciples received her calling there for special work and is now on her way to enter the Bible School in Mexico City. A young student from Instituto Laurens also decided to dedicate himself to the Christian ministry. These are the immediate effects of the work of the Spirit of God.

We are hoping great things for all our League members this year. The largest delegation was from Saltillo, and it was glorious to see them return to their church with a new vision of service. The unanimous cry was for another congress next year, which already the leaders are planning.

Methodism in South Carolina

(Continued from page 16)

Cokesbury (its name having been changed to Mount Ariel, then to Cokesbury Manual Training School, afterwards to Cokesbury Conference School) was succeeded by Wofford College, which was established in Spartanburg in 1854 with a legacy of one hundred thousand dollars left by Benjamin Wofford. Wofford College has enjoyed great prestige and has wielded great power. By common consent this marked influence is attributed to Dr. James H. Carlisle who was associated with the college for fifty-five years, serving as its president for twenty-seven years. "He was the most commanding figure in Southern education, training successive generations of young men in truth, honor, courtesy, justice, sympathy, and purity." Dr. Henry Nelson Snyder, president since 1902, "a leader among men, a teacher of rare ability, a platform speaker of unusual power and magnetism," has maintained and advanced the high standards of this great institution.

With the impetus for higher education for men came the quickened interest in education for women. In 1854, when Wofford College was opened for men, the South Carolina Conference was congratulating itself

that it had four institutions for the education of women. These four are now centered in two: Columbia College in the capital city, and Lander College situated in Greenwood, both possessing those requisites which go to make up the ideal Christian college for women. These institutions through their presidents and faculty members have commanded and still are commanding a brilliant galaxy of gifted leaders, who have given large service and inspired thousands to a richer and fuller life. We pause to mention Dr. Samuel Lander, a man of beautiful Christian life and strong intellectual force, who for thirty-two years of his fruitful life

guided so successfully the unique and thorough training given by the college that bears his name.

Before leaving the field of education, reference must be made to the Textile and Industrial Institute at Spartanburg, formerly distinctively for young men and women of the mills; however, it has enlarged its scope recently by including a plan of work and study for farm boys. These students make their way by alternating a week of work in adjacent mills and fields with a week of study in the Institute.

South Carolina Methodism has not forgotten the orphan in its midst. In Columbia is located the Epworth Orphanage, established forty years ago, in which institution more than two thousand children have been reared, receiving practical training and the benefits of regular elementary and high school courses. Numbers have gone through college. As these boys and girls, grown into men and women, have entered into various phases of the life of the Church and State, they have reflected much credit upon themselves and their institution.

Since the first Conference held in March, 1787, the membership of the Methodist Church has grown from 2,075 to approximately 155,000. (The first number includes both the Carolinas and Georgia.) The value of church properties has increased from \$25,000 to \$12,000,000. Contributions to all causes during the past year amounted to \$1,250,000.

There are organized and operating in South Carolina eight other Methodist bodies, two white and six colored. Their combined membership and contributions are almost equal to those of the Methodist Episcopal Church, South.

Reviewing the rich and glorious achievements which have sprung from the great heart and soul of Methodism in South Carolina, reverently do we exclaim, "What hath God wrought?" May these glorious achievements of the noble past be multiplied during the thrilling present and bring to greater fruition a more resplendent future!

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INVEST in a Life Income Gift with the Woman's Missionary Council; it PROVIDES the best possible income for the remainder of your life; it INSURES safety—interest paid semi-annually and no interest payment has ever been deferred; it

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INFORMATION write Mrs. Ina Davis Fulton, Treasurer, Woman's Work, Board of Missions, Methodist Episcopal Church, South, Nashville, Tennessee.

When writing give your age—this is important to you.

LIFE INCOME FOR THE ANNUITY GIFTS FOR WORLD SERVICE

H. C. Hernandez: An Appreciation

(Continued from page 11)

it. He was a good preacher and a faithful pastor, and thousands of people have heard him gladly and with profit. I have never heard him preach or pray without feeling that we were in the presence of God.

I have visited many homes where his name was mentioned with reverence and love.

I am sure that when the "roll is called up yonder" and the faithful receive their crowns, Brother Hernandez

will have one with many stars; "a crown of righteousness that fadeth not away."

Another comrade in arms has fallen on the field of battle; he has "finished his course with joy." But we shall see him again, for we know where to find him. May some other hero be prepared to take his place.

With Charles Wesley we can sing:

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."

Leaven Working in Brazil

(Continued from page 4)

request. These incidents indicate opportunities for service in the name of Him who heals physically and spiritually and gives life abundantly.

Items of information published in the church papers have brought requests from those outside Methodist circles for literature and advice; and more recently to the appointment of a committee on Social Service by the Brazilian Evangelical Confederation; the Secretary and one other Methodist are on the committee of five.

The general upheaval and disorganization in the social and economic structure of Brazil, brought about by the revolution of 1930, prolonged dictatorial provisional government control supported by military and naval forces, dilatory steps in providing for a promised Constituent Assembly. Slow methods and protracted discussion resulted in conditions favorable for totalitarian State and Russian Communistic propaganda and for the appearance of other idealisms. World disorder and confusion have also influenced the situation. Effort has not been lacking to call attention to the part religious truth and ideals should play in the work of reconstruction and the way out, and there has been a noticeable increase in Roman Catholic activity.

A characteristic of the intellectual movement is the amount of material appearing in papers, magazines, and books on sociology and kindred subjects from students and writers. Introspection and research are carried on to discover what several racial elements and cultures have contributed in the formation of the Brazilian people and the present order. Governments and educators are working to organize a more adequate national program of education, and private initiative is being

aroused to co-operate in combatting illiteracy, which many say includes sixty per cent or more of the entire population, and to provide primary educational facilities for the 7,400,000 children reported to be without schools in an estimated school population of 9,500,000. Recently an organized movement was started to secure funds and enlist co-operation to deal with the situation: already schools have been provided for 30,000 of the 7,400,000. A national Protestant layman is the chief promoter and president of the organization and the technical director of the campaign is a national Protestant preacher.

With the awakening of a sense of social responsibility there is noted increasing interest in the welfare of the

rural population. A recent writer analyzing and commenting on statistical information from twenty-five countries of the world, says, "In relation to total population, the percentage of Brazilians who toil in the field is the largest in the world." It is true that urbanization and industrialization are striking developments in Brazil at the present time. It is true also that advance in education and reduction of illiteracy, and the proclamation of the gospel message, are making greater progress in the urban and industrial areas, leaving untouched a large percentage of the country's entire population of more than 45,000,000, widely scattered over extensive rural areas. It can truthfully be affirmed that one of the greatest problems in Brazil today is the education and evangelization of her rural population, which constitutes a large majority of the whole. The united mind and resources of the young church on the field and the church at home are challenged to face the problem.

Brazil is today in a great racial, political, social, intellectual, economic, and religious ferment and process of formation.

The young Protestant Christian Church and missionary forces on the field today are numerically and financially weak, and beset with other hindering limitations, in facing and seeking to meet the urgencies in the situation. Our appeal is for more enlightened intercessory prayer to Him who holds in his hands all power, and gives liberally to those who ask; and for increased resources in trained and equipped personnel and financial support.

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LOS ANGELES

The Spiritual Life and Message

(Continued from page 30)

whom we cannot always be perfectly sure of.

. . . . Faith leads us to hunt that which is best in other people. Faith leads us to treat other people in the light of that in them which is their best, oftentimes ignoring at considerable risk that which is their worst. Those whose faith grows have a reward in that they bring out the best that is in other people. What if we so lived, with the indwelling spirit of God in our hearts, that other people in our

presence found themselves always at their best.

The reward of faith is further growth of faith, because if we succeed once, with child or neighbor or business associate, in bringing out the best, our faith has grown; it's stronger. It isn't a vicious circle; it's a glorious circle of God's goodness that helps us bring out the best more positively in the next contact that comes to us.

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South Carolina Women and World Service

(Continued from page 13)

ference societies to have its minutes printed and for six years led all other conferences in auxiliaries, members, and contributions.

Some of the achievements of the Foreign Society were: a contribution of \$2,227.59 toward the Twentieth Century Educational Movement; the William M. Wightman and Stephen Olin Lectureships (\$5,000 each) at Scarritt Bible and Training School, Kansas City, Missouri, and a contribution of \$650 toward the Maria Davies Wightman Lectureship, which was presented by the Woman's Board of Foreign Missions, M. E. Church, South, of which Mrs. Wightman was vice-president from 1878-1894 and president from 1894-1908; \$5,000 was provided to build the Wightman-Humbert Chapel at Holston Institute, Songdo, Korea.

At first the juvenile societies selected their own names, such as "Happy Workers" and "Olive Plants," but "Palmetto Leaves" was the name adopted in 1885. For years the "Palmetto Leaves" gave an annual contribution of \$100 to the Palmetto Day School for Boys, in Shanghai, China, which was founded in 1897 by Mrs. Gilbert Reid, *nee* Sallie B. Reynolds, of Columbia, South Carolina. Carolina Institute, our oldest girls' school in Korea, was named in honor of the children of the Carolinas who made gifts to the building.

The young people were included in the juvenile society until the Silver Jubilee in 1903 when they were given an organization of their own called the "Golden Links." For a time they supported Miss Della V. Wright, in Brazil.

The first effort to organize a Woman's Home Mission Society was during the meeting of the Annual Conference in Sumter, December 1, 1890. However, very little was accomplished until the work was reorganized in Spartanburg, November 24, 1899, with Mrs. W. W. Duncan as president. The society contributed to eighteen parson-

ages in South Carolina the sum of \$2,-411.50; to city mission work through the Wesley Houses and deaconesses, \$1,150; to Brevard Institute, \$650, making a total of \$41,574.65 for connectional home mission work. For local work the society reported \$32,375.-15, making a grand total of \$73,969.80.

In November, 1914, the South Carolina Annual Conference was divided into the South Carolina and the Upper South Carolina Conferences. In January, 1915, the Woman's Foreign and Home Mission Societies were united into the Woman's Missionary Society in each conference.

Following enlarged opportunities for service in 1918, the South Carolina Conference has been represented in the General Conference by Mrs. R. L. Kirkwood in 1922 and by Mrs. G. E. Edwards and Mrs. T. I. Charles in 1934. The Upper South Carolina Conference has had membership on the General Board of Missions during two quadrenniums: from 1926-1930, Mrs. Helen B. Bourne was the representative, and from 1934-1938, Mrs. T. I. Charles. Mrs. R. L. Kirkwood has been a trustee of Scarritt College since 1923.

During the Bennett Memorial Campaign (1923-26) the women of the two conferences raised \$41,624.12 and were given the privilege of naming the chapel at Scarritt College, Nashville, Tennessee, as a memorial to Mrs. Maria Davies Wightman, who assisted Miss Belle H. Bennett in raising the necessary funds to erect Scarritt Bible and Training School in Kansas City, Missouri. In 1929 the societies of the two conferences presented a portrait of Mrs. Wightman to Scarritt College.

Two thousand copies of *Fifty Wonderful Years*, the history of the Woman's Work in South Carolina, written by the Rev. W. I. Herbert, were sold during the Golden Jubilee in 1928.

There are two Wesley Community Houses in the state, one in each con-

ference. Deaconess Connie Fagan is in charge of the Orangeburg Wesley House, which was opened in 1911, and Deaconess Ruth Carryer is at the Columbia Wesley House, which was opened in 1925. The Bethlehem House in Spartanburg was opened in the fall of 1930 by the Woman's Missionary Society of Bethel Church, Spartanburg. In 1935 the Council sent a deaconess to direct the work. Deaconess Berta Ellison is in charge of the work at present.

The outstanding achievement of the fifty-eight years of organized missionary work for the Methodist women in South Carolina has been the sending out of fifty-one young women to engage in definite Christian work in eight of our mission fields: Brazil, 9; China, 9; Congo Belge, 1; Cuba, 3; Japan, 2; Korea, 5; Mexico, 2; Home Field, 20. As kindergartners, as English and music teachers, as nurses and social and evangelistic workers, they have rendered distinctive service wherever they have gone. In grateful appreciation of their work the women of the two South Carolina Conference Missionary Societies honored these workers by placing fifty-one new Methodist Hymnals in Scarritt College Chapel, May, 1936.

Prayer has been an important factor in the growth of the work. The first resolution ever adopted by the Foreign Society (1880) called upon the women to pray daily at twelve o'clock noon, "for a blessing on the work, for an increase in membership and an increase in zeal among the entire membership."

Today there are nearly 500 auxiliaries with about 14,000 members in the two conferences, and the women are assisting in creating a missionary spirit in the churches that "will cause every member to feel responsible for sharing a world Savior with a world in need of him."

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

At Conference in China

(Continued from page 9)

from furlough were presented by the Bishop and given a hearty welcome by the Conference.

The new missionaries, Dr. Richard Strain, of Tennessee, Miss Mathilde Killingsworth, of Mississippi, and Miss Helen Scalley, of Florida, were given a greeting that impressed the onlooker deeply because of its wistfulness.

Words cannot express the hope and courage the new missionary brings to the heavily burdened force on the field. Especially was this true on the part of the group of doctors so depleted by the loss of Dr. Snell as they received Dr. Strain, who comes so well prepared for service.

The devotional seasons were impressive and helpful. One feels an assurance that the Chinese tongue gets its hearing at the Throne of Grace when Pastor Yui, Dr. Kaung, Miss Soong, and others pray and that a true expression of Christian experience is voiced when the body sings from the new hymnal which the churches of China have prepared for their own use. It contains the best hymns of all churches for the ages, and seventy written by Chinese Christians.

In this as in many other ways one feels the power of the Chinese Church as increasingly under native leadership it labors to bring Christ to China.

Finding a Basis of Interracial Good Will

(Continued from page 28)

Christians are needed for the work. Dr. Raper said that devotion, intelligence, and diplomacy will be needed. Dr. Nance stated that Southern agriculture is incapable of paying on an average a living wage, but that it can pay better wages than it is now paying. Among the first objectives must be improvement regarding education and health.

In rapid succession students—Negro and white—raised questions and problems:

"How far is a tenant responsible for his own condition?"

"Wouldn't it be advantageous to convince the landlord that present conditions are detrimental to himself?"

"Suggest one definite method a person could use in convincing a tenant farmer that he needs organization."

"What can the church do?"

The nine-to-ten-o'clock service on Sunday morning was an expression meeting. Spontaneously students told what the conference had meant to them. Said one young man: "This has been one of the very significant things that has happened to me during the last few years."

And another: "It has saved me from losing contact with the conditions from which I have come."

And still another, the white boy who had stated that he was from a tenant family: "This conference has oriented my own outlook. It has brought me back to my first love, my own people."

A Negro boy from the North but now studying in the South testified: "This conference has helped me to adjust myself to the field to which I expect to give my life. It has brought me into direct contact with people who are authorities in the areas in

which I have desired information. I believe I have received the challenge of the conference, to look upon the needs of people—to have the humanitarian outlook. Our task is to establish a solid base upon which humanity as a whole may be lifted to higher heights."

Another said: "I have a renewed de-

termination to go back home and do something about the problem. Here I believe I have received a technique I can use." However, this young man believes that the world would be a better place if there were no church.

A Paine College graduate, now a graduate student of theology, said that occasionally he is asked if it is hard to be a Negro. In a tone of voice that indicated the deep sense of pain he felt regarding the injustices practiced against his race, he explained, "No, it is not hard; things are labeled for you when you are a Negro. One finds signs that read, 'Negroes not allowed here' and 'Negroes in the rear.' But," freeing himself from his bitterness, he continued, "the question of race is a small thing in comparison with life and death. This conference has proved that there are greater problems than that of race."

An Emory University student made an earnest plea for the church. He compared the Christian church to a long line confronting the evil of the world, sometimes making advances at one point and again at another. "Social reforms," he explained, "have drawn from the Christian religion for their leadership. I am willing to give myself through the church to better conditions. We cannot afford to throw the church and its influence into the trash pile."



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Another boy stated that the conference had stimulated him. He said that it had brought to him the seriousness of farm tenancy, had assured him of a group of other interested persons, and had given him evangelistic fervor.

The young man from the Atlanta School of Social Work assured those present that now is the time to begin work and that when the church begins it will find social workers to help with the task.

However, there were a number of young people present who felt discouraged and baffled. One delegate stated that he felt that he had received only the thrill of a vision of a thing that may be attacked tomorrow, as he believes that efforts today are useless.

Several of the leaders present reminded the group of the progress that has already been made. The conference was told that progress of people cannot be eliminated from time and that the problem they had been discussing was only one of the world's many problems.

The eleven o'clock service, which was the last group meeting of the confer-

ence, was a well-planned and beautiful worship service. Mr. W. L. Graham, a faculty member of Paine College and a member of the committee that planned the conference, led the service and Dr. Raper gave the closing message. Dr. Raper emphasized the fact that the two dominant races of the South had gotten into the predicament of farm tenancy together and that together they must get out of it. "If we go anywhere, we will have to go out together," he said. "There must be a unified approach to the tenant situation—not a colored and a white approach. Our efforts must be on a creative basis, and it requires on the part of white and colored people faith in one's own goodness. These things," he emphasized, "we must do—conserve and restore our soil and rehabilitate and redeem our people. We know what the matter is, we know we're about ready to act, we know about the price we shall have to pay, and we know about what we want to do."

Without announcement, the entire conference rose and sang "Lead On, O King Eternal."

He Practices What He Preaches

(Continued from page 36)

takes high courage to say with Ruth, "Thy people shall be my people," when the people in question are savages in the heart of the jungle.

Dr. Hughlett co-operates with the Belgian Government in their health program, and he asked for six months off to study French and to take a short course in tropical diseases. He tried Tulane and New York for the work in tropical diseases, and as he could not get it in this country, he went to Belgium. It seems that he is not only a humanitarian but a perfectionist as well. He wants to do his job the very best way.

I heard a little story about Dr. Hughlett and a Christmas present that I think shows just the kind of man he is. Mrs. J. D. Randall, an active worker in the Southern Methodist Church, wanted

to give him a present for Christmas, and as she was eager for it to be something that he really needed, she asked him to tell her just what would please him most.

The young doctor's face lighted up. "Do you mean that really?"

"Yes, I want you to tell me just what would give you the most pleasure," replied Mrs. Randall, thinking perhaps that it might be a suit for himself, as clothes are hard to get at Minga.

"I want catgut—lots of catgut. I need it so desperately for operating."

No wonder the Southern Methodist Church of Florida is proud of this young man who wants catgut for his Christmas present and remembers that Christ once said, "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Among the New Books

IF WITH ALL YOUR HEARTS. By Louise Platt Hauck. Penn Publishing Company. \$2.00.

Robert Van Brunt, the most liberal and modern of preachers, marries Faith Lwellyn, beautiful young atheist whose first husband had taken his own life. In his simple acceptance of his creed, his beliefs and the fundamental truths of his faith lies the preacher's strength, and this novel is the story of the triumph of this faith. Written simply

and sincerely, the book is an interesting and worth-while study.

THE CHRISTIAN DIFFERENTIAL. By Talmage C. Johnson. Cokesbury Press. \$1.50.

Eleven sermons by the pastor of First Baptist Church, Kinston, North Carolina, seeking to define the *Christian Differential*: that test or measurement by which may be determined whether one is or is not essentially Christian. Recommended by the publishers for laymen.



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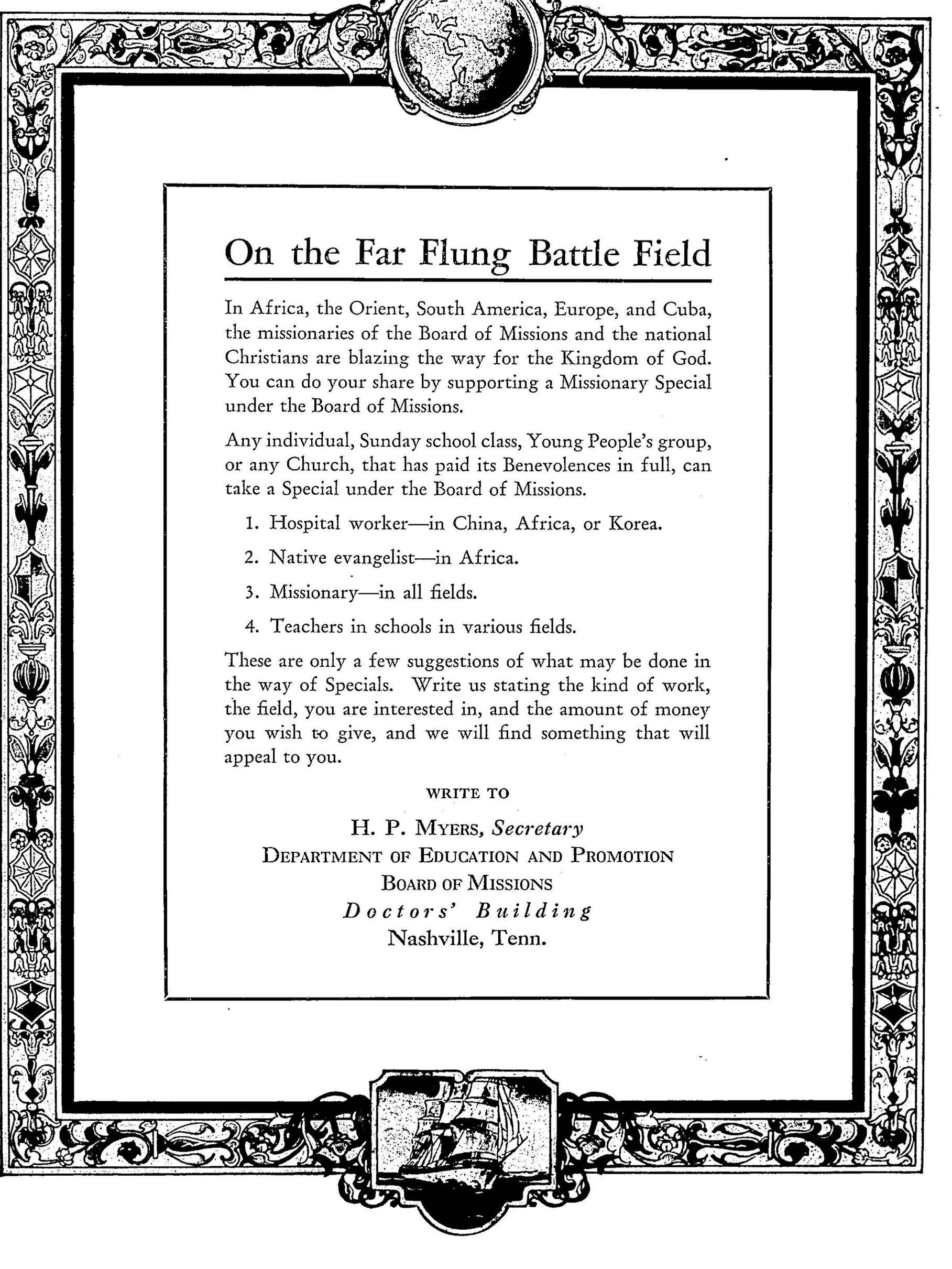
PROTECTION AGAINST OLD AGE

Watch Out
for
World Outlook Sunday
February 14

WHAT TO DO:

1. *Conference Missionary Secretary:* Remind pastors in Missionary Institutes.
2. *Presiding Elder:* Say a good word for WORLD OUTLOOK in Quarterly Conference, or anywhere by the way.
3. *The Local Superintendent:* Keep the occasion in mind and help the Pastor properly to observe World Outlook Sunday.
4. *District Secretary:* Cheer along the Local Superintendent and use influence with Pastor.
5. *President of Local Society:* Advise Local Superintendent how to get the Pastor to put on World Outlook Sunday.
6. *Conference Superintendent:* Conference President, all general officers—well, why should we be telling you?
7. *The Pastor:* Say a cheerful word from the pulpit on February 14, or on the Sunday as near to that as is most convenient. The Pastor with more than one church will need more than one Sunday. The Pastor will either take at the time the subscriptions or prepare the way for the Local Superintendent.

Watch the mails.



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