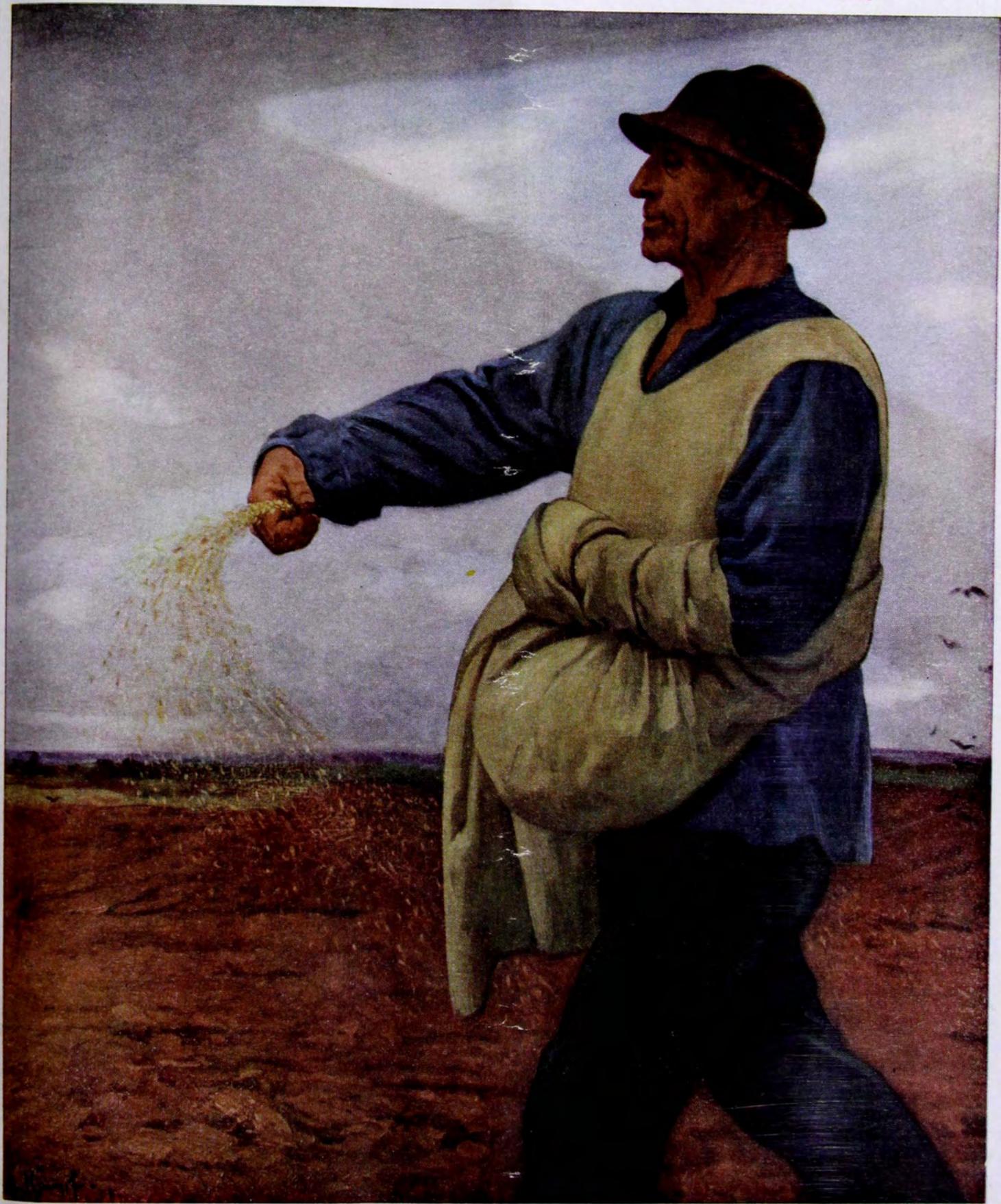


JUNE

1939

WORLD OUTLOOK

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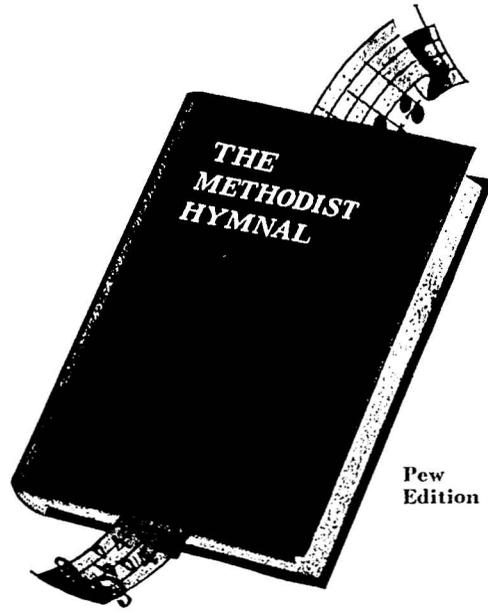
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Este
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Editorial

JUNE

WORLD OUTLOOK

ELMER T. CLARK, EDITOR
SARA ESTELLE HASKIN, EDITOR

UNITED!

MORE than once WORLD OUTLOOK expressed the conviction that in the united Methodist Church all missionary interests should be administered by one unified Board of Missions. The recent Uniting Conference at Kansas City took a similar view, and by what appeared to be unanimous action created one BOARD OF MISSIONS AND CHURCH EXTENSION embracing the interests of men and women, Home and Foreign Missions, and Church Extension.

The plan provides that this Board shall function through four divisions—namely, Foreign Missions, Home Missions and Church Extension, Woman's Christian Service, and Education and Cultivation. The first three divisions are to be incorporated and practically autonomous. Owing to the necessity of studying the legal questions involved, the location of the Board's headquarters are to be selected at a later date.

The Committee spent many days and nights of labor in perfecting this plan, and it could not be presented to the Conference until the day before adjournment. But from the beginning it was evident that the united Board idea would prevail in spite of considerable reluctance on the part of some of the Northern interests involved. The final plan was in the nature of a compromise, and is therefore quite imperfect. But the principle of unity in administration has been established, and the plan itself may be improved from time to time.

Though disunity is evident in many parts of the new plan for missions, especially in the incorporation and exaggerated autonomy of the three administrative divisions, the two most important elements of unified administration are thoroughly established: (1) there is *one Board*, and the multiplication of Boards, headquarters, and secretaries in Jurisdictions and Conferences is thus avoided; (2) there will be joint cultivation, which will prevent confusion and annoyance in the local churches where missionary plans are at last carried out. In these two respects the Southern viewpoint of close co-operation and

unity prevailed. The highest praise should be accorded to our brothers and sisters of the North for their final willingness to go so far toward unity. If the South slipped back a few steps, the North took great steps forward.

Let it be remembered that the former Methodist Episcopal Church had not even achieved unity in its Woman's Work; that branch of Methodism had both Home and Foreign Missionary Societies and also a powerful Ladies' Aid group. It also had a Board of Foreign Missions and a Board of Home Missions and Church Extension. Its deaconess work was split, much of it being under a Board of Hospitals and Deaconess Work. When such diverse interests were by one act brought together, it was apparent that intense loyalties had to be sacrificed in a lovely spirit of harmony.

That was, indeed, the characteristic note of the Uniting Conference. Harmony and Spiritual Oneness. It pervaded every session. It made itself felt in the lobbies of hotels and auditorium. The Methodists were really one people. In no vote or discussion was there any division along sectional, racial, or denominational lines. If there is any regret or lingering opposition to unification anywhere, it was not manifest at the Uniting Conference.

And now the Bishops are to lead united Methodism in a forward movement patterned after our own Bishops' Crusade. It will seek to deepen spiritual life, kindle revival fires, stimulate the spirit of Missions, and revive the loyalty of the people to all that Methodism is and stands for. In this Crusade Northern Bishops will go South and Southern Bishops will go North. We will come to know each other as brothers and sisters. The unity in organization will become a unity of spirit. Then the Methodists of America, eight million strong, will rise from their knees to undertake the larger tasks of the Kingdom.

We are not divided,
All one Body we,
One in Hope and Doctrine,
One in Charity.



Dr. Emory Ross, Secretary of the Committee on African Affairs (at right), presents a scroll from the Atetela Christians to Mr. Frank Mann, Vice-President of the American Bible Society



Rev. E. B. Stilz and the two natives working on the translation of the New Testament in the Belgian Congo

'Daku Di' Uyuyu Ambunya'

By Francis C. Stifler

Editorial Secretary of the American Bible Society

THIS strange-looking title should bring joy to the heart of every reader of *WORLD OUTLOOK*. The words mean 'The Testaments have come.' They were shouted excitedly about the Southern Methodist Mission headquarters at Wembo Nyama in the Belgian Congo on August 2 last when the first cases of the New Testament in the Otetela language arrived from the printers in England. Rev. E. B. Stilz, one of the missionaries of the Methodist Episcopal Church, South, writes of the occasion: 'I will never forget the expressions on the faces of the print-shop boys when I told them the good news. Jimba's face must have broadened out an inch or two to contain the smile of joy. The folks here had been wondering if they would ever come; it seemed to take so long.'

Just how long was it? Well, here is the story. When Southern Methodist missionaries began work in 1914 among the 250,000 people of the Atetela (or Batetela) tribe, living along the shore of the Lomami River, no white people spoke this language. The natives spoke it, but did not write it. It was one of those many tribal tongues in Africa which until the coming of the missionaries were but spoken languages. Some part of the Scriptures has been translated into 340 African languages since 1831, and the vast majority of these languages had first to be reduced to writing before the translations could be made. There may be as many as 500 that have never yet been put in writing.

In the case of the Otetela there was one fortunate circumstance in the early days twenty-five years ago. There were two preachers belonging to the tribe who had been trained in the Presbyterian Mission to the

South and who there had used the Luba-Lulua language. Just how their knowledge helped it is quite impossible to understand, for the two languages seem utterly unlike to an American who looks at the words. Here is John 3: 16 in the two tongues:

LUBA-LULUA	Bualu bua Nzambi wakatamba kusua ba ha buloba, yeye wakabaha Muan' andi umuehele mulela ne, wamuitabuxa, kena ufua, neikale ne muoyo wa cendelele.
OTE-TELA	Ne dia nzambi akalangi wa la kete utamanya, mbakandawasha On'andi etoi lakanduti, ne dia untu tshe lawetawo tavokaki, keli ayali la lumu la pundju.

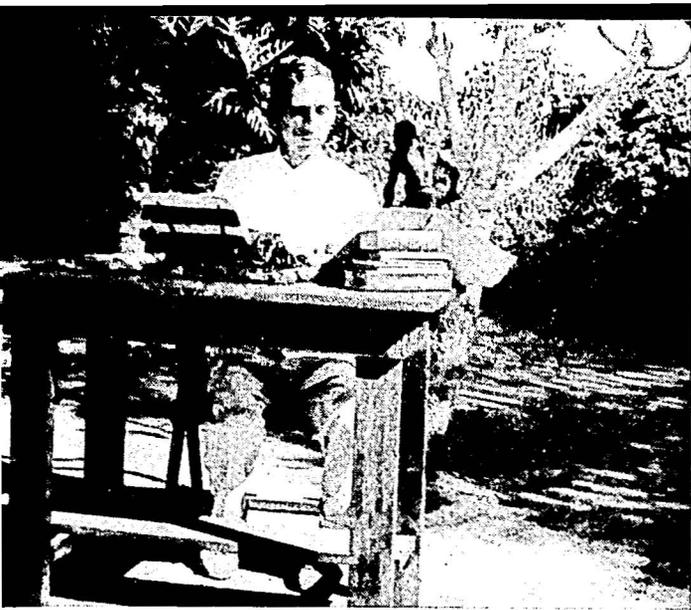
With the help of the natives from the Presbyterian Mission, Methodist missionaries undertook and finally accomplished the long and arduous task of learning the dialect and reducing it to writing. A little trans-



The single members of the Mission, Minga. Left to right: G. W. Chappell, Misses White, Martin, Kelly, O'Toole, Armstrong, Foreman, Parham, Zicafoose, Rees, and Robken

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Rev. E. B. Stilz copying the Gospel of St. Mark in Otetela, Wembo Nyama, Belgian Congo



At print shop, Wembo Nyama. Much of the work is done out in the open

lation was either mimeographed or printed locally. Meanwhile a dictionary was being compiled and a grammar constructed. Finally in 1935 Mr. Stilz was assigned to the task of finishing the translation of the New Testament. A definite routine was established. Except when the weather was bad the work was done out under the trees as shown in the accompanying picture. It was a gruelling job. Rev. William De Ruyter had translated some of Robert's *Rules of Order* into Otetela, and they helped to keep things smooth. Ona Yema, who spoke Buluba, served as chairman, Mukandu and Fundji, both of whom had a working knowledge of French, were the secretary and committee, respectively, and these three natives good-naturedly called Mr. Stilz the bishop. They worked together famously. When the going got too hard they would adjourn and take a swing on a horizontal bar established near by to limber up—then back to their gruelling task again.

Otetela possesses more than the average difficulties pertaining to all African tribal tongues. Among other things most verbs have many tenses. One, for instance, is used for the past within today; another for beyond today. There are a present imperative and two future imperatives. Instead of putting the pronoun objects after the verb as in English, they are put inside the

verb. A verb may have so many prefixes, infixes, and suffixes that it might be hard to distinguish the root. Thus in 'Lam' akandatashokaka (as he was going), 'tsho' is the root. The extra 'ka' is evidently added for euphonic reasons, in order to balance the word. There are nine classes of nouns with the different prefixes that go with them in the dependent adjectives and verbs. The words for personal relationships are especially complicated, and considerable thought is required to get them right. For instance, 'my father' is 'papa,' 'your father' is 'sho,' 'his father' is 'shi,' 'our father' is 'shesu,' and so on. There is a long list of words for uncle and aunt. Mr. Stilz counts seven different words for 'there,' depending on whether close or far away, whether a definite or an indefinite spot; and one form has reference to the direction from which something is heard.

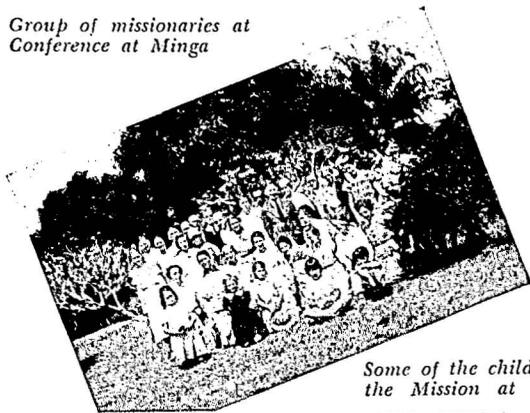
Mr. Stilz points out still other peculiarities of the language. Sometimes the Otetela has one word where we may have two in English. 'Lui' is both yesterday and today, the tense of the verb indicating which it is. 'Moyo' means both good morning and goodbye. They have the same word for sow and hear—making it a bit confusing in the parable of the sower. These people are not noted for their appreciation of the beauties of nature. There is no special word for 'lilies'; they are only 'flowers.' There are some beautiful wild lilies that grow on the plains, probably very much as in Palestine. Some of the words are similar to the English; as 'nyu' for you plural, 'mi' in some forms for the pronoun 'me' (both pronounced the same), 'tela' for 'tell,' 'mama' and 'papa' as titles for mother and father. Some words, of course, have to be imported, as the words for snow and wheat and camel, none of which is found here.

The language is complicated enough, but very expressive, and remarkably complete. Not all the natives know all the words; but usually a term can be found to fit almost any idea, perhaps in a different way from ours. For instance, for saying 'He is ready to go,' they might use 'He is standing in the road to go.' In asking what was the final decision of a meet-

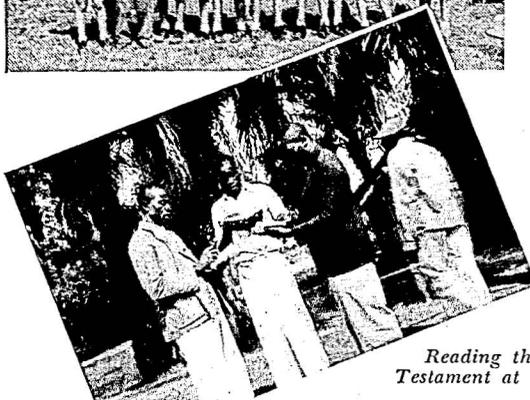


Mr. Garner taking movies of the reception of the New Testament, Wembo Nyama. Mr. Lovell is making record of exposures. Kimbulu Charles is addressing the group

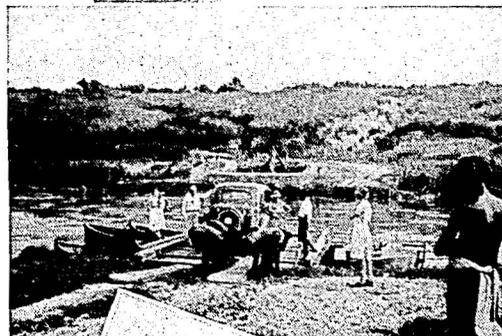
Group of missionaries at Conference at Minga



Some of the children of the Mission at Minga



Reading the New Testament at Minga



Crossing Lubefu River on way to Conference



Band of drummers for workers on automobile road, Wembo Nyama. The drums are made of one piece of wood

ing, they would say, 'How did you stop the tongue?' Instead of the lot falling on Matthias, they would say that the lot *seized* Matthias. Instead of two brothers, they would say, 'A man and his brother.' Instead of saying that they *give* thanks, they say that they *feel* thanks. *You* singular and *you* plural are two different words. This probably accounts for the plural form *you-all* used in the South; for the African is accustomed to making a distinction.

After realizing all this one is bound to hold in highest regard these translating missionaries whom someone has called the 'harmless drudges' of the staff. They are doing the basic task. There is little hope of expanding the influence of any missionary enterprise until the people can have the New Testament in their own tongue. After that there may be no limit to the work that can be done.

The Atetela people waited a long, long time for their Testaments. Mr. Stiliz began his work on August 9, 1935. The manuscript was sent to the Bible House in New York and after many months the galley proofs were returned to Africa. Then another long return journey and the page proofs were returned corrected in August, 1937. It was decided to have the printing done in London to save expense in transportation. Further delays prevented the completed books from starting on their final journey to the Congo till April, and it was August before the people were shouting, 'Daku di' Uyuyu Ambunya!'

On August 9 a service was held to celebrate the arrival of the Testaments with the native pastor, Kimbulu Charles in charge. It was a great event in the history of the mission. Some of the native Christians wrote a letter of thanks, which was carried later to the office of the American Bible Society in New York by Dr. Emory Ross, Secretary of the Committee on African affairs, who happened to be in the region at that time. The following is a translation of the letter: To the people of the American Bible Society:

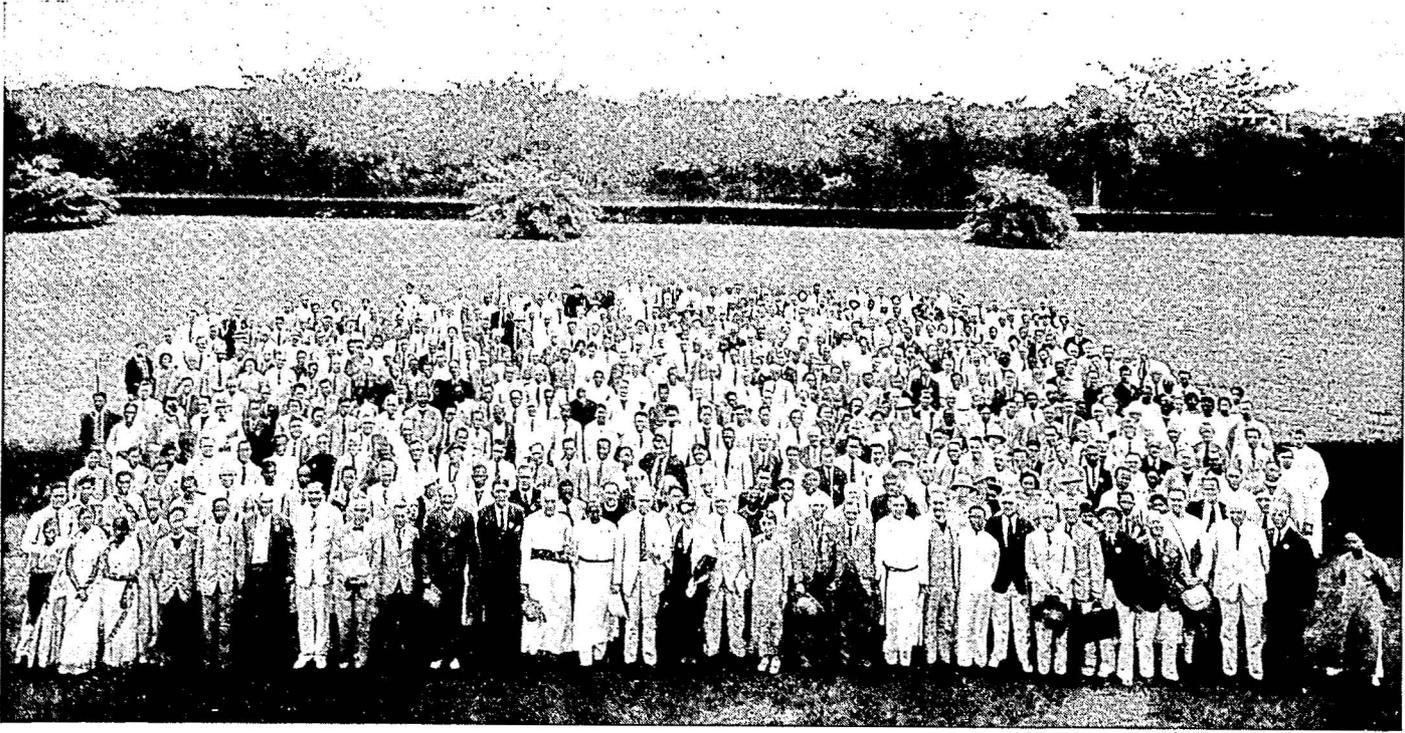
We, the Christians among the Atetela, thank you very much for your help in sending us the New Testament in our language. We are exceedingly happy, and we thank God, because from his love which is in your hearts, you have thus shown us your love. Many days we have longed for the Bible in our language. But these days we have joy more than can be told with words, because the gospel of Christ is being read in our language.

Many greetings from us.

Kimbulu Charles, Mose Ngandjolo, Andre Lunumbi, Lumumba Jerome Lumbelilu Nicolas, Mulenda Francois, Wetshi Kuunda August, Ngelesa Jakoba, Danyeje Djulu, Lusulu George, Shuku Josef, Lupanu August, Luhata Danyeje, Pierre Shaumba, Pierre Fadia, Andre Ona Uluki, Andre Ulungu.

On January 5, 1939, Dr. Ross was present at the meeting of the Board of Managers of the American Bible Society where he formally presented the scroll to the Board. Later the Board sent the following message of greeting to the Atetela people:

The Board of Managers of the American Bible Society through the hands of your gracious and learned messenger, Dr. Emory Ross, has received with warm hearts your message of gratitude for the publication of the New Testament in the Otetela language. We are, like yourselves, earnest Christians. [CONTINUED ON PAGE 42]



The International Missionary Council, Madras, India

Madras and the World Mission

By Ralph E. Diffendorfer

*Corresponding Secretary, Board of Foreign Missions
Methodist Episcopal Church*

THE Council actually met at Tambaram, about sixteen miles southwest of Madras, in the new buildings of the Madras Christian College, formerly housed in Madras City. The campus comprises over four hundred acres, and the boundary fence is over three miles long. The 464 delegates were housed in the rooms vacated by the students for the mid-winter holidays.

On Wednesday, December 7, the 750 students of the College were sitting for their final term examinations. By ten o'clock the next morning, every student had left the buildings. Two and a half days later, the College had been transformed into a hotel for the accommodation of the Council. The students sleep on the cement floors with only mattresses. Four hundred and seventy beds were hired—cots with woven strips of tape—on which each delegate placed his own mattress and bedding purchased or rented for this purpose. Four upright posts on the 'chepir' or bed held the mosquito netting. The bathrooms were refitted with wash basins and water taps and the kitchens re-equipped with 'western' stoves, utensils, cutlery, and dishes for the preparation and serving of European food.

At present, there are three units in the College, each with its own dormitories and dining-room and kitchen. Delegates were assigned to live in one of

these three halls—St. Thomas, Sellayur, and Bishop Heber.

Not only was the College turned into a hotel, but also into a self-contained community. There was a shop which sold almost everything one wanted during the period of the Conference, a newspaper stand, a fully equipped post-office and telegraph and cable office, a large bookstore, and a bank for the changing of money and cashing of checks. Laundry was called for and delivered four times a week, and there was a twenty-four-hour service for developing and printing of photographic film. A tourist agency and ticket sellers from the railroads facilitated travel arrangements. By providing all these facilities, the delegates were able to spend all their time at the College, so that the thought and work of the Conference could go on uninterruptedly.

It was of enormous value to the Council to be housed thus, away from the dust and noise of the city. As the delegates from seventy different nationalities or areas of the world talked, worked, ate, and prayed together during those eighteen days, it was natural that an intimate fellowship should grow up among them and that they should feel themselves one large family in the household of God.

The main features of the Council were the worship periods, the public addresses, the discussion



The Burmese Delegation, Madras, India



Morning coffee at the International Missionary Council

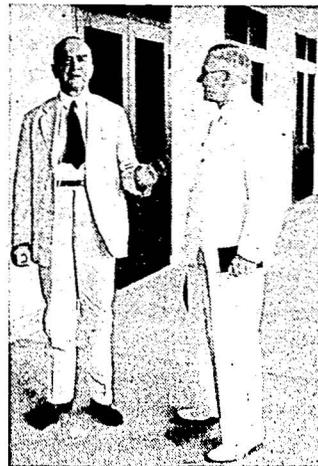
groups, and the plenary sessions for passing on the section reports, with morning coffee each weekday at eleven o'clock and afternoon tea at four o'clock thrown in for refreshment and sociability.

The early morning of every day was devoted to corporate worship. A special richness attached to this period because it was led by men and women of so many different races and types of religious experience. The crowning act of worship each week was the Holy Communion at seven o'clock on Sunday morning. On the first Sunday, December 18, Holy Communion was celebrated according to the manner of the Reformed and Free Churches, and members of all Churches participated. Pastor Anet of Belgium, Liaison Officer of the Protestant Missions in the Belgian Congo, presided; Dr. Cheng Ching-yi, General Secretary of the Assembly of the Church of Christ in China, spoke the words of Institution; and the Rev. Paul S. Rangaramanujan, Chairman of the Trichinopoly District of the Methodist Church in South India, led the worshipers in prayer. The bread and wine were distributed by elders of different races and nationalities, including one woman, a member of the English Baptist Church. These were: Miss E. Bowser, England; Rev. A. T. Das, India; Rev. A. T. Louw, South Rhodesia; Rev. S. Grosskoff, South Africa; Rev. D. de A. Chaves, Brazil; Rev. Dr. Y. Chiba, Japan; Rev. M. Muurage, Kenya; Bishop J. C. Baker, of the Methodist Episcopal Church, resident in San Francisco.

On Christmas morning at seven o'clock, the whole Conference again joined in a Communion Service according to the Anglican rite, with the Bishop of Dornakal (Dr. Azariah) as the celebrant. He was assisted by six bishops, coming from as many different nations: the Assistant Bishop of Lagos, Nigeria (Babatunde Akinyele); the Bishop of Honan, China (Philip Lindel Tsen); the Bishop of Mid-Japan (Paul Shinji Sasaki); the Bishop of Southern Ohio (Henry W. Hobson, U.S.A.); and the Bishop of Winchester, England (Cyril Forster Garbett).

Another worship feature must be mentioned, probably the most important of the Conference. The whole of the first full day of the Council was kept as a day of prayer and meditation. The first period was devoted to penitence, the second to the central place of Christ in all our thinking and living, and the third to the complete and uncompromising dedication of ourselves to the will of God. In this way, the minds and hearts of the delegates were prepared for the work of the ensuing days.

My own mind leaped from this day to the General Conference of our new united Methodist Church. With delegates from all over the world, most of whom have never had such an experience of corporate worship, could not the whole of the first day be given to prayer and meditation not with formal 'worship services,' but simply and effectively done after even more care and preparation had been made? What spiritual power might thus be generated, as the Methodist branch of the Church of Christ faced its task in this troubled and chaotic world! With such a day, possibly once more, worship, religious education, social action, the



Dr. Hendrick Kraemer and Prof. H. G. Wood

Left: Dr. John R. Mott and Dr. R. E. Diffendorfer

World Mission, and evangelism might become uppermost in our minds and hearts as they did to the Council at Madras.

It was in these periods of worship, in which almost every people on earth was represented, that we felt that the pressing needs of the whole world were being lifted up before the loving All-Father.

The hard work of the Council was done in the discussion groups. The Committee of the Council several years ago decided that the central theme of the Madras Meeting (at first called for Hanchow, China) should be the *Church at the Heart of the World Christian Community*. The eighteen days which the Council gave to the various topics under this main heading were the crowning point of a long process which has gone on over two or three years. Groups of Christian people in almost every country of the world have been meeting to study and discuss these different subjects. From many lands, articles, and sometimes books on the themes, had been prepared and circulated. This preparatory process went on right up to the time of the meeting, nearly every delegation reporting many hours of hard work on the steamships carrying them toward India's shores.

The ground work of preparation for each delegate was Prof. Hendrick Kraemer's book on 'The Christian Message in a Non-Christian World.' The officers of the Council had invited this eminent Dutch scholar, missionary, and professor at the University of Leyden to write on the approach of the Christian mission to non-Christian peoples. Professor Kraemer, after months of travel and research and out of a rich experience, produced a prodigious volume, both in size and learning. Every delegate was supposed to read and digest these pages. Professor Kraemer thought, possibly rightly, that one could not discuss the approach of Christianity to the non-Christian faiths unless there is first set down what one means by Christianity. So he proceeded to write out his

theological ideas, quite Barthian, 'Continental,' and based on his conception of



Toyohiko Kagawa and Dr. R. E. Diffendorfer



Right: Wm. Paton and C. F. Andrews, two Englishmen, but different!

'biblical realism.' It was unfortunate that many thought that Kraemer's was the official point of view of the Council. It was not so intended; and if any attempt had been made to give the Madras meeting an official theological interpretation, there would have been a storm of protest.

There was wide disagreement with Professor Kraemer, not only by many American delegates, but also by those representing the Younger Churches.

The book, however, served a very useful purpose, for it brought home to all the urgent necessity of stating the reasons for the faith that is within us and of being able to give to the world a clear and unequivocal statement of our Christian position whatever might be our theological point of view.

Another notable piece of preparatory work was that done by Dr. J. Merle Davis, Director of the Department of Social and Economic Research of the Council. For several years, Dr. Davis has been working with the National Christian Councils and the Christian colleges, theological seminaries, and universities of Japan, Korea, China, and India, gathering material on the Economic Basis of the Church, which, we all recognize at once, included the use of foreign money among the Younger Churches and the problem of self-support. Probably never has this question been so ably handled as in the numerous monographs prepared under Dr. Davis' direction and made available to all delegates.

The issues that confront the World Christian Community are so stupendous and complex and the fundamentals of the faith by which it lives call for such searching re-exploration that the Council was driven to divide its membership into numerous groups, each of which grappled with some special aspect of the World Mission of Christianity. Anyone who reads and meditates upon the bare subjects of those groups will see how realistically relevant they are to the life of the Church as it faces the world storm. The sections were:

1. The faith by which the Church lives
2. The Church: its nature and function
3. The unfinished evangelistic task
4. The place of the church in evangelism
5. The witness of the church in relation to non-Christian faiths and the cultural heritage
6. The witness of the Church—practical questions of method and policy
7. The inner life of the Church—worship, the Christian home and religious education
8. The indigenous ministry of the Church, both ordained and lay
9. The relation of Christian education, medical and social reconstruction work to the Christian missionary purpose
10. The place, work, and training of the future missionary
11. An adequate literature program



Miss Sircar, of India, now in America interpreting the Madras Conference



Two Filipinos and a Burman woman delegate to the Madras Conference



Toyohiko Kagawa in a happy mood before the section on the Economic Base of the Church

12. The economic basis of the Church
13. The Church and the changing social and economic order
14. The Church and the international order
15. The problem of Church and State
16. Co-operation and unity

There were also eight 'Special Groups,' which met on alternate evenings, some of which grew into as much importance as the Sections. These dealt with Africa, Latin America, the Pacific Basin, Moslem Lands, Work in Roman Catholic Lands, Rural Problems, Urban Problems, Women's Work, Student Work, and the relations of the Younger and Older Churches. One-half of the Sections met for three sessions a day for the first week. The remainder met during the second week. During the last week the conclusions reached by these groups, having been printed and distributed beforehand, were submitted to the whole Council in plenary session before they were finally drafted for adoption.

'Have you ever been in a Conference where so many minds were wrestling in such an agony of striving to give expression to thought?' The question was put by a man who has been in international, interdenominational conferences over many years and on every continent, to another who, from Edinburgh, 1910, until Madras, 1938, has shared continuously the processes of formulating findings. Thinking back over the years, they both agreed that nothing in their experience has been in this respect comparable to what the International Missionary Council went through at Tambaram. Day and night, discussing in full groups and subgroups, sitting in their rooms alone writing memoranda, and in twos and threes drafting tentative statements, the tense enterprise went on.

When we ask a main cause of this uniquely strenuous work, one answer is clear. From every part of the planet the delegates came to India drawn by a

sense of desperate need for a clear guiding word from God that will give light and power to the Universal Church as to what she must say and do in this time of world-crisis. In a fellowship of thought and prayer, the delegates continuously sought to hear the word that they are sure God is ready to speak through human minds. So they bent every energy to make the Council as a world-fellowship as fit an instrument of His mind as was possible, and to give as clear a formulation as language could achieve within the all-too-short limits of time.

It is quite impossible to summarize these 'Findings,' either in one or a dozen articles. The officers of the Council will make them available in a little book, *The World Mission of Christianity*, which should find its way to the study desks and library tables of all ministers and laymen.

Just as at Jerusalem in 1928, so at Madras, the statement of the Faith by which the Church lives 'is both simple and profound.' Jerusalem said, 'Our message is Jesus Christ.' Madras said, 'We live by faith in God, the Father of our Lord Jesus Christ.'

There were deep differences in approach and interpretation, involving the conception of God, revelation, the person of Christ, the Atonement, and of the Kingdom of God. There were those who were disappointed that there was not more opportunity to discuss, if possible, and harmonize these differences. But Madras was not Edinburgh, nor even Oxford. The statement finally adopted was clear as to the fundamentals of the Christian's faith and was sufficient as the basis of a call to Christians everywhere 'to declare the Gospel of the compassion and pardon of God that men may see the Light which is in Christ and surrender themselves to his service.' At Jerusalem, 'It seemed evident that the chief challenges to Christian faith come from a godless secularism which was eating away the founda- [CONTINUED ON PAGE 40]

Paine College--Racial Co-operation in Action

By E. C. Peters

STUDENTS and others interested in the history of racial co-operation in the South are sometimes at a loss to account for its origin. Too frequently, perhaps, they think of the movement as beginning about the turn of the century. It is true that the reactions from certain political movements active at that time did help to turn the attention of right thinking people toward better bases of truer understanding.

Racial co-operation has its roots much farther back into southern history. It began really with the men responsible for the Plantation Missions two and even three decades before the War between the States. Men responsible for this work were on the whole of very fine character and genuinely interested in the Negro. They were caught in a vicious system for which they were not responsible but for which they truly believed the only solution to be the extension of Christian religion.

Two men greatly influenced by these early leaders in the Plantation Missions—one colored, the other white, both Georgians—were Lucius H. Holsey and Atticus G. Haygood. One of these was born a slave and received much of his educational training while serving as butler to his young master at the University of Georgia. The other, from one of the finest southern families, had excellent opportunities for educational training in his youth.

Both of these men were in their young manhood at the close of the War between the States. Both entered the Methodist ministry and afterward became bishops in their respective churches—Holsey in the Colored Methodist Episcopal Church; Haygood in the Methodist Episcopal Church, South.

As early as 1870 Holsey made the proposal at Macon that the Methodist Episcopal Church, South, establish a school for the training of leaders—preachers and teachers—of the Colored Methodist Episcopal Church, the teachers in this school to be southern white people. Eleven years later, Haygood, at that time President of Emory College, completed the manuscript of the book, *Our Brother in Black*. The spirit and ideals of this book were very much the



Dr. E. C. Peters, President, Paine College, Augusta, Georgia

same as the highest expression of interracial good will at the present time.

One year later, Holsey, now a bishop in the Colored Methodist Episcopal Church, as fraternal messenger to the General Conference of the Methodist Episcopal Church, South, in Nashville, made again his proposal that a school be established for the training of leaders for the colored people. The proposal was acted upon favorably by the General Conference of this church.

The action of the General Conference of the Methodist Episcopal Church, South, in 1882 made it possible for a small group of Christian men in both races to undertake the establishment

of a school for the training of Negroes. Under the guiding influence of Bishop George F. Pierce, of Georgia, these men moved forward in their decision to establish such a school in Augusta, Georgia.

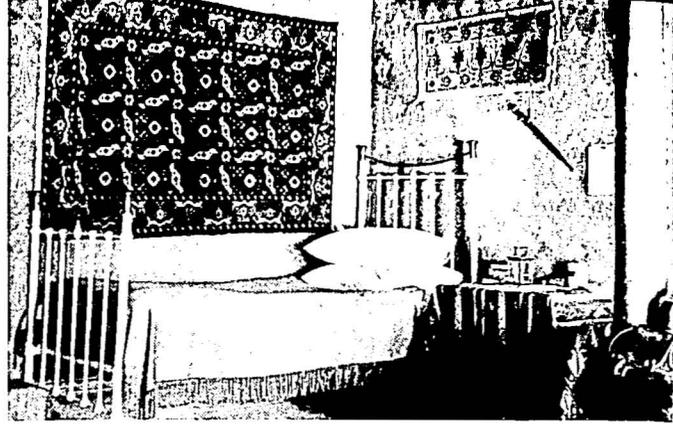
Many difficulties confronted them. They were lacking in both men and means for this undertaking. There was also a lack of interest in the enterprise on the part of nearly everyone, even open hostility on the part of many. Members of the white race opposed; members of the Negro race were suspicious and afraid to have anything to do with the enterprise.

The men responsible for this work were men of very great faith, however, and were not deterred in their efforts to go forward. Fortunately they secured as their leaders in the work two very fine and capable men, Morgan Calloway, of Georgia, and George Williams Walker, of South Carolina. Dr. Calloway did not remain with the work very long, but in Dr. Walker the enterprise found a fearless and capable leader. As a descendant of one of the finest families in South Carolina, Dr. Walker was not troubled by the taunts of his white friends nor by the suspicions of the colored people whom he sought to serve. For twenty-six years he labored faithfully and effectively at this task in the city of Augusta.

Slowly the suspicions of the colored people faded as they came to believe in Dr. Walker and to find in him a true friend. MORE [CONTINUED ON PAGE 39]



Miss Cushman's office. Above the desk is a lovely Bokhara rug



A corner in Miss Cushman's bedroom. The rug over the bed is silk and was given to her by the Armenians

The First of Thirty Missionary Years in Turkey

By Frances Kirkland

LETTER writing is a past art—many people say this. The radio, the telephone, the telegraph have in this present century replaced the pen. But have they? Recently in an attic in New York State a box of letters was found, letters the last of which was dated 1930. For thirty years the writer, Emma Cushman, had put her soul on paper, the thin, smooth paper of the foreign correspondent. During those years Miss Cushman had superintended a hospital in Turkey, had become Acting Consul for the allied and neutral nations when Turkey was in the turmoil caused by the Great War. After the War, a number of Near East Relief war refugee orphanages had had Emma Cushman for their chief. The letter headings bear famous names—Beirut, Konia, the Embassy, Constantinople. The names of people in the letters are quite as famous as the place names—Abdul el Hamid, Morgenthau, Thayer, Schaufler, George Stewart, and many others. The addresses on the yellowed envelopes are all one—Dr. Ella Tuttle, New Berlin, New York, U.S.A.

Many people know of Emma Cushman and her great work in the Near East; very few people know who Dr. Tuttle was. And yet without Dr. Tuttle the name of Emma Cushman would probably never have been known. In the early 1890's Dr. Tuttle began her practice in New Berlin, a practice which was to last her lifetime. As she went from house to house in the little village, she managed to know everyone in each household, especially the young people. In one of these homes she found a young girl, a rather discontented person, who was caring for her sister's children and doing the family housework, especially the cooking. Something in the strong young body or in the earnest young face made Dr. Tuttle ask, 'Why don't you take training and become a nurse?' Emma Cushman's answer was her years in a hospital in Pat-

erson, New Jersey, where she took her training and where she made her vow—the vow that if she succeeded in getting her desired R.N., she would become a foreign missionary.

But the vow was not immediately carried out. Years intervened, the years spent as superintendent of the hospital at Scarritt College when Scarritt was Scarritt Bible and Training School in Kansas City, Missouri. Miss Cushman said she entered Scarritt with the lath and plaster. The first of the old letters tells how difficult she found it to leave this work.

KANSAS CITY, MISSOURI, May 25, 1899

MY DEAR ELLA:

I have only time for just a short letter, for it is one o'clock A.M. and high time I was in bed, but for several days it has been in my heart to write to you. And now that my future seems settled I am so glad! After ten years the vow I made to the Lord is going to be fulfilled. He has absolutely demanded it of me, and only He knows the struggle I went through for two months. It has been something awful, but now that I have made a complete surrender and received my appointment I am very happy over it.

My work in Cesarea, Turkey, will be with the Armenians. I take charge of a hospital and will train native girls to nurse. I shall see you in July, which will soon be here. Until then good-bye.

Much love,

E. D. CUSHMAN

The missionary field for Emma Cushman opened in Talas, Cesarea, where she worked with Dr. Dodd. New friendships and sight-seeing made the trip out interesting. On July 21, 1899, Miss Cushman wrote a hurried but happy note to her New Berlin friend:

They want me to spend some time on the continent, so I shall probably reach London August second, and I shall not sail from there, from Marseilles, I mean, until the twenty-fourth, and I shall spend that time in Switzerland, France,

etc. They said, 'Forget for those three weeks that you are a missionary and have a good time,' and so I shall.

Must close now. Write me, Ella, please, not scraps, but a long letter. This is the right address:

CESAREA, TURKEY, Open Mail
Via England and Constantinople

The long journey was pleasantly past when on January 22, 1900, Emma Cushman wrote to Dr. Tuttle, telling her what home letters meant to a missionary, any missionary, but especially to herself:

Today's, or rather yesterday's, mail brought me many letters. It is very exciting to get six or eight letters in one post. My pulse goes up to 120, and I am sure I have an elevation of temperature. When you first get letters you are so delighted you just hold them and look at them, then you begin to wonder which you will read first, and when you have decided that you want to read them all first, you lay them all down and open a book or a magazine that has come. It is so pleasant to anticipate them a little longer. Then when you do start you hurry through them with a flutter of excitement, and when you find that everybody is not dead you begin and read them all over the second time, and not until then do you enjoy them. Foolish! did you say? Well, put the earth 'twixt you and all you love, and you will do the same, perhaps with a different set of emotions, played in a different key, but the song is just the same. I wish I could write you a really jolly letter, but I feel about as jolly as I imagine Rip Van Winkle did. He had slept too long, and I, alas, have slept too short, only five hours in the past three days. One of our missionaries, a woman, had to have an operation, and I had to leave my Turkish studies to care for her. She is better.

The letter about the glad arrival of the post is followed by a letter written when the post did *not* come:

We are so disgusted, our post has not come. We hope it will come tomorrow, but we never know; that is the awful part of this land, this rotten government. What do they care whether the mail comes or not? Every foot of progress—well, we have to fight for it. Now we are fighting for a hospital, for the right to build one. We have so many schemes, my head is turned with them. And just now they do not seem any nearer a solution than they did three months ago. You know we are running a small hospital now without any permit. We have had several orders from 'the Sublime Porte'—Stamboul—to close it since I have been here, but we pay no attention to that. The 'Vali' here, or governor, is very friendly to us, and that makes a difference. I don't wonder the Armenians are the worst liars in the world, for one can't get anything here unless by deceit. A permit to build a hospital may never be granted, but some day I may get permission to build me a house, and then I will take in sick people as my guests; see!

The old hospital, however, continued its work, and soon the new one was built, and Emma Cushman at last had her first Turkish patient. She had been busy studying the new language and getting her bearings in the new country, and then quite abruptly the patient was thrust into her life and heart. The exact date was March 15, 1900. Miss Cushman and some friends had been taking an afternoon walk in Talas when they saw a crowd of people approaching, carrying a burden. Miss Cushman writes:



Dr. Tuttle, great friend of Miss Cushman

I scented a patient, and sure enough when I returned to the hospital I found a young man, a Moslem, who had accidentally shot himself in the abdomen, a baker, or 'ekmikji,' as they call themselves, 'ekmik' bread—'ji' for profession—a very wicked, bad fellow, the worst, the neighbors said, always carried a pistol, and in taking the bread from the oven the pistol was discharged, and he had a bullet hole in his abdomen. . . . Of course an operation was in order. When I came in to take care of him through the night he was about out of chloroform, and wasn't he ugly! He cursed and raved. Called us all from 'gowers,' unbelievers, to the evil one himself. It took two or three to hold him in bed. He was in a little ward, seven beds, all full but one, and so there I was. Now all this in the United States is nothing, just an emergency case—a hospital, a male ward, and a nurse—but here it is all changed. Many of these Moslems had never seen a European woman before, and then to see a woman going about unveiled was a wonder. A Turkish woman is a dunce, nearly. She has no education, none is allowed her. What for? She is nothing but the dust of the earth, an animal to bear offspring to her master, and of course plural marriages are the order of the day. Well, I stayed with my boy, and the other Turks kept an eye out pretty close. One old Turk said, 'Mashallah! but she has no fear, and when he fought her and blasphemed her, she still stood by. Praise God, but she rested not all night; she cared for him. She wore no veil and she was not afraid, and she did for him all things. Mashallah! Wonderful! To God be the praise.'

The following evening when Miss Cushman went to see her patient, he was saying, 'To this good woman I owe my life.' The other Turks said, 'And will you again wait until the morning?' When the answer was yes, they said, 'Mash- [CONTINUED ON PAGE 40]

The Pillars by the Way

By Edward Shillito

WHEN Christian and Hopeful had made good their escape from Doubting Castle, they consented to erect a pillar on which they might tell of their adventure and of their deliverance from Giant Despair.

'Many therefore that followed after read what was written and escaped the danger.'

There are other pillars set up by pilgrims on the King's Highway; the inscriptions are in many languages; they belong to many ages; time has made some of the words obscure; some pillars indeed have been almost forgotten. They are found in deserts and fruitful plains, sometimes in lands in which the Christian Church was once strong and is now weak; they proclaimed His Word and may be discovered wherever the people of Christ had to meet the shock of conflict. There are pillars which record defeat as well as victory, pillars that are warnings as well as monuments of hope for hard-pressed pilgrims.

It is the task of the Church to decipher these pillars; this is an important part of Church history. Scholars alone can do this, but the reading is for all who have a life to live in Christ. If on such columns there can be read warnings by means of which we may keep out of the bypath which leads to Castle Doubting, such words are not meant for the learned only. They are for all to whom, in St. Paul's words, 'the revenues of the ages are come.' * Church history concerns all pilgrims.

Before an attempt can be made to decipher some of these pillars, there are questions to be answered.

This is A.D. 1939. It is our NOW, our only NOW. We have no time for luxuries; can we afford the expense of mind and heart which are needed if we are to decipher ancient inscriptions? Can we not without serious loss cut ourselves away from past ages, and begin afresh in this NOW?

It may seem enough for us to overleap the intervening country and come to the place where the stream flows freshly from the rocks. Why can we not return to Him who was crucified under Pontius Pilate? That was in history, but above history, and it may seem all of history that we need to remember. There was a movement in Christian thinking with the motto, 'Back to Christ!' Why not do that and ignore all that lies between?

It has been said by McFord that 'history is bunk.' Within certain fields of enterprise this dictum is just. History for those who make automobiles is largely irrelevant, a luxury for leisure hours. It would not help the maker of modern machines to study the chariot which Jehu drove furiously. It is for archae-

ologists, not for practical men, to study vehicles ancient and modern. But it would be a hasty inference to say that for the Christian missionary, let us say, or the members of the German Confessional Church, or the Christian Social Reformer, the study of history is useless. They are not dealing with machines.

But there is a healthy impatience in the heart of youth. There was once a student for the Christian ministry who face to face with an examination paper on Church History wrote that it was his purpose to enter the ministry not to learn history, but to *make* it. In his case the point—quite rightly—was not well received. But there is something in the plea for action now. We *have* to make history. And if the eager disciple is to look backward, it must be shown that the records have a bearing upon his practical service, and will not make him lose but save time.

It is more likely to help us if we think of the realms of the imagination rather than of mechanical science. It is common sense if I wish for a book on engineering to ask for the latest work. Is it equally sensible for me to ask not for Shakespeare but for the latest book of poetry? There are realms in which clock-time does not hold. In the history of the spirit of man time has no power to divide the ages.

Because John was on Patmos in the nineties of the first century of our era, Niemoller is in a concentration camp in Germany in 1939, and it does not follow that there is an impassable gulf between them. In the life of the spirit they are very near to each other. And can that German witness fail to read the Pillar which tells how, in that earlier age, certain men 'followed the Lamb and would not bow down to Caesar'?

If we are dealing with the spirit of man, we *must* consider history. If we are seeking to confront that spirit of man in these days with the Lord Christ, who is the same yesterday, today, and forever, we have much to learn from others who have had the same call, and the same Word to deliver to the same man. For man in the deepest things is the same today as he was yesterday. What happened to the others, if we can learn it, may save us from waste of energy, and from presumption, and also from despair.

It is certainly not our business before we try to *make history* to wait till we have a vision of the whole process of the past. But we can have a working, experimental approach. There is no better definition for our thought than this of Dr. C. H. Dodd: 'The material of history is the whole succession of events in time in which [CONTINUED ON PAGE 30]

* I Corinthians 10: 5-11. See Souter's Pocket Lexicon of the New Testament.



The travelers at the Tagore Ashram guest house: Miss MacKinnon, Dr. Harkness, Miss Hyde, and Miss Strong



Children in the central village school enjoying the milk provided by one of the travelers

Traveling in India---A Letter Diary

By Sallie Lou MacKinnon

Letters from India written by Miss MacKinnon were published in the March issue of *WORLD OUTLOOK*. Below we publish others written during her further travels in India after the close of the Madras Conference.—Editor.

SENTINEKETAN, BENGAL, INDIA
January 4, 1939

We left Madras on the night of December 29 and reached Calcutta on the last day of the year. 'We' means our party of four—Miss Eva Louise Hyde, missionary to Brazil; Miss Esther Strong, an associate secretary of the International Missionary Council; Dr. Georgia Harkness, of Mount Holyoke, and myself.

Calcutta is not a great place for sights, and most of the Methodist missionaries are in Hyderabad for the meeting of the Central Conference. Two of us napped, two shopped; then we took a drive and made a visit to the Jain temple. Home for tea (the Y.W.), and off again to see an Indian movie. We hoped for a picture of real Indian life, but saw a slow imita-

tion of Hollywood. Dinner hour here is eight o'clock, and after dinner and the few moments of courtesy conversation with our lovely hostesses we were ready for sleep and the end of the year.

The New Year arrived for me with a gentle knock at seven o'clock and a servant appearing with beautiful trays of tea and toast.

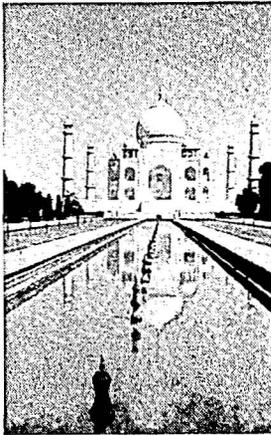
After a luxuriously late breakfast we went to see the Kalighat. The priest told us January was a sacred month, and perhaps the fact that it was a holiday made the crowd greater. Not being Hindus, we could only peer into the temples, and catch a glimpse of Siva, the god and his wife, Kali, but never have I seen greater evidence of raw heathenism. No matter how beautiful some parts of Indian religion may seem in the sacred writings, the evidences of its superstition, of its exploitation of the people, are enough to make any intelligent person long for something better for them. How any Western person has found in it a satisfying religion is mystery to me. We were too



One of the Madras delegates from China at the Jain Temple, Calcutta



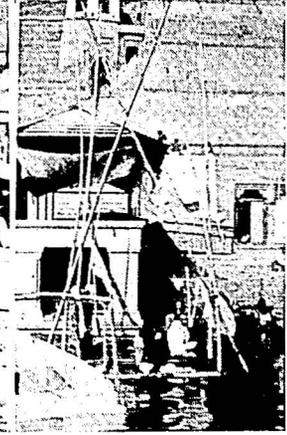
The travelers' guides at Darjeeling



The Taj Mahal

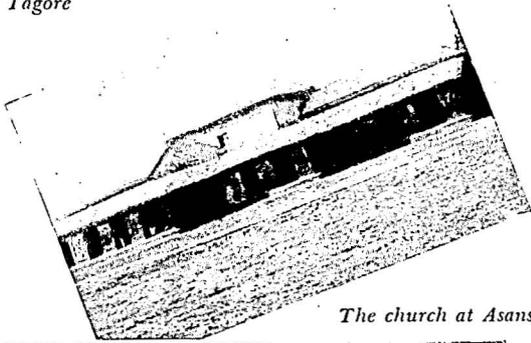


In the process of sacrificing a goat

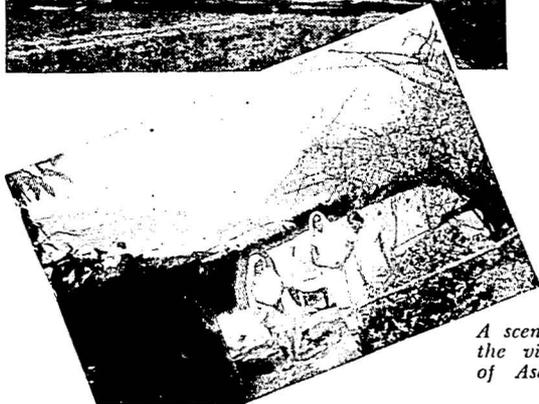


Men praying by the Ganges

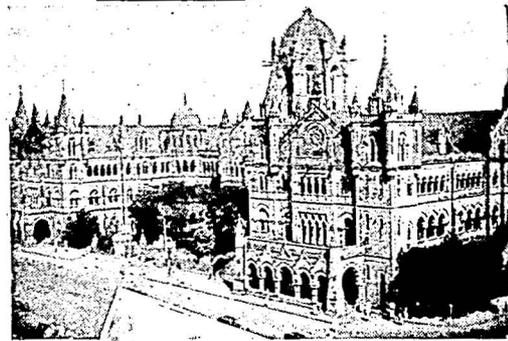
*A classroom building
at the Ashram of
Tagore*



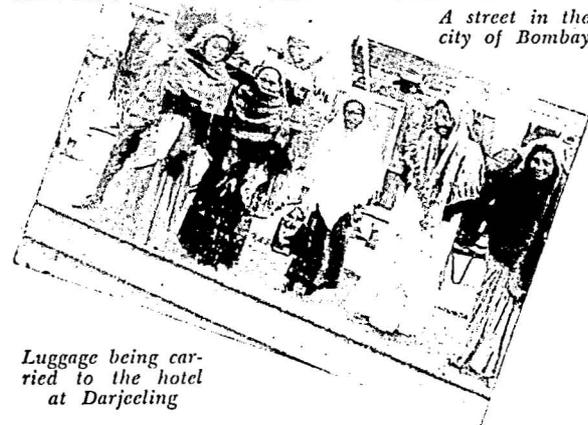
The church at Asansol



*A scene in
the village
of Asansol*



*A street in the
city of Bombay*



*Luggage being car-
ried to the hotel
at Darjeeling*

early for the sacrifices, so we went to the burning ghats, as some in our party had not been there. I accused our party of sadism in wanting to see the sacrifices, but back we went. Still nobody had paid the full price for the privilege of sacrificing the first he-goat, and the priest offered us the privilege—the first sacrifice of the new year and a big blessing for \$2! Naturally we declined and soon somebody led two little goats to something like a guillotine. We had seen enough and were ready to return to the Y.W.C.A.

In the afternoon the Methodists and some others in town came to tea eager for news of Tambaram, and we talked until church time, when we went to the Thoburn Memorial Church, established by Bishop Thoburn. Beauty and quiet and the Communion service brought even to me a new sense of the unfathomable difference between the Christian religion and all that we had seen that day. But I have seen vital and frequent demonstrations of this in so many places that I might have missed its poignant significance except for those in our group to whom the experience was wholly new. Sunday night we left for Darjeeling.

The next morning at four o'clock we took automobiles to go to Tiger Hill to see the sun rise over Mount Everest and Kinchinjanga. The last mile we climbed. When we left the hotel the stars were bright, but at sunrise there were clouds over all the Himalayas, so we came back disappointed. But about ten o'clock the faithful hotel guide led us to Observation Hill, where we saw with joy and wonder the glories of Kinchinjanga and other snow-covered peaks.

On the climb to the hill we saw a man and his wife with a little baby. I spoke to the baby. The man smiled and said the baby was only three weeks old, that his other children had 'expired,' so he was taking this one early to the mountain to pray for it. There were temples at the top where Thibetan and Hindu religions seemed fused.

On the morning of January 4 we reached Santineketan, the school and ashram of Rabindranath Tagore, and here I began this letter. We were taken to his guest house, where we were given rooms and lunch. Unfortunately, Wednesday is the weekly holiday, so schools and activities are closed. A helper showed us around. We met and talked to some students and teachers. I was especially fascinated by the head of the English Department, who, I am sure, must be a poet himself. Then Tagore's secretary received and talked to us most fascinatingly, and for the last twenty minutes of our visit Tagore himself received us. He is aged and feeble, quiet and beautiful. He talked of India, of Europe, a little of the Far East, of his visit to America, and of the fact that European countries were not free because of the lack of inner freedom. His hope for the world seemed to be that here and there men would find and help to create around them true values. He still writes many hours each day. C. F. Andrews, who is his great friend, was not in Santineketan. With a whimsical and affectionate smile Tagore said, 'He is like a flea, now here and now in Fiji.' I can in no sense describe the visit, but I shall always enjoy the

Men and Women and God

By Winifred Kirkland

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

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

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



Miss Winifred Kirkland

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



The Friendly Folk Club costumed for a play

Kingdom House---A Place of Neighborly Service

By Mrs. Francis Emmett Williams

WHENEVER I think about Kingdom House, it's like wrapping a piece of flannel around my heart.' This quaint tribute, which voluntarily fell from the lips of one of the members of the Friendly Folk Club, reflects the warm, friendly spirit of Kingdom House.

Perhaps this heart-warming spirit comes down through the years as a heritage from Miss Mattie Wright, first deaconess appointed to Sloan Mission, a pioneer church settlement in St. Louis, Missouri. Evidently she served in the new work for a few weeks prior to her consecration, as the minutes of the Woman's Board of City Missions of St. Louis for March, 1903, make mention of her report as city missionary.

The Woman's Board was organized June 5, 1902, and assumed responsibility for the development of a settlement program in conjunction with the Sloan Mission Sunday school which had been established several months before. A building located at Seventh and Hickory Streets, which contained 'a small storeroom with three rooms above,' was rented and the new enterprise launched. A city missionary to do neighborhood visiting was employed at once,

mothers' meetings were held, and a day nursery was soon established. The work expanded rapidly. Early in the fall a kindergarten and sewing school were opened, and before another year ended a free clinic was approved, a boys' club organized, children sent to camp, and garments distributed from the supply room.

It is interesting to note that soon after the arrival of Miss Wright she asked the Board to take some action toward having the law enforced prohibiting children from entering saloons. A committee was appointed which reported the next month that no such law existed, whereupon a suggestion was made that a petition be drafted to the session of the next legislature; further developments are not known except that such a law was passed a few years later.

Mischievous boys in the neighborhood of Sloan Mission had proved themselves a great nuisance by throwing brickbats into the room during services and disrupting the meetings. A policeman had been stationed at the door to preserve order. But when Miss Wright took charge, she dismissed the officer, 'set up a screen at the door for privacy,' and took the situation in hand. Her policy was the use of love instead [CONTINUED ON PAGE 27]



Using the free telephone

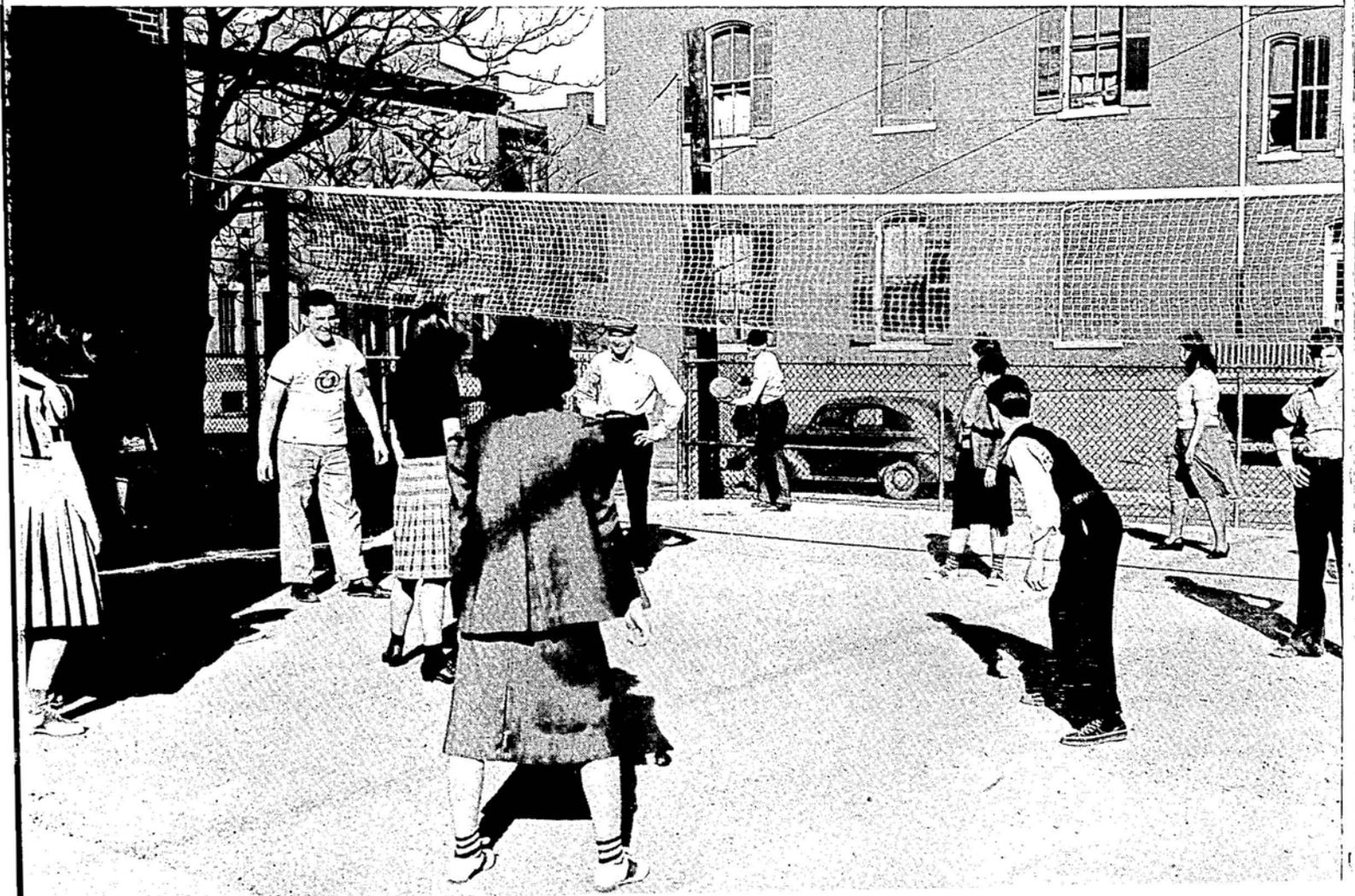


Gardening at Kingdom House

Photo by A. J. Nolte

Playing Volleyball

Photo by A. J. Nolte





A class in the art of dressmaking

Photo by A. J.

Photo by Howard Earl Day



Young People's
Choral Group



Santa Claus Comes to Kingdom House

Photo by Ruth Cunliff Russell





A family interview

Photo by St. Louis Globe Democrat



A clinic doctor
vaccinates twins



Just outside the doctor's door

Photo by St. Louis Globe Democrat



In the clinic taking throat cultures



Photo by St. Louis Globe Democrat

A lesson in co-operation



Photo by St. Louis Globe

A little housekeeper
cleans the silver



Photo by St. Louis Globe Democrat

Serving tea for two



A little housekeeper
dusts the piano



Flower girls in a pageant



A week-end camp

of force. She won the hearts of the boys through 'her smile and friendly spirit' and by championing their cause. On one occasion 'she gave her last bit of money to buy antitoxin for a boy who had diphtheria. Then for two days she nursed him, thus saving his life.' It was she who organized the first club for boys in the new settlement.

Although the location of this center has changed some six or seven times during the more than thirty-six years of its existence, it has remained in the same neighborhood, ministering to the needs of multitudes who have come and gone in this section of the city—a section in which beautiful homes and spacious grounds were the scenes of many important social events for the families of wealth and influence who once dwelt there.

With the building of the railroad tracks near by, the influx of industrial plants, and the movement of population westward, the open spaces were occupied and the entire neighborhood was changed, until now there is no semblance or suggestion of its former glory.

A survey of this Mill Creek District in which Kingdom House, the successor to Sloan Mission, is located, ranks it as one of the three most industrialized in the entire city, being 40 per cent industrial, 30 per cent commercial, and 30 per cent residential. Of the residences, 90 per cent are said to be flats. During the four years preceding the depression only six building permits were issued for this entire district of over one thousand acres. Needless to say, during the years which have followed, the majority of property holders have done little in the way of repairs and improvements to better housing conditions. Many of the residences have been converted into one- and two-room apartments in which several families live. The density of population around Kingdom House is 69 per cent higher than the typical residential district in the city, and 43 out of 100 families are said to move each year.

A recent publication of the Research Department of the Social Planning Council of St. Louis lists the Mill Creek District as one of the seven so-called 'Problem Areas' of the city. In fact, it is shown to be one of the three in greatest need and highest in con-

centration of certain social problems, such as low family incomes, bad housing, high percentage in insanitary conditions, illegitimacy, delinquency, inefficient child care. Against this background of physical and moral deterioration, Kingdom House stands as a lighthouse upon a hill. It throws its beams of hope, friendliness, good cheer, and neighborly service over the blighted areas around about. Its glow strangely warms the hearts of persons of all ages, beliefs, opinions, and nationalities who are its beneficiaries. Even they who voluntarily serve there come under its spell. One doctor says he would give up all other of his clinics before he would give up Kingdom House.

The neighborhood is largely Catholic. Within a radius of a few blocks Presbyterian, Episcopal, and Evangelical centers may be found which also hold religious services. Other churches in the community are of the emotional type. Therefore the service conducted each Sunday morning at Kingdom House by Rev. F. W. Grampp, part-time pastor, and the well-organized church school, of which Mr. Horton Rogers, director of boys' work, is superintendent, are a very vital part of real neighborhood service.

The mantle which years ago fell from the shoulders of Miss Mattie Wright has since rested on worthy successors. Deaconess Pearle Edwards, a former director of girls' work at Kingdom House, is now head resident. She is alert, efficient, and busy always—directing the affairs of the well-organized household at Kingdom House, planning, with the staff, the program of activities, holding conferences and interviews, making talks before church and civic groups, serving as hostess to the visitors, and meeting the inquiries and dilemmas of many in the community. Sometimes we think her first interest is in the Friendly Folk Club, an organization of some seventy women which she sponsors. Again when we hear her enthusiastic reports of the Garden Club, the many family needs which were met last year, the splendid work being done by the Kingdom House Missionary Society, the growing Bible class of adults, and contacts made when visiting in the community, we are at a loss to know wherein her greatest interest really lies.

The annual report for 1938 shows 1,319 individuals made 5,530 visits to the [CONTINUED ON PAGE 32]

Social Legislation in the United States

By *Alva W. Taylor*

THE United States of America has, for a hundred years, led the world in invention, initiative, benevolence, business enterprise, and the creation of wealth, but it has lagged behind the Western world in legal provisions for social betterment. The inventiveness and enterprise that has made us the richest nation in the history of the world can, if turned to the task, give us the most equitable distribution of wealth and the largest measure of social welfare. This lag in social welfare is due to the fact that we had great natural resources, which gave chance for those who lost out in one place to go to another and succeed. Now our cheap land is gone and our rural economy has turned to a city-industrial economy. Wealth and control has gone increasingly into large and mechanized enterprises. Millions have become wage earners instead of farmers and small shop owners. The result is that we have to deal with the problems of labor, concentrated wealth, unemployment, a depleted farm economy, slums, housing, health, et cetera.

Capitalism has been defined by dictionary makers (not socialists) as that type of economic enterprise through which wealth tends to flow increasingly into the hands of the few; that is what has happened in free America. Before the World War competent statisticians stated that two per cent of the American families owned sixty per cent of our national wealth; present-day studies tend to show that the concentration has increased. Senator La Follette sums it up in this realistic and revealing manner:

If \$1,000 represents the wealth of our country and its people, and 100 represents the people, then according to the present scale of distribution of that wealth, one of the 100 would have \$59, one \$9, twenty-two \$1.22 each, and seventy-six less than seven cents each.

But the vital problem lies even more in the distribution of income than in the possession of wealth. The Brookings Institution studies found more than forty per cent of all families in 1929 receiving less than \$1,500 per year and more than seventy-five per cent less than \$3,000. This great research organization is frankly capitalistic in its economic outlook, but warns that our economic and thus our social problems arise from the inequitable distribution of income. Dr. Moulton, its director, states that ninety-one per cent of American families were able in the piping times of prosperity to save less than \$40 per family each year, and that fifty-nine per cent of them could save practically nothing. The result was shown

when in the panic of 1929 the long depression began. The fifteen to seventeen million thrown out of work had little savings and faced starvation. It was then that, for the first time in American politics, a candidate for the presidency declared that in a democratic land every man had a right to a job and that when the normal economic system could not give him one the government must. The enormous majority given that candidate marked an epoch in the democratic process as applied to economic life in the United States. Henry Ford declared that a man did not have a right to a job, but only to seek one. Democratic America, without reference to party, is now committed to the principle that when there is no job for the seeker, it is the duty of the society of which he is a member to see that he gets one.

The National Resources Committee, as the result of a survey that is called the most comprehensive yet made in the United States, divides American families into five groups. At the bottom are the eight million 'continually facing starvation'; just above them are eleven million who have always to fight poverty. This means that sixty per cent of our people are always on or below the poverty line. Professor Paul Nystrom of Columbia University, writing for business in the days of prosperity on where sales' possibilities lie, puts eight million families in dire poverty and twelve million with bare subsistence. The National Resources Committee report that one per cent of the wealthy have incomes equal to that of forty per cent of the poorest, and that seventy-five families at the top get more income than 1,200,000 at the bottom. In this maldistribution of wealth America is not different from other capitalistic countries; it is different in that others, having reached the place where the free opportunity of the individual decreased, adopted social legislation to meet the situation before we did.

Old age assistance, labor organization, industrial conciliation and arbitration, unemployment insurance, socialized medicine, slum clearance and housing, social security, agricultural legislation, and wage and hour laws have been enacted, tried and improved and accepted in Great Britain over a generation before the New Deal came to us.

In Germany, Bismarck enacted such reforms fifty years ago, saying, 'The way to beat socialism is to beat it to it.' Even France, with its hyper-individualism and rural economy, had settled to a solid practice of much of that which is to us an innovation. And Australia and New Zealand, both new, free lands like

our own, pioneered in social welfare laws forty years ago.

The President calls attention to the one-third who are ill-clothed, ill-housed, and ill-fed. Dr. Lubin, expert in the Statistical Bureau of the Department of Labor, asserts that an increase of \$2.25 per day for the poorly paid workers of the nation would bring a prosperity unparalleled in the history of the country, because when the masses can buy business prosperers. He says, basing his estimates upon the way those with adequate incomes spend, that these workers would spend three billions more per year on food, clothing, housing, and medical care alone. He says that in the nine years of the depression the farmers and the wage and salary earners have lost \$158,000,000,000 while the stockholders have lost \$20,000,000,000. That is why governmental help has been given to a total of 47,750,000, or nearly forty per cent, of our people.

Perhaps the most formidable piece of social legislation ever enacted at one time was our social security legislation; it covers especially old age, unemployment, and child welfare. It is all based upon federal-state co-operation, and every state in the Union is now co-operating in old age assistance. Forty-two states are co-operating in assistance to the needy blind. A like number are helping dependent children. Thirty-one states are paying unemployment insurance benefits, and by July every state in the Union will be doing so. Today 1,700,000 old people are receiving a pension that keeps them out of the poorhouse or from semistarvation; 42,000 needy blind and 637,000 dependent children are being helped by social security funds. And 3,500,000 men and women thrown out of work received unemployment checks during the first ten months of 1938. In the three years since the Act was passed nearly one and one-half billion dollars went into the pockets of these most needy, to alleviate want and suffering, and was, in turn, turned into the markets as consumer purchases and by so much helped the normal resumption of business and work.

One of the major issues before Congress is the improvement of the Social Security Act; its provisions should be extended to millions who need it just as badly but are not yet included, such as domestic and farm workers. The amount paid in many states needs to be increased from the present poverty stipend to one more adequate; the provisions for dependent children need to be amplified and greater contributions made by the rich federal government to those in the poorer communities; medical help to poverty-stricken millions should be provided. In the Social Security Act we have the answer of an awakened social conscience to the all too long neglected problem of the increasing millions who under the wages they now receive or the misfortunes they suffer are unable to provide against old age, unemployment, illness, and the misfortune of being born in poverty.

The right to a job has been answered by giving

part-time work with minimum wages to several millions under the Works Progress Administration, thus keeping them 'off the dole' and helping to save their self-respect. Thousands of miles of roads have been built, hundreds of schoolhouses, park and other public improvements have been made. With all the politics that has crept in and the 'leaning on the shovel' that has accompanied it, the sum total of accomplishment has been the greatest ever given by any nation to its unemployed during a depression.

To the emergency work of the WPA must be added the solidier work of the PWA which is designed to set up expenditures on public works in times of depression and let go of them when normal industry gives employment; it has given employment to tens of thousands at normal wages and a market to industry in supplying materials. The NYA has given work and wages to thousands of school and college youth at useful occupations and helped to relieve by so much the startling problem of millions of youth ready and eager for work. The CCC has kept an average of 300,000 unemployed young men at out-of-door work, improving their health, contributing to their education and sending an average of \$25 per month back to their poverty-line families.

Carlyle said: 'Behold us here, so many thousands, millions, right willing and able to work. And on the earth is plenty of work and wages. . . . We ask if you intend to lead us toward work, or if you declare that you cannot lead us?' America is giving her answer, and in its giving will learn how to more efficiently give it; it may not be the only answer a Christian civilization can give, but it is at least the only one that seems possible now.

In the last forty years we have turned from a nation of home-owning farmers to one where nearly one-half of them are tenants. There are more than a million poorly paid farm hands, and a half who hold title are mortgaged up to more than half the worth of their property; thus those who till the soil own only about one-fourth the soil they till. Here in the South tenants, share croppers and their families number considerably more than one-half of our farming population and try to live on incomes of from \$200 to \$500 per year. Yet they produce so much cotton that even if they grew not a bale in 1939 no cotton mill would have to stop operation and cotton markets would greatly improve. Agricultural legislation has tried to meet this emergency of the farmer by regulating yields, loaning vast sums both to peg prices and to help the tiller of the soil to that small credit without which he could not make a crop. Neither subsidies nor the 'economy of scarcity' can be justified except as emergency measures. Henry Wallace declared the latter would be a social crime were it not an emergency necessity. For a long-time cure a start has been made on helping tenants to buy land, by lowering interest rates, by rehabilitation loans through which 600,000 families have been 'put on their feet' and by giving [CONTINUED ON PAGE 39]

The Pillars by the Way

[CONTINUED FROM PAGE 14]

the spontaneity of the human spirit interacts with outward occurrences.'

Outward occurrences told by themselves, if that were possible, are not history. A list of all things that ever happened or all things ever said, if we can picture such an astronomical list, would not be history. History comes to us when things are remembered and remembered by the spirit of man, who has been exposed to them. As he remembers, he interprets, and his interpretation must contain more than a record of outward occurrences. It must reveal what those passing events meant to *him*. What took place within *him*? That is the legacy of history. That is the language of the Pillars. Therefore they are among the revenues of the ages which enrich all our days.

We speak of the spirit of man; but if we believe in the Christian faith, we see this same being in every age under the hand of God. To use Dr. Dodd's analogy, there is not only his life on the horizontal plane; there is a movement 'from above,' a vertical movement which breaks upon his life. This, too, belongs to history. It is the story of man; it is also the story of God.

Therefore in every occasion of which we hear from these Pillars we read not only what man did and what he made of his life, but what God has done in the power of his kingdom, within and through these men of long ago. In the story of Israel the Lord made known 'His ways unto Moses, His acts unto the children of Israel.' In that story he is always the God who does things. In the same way when we read these Pillars we are not simply recovering the memory of some of our own family; we are reading the history of the Kingdom of God. Christ also makes known his ways unto his servants, his acts unto the New Israel, his Church.

There are three gains at least that we may hope to receive from the study of the columns left by the pilgrims.

They may save us from making foolish experiments and from using methods which have been tried and found wanting. Last summer a fine Chinese scholar, the Rev. K. H. Chang, spoke of the Four Christian Approaches to China; the present one is the fourth and by far the most hopeful. He spoke of the brave Nestorians, who penetrated into China. What can be learned from their story? They established the Church, and failed after two hundred and fifty years. 'Whatever other reasons scholars might give you, it is as clear as daylight to me that the cause of failure was lack of support from the home church.' And this was true also of the second and third attempts. Will it be true of this, the fourth? That is the question which the Pillars put to us? They seem to say: 'Beware of leaving the new

Churches lonely and unsupported. That is to do again what has been done before, to fail again as others failed.'

We may also be saved from presumption by the records of the past. Christian and Hopeful fell into the hands of Giant Despair because of their presumption. The Church of Christ has often thought too much of its own resources, and adopted policies which it believed would do more quickly the work of the Redeemer than his own methods. The Church has sometimes imagined in its pride that it can bring in the kingdom by might and power, such as human societies have used. It has even rejoiced in its final victory as though that were only a little way ahead. The Church had to learn by bitter experience that the way of human wisdom and pride leads nowhere. The secret is written on many a pillar by the way. Will it be read?

But the story of the past teaches us also not to despair in dark days. If it were only the idyllic story of blameless saints, it might make us despair. But with the elect spirits who shine as stars in the firmament, there were many others, some of them 'uncommonly like us.' These made detours to escape from the hardships of the Way; they explored blind alleys; they introduced into the Church a crafty statesmanship; some made their Christian profession a source of considerable profit to themselves; some in the weakness of the flesh compromised with the world; there were martyrs and there were apostates among those who were within the Church. It is a very mixed story. The treasure was in earthen vessels. Yet the treasure was not lost. In the darkest hours the light still shone. The Light has never gone out and it never will go out. But what is told us to bid us hope is not the dream of a Utopia at the end of the Way. It is rather the evidence of the Kingdom of God which came and never fails to come to those who will receive it in faith.

In those past ages, weak as they were in themselves, these pilgrims in other days lived within the revelation of God in Christ Jesus, and knew something of his glorious kingdom. They looked indeed as we look for a kingdom still to come. But they rejoiced also that the Great Event was lived over in them, and through them became a power in the life of mankind. In them 'the Kingdom of God struck vertically across history.'

This, then, is the hope which burns brightly in all these records of the past. The miracle of the ages is not ended. The kingdom can still be ours; dark as the skies are, we, too, can have what they had, whose story is written for our learning.

Man, what is this, and why art thou despairing?
God shall forgive thee, all but thy despair.

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JUNE

The Missionary Society

The July Theme: Beyond National Horizons—International Friendships. Ephesians 2: 13-20.

Let Us Build New Roads

MEDITATION

Down the shining lengths of the Pacific in the west a road is slowly pushing its way southward, binding into one the two American continents. Framed between the towering ranges of the Rockies and the Andes and the broad ocean of peace, this highway after a while will see neighbors driving from the north and the south to come into closer contact with the rich life of sister republics. The roadway at present is only in process of being built. Obstacles of all kinds must first be cleared away, a firm foundation must be provided, and then the actual construction of the road can go forward.

The road affords a symbol of a spiritual drama that also is already under way. The stirring fact is that at last the building of a hemisphere of peaceful and mutually respecting nations has actually been begun, and to Christians on the continents of North and South America comes the high challenge to participate in the building, and to supply the spiritual basis of inner unity that alone will give permanence to the whole.

Involved in this first of all is the getting rid of all obstacles of fear and distrust between the American republics so that the new roads of confidence and understanding may be firmly laid. Already at this point, as we know, far-reaching progress has been made through such statesmen as Woodrow Wilson, Dwight Morrow, and Cordell Hull, particularly in regard to the policy of the United States in its treatment of the less strong American countries. For example:

The day before Mr. Morrow left for Mexico he said to a friend, 'I do not know my program, but I do know this. I am going to like the Mexicans!' When he arrived at his post he changed the sign on his residence from 'American Embassy' to 'The Embassy of the United States.' . . . He called informally on President Calles in his country home, and there a lasting friendship began between the two men. He refused, in spite of his advisers, to carry his own interpreter to official meetings, but trusted completely their interpreters. Those were small acts, but they evidenced a significant change of attitude, and the atmosphere thus created enabled the Ambassador to adjust the difficult questions of petroleum, foreign debts, and the quarrel between the church and state. *Justice* was the fundamental principle used in the solution of these great problems. *Understanding* preceded and permeated the long, exhausting discussions. . . . In some ways the most important result of the defeat of the interventionists and the working out of a friendly compromise with Mexico has been its influence on a new program of friendship for the whole American continent.¹

¹ From *Religion and Public Affairs*, edited by Harris Franklin Rall. Macmillan, 1937.

This fact, that the United States has been steadily setting its own house in order in all its political and economic relationships with the other American governments is one of major importance, one that strong Christian opinion has helped to bring about, and one that Christian citizens can help to maintain.

Beyond this setting up of just political and economic relations is the building at the same time of love and appreciation on the part of the people of the two continents toward each other. In times like the present we cannot be content with thinking in the narrow terms of the past. Today the Christian must have an extension of all his powers. Sympathy and imagination to put oneself in the place of other and more distant people is needed desperately, and the Christians of both continents must provide the awareness out of which these qualities spring. For the basic fact is that, more than brothers, each one of us is within himself 'an outpost of the consciousness of God.' This same God-consciousness inhabits every other human being, and it is constantly reaching out to break down all barriers between God and the children of men whom he has made. If we can realize God's eager longing to accomplish his goal, we shall find it easy to put aside all feelings of difference and distance between ourselves and the men and women of the Latin-American countries.

Every way in which we are trying to share Christ's gospel with the people of the other American nations is helping to produce Christians there, with hearts turned toward all other Christians in fellowship everywhere, whether in their own country or beyond. It is as these Christ-controlled and inspired men and women walk the ways of life in both North and South America that attitudes of love and comradeship in him are created, and that new highways leading to human hearts in both the Americas are laid that time cannot destroy.

The thought must be held high before the imaginations of people on both the American continents that they have the opportunity to reveal in actual practice to the rest of the world that nations, if they so will, can indeed live together in harmony and peace. The building of this will to peace on the part of all American nations can be hastened by the prayers of each individual Christian in a manner that will relate him vitally to the process of its achievement in the two Americas. For

In such prayer we are *at work*. Our own feeble, hesitating wills . . . come into the sweep of the Divine Will. In the concentration of our wills in earnest desire . . . we become part of an eternal and supernatural process. . . . We realize that the Divine Will . . . is actually flowing through us out into the needs of mankind. . . . As we pray . . . these waves of feeble good will are caught up by [CONTINUED ON PAGE 39]

Kingdom House---A Place of Neighborly Service

[CONTINUED FROM PAGE 27]

clinic. A clinic mother whose heart overflowed with gratitude for help given her family brought five dollars 'scratch money,' she called it, which she offered in payment for same. Her explanation of the term was that she 'had to scratch here and there in order to get it.'

Last summer Miss Perry, aided by members of the Woman's Board and other friends, raised enough money to send the nine girls in her Sunday school class to the St. Louis Conference Assembly at Arcadia, Missouri. As a result of their enthusiasm, an Epworth League was started in the fall which meets each Sunday afternoon. The class has since more than doubled in membership.

Again and again mothers express their appreciation for services given them through the day nursery, sometimes sending gifts to Kingdom House after moving from the city or into another neighborhood. Family ties have been strengthened, even parents reunited, through the kindly ministry there.

The Music Schools Foundation of St. Louis makes it possible for talented, underprivileged children to have advantages in musical instruction under splendid teachers. For more than twelve years Kingdom House boys and girls have been recipients of this wonderful service, some paying but 25 cents per lesson. Several music scholarships are given each year by Board members to those who cannot pay even this amount. Frequent opportunities to appear in recitals and pageants with children from other centers in the city give poise and experience and are incentives to greater efforts.

Efforts are made to help and encourage ambitious young people to continue in school. The Woman's Board gave financial aid to two Kingdom House girls who recently graduated from Sue Bennett College, London, Kentucky. These girls wish to become deaconesses. They hope to enter Scarritt College in the near future to prepare for their chosen life work. In the meantime they have been giving valuable service as volunteers at Kingdom House. During the year just ended ninety other volunteers and assistants participated in some department of work there.

Four of the seven girls from high schools in the city who were given scholarships last year to the Harris Teachers College were Kingdom House girls. Because they had no money for lunches or carfare, they applied to the NYA for aid. Three were certified, but the one whom the staff felt was most needy and deserving of all was refused. She later came to Kingdom House crying because she could not go to school. The City Superintendent of Public Schools was interviewed, and the girl was soon happy in her place with the others. Because these girls wanted to remain members of Kingdom House, and because they were too old for membership in the Girl Reserves, they asked Miss Grissom if they might have a

College Club and invite their college friends to join. This request was granted. The Kingdom House Brownies is one of the newest groups in the girls' department. Soon after organization they brought their little sisters and friends to share the good times they were having. Of course they were too young to join, so a Tweenie Club was formed.

Perhaps the Boy Scouts borrowed from the Brownies the idea of bringing their little brothers to meetings, for they did that very thing a few weeks later. The smaller boys were organized into a Brothers' Club. As one observes the scores of boys who come to the playground and sees 'Rog' (as they call him), who is their playmate, their counselor, and director, ever busy at his task, one realizes that the spirit and setting of the present are far removed from the early days when brickbats were thrown.

The Daily Vacation Bible School held the latter part of June was a mountain-peak experience for 230 boys and girls. Sixteen hundred and eighty-two was the report of the attendance for the ten-day sessions—an average of 168 per day.

One of the best neighborhood services offered by Kingdom House is the use of a free telephone, over which it is estimated an average of 450 calls are made each month. Inquiries about sick friends and relatives, employment, calls for doctors or an ambulance to take some sick person to a hospital, complaints to their visitor at Relief Headquarters because the food order did not come in the morning mail, requests for coal or for shoes for the children, 'so they can go to school,' are typical calls.

This center is a Council institution. The title to the property is held by the St. Louis District Church Extension and Missionary Society of the Methodist Episcopal Church, South, under whose control the Woman's Board functions. Contributions of money and supplies are received from the missionary societies of the St. Louis Conference and, to a limited extent, from the Illinois and Little Rock Conferences. It is one of the eighty-seven agencies included in the United Charities, Inc., of the city and county, and from this organization receives approximately two-thirds of its income. In addition to this public recognition Kingdom House has for many years received the annual approval of the St. Louis Chamber of Commerce.

Early in 1907 the question of finding a new name for Sloan Mission arose. The late Mr. William Sloan, for whom the mission was originally named, thought it unwise to continue to use the name of a living man for a church building or enterprise. The Church Extension society asked a committee to select a new one. After much discussion, the present name was agreed upon. Kingdom House—the name is significant, for, truly, it is a place where understanding and neighborly service warm and cheer hearts even as 'a piece of flannel wrapped around.'

The Leaven at Work

The District Missionary Secretary

By H. P. MYERS

If we are to reach persons, it must be by means of persons. The torch must pass from hand to hand. In the whole field of missionary education there is nothing so important as the development of a human organization—men and women rooted and grounded in faith and love and fired with a consuming passion to share with others some of their experiences in Christ.

The creation of the office of district missionary secretary was a major step in the development of such a human organization. With some 250 keen, dynamic individuals serving in this capacity, the office has quickly gained for itself a place of importance in the cultivation program of the Board of Missions. In the two years since it was set up, it has convinced even the most skeptical of the almost unlimited possibilities for missionary education latent within it.

The office of district missionary secretary grew out of a real need for some connecting link between the Board of Missions, as the source of missionary information, and the local congregations as the users of such information. The district secretary served splendidly as this 'living link,' for he represents the Department of Education and Promotion in each presiding elder's district, and at all times is kept in close touch

with the source of information and the base of supplies.

The appointment of the district secretary is made each year at the annual conference session, the bishop appointing some missionary-minded pastor to the office in each presiding elder's district. The secretary may enter any pastoral charge as representative of the district's missionary interests.

Within two years' time, many district secretaries have inaugurated a constructive program of missionary education, and in some conferences a decided change for the better can be noted. Pas-

The Leaven at Work

WORLD OUTLOOK introduces a new page, to be edited each month by the Department of Education and Promotion, Dr. H. P. Myers, Secretary. Its aim is to keep the Church informed about how the 'leaven' of missionary fact is 'working' among our churches and people. The page will carry reports from the field and other items of interest.

tors have become more interested and co-operative, and the local congregations more responsive.

Note a few of the things now being accomplished. First, the district missionary secretary co-operates with the presiding elder in plans for the District

Missionary Institute, which has come to be one of the 'higher days' in the church calendar for each district. The present year has witnessed a series of institutes declared to be definitely more missionary and of a higher quality than for years past.

Again, the district secretary sets himself to arouse the interest of the local missionary committee, without which we cannot hope to have a well-planned program of missionary education. Under his guidance many committees, once dormant, are showing life and ability to plan wisely and well. The district secretary also promotes 'schools of missions' within the local churches, where various age groups meet regularly for mission study every night for a week under the direction of the pastor. Classes for men only have been organized also and carried on effectively.

But that does not cover the whole range of a district secretary's activities. He assists in arranging itineraries for missionaries on furlough, a most effective form of missionary education; he gives illustrated lectures on the work of the mission fields; he keeps local church workers supplied with material for their programs—leaflets, maps, programs, pag-eants, etc. Already he has become indispensable to the missionary education work of the Church, and as the program develops his office will become increasingly important.

During the summer missionary conferences at Lake Junaluska and Mount Sequoyah, a special conference period has been arranged for the district secretaries, and daily for a week they sit together for two hours to study the various phases of the Church's program. 'Our Church has given us a responsible task. Tell us how we may go home and do a better job than we have ever done before,' is their plea to this writer, who has sought each year to direct the thinking of this body of men.

Yes, we need persons for our work of missionary education and promotion—men and women, not only interested and with an intelligent grasp of the missionary enterprise, but tied together with some very definite objective ahead as to the development of a missionary-minded Church. Persons, after all, have been and always will be the most important factors in the equation. Literature and the printed page play important parts, but the human organization has the supreme influence. In creating the office of district missionary secretary, we feel that a good beginning has been made toward the development of the personal equation.



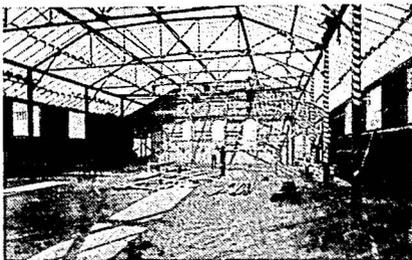
District Secretaries at Summer Conference

The Moving Finger Writes

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

Textile Students Erect New Building

Putting up a building does not always mean only manual labor; sometimes it means an education as well. That is what the students at Textile Industrial Institute, Spartanburg, South



Carolina, are getting out of the work of erecting the new auditorium-gymnasium now going up on the school campus—an education. For practically all the students at Textile make their own way by going to school part time and working part time on different projects.

The new building, which is the third major construction project at Textile that has been carried out almost entirely by student labor, affords jobs to a number of students who, under skilled supervisors, are doing all the stone masonry, electrical work, painting, carpentry, plumbing, and other work usually done by experts. By the use of student labor about 60 per cent of the usual cost of erecting the building is saved; the students are aided in their efforts to secure an education and also gain valuable experience in trades, which some of them may follow later in life. The building is rock-veneered and has a red slate roof. It is valued at \$20,000.

Textile, which is Southern Methodism's unique home mission school, offers an opportunity to young people of the rural and industrial South who otherwise would have no chance for an education. And yet it is not a 'trade school,' for the students work simply as a means to an end. Textile offers standard high-school and junior college courses.

Textile Institute is the pioneer 'part-time' school of the South, and was the first school in America to employ all students in an alternating program of work and study. Textile has an interesting diversified work program. Students are employed in textile mills, as as-

sistants to doctors and nurses in the county hospital, in ice plants, ice-cream plants, bottling company, bakery, flour mills, service station operators, ushers in theaters, and other work. Business men of the section co-operate with the school management in offering jobs to students. It is estimated that the self-help students at Textile earn approximately \$45,000 a year. The total enrollment of the school for the current year is 352 from nine states. Rev. R. B. Burgess is president of this unique home mission project.

The Dictator's Creed

'No matter how things go we wish to hear no more about brotherhood, sisterhood, cousins, and other such bastard relationships, because relationships between states are relations of force, and these relations of force are the determining elements of their policy.

'We must arm. The watchword is this: More cannon, more ships, more airplanes, at whatever cost, with whatever means, even if it should mean wiping out all that is called civil life.

'When one is strong, one is dear to one's friends and feared by one's enemies. Since prehistoric times the shout has come down on the waves of centuries and the series of generations: "Woe to the weak!"

'Pacifists are detestable individuals. We consider perpetual peace as a catastrophe to human civilization. The word "peace" is now virtually worn out from much use and rings falsely like counterfeit money.'

—MUSSOLINI

To Pray Day and Night for World Peace

For the purpose of praying day and night that 'the peace of the world may be preserved,' historic Westminster Abbey was opened on April 13 so that the public might enter for continuous intercession for peace around the tomb of the Unknown Soldier.

It is said that during the crisis of

September, 1938, when Mr. Chamberlain made his historic trips to Munich, thousands flocked to the nation's shrine in the Abbey to offer prayers for peace of the world.

Miss Heistead Retires from Marcy Center

Miss Anna Heistead, for twenty years superintendent of Marcy Center, great social service institution operated by the Woman's Home Missionary Society of the Methodist Episcopal Church in Chicago, retired on April 16 last. The date was her seventieth birthday and the fortieth year of her social service work in Chicago.

The occasion was made memorable by a tea in honor of Miss Heistead which was attended by three hundred people. The program was participated in by the boys and girls of the Center, and addresses were made by several outstanding citizens.

Marcy Center is a work for Jews, the only such settlement in the Methodist Church and the largest Christian center in a Jewish community in the world. Miss Heistead will be relieved of heavy responsibilities by her nephew, Wallace Heistead, who has lived and worked at the Center for several years.

Spaniards Going to Church Again after Close of War

Devout Spanish people are flocking by hundreds of thousands back into their churches since the Spanish civil war ended with the victory of Generalissimo Francisco Franco, according to recent news dispatches from Spain. The previous government, which was overthrown by Franco, was to a considerable degree communistic and atheistic and did not look with favor upon religion. According to the accusation of the Pope of Rome and other high Catholic officials, hundreds of priests had been murdered and worship had been forbidden to the people.

General Franco and his entire family attended mass in a chapel in Burgos on the advent of Holy Week, which also marked the end of the war. All the churches of Spain, according to press dispatches, were crowded with hundreds of thousands of worshipers, including the tired soldiers of Franco's army. Newspaper streamers announced the

Men and Women and God

[CONTINUED FROM PAGE 17]

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

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

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

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

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

A Correction

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

feared a rivalry between the radio and public worship. Other people feared that proselyting might be one of the results of the religious broadcasts. All these objections have been met and answered by Mr. Iremonger, who is declared to have made a marked success of his religious programs.



Dangerous Invader Enters Brazil

¶ The *Anopheles gambiae*, a malaria-carrying mosquito formerly found only in Africa, has invaded Brazil, according to Dr. Raymond B. Fosdick, president of the Rockefeller Foundation, which has set aside \$100,000 to fight this new enemy of health and happiness. It is estimated that this mosquito caused more than 50,000 cases of malaria in Brazil last year.

The *Anopheles gambiae* is called 'the most dangerous member of a dangerous family.' It is the scourge of Central Africa, carrier of a serious and often fatal type of malaria, sometimes complicated by the so-called blackwater fever.

Until 1930 the *Anopheles gambiae* was unknown in the Western Hemisphere. About that time, however, it crossed the southern Atlantic, apparently by airplane or on one of the fast destroyers working in connection with the French air lines between Dakar in West Africa and Natal in Brazil. The species was first discovered in 1930 within the city limits of Natal.

The review of the work of the Foundation for 1938 says in part:

'If Orson Welles in his now famous broadcast of October 30, 1938, had announced not that the Martians had landed in New Jersey, but that a mosquito called *Anopheles gambiae*, a native of Africa, had arrived on the American continent, there would have been no public alarm. Indeed it would have been doubtful if there would have been any public interest. But *Anopheles gambiae* is a much more dangerous enemy potentially than the Martians could ever have been.'

The review continues: 'In recent years several epidemics of *gambiae*-carried malaria have occurred in localities over 200 miles north and west of Natal. In the State of Ceara alone there were over 50,000 cases of malaria in 1938. Over 90 per cent of the population was affected, with mortality in certain districts estimated at 10 per cent.

'So disabling and widespread was the epidemic that in some parts crops were not planted and salt production was greatly reduced because of lack of labor. It is estimated that as a result of the ravages of this mosquito, practically every person in these affected areas will be on government relief during 1939.'

Britain Helps France Take Care of Spanish Refugees

¶ With the shipment of thousands of bales of goods, including shirts, underclothing, and blankets, as well as toilet and medical supplies, towels, cigarettes, tinned food, soap, and cotton, Great Britain has come to the aid of France in the tremendous task of caring for the 300,000 Spanish refugees in the French Pyrenees. The British Red Cross rendered a most valuable service in taking care of the most immediate clothing needs. Through the Red Cross Society the French Government made arrangements for the import of goods for refugees duty free.

Following a visit of Sir John Kennedy, Commissioner for the British Red Cross, to the Perpignan area, where the refugees are assembled, a substantial sum was given in England for providing games and other pastimes for the men, whom Sir John found suffering from enforced idleness, 'more sick in mind than body,' as he expressed it.

Sir John expressed high admiration for the efficient organization of the French authorities in the camps.



Sorrows of Czecho-Slovakia Told in Music

¶ The tragedy of Czecho-Slovakia—its sorrows and heartaches as well as a hope for the resurrection of the nation in the future—have been depicted in music written by a fifteen-year-old American schoolgirl of Czech origin, Ludmila Ulehla. This composition, a piano quintet, was played recently by the young composer along with some of her other work in her first appearance on the concert stage in Manhattan. She played the piano part in three compositions, while her father, Joseph Ulehla, played the violin.

Ludmila is a native-born American, living up state in New York, but her parents were born in the Austrian Empire and are both musicians. From them the girl has received her musical education. The father, whose hopes to become an artist were thwarted by the World War and his later emigration to America, now places his hopes in his daughter, whom he sees in the future as a 'great world woman composer.'

Ludmila has never seen Czecho-Slovakia, but from babyhood the Czech folk music has sounded in her ears, and when she learned of the tragedy that had befallen her parents' native land and felt their deep sorrow, she felt moved to try to depict some of that heartbreak and sorrow through her music.

'The polka of my quintet in E minor was inspired by the old Czech folk songs,' she says. 'The andante is a little like a funeral march for Czecho-Slo-

vakia, but the finale is a hope of resurrection of the Czech people.'

Ludmila's first appearance in New York, made in the Carnegie Chamber Music Hall, was a great success. Her mother had made her a long, light-blue dress with wide skirt for her Manhattan performance, and her father drove the family to town for the concert in his old Ford car.



Home Missions Council to Broadcast

¶ The Home Missions Council and Council of Women for Home Missions of New York will broadcast a series of messages on home mission work during the months of June, July, and August. Announcement of this broadcast is made by the Council. The messages will be given every Thursday from 12:30 to 12:45 over the red network of the National Broadcasting Company. The speaker will be Dr. Mark A. Dawber, executive secretary of the Council.

The general subjects of the broadcast will be 'Frontiers of American Life, a Challenge to Religion and Democracy.' The following phases of home mission interests will be discussed:

The Religious Challenge of the Frontier; The Red Man in America; Our Rural Heritage; Lost America, Story of the Southern Highlands; Pioneering in Puerto Rico; The Changing City; Life in a Mining Town; Our Negro Neighbors; Frontiers of American Life; Fields White unto Harvest; Alaska—America's Responsibility; The Church Co-operates with Uncle Sam; The Last Great Migration; Frontiers of America's Future.



Maundy Purses Given Out at Westminster Abbey

¶ Following the old custom that has been handed down for generations in England, a certain number of poor men and as many women received purses at the traditional Maundy Thursday service held at Westminster Abbey on the Thursday before Easter. The number of recipients always represent the years of the King's age. This year there were forty-four men and forty-four women, representing the forty-four years of King George VI.

Each red and white leather purse contained forty-four especially minted Maundy pennies, and in addition the purses held other ordinary coins, which brought the amount received by each man to ninety-five shillings (\$22.23) and by each woman to eighty-five shillings (\$19.90).

The King did not attend the ceremony, but royal spectators were the Duke and Duchess of Gloucester and Princesses Marie Louise and Helena Victoria. The purses were handed out

by the Bishop of London, who took the place of the Archbishop of Canterbury, then on a health cruise.

✧

Eve Curie Wins Award

☐ Mlle Eve Curie, daughter of the late Madame Marie Curie, received this year the foreign award of the Clement Cleveland Medal, given by the New York City Cancer Committee, for distinguished public service to the cause of public education on cancer control. The award is in recognition of Mlle. Curie's biography of her mother, who discovered radium and developed its use in cancer therapy.

✧

Oldest Woman's College Saved to Methodism

☐ Wesleyan College, Macon, Georgia, generally acknowledged to be the oldest degree college for women in the world, has been saved for Methodist womanhood, according to a recent statement by Methodist leaders of Georgia.

Following the spring campaign to raise \$600,000 to buy back the school from bondholders, \$300,000 was raised by March 15, and the bondholders' committee turned over to the Wesleyan Corporation, a holding company, deeds to all the Wesleyan property. This was the first step in the procedure to wipe out the full indebtedness of the school.

Methodist leaders declared that now it is settled that the famous old college will never close its doors, though for months the fate of the institution, from which had graduated some of the nation's leading women, hung in the balance.

The financial difficulties of Wesleyan began when the trustees built a new college plant seven miles from Macon in 1928. To pay for this they raised \$1,300,000 and issued \$1,000,000 in bonds. There are 132 acres in the new tract with twelve buildings. The property is appraised at \$2,500,000.

Wesleyan, when the new plant was completed, turned the old building into a conservatory of music. That property, covering eight acres and containing five buildings, has been appraised at half a million dollars.

To dispose of the bonds, the two properties had to be tied together. Then the bondholders foreclosed, taking all the property. The bondholders' committee this year offered to sell the property back to the college for \$492,500, plus other expenses, which raised the total to \$600,000.

A drive for funds was conducted for several weeks with the results that \$300,000 was raised by contributions up to March 15, and the property was saved. Money continues to flow in for the rescue of the school from alumni in all parts of the world, and it is understood

that the drive will continue until the full \$600,000 has been paid.

Wesleyan, which is said to be the first college in the world to grant degrees to women, was chartered as a college on December 23, 1836.

✧

China Withdraws; But Doesn't Run Away

☐ 'To withdraw; but not to run away, please,' has been the policy of China throughout the undeclared war between Japan and China, according to Pearl S. Buck, Nobel Prize winner, speaking at the Fifth Book and Author luncheon held recently in New York. Miss Buck declared that the Chinese who are migrating in hordes into West China are rebuilding daily the industries for the republic by establishing small home handicraft shops and home industries.

John Gunther, former newspaper correspondent, who has recently returned from an extended tour of the Far East, was also one of the speakers at the Book and Author luncheon. He emphasized that the new growth of many little co-operative industries in the interior might eventually provide the supplies which China needs to outlast Japan in the undeclared war.

Miss Buck pointed out that the movement which aims at the formation of 30,000 co-operative manufacturing shops in West China was being led by native Chinese scholars, engineers, and technicians. Most of the leaders, she said, had been trained in the United States and other Western countries.

'An economy under which craftsmen work in small plants is more acceptable to the Chinese character than one based on mass production,' said Miss Buck. 'The establishment of these co-operatives is relief work, but it is not just for refugees. The brains and labor of the best young people of China are being put into service.'

Miss Buck took note of the fact that some sort of cultural upheaval would probably follow the great *trek* from modernized Eastern China, now in the hands of the Japanese, to Western China, the last stronghold of the ancient Chinese civilization. She declared this old civilization had up to the present day scarcely been touched by the twentieth century or Occidental culture.

'What is going on now is a thrilling meeting between the old and new China,' she added, 'and no one knows what the result will be, but it is certain to have a profound effect upon the history of China.'

Mr. Gunther described China's morale as 'magnificent,' and China's sense of unity as 'the greatest in its history.' He added, 'The great westward *trek* and the attempt to create new supplies in this western region is of the greatest importance.'

Mr. Gunther predicted that the Sino-Japanese 'incident' might continue for many years. He said he expected no negotiations for peace just as there had been no declaration of war. He reported that in a recent interview the former Premier Konoye of Japan surprised him by admitting that it would take Japan seventy-five years to consolidate the gains it had made in China.

Miss Buck, who as the daughter of Presbyterian missionaries has spent most of her life in China, is regarded as an authority on that country. She asserted that the most absorbing problem facing the Chinese people today was 'how to defeat the Japanese even though they cannot fight them,' and added that in this matter China had simply been following out its old policy, 'To withdraw; but not to run away, please.'

✧

Kill 'Em Off to Save Relief Money

☐ An easy solution of a considerable section of the relief problem has recently been advocated in Washington. The plan is to kill all aged persons without means of support.

This simple method was advocated by Major Edward L. Dyer, a retired army officer, in a recent address before the Washington Society for Philosophical Research.

Major Dyer also suggested that insane persons, those afflicted with disease, and all first-degree murderers be done away with.

✧

Eternal Light Brought to New York Fair

☐ The Ner Ha-Tamid, or Eternal Light, was brought from Palestine in April by Yehuda Yaari, secretary of the Palestine Foundation Fund, to burn in the Memorial Hall of the Jewish Palestine Pavilion at the New York World's Fair. The light, according to Meyer N. Weisgal, director of the pavilion, will burn continually as a memorial to those who gave their lives seeking the establishment of a Jewish national home in the Holy Land.

The Ner Ha-Tamid was kindled on Easter morning by Rabbi Moses Ornstein, a member of the Jewish National Council of the Holy Wall, in an elaborate service before the historic Wailing Wall. Representatives of practically all Jewish organizations in Palestine attended the ceremonies.

It is said that the light will burn in the Memorial Hall not only as a permanent memorial to those who died in the struggle to establish a Jewish National Home in Palestine, but it will symbolize also the undying faith of the Jews in the future of their people in the Holy Land.

Traveling in India---A Letter Diary

[CONTINUED FROM PAGE 17]

makes the wine from rice, and sells it to the aborigines, who are coal miners and who spend most of their income there. The Hindus themselves do not drink intoxicants. Neither government nor missions seems to be doing anything for these miners.

From Asansol we went to Benares. We were met at the train by a hotel guide and went immediately to the holy Ganges, and for two hours or more rowed on the river, seeing the pilgrims bathing in the holy water or sitting by its side praying in what seemed rapt meditation. The Maharajas of various states or provinces have built great houses along the banks where people can live when they come to the holy city.

The trip from Benares to Lucknow took about eight hours. We had thought we would stay at Isabella Thoburn College, but our letter had been delayed, so we went to a hotel Saturday night and to the college Sunday morning for a nine o'clock service, followed by a delicious Indian breakfast. Here we found Dr. and Mrs. Ralph Harlow, who are visiting India. His first greeting to me was, 'I tell everybody of the wonderful work of the Southern Methodists.' Miss Shannon, the president of the college, is an interesting and charming woman. The college is lovely, and the new chapel, which is in the process of erection, is one of the most satisfying buildings I have seen anywhere. Isabella Thoburn is one of the beautiful institutions which the Methodist Episcopal women will bring to the new Church in unification. We visited other Methodist schools and persons and then went to tea at Stanley Jones' ashram in Lucknow. Dr. Jones had invited us to go before we left Madras, though he was to be away. The Smiths and the others of the ashram were generous in sharing with us the purposes and the hopes of the ashram. But to write about ashrams would require a book, and books have been written about them. There are several Christian ashrams in India. The visit was a high point of our trip.

Monday we journeyed from Lucknow to Agra. Again we stayed at a Methodist girls' school, but we saw little of mission work. The principal was still at Hyderabad at the Methodist Central Conference. The Taj Mahal is reason enough for a trip to India. We arrived late in the afternoon, and went to see its marvelous beauty in the moonlight. The next morning we were back at sunrise, and in the afternoon for another hour and a half in the bright sunlight. No beauty has ever seemed so completely penetrating and satisfying.

Another eight hours on the train, and we were at Delhi, the capital of

India. Mr. Pace took us to Ghaziabad, where we spent the night in his home. Of all the mission work I saw in India, I think this pleased me most, for there practical pioneer work for economic and social betterment is combined with a deep spiritual emphasis. The Paces are from Texas, formerly Southern Methodists who joined the Northern Church in order to come to India. I met several missionaries who had done this. First, Dr. Harkness and I attended the chapel service. There were Indian musical instruments and a choir wearing lovely purple robes. All the boys were seated on the floor, apparently participating in the worship, though not all were Christians. Dr. Harkness and I both spoke. Fortunately, I came first. She had never spoken through an interpreter and was wholly surprised when the interpreter began to speak.

After chapel we saw the school. Many industries are taught, but agriculture is the core subject. Only one servant on

the farm; the boys with the masters look after the cattle, chickens, and the farming. A teacher with his family lives with a group of boys in each cottage.

In the afternoon we visited villages. In the central village there is a good school and church; one sees evidences of Columbia Teachers' College in many mission places, and this is one of them.

Mrs. Pace drove us back to Delhi and over the city to see the sights, and took us to the most interesting shops. The grandeur of the capitol buildings in New Delhi was depressing because one realized that they must have been built from the taxes of a terribly poor people.

The next morning we left for the last lap of our trip to Bombay—about twenty-four hours. Mildred Drescher, of the Woman's Foreign Missionary Society, had her chauffeur meet us. She was showing other Madras delegates the sights. At lunch time she and Dr. Kagawa came in, and I was glad of an opportunity for another talk with him. He is a great Christian soul. I am to bring his greetings to the Council.

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The Missionary Society

[CONTINUED FROM PAGE 31]

the universal Will of Love. They are received into the mind of God; and they go forth empowered by the whole force of his Will for the healing of the nations."

Let Christian people pray, therefore, that not merely one road, such as is being laid at present beside the Pacific in the West, may be built between the Amer-

icans, but many. On them let the people of the two continents walk together in friendliness and love, revealing to other nations the ways that lead to everlasting peace.

RUWY VAN HOOVEN

*From *Prayer and the Social Revolution*, by J. S. Haysland, Student Christian Movement Press, London, W.C.C., pp. 14, 15

Social Legislation in the United States

[CONTINUED FROM PAGE 29]

supervision in scientific farming on a 'live at home' basis.

It is not possible in so short an article to give any account of social legislation of a minor type. The big new issues are those of health insurance or socialized medicine, federal appropriations for 'levelling up' school advantages, especially in the South, improving and extending social security and perfecting labor laws. We are only in the beginning days of social security; necessarily the legislation is experimental and many improve-

ments will be made as experience is acquired. But it is safe to say there will be no backtracking on the principle that the welfare of the least of us is the business of all of us and that the government is the only agency that represents all of us. The Christ who teaches that 'inasmuch as ye did it unto the least of these my brethren ye did it unto me' requires of his followers that they try all things and hold fast to that which is good.

Paine College--Racial Co-operation in Action

[CONTINUED FROM PAGE 11]

slowly, but just as surely, the hostility of the white people was also overcome. With real faith in his Heavenly Father and strong belief in the value of human personality, Dr. Walker built firmly upon the foundations of Christian truth. He had very little to say publicly or in writing about interracial co-operation, but his whole life and work at Paine College illustrate perhaps the finest living contribution to Christian brotherhood to be found anywhere during this period.

A work so nobly begun and so ably carried forward over a quarter of a century under Dr. Walker's leadership could not fail to attract attention. It was many years, however, before the influence of the work was widely felt. In the extension of this idea a strange thing happened. The group responsible for this extension was not the Methodist ministry (although many of these noble men gave great aid), but the women of the missionary societies in the Methodist Episcopal Church, South. These women, under the dynamic leadership of the late Mrs. Belle Bennett, became interested in the work at Paine College about the turn of the century. A small investment at that time in the physical plant and contributions to the annual expense for maintenance marked the beginning of a work that has grown to great proportions through the years.

These were followed soon by the appointment of well-trained and courageous young southern white women as teachers in the College.

About ten years later the women of the missionary societies opened the first community house for Negroes in Augusta, known as Bethlehem Center. This work, small in its beginnings, has grown until today, in about a dozen cities throughout the South, great good is being accomplished in reaching large groups of Negro people for whom little is being done in a constructive social way by other agencies. The work in the Bethlehem Community Houses, together with the interest of these women in the work at Paine College, has given to the members of the Woman's Missionary Society opportunities for practical study of the whole question of interracial good will.

Much that has been learned in the work at Paine College and in these community centers is carried into the societies in study courses, stimulating the women to further study of the conditions that exist in their local communities. Many other agencies now supplement their efforts, but these missionary women remain, on the whole, the most responsible leaders in the work of developing this whole idea of interracial good will.

Paine College, Augusta, Georgia,

represents the major effort of the Methodist Episcopal Church, South, to co-operate with the Colored Methodist Episcopal Church in the training of



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The First of Thirty Missionary Years in Turkey

[CONTINUED FROM PAGE 13]

allah! To God be all the praise; were he your brother you could do no more.' Emma Cushman's answer was characteristic, 'He is my brother; you are all my brothers.' Later when this first patient made a complete recovery, he asked his faithful nurse, 'How can I pay you for all you have done; money will not do it.' Again the answer was characteristic, 'By being a better man.'

Later in this first year of her missionary work, Emma Cushman writes, 'A young man living near Sheoki, my first patient, said to me, "Sheoki used to be a very bad man; now he is good, and he is your friend."'

The same letter that tells of the spiritual recovery of Sheoki carries a summing up of this, Emma Cushman's,

first year's work in Turkey. She writes to her trusted old friend in New Berlin, half a world away: 'Well, are you tired of hearing about this great nation in all the darkness of its religion? You must excuse me, for now it is my life work, you know.' It was a life work that led through paths of illness, her own as well as other people's, to war work, to the handling of millions of dollars of relief money, to the founding and tending of orphanages for little refugees, to so many great achievements that it is hard to set them down. Emma Cushman never wore the service medals she received from many different countries. Her greatness was the kind that did not need insignia.

Madras and the World Mission

[CONTINUED FROM PAGE 10]

tions of all religious faith.' Now we face 'new faiths with new gods—the new Paganisms,' Nationalism, Communism, Scientific Skepticism, as well as the non-Christian religions.

As to the nature and function of the Church, the Council accepted the pronouncement of the World Conference on Faith and Order, held at Edinburgh in 1937, and laid its main emphasis on its witness-bearing and constructive character. This emphasis was on the background of the Church's unfinished task. Europe and America were included in the unevangelized areas. The Council was firmly convinced that 'world evangelism is the God-given task of the Church,' of the whole Church for the whole world. 'This conception of the Church as the missionary to the world is given in the New Testament.' To a greater degree today than ever before, the Church stands in a missionary relationship to the whole world. The Churches everywhere, 'whether young or old, are in a world that is not in any true sense Christian.'

As to practical questions of method and policy in the witness of the Church, the Council reviewed the recent experiences in evangelism from many parts of the world and gave particular attention to mass movements and the group approach to Christ. While the grave dan-

gers in mass movements were fully recognized, the Council felt that 'these movements are natural responses to the appeal of Christ and represent a valid way of approach to him.' The opportunities and responsibilities for evangelism in Christian medical and educational institutions were recognized and many practical suggestions were offered for arousing the whole Church to greater evangelistic effort.

From country after country, alike from older and younger Churches, from older and younger age groups, testimony was given of 'a fresh awakening of man's longing to enter into the true life of worship.' The Council believed that the home is basic in Church and nation and explored anew the 'contribution that the Christian home can make toward the establishment of a God-centered and God-controlled society.' As for religious education, it was clearly evident that the Church must 'vastly extend, make more genuinely effective, and undergird more substantially' this phase of the work.

One of the great dissatisfactions expressed at Madras was with the present system of training the future ministry of the Church and its results. From all parts of the world came reports that there are 'ministers of a poor standard of education' who are 'unable to win

the respect of the laity and to lead the churches,' and that some are 'out of touch with the realities of life and the needs of the people.' Others were reported as 'not distinguished by zeal for Christian service in the community.'

It is no wonder, therefore, that the Council, recognizing the present condition of theological education as one of the greatest weaknesses of the whole Christian enterprise, should call upon both Churches and Mission Boards 'to pay far greater attention to these needs, particularly for co-operation and united effort.'

It was encouraging that Madras faced squarely, in the midst of profound changes throughout the whole world, the place of the ministry of health and healing and of education in the Christian movement. Both phases of work came through with clear charters for the future. Both are to be regarded as integral parts of the mission to which Christ has called, and is calling, his Church.

Since this meeting of the International Missionary Council was composed of

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PROTECTION AGAINST OLD AGE

a majority of representatives of the Younger Churches, the discussion of the place, function, and training of the future missionary was a most important feature of the Council. We cannot have a *missionary* movement without *missionaries*. So important and far-reaching were these findings, we feel justified in quoting, even in this brief summary, the *major emphases* in full:

1. We have come to an intensified consciousness of the *oneness of the Christian community* throughout the world, and the need for its strengthening and its expansion into areas where it does not now exist. It is this reality which has determined all our thinking regarding the function of the future missionary.

2. The younger churches, exposed to the disintegrating influences of contemporary life and confronting unprecedented opportunities, urgently call for the reinforcement of an increased number of missionaries from overseas.

3. The missionary called by these churches must in the future be a *colleague of the leaders of the indigenous church*, and a servant of the churches. It is clear that special training will be required other than that usually acquired in educational institutions if he is to enter intelligently and sympathetically into this large service.

4. The reality of the World Christian Fellowship implies that the selection, training, and direction of the missionary must increasingly become the *joint responsibility* of both receiving and sending churches.

As the reports from the various sections were presented and all too briefly discussed in the plenary sessions, the complexity and tensivity of our present world situation more and more emerged. This was especially true in the consideration of the Findings on Sections 13, 14, 15, and 16. One of the fundamental cleavages in the Christian movement in the world today concerns the conception of the Kingdom of God. The Council declared that the kingdom 'is within history, and yet it is beyond history,' and that 'we must not fall into the error of putting the kingdom beyond history.' It is God's purpose that the kingdom 'should come within time and within this world.'

The German delegation, on behalf of certain members of the Council, was compelled to make a statement of their conviction that the eschatological kingdom was not being given adequate expression. This statement will be printed in full, and one could not fail to have regard for the sincerity and the courage of conviction evidenced in its reading.

In the foreground of all our thinking concerning the Church and the State and the Church and the International Order, were the conditions prevailing in certain countries, e.g., Russia, Germany, Turkey, Korea, Mexico, and certain parts of Africa.

The Council also issued a statement explaining why it deliberately did not express a condemnatory judgment on Japan's aggressive war in China, on

Spain, and on Ethiopia. The mind of the Council was clear on these matters, and there are plenty of references in the findings to show where the majority stood in relation to these tense situations. Our fellowship at Tambaram was in itself a sufficient condemnation of any kind of war or political and economic exploitation. In this fellowship the delegates took many opportunities for prolonged personal conversations carried on in mutual confidence and good will.

Another profound conviction was the need for co-operation and unity. The representatives of the Younger Churches in Section 16 drew up a statement in which they made clear that the divisions of Christendom were seen in their worst light in the mission field. They also begged that Church union be taken seriously by all who are in any way in a position to do so, 'to put an end to scandalous effects of our divisions and to lead us in the path of union.'

For one who has been intimately related to the work of the International Missionary Council for the last ten years and more immediately with the preparation and planning for the Madras Meeting, I find myself somewhat too close to this significant undertaking to evaluate it in perspective. For one thing, Madras will be of permanent value more because of the *process* than for the 'Findings,' as valuable as they are. The *fact* of such a conference shows that the world mission is getting somewhere. The Church has been planted in nearly every nation and in some parts is showing health, vigor, and rewarding activity. The Christian personalities in evidence at Tambaram alone justify all our efforts, for in them we see not the specimens of products but colleagues and co-operators in the task of world evangelism. The work done in all lands in preparation, the papers produced and offered in contribution to the thinking of the various groups, the frank interchange of opinion, and the determination to carry out a mutually-agreed-to program for the future is what I mean by the 'process.' No one can estimate what this may mean to the world Christian community in the years to come.

Manifestly, we have come to the end of the concept 'Mission' in the further task of world evangelization. We have been approaching co-operation of Younger and Older Churches in the various processes of devolution for many years. But Madras definitely saw the passing of control from the so-called sending countries. This is as it should be, and we hope that along with the fact there may soon go all the terminology of the old order.

There were, of course, some weaknesses which became increasingly apparent as the Council proceeded. The meeting attempted too much. Sixteen major topics and eight minor sections were more than enough even for eight-

een days of sustained effort. There was no time to see through many important, possibly the most important, issues. This was not so true of the forty to fifty delegates who worked in a single section as it was of the 464 delegates as a whole as they approached any given problem.

For having been issued as a preliminary study for all delegates, Dr. Hendrick Kraemer's masterly production on 'The Christian Message in a Non-Christian World' was not sufficiently reckoned with. It may have been in

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OF THE METHODIST CHURCH
NASHVILLE, TENNESSEE

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private conversation and in one or two drafting committees, but not in the Council as a whole. His point of view had its protagonists, but there were many who took fundamentally divergent positions.

Madras will probably be the last meeting of the Council set completely within the Western pattern. Even though the delegates from the Younger Churches were in the majority, and even though every opportunity was given to them to express themselves, the Council was cast in the mold of a typical British or American gathering. This may be inevitable, I do not know. I hope not!

We came away from Madras with a clear call to renewed effort on a scale not yet realized by the World Mission—not a spasmodic effort but a sustained support deeply rooted in the essential character of the Christian life and message and in the meaning of the Church. In this connection, the future of the International Missionary Council as the co-ordinating agency was made secure.

Through a Joint Committee, especially in the formative years, and by a sharing of secretarial leadership, the International Missionary Council and the newly constituted World Council of Churches will co-ordinate their efforts in helping the Younger Churches to find their natural and normal place in the latter organization. But there will be no lessening of missionary activities. On the other hand, the missionary agencies, through the International Missionary Council, have received at Madras approved co-operative projects which will tax all their abilities and supporting energy to carry through. Fortunately, the Council re-elected Dr. John R. Mott as its Chairman for the ensuing period of the adjustment of its activities with those of the new World Council of Churches. William Paton and A. L. Warnshuis were also re-elected Secretaries of the Council.

We pass into another period of the World Mission with a mandate for more aggressive and more co-operative work, growing out of the need of the

world for Christ and the adequacy for his Gospel for this sinful, distraught, and war-cursed world. On Christmas Day at Madras we exclaimed once again, 'Thanks be to God for his Un-speakable Gift.'

'Daku Di' Uyuyu Ambunya'

[CONTINUED FROM PAGE 6]

Only by God's goodness has it been given to us to share in the distribution of his Word throughout the world. We are eager to be true to this trust, for it is a very important one for the advancement of his kingdom.

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A book is an expensive luxury in the heart of Africa. There are hundreds of thousands of people who have never seen a book except in the hands of a white man and have never dreamed of owning one. Every copy of the Otetela New Testament cost the American Bible Society, apart from transportation to the field, about \$1.10. This is an amount that would make the book prohibitively high in the Belgian Congo. Accordingly the Testaments were priced at about thirty cents to the natives. The remaining eighty cents for each volume is assumed by the American Bible Society out of the funds contributed to its work by individuals and churches who support this basic missionary work.

Last year the Methodist Episcopal Church, South, contributed to the American Bible Society for its world-wide work of translation, publication, and distribution of the Scriptures \$12,141.21. No missionary money is better spent, for no lasting missionary enterprise can be built except where the people possess the Scriptures in their own tongue. In their New Testament the Atetela people have the foundation of a literature and a culture. In the midst of a world where it will be increasingly difficult for any tribe of people anywhere to live its life apart from other peoples, what an immeasurable blessing it is for a great people like the Atetela nation to be possessed of a book that tells them not only of the Savior of their souls but opens the door to an appreciation of the cultures of other peoples, which has always been one of the bonds of understanding and peace.

A new chapter in the life of the Southern Methodist Mission in the Belgian Congo opened with the arrival of the New Testaments last summer. It may be confidently expected that notable progress will be made in the years to come, for 'The Entrance of the Word giveth light.'

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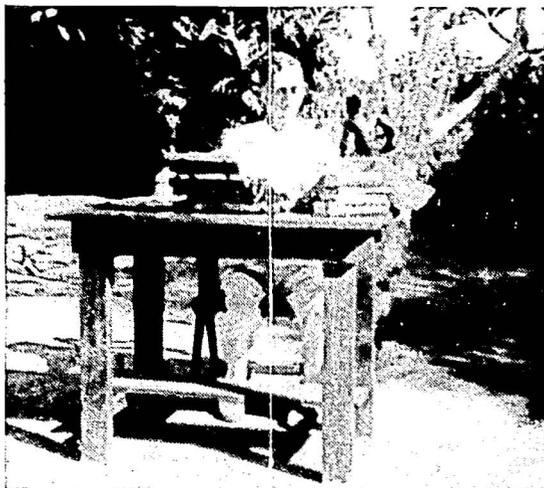
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3. The first book on "The Christian Use of Leisure Time" ever published in Spanish was written recently by Rev. Maurice Daily, of Cuba.
4. Granbery Institute, Methodism's largest school in Brazil, has enrolled nearly 900 students—the largest enrollment in its history. Dr. W. H. Moore is president of the school.
5. Textile Industrial Institute, Spartanburg, S. C., home mission school for young people of the mill and mountain areas of the South, has erected a new gymnasium-auditorium almost wholly by the use of student labor. Rev. R. B. Burgess is president.

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