

OCTOBER

1940

WORLD OUTLOOK

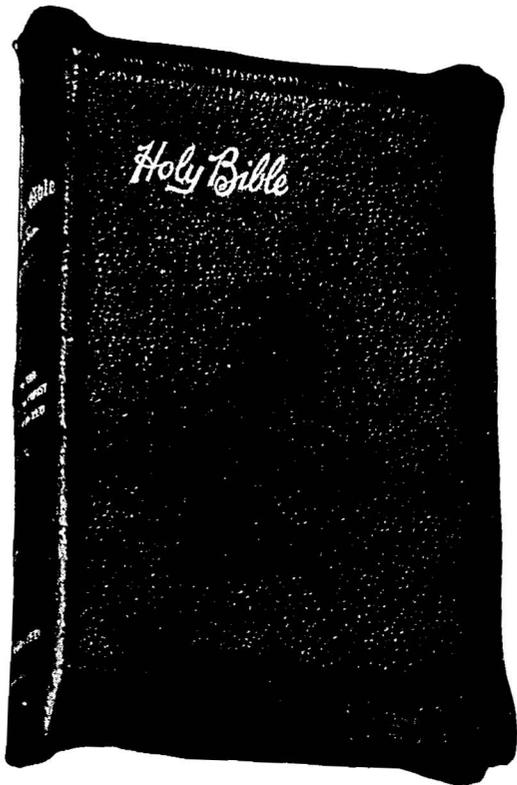


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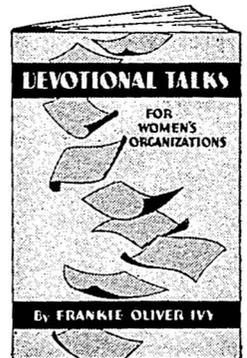
<p>THE book of the generation of Jē'sus Christ, the son of Dā- vid, the son of Ā'brā-hām. 2 Ā'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū- das and his brethren; 3 And Jū'das begat Phā'rēs and</p>	<p>a Lu. 3. b Ps. 131 Isa. 11 ch. 22. Acts 2. Rom. 1. c Gal. 3. d Ruth 4. 1 Chr. 5, 9 e Num.</p>
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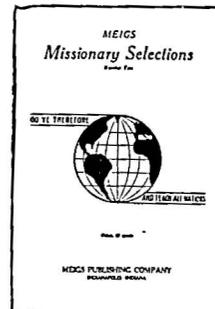
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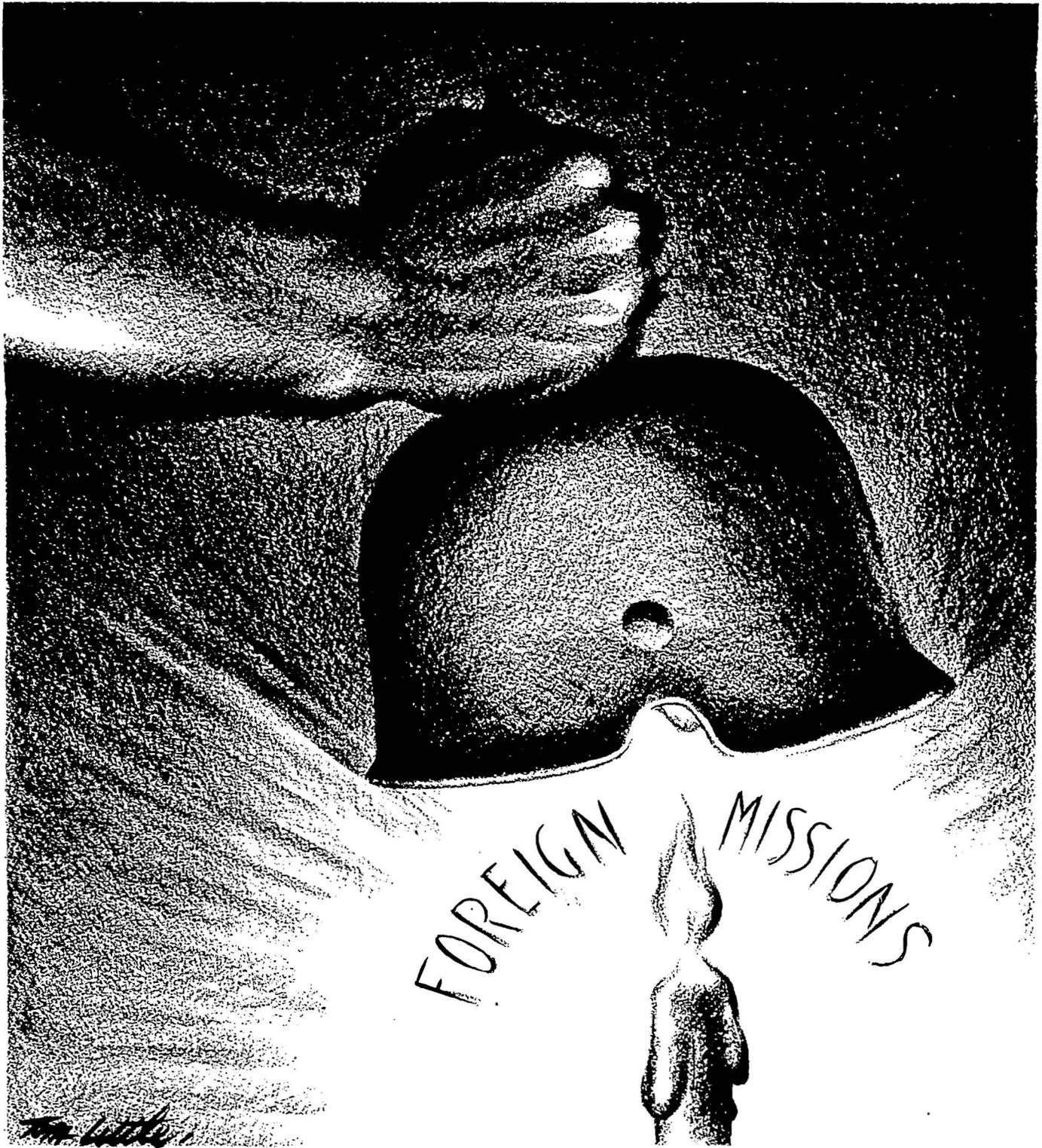
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WORLD OUTLOOK

New Series
Volume 1, No. 2

OCTOBER, 1940

Whole Series
Volume XXX, No. 10



THE LIGHT THAT MUST NOT GO OUT OVER EUROPE

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OCTOBER, 1940

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Photo by Chas. Mar ill

The Protestant Chapel at the United States Leprosarium, Carville, Louisiana. The present chaplain, Rev. William Boyd, is a Methodist minister, whose salary is largely borne by the Woman's Division of Christian Service of The Methodist Church

Left: A basket weaver in the colony at Tunda. The doctor calls it 'occupational therapy.' He calls it happiness!

A United Front Against Leprosy

By Emory Ross

A MERICAN Doctor Stirs New Hope in Leprosy Cure.' This headline startled readers of a recent issue of the *New York World-Telegram* into closer examination of the light-typed columns.

'American doctor! Leprosy! I thought there weren't any lepers in the United States!' Thus the immediate attention of the ordinary citizen was trapped by a news-ferreting headline writer of a great metropolitan newspaper. Scanning the editorial italics preceding the story the reader began to puzzle out the paradox. What he read follows:

'From an obscure medical outpost in Siam an NEA correspondent today brings first word of a treatment which, if verified, will be one of the outstanding medical discoveries of the decade. . . .'

Most Americans know little but legend about leprosy. Many American Methodists know more and will agree that it is against the background of real fact that the news item from Siam is most startling. Let a brief review bring the present problem of leprosy to mind.

Leprosy is one of the oldest and most baffling diseases known to man. Called by the ancient Egyptians the 'death before death,' this ancient malady exists today far more widely than is ordinarily supposed. The combined leper population of the world is estimated at 10,000,000. Although there are no more than 1,000 lepers in the United States and the known active cases are segregated in the National Leper Home in Carville, Louisiana, leprosy is a major disease in our island dependencies. It con-

stitutes a serious health problem also in Central and South America. Japan, China, Korea, Burma, Siam, India, the Philippine Islands, and Africa have each a high incidence of leprosy.

A disease, not a curse, leprosy is caused by the *micobacterium leprae*. Slow of development in the body, it is believed to be only feebly contagious, usually contracted in childhood, not hereditary. Unlike other great diseases leprosy rarely attacks vital centers, never causes sudden death, but unarrested it cripples and disfigures beyond even the power of love to tolerate.

So much and little more has been learned of leprosy in the past generation. Modern developments of an ancient remedy, chaulmoogra oil, have been able to effect the cure of early cases and relief for advanced ones. But the indirect effects of psychological, hygienic, and other physical factors have been perhaps more significant in the arrest of the disease than any medication. Modern treatment in Christian colonies, healing many in body and soul, today takes *years* to bring results, and consequently has been unable to reach out to any great proportion of the millions hiding in despair and utter wretchedness 'without the camp.'

It is on a backdrop of such facts that the accurate news scoop of the NEA correspondent is most exciting. So without further preliminary we will turn to 'the obscure medical outpost in Siam' for the story behind the news.

In the northern part of that country (which, by



Photo by D. R. Collier

A road leading to the water tower in the Chiangmai Leper Colony. Down this street walked Dr. Manfred J. Oberdorffer with his new theory which may lead to a cure for leprosy

Right: Is it too late? Not for the building of an inner peace and Christian fellowship. Colony life holds these for this woman



the way, is now officially named Thailand) is located a modern leprosarium, one that serves over five hundred patients and conducts clinics for lepers in many surrounding villages. This colony is one of more than one hundred projects of American Protestant missions over the world, some of them in obscure and widely scattered places. Baptist, Congregational, Episcopalian, Methodist, Presbyterian, and many other foreign mission boards, working together through the integrating agency of the American Mission to Lepers thus are attacking a vital problem with a co-operative strategy. The colony in Thailand, at Chiangmai, was founded by the Presbyterian Board of Foreign Missions and has the support of both the American Mission to Lepers

and the government of Thailand. A little over a year and a half ago a young German leprologist, Dr. Manfred J. Oberdorffer, who had been studying the disease around the world, came to Chiangmai hoping there to work out a theory that he felt might lead to a new treatment for leprosy. Missionary Dr. Douglas R. Collier was then acting director of the colony. After fifteen years as a man of medicine among the pitiable victims of leprosy, he was eager and alert for new theories and listened carefully to the German scientist's story.

How leprosy is contracted, why some get it while others do not, is one of the baffling mysteries of science. There have been many conjectures. Dr. Oberdorffer proposed the new theory that the eating of *taro*, a starchy tropic plant, and other sapotoxin-containing foods weakens resistance to leprosy infection. He had observed in Africa that a tribe that ate this tuber root had a much higher incidence of the disease than a tribe that did not. Investigations had revealed that *taro* contains a poison known as a sapotoxin, that moderate quantities of this food are not harmful, but if eaten generously it has a particularly ill effect upon the adrenal glands.

Two avenues of experiment were suggested. Dr. Collier looked long and thoughtfully down those avenues. Work began. Dr. Oberdorffer left Thailand, but the program started has been carried on by Dr. Collier and is now producing incredible relief for his own patients and hope for the world extinction of leprosy.

Striking evidence goes to prove the supposition that adrenal damage, the chief offense of sapotoxin-containing foods, is an important factor in leprosy. Dr. Collier's use of diphtheria antitoxin in treating leper patients, which started a year ago, was a development of this theory. In a report before the Thailand Research Society which attracted the immediate attention of the [Continued on page 37]



Lepers boys grow strong helping to build 'The Village of Happiness,' Minga, Congo Belge



© Phillip Harrington

Dr. E. Stanley Jones, leader of the American Ashram

IF ever thou didst guide a group, guide this one! With these words Stanley Jones opened his first American Ashram for adults. What consequences for this Western Christianity hung upon the outcome of this venture! Would it take and learn from him the thing which he himself had learned from the forest schools of India, this way of seeking God and God's invading life through a self-imposed discipline of silence, of listening to the Voice and to each other, of receiving for themselves and for their world a word as direct and as new and as eternal as any in the Scriptures? Upon the outcome hung also the initial answer which America would make to the question, what of the National Christian Mission this coming autumn and winter? Will it bring to this nation the certainty she is seeking in this hour of her confusion? Would she be open to the idea of an Ashram? Would she receive from the ancient East a manner of corporate living that came clad in unfamiliar Bengali garments? For the purpose of the Ashram was to prepare its members for the Mission, to sow in them the seeds of a new Pentecost—that 'forty-day Ashram.'

He had been brought to us by what he called 'a little thirteen-thousand-mile miracle,' coming through difficulties and delay in his voyage, and arriving safely, after what might have been an automobile accident out of Chicago, to open our meeting exactly on time. On that first Saturday night he called for the breaking down of barriers, for an openness to God and to each other which would put aside all titles and distinctions. He was Brother Stanley,

An American Ashram at Saugatuck

By Mims Thornburgh Workman

and we were each other's brothers and sisters all alike. He came to us in the greatness of his humility, in the humility of his greatness.

The place itself was one of transcendent loveliness. Westminster Lodge and Camp Gray are entered through a thick forest that shuts out the brightest sun; the narrow road winds among the hills; it dips and rises; here and there the sunshine filters through the leaves; it is a woodland sanctuary. Then those quiet pathways open upon the grandeur of Lake Michigan! No wonder the Art Institute of Chicago has near by its Summer School of Painting. The name of Saugatuck will continually say to us that our Christian religion, the most beautiful thing we possess, must be matched everywhere by a beautiful setting. If the place where we live is not lovely, we must make it so!

We came from most of the States, from Canada, and from the mission fields, about two hundred and fifty of us. Some had been with Brother Stanley in the Ashrams at Sat Tal and at Lucknow; they wanted for us here the experiences of being born again that had come to them there. Many were ministers and ministers' wives; others were workers in many enterprises of the Kingdom; some were office staff members; some were laymen (too few of these) whose central interest in life was to serve Christ. Five of us were Negroes, and one a Filipino.

'If I had but one gift to give to America, I would give the gift of discipline,' said Brother Stanley. We needed that gift; we were not at home in our self-imposed silence from nine-thirty bedtime until after the early morning corporate quiet hour beside the lake. It was hard not to talk too much in meeting; Brother Stanley had to beg us to be 'telegraphic.' Future Ashrams will be more ascetic, with more silence, less talk. The hour of shared work around the place, also, is destined to grow into a much longer period each day.

We began by opening our hearts to each other and telling our needs. We, ministers, were sensing our futility, our absorption in petty details. One had come with the feeling that he was doing his work in a 'cosmic loneliness.' It was a memorable moment when Brother Augustus, one of our Negro ministers, expressed his embarrassment lest he might be a problem in our group life. 'Am I merely tolerated?



A group around 'Brother Stanley' and the Cross at the American Ashram

Photo by Phillip Harrington

When you talk about brotherhood I wonder if I am included.' Then he asked us to pray for him. This went deep into us all. Brother Stanley knew it. Shall we ever forget what he said to this man? 'We shall not pray for you but for ourselves.' And then to us, 'My brother sends me to my knees. It is we who degrade ourselves in this attitude. We shall pray that our nation may be changed at this point.' And we did. 'God, remove this open sore from our midst. Help us to realize this Kingdom which knows no barrier of race.' Then the Chairman of the Interracial Commission of Chicago, Brother Martin H. Bickham, spoke. He stood there in tears and pleaded that this Ashram might be 'the beginning of a new order of things in America, a new chance for those who have no chance.' Others of us stated our problems, personal, social, intellectual. The economic cleavages in our communities; our need of being more redemptive in our controversies. The burden of preaching, just now, as it is felt by a minister who is a pacifist. These and many more were opened out before us and each was made the subject of a special prayer together.

Speaking of Negroes, Brother Reverdy, a Bishop of the African Methodist Church, proved himself a saint and a sage. One of his statements became almost a keynote of the Ashram: 'God is plowing up the world. He will plow the furrow to the end. What kind of seed are we going to sow in this newly plowed field?' The word Ashram, incidentally, is pronounced 'oshrom.' Most of us came there saying 'ash-ram.' I recall that in some connection Brother Reverdy said, 'Take the ram from the ashes!' We did just that. The whole experience was hugely

vital; a deeper life was tapped; social attitudes were refashioned.

The intellectual backbone of our two weeks together was Brother Stanley's manuscript of his forthcoming book, which he read to us for an hour each morning. It will have the title, *Is the Kingdom of God Realism?* He asked for creative discussion, and the book will embody in a degree the thinking of the group. It is to be hoped that future Ashrams will produce a literature created by the members. We had the beginnings of this at Saugatuck. Several hymns, poems, and prayers were born there. Brother Stanley's book will develop the thesis that Jesus was first and last a realist; not an idealist; that his teachings are grounded in human nature and in the constitution of the universe; that in being his disciples we are simply being ourselves; that sin, therefore, is the repudiation of self, we were not made for it, and it will destroy us if we let it. He comes to his climax in a richly factual survey of personality disturbances, diseases mental and physical, due to causes which only religion can remove.

All through the book there will be passages that sound like Henry Drummond in their use of science as a vehicle of religious truth. But we today have this advantage over Drummond, that our psychology has come around to a recognition of religion as having medical value, Brother Ed Moorman of Quincy, Illinois, gathered much of the material for this section, through contacts with psychologists and doctors. Brother Ed is the man who during the Preaching Mission four years ago first put into the mind of Stanley Jones the idea of an American Ashram. And it was Brother Ed who said, as we



'Brother Ivan Lee' Holt—who 'wants a Church as big as humanity'—at the American Ashram



A group from Canada at the American Ashram, including 'Sister Muriel' Lester

were giving our final testimony of gratitude, that he intended now to put on his overalls two days each week and go into his factory to work by the side of his employees.

After the lecture the group divided into seminars. Brother Ivan Lee Holt conducted the discussions on the Church. The Church that lives in the mind and heart of this bishop is a world church. He brought to us a deep passion for a universal brotherhood to be maintained at all costs through the present conflict between nations. Brother Ivan Lee seemed to feel quite at home in his overalls during the work hour. His characteristic interest in human beings was a constant refreshment to the spirits of us all.

Muriel Lester was there. She had been but a few weeks before at a meeting in Ohio in which a hundred and four pacifists had pledged themselves to 'fight conscription even unto death.' Since she and Douglas Steere were with us for the first half, this was the great week for us pacifists. Brother Douglas is Professor of Philosophy at Haverford College. Out of his Quaker depths he was able to get us forward in our understanding of silence and its possibilities.

During that first week we found that one in four of us was a pacifist. Muriel and Douglas were the natural centers around whom we gathered, and they were a great support. For both of them pacifism, so far from being an eccentricity, is rooted and grounded in a vast and beautiful Christian consciousness. Both of them spoke to our great enrichment on other subjects, Muriel on prayer and Douglas on economics. But the real focus of their heart's fire was on this, the crucial Christian issue of our time.

This issue, as a personal problem, came to light early in our sharing of our needs. One young minister stated in meeting, 'The militarizing of our nation leaves me unprepared to render unto Caesar the things that are Caesar's since I am a part of my nation yet I cannot give up my Gospel.' Another, father of three children, said privately to me, 'If I go to war, I shall have to leave the ministry.'

'Grant us wisdom, grant us courage for the facing of this hour.' Our Ashram leader needed wisdom and he needed courage, and he had them. The

editor of the *Christian Century* had said to him, 'Don't let the church split on pacifism. Hold it together if you can.' Brother Stanley made it clear that our fellowship must be unbroken; that our disagreements must be the disagreements of Christians; and on the other hand, that he himself was fully committed to the way of non-violence. His address on that subject down at the beach at sunset opened our eyes to a vision of what is possible for America if she will see and follow. Brother Stanley's love-offensive as a substitute for war and a preventive of war is really at last an irresistible soul-bombardment, a sheet-fire rain of compassionate affection before which hate and all that makes war simply evaporates. We sang there as darkness came on, 'Lead, Kindly Light, Amid the Encircling Gloom.' And in that heavenly western sky we saw a dream come true of heaven on earth.

Muriel Lester's responsibility was solely to the Fellowship of Reconciliation. She was able, therefore, to speak her full mind freely and everywhere. While our Brother Stanley gave a wise caution against calling for commitments to this Fellowship without adequate spiritual education, our Sister Muriel said humbly yet pointedly, 'Christian non-pacifists are far ahead of us in many ways, but this one thing we do see. We see it as clearly as any prophet ever saw a vision.' She told us how Christian pacifists in France had accepted the commuted sentence from four years' regular imprisonment to three years in solitary confinement in order to get on with their work for their cause a year sooner. How she had found in Germany, 'the lively memory of watching your children die.' She told us how it was the blockade of last September that united the Germans behind Hitler and influenced Niemoeller. How she finds young people saying, 'I know I ought not to kill, but I'll not be able to refuse. But if the Church tries to justify me, it will kill the last vestige of confidence I have in it.'

One cannot know what secret decisions were made beneath the calm vitality of her utterance, the sunshine in her face, as eager as any child's. But this I know. When the seeds sown in our Ashram have become the [Continued on page 41]



The Evangelical Congress at Rio de Janeiro, Brazil, on the occasion of the visit of Dr. John R. Mott

John R. Mott Visits the East Coast of South America

By Dr. H. C. Tucker

THE Latin-American delegation to the meeting of the International Missionary Council at Madras, December, 1938, in view of the encouraging growth of the Evangelical Churches in Latin-American countries with the increasing recognition given them in the work of the Council, the urgent need of counsel and closer fellowship and wise planning for advance, requested that Dr. John R. Mott visit these countries at an early date for conference with the workers. His visits to Mexico, Cuba, and Puerto Rico have been reported through the press and in missionary publications; others, I presume, may give information concerning meetings at Buenos Aires and Montevideo; I will write of his visit to Brazil, especially at Rio de Janeiro where a full ten days program, after the John R. Mott style, was most successfully carried out.

On the way through Rio to Buenos Aires he spoke at the University Club luncheon given in his honor.

Returning from the Argentine and Uruguay Republics, the party, Dr. and Mrs. Mott, and Rev. W. Stanley Rycroft, newly elected Secretary for the Committee on Co-operation in Christian Work for Latin America, landed at Santos, met, addressed, and held conference with a group of workers and a large audience of Christian friends; then proceeded to the city of Sao Paulo, where a somewhat shorter program along the lines of the one for Rio was fol-

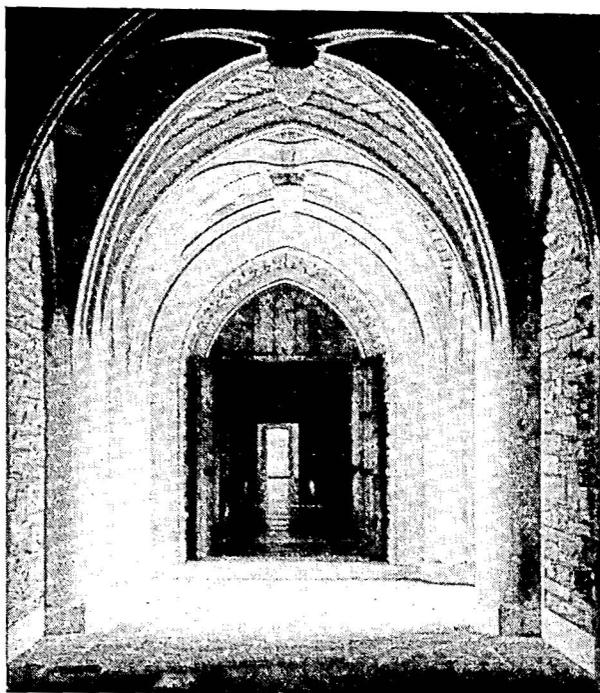
lowed. They arrived in Rio de Janeiro at 5 p.m. Dr. Mott asked for conference at once with the local committee, before taking the evening meal. An efficient stenographer, daughter of a Y.M.C.A. secretary from Sao Paulo, was busy in the evening and early morning of next day taking answers to numerous letters and cablegrams awaiting Dr. Mott's attention.

The first official call was on the American Ambassador, who had been advised by Secretary Cordell Hull of his coming to Rio. This was followed on other days with calls at the Brazilian Department of Foreign Affairs, where the Minister, Dr. Oswaldo Aranha, was most cordial in an interesting conversation; at the headquarters of the Brazilian Press Association, where the President, Dr. Herbert Moses, and a number of his associates received the visitors. There were visits also to the Baptist College and Publishing House, the Evangelical Hospital, Bennett College, People's Central Institute, a trip to Petropolis, Tijuca, Corcovado, and other points of interest. July 4 in the late afternoon, when the American Community of Rio gathered at the Golf Club for the historic celebration, Dr. Mott by invitation gave to his fellow-countrymen and friends a brief appropriate message, heard by all through the loud-speakers.

One evening the American Ambassador and Mrs. Jefferson Caffery enter- [Continued on page 27]

Scarritt and the Tomorrow

By Bishop Paul B. Kern



Scarritt College Cloister showing view through Social Room Hall to the Chapel door



Miss Edna M. Hutchens, Milwaukee, Wisconsin, who spent a period at Scarritt College, Nashville, Tennessee, before returning to her work in Lucknow, India

A group of students at Scarritt College assembling for class work



SCARRITT carries in her heart a great tradition. If an institution can be said to have character, surely here is one that is supremely qualified. It was born with real devotion and sacrifice and had associated with it in its early days some of the greatest women ever known within the life of Southern Methodism. Thus the old halls at Kansas City rang with the joyous chorals of happy hearts that were dedicated to bringing joy to the world.

There is many a woman today in distant missionary lands who will never lose from the halls of her memory the deep Christ-centered influence of those experiences under Miss Gibson and Mrs. Hargrove and others of equal radiance. It is a great blessing for a school to have had associated with its early beginnings rich and influential personalities.

But Scarritt and those who were directing her destiny were responsive when new opportunities made adjustments necessary. The move to Nashville, the building of a new plant, the intimate relationship established between the College and Vanderbilt University and George Peabody College—all these were simply statesmanlike adjustments to a new day. Consciously or unconsciously, the very lines of her graceful cloisters and her majestic tower seem to enshrine in stone for future generations the beauty and spiritual aspirations which marked the early beginnings of Scarritt in other climes. Traditions are carried from heart to heart and from mind to mind, but now and then they are cut and molded into the lines of a marble building or a beautiful sanctuary, and thus become continuously and subtly suggestive.

The Scarritt of today remains here to inspire believers; but she is keenly aware that she can worship at no dead shrine, but must forever move forward, building new attitudes along the pathway that for her is divinely appointed. The college has grown in the strength and range of its curriculum, its faculty has increased in number and academic rating, and its student body has multiplied many times over until today a cosmopolitan comradeship from all over the world is found on her lovely campus. The institution has been recognized in academic circles and has continued to pour into the life of the church and Kingdom a steady stream of highly trained and spiritually sensitive leaders. And each one who has come forth from her halls has known irresistibly that the royal road to happiness and strength of heart is the path that leads along the ways where men and women and little children wait for the touch of a kindly hand and the cheer of a believing heart.



A group representing the Conference Societies who came to Scarritt College for the first term of the Summer School, 1940. They were studying for leadership in Missions and Christian Social Relations and other forms of missionary activity

What does tomorrow hold for Scarritt? It will grow as the needs of the world become more demanding and it will find in the new Methodism a place of importance and rich service. The supreme need of tomorrow will be for trained workers who know the science of social healing, and who are also acquainted with the grace that is in the heart of the gospel of Jesus Christ. We may have drifted into the present world chaos, but we shall not drift out of it. We shall climb out of the abyss through the strength of those who know light from darkness, love from hate, and faith from despair.

I have been told that in Nazi Germany a long process for educating the leaders of the National Socialist Party has been in operation. Only those who are in every way superior can be admitted to the sacred service of the State. If we were as good strategists for righteousness as they are for political ends, we should lay our hands upon the choicest youth of America and call them to the high crusade of making a better world. Scarritt College is prepared to train almost every kind of Christian worker.

If you desire help in building ideals for Christian citizenship and homemaking, it is to be found here. Should one ask for a place in the service of the underprivileged of our land, here will be discovered technical training for that kind of work. Or if you should feel the call to go to distant lands for Christ's dear sake, then here that call will become illuminated and undergirded with a preparation which is as eager to preserve the spiritual impulse as it is to provide sound and educational techniques.

The missionary leaders of Methodism in America have been increasingly recognizing the special facilities to be found in this institution situated in the 'Athens of the South.' With recognition by the General Conference which holds it for the church, and with increasing contact with the missionary leaders of North America, Scarritt places her glorious traditions and her steady and progressive program of today in the service and call of the church of tomorrow.

We should rejoice that we have here, in the very heart of American Method- [Continued on page 37]

Right: This young man is a professor of mathematics in a college in Illinois. Other young men who take training at Scarritt College become professors of Bible in colleges, boys' workers in settlements, directors of church music, agricultural missionaries, medical missionaries, and engage in other chosen professions



These young women attended the first term of the Summer School at Scarritt, 1940. They are Council scholarship students



Left: Miss Soon Ye Kim, on the campus of Scarritt College. The Methodist Church of Korea has had one or more representatives studying at Scarritt College for several years



The students shown here include twelve of the sixteen nationals who studied at Scarritt College in 1939-40



Mr. and Mrs. Carlos Perez, who were students of Scarritt College, 1939-1940. They returned to their native Cuba to give special service in religious education for young people



Miss Alma Ashby, Fluker, Louisiana, who has sailed for China, and Miss Florence Prouty, Garner, Iowa, who has sailed for Chile. They are medical missionaries who came to Scarritt to study the needs of the countries they expect to serve



Mrs. F. H. Vargas and Miss Ernestine Sanchez, two settlement workers from Mexico who spent a part of the year 1940 at Scarritt College



SARA ESTELLE HASKIN

Editor of Women's Literature and co-editor of WORLD OUTLOOK, died suddenly in New York at 6:00 P.M., September 17. As deaconess, teacher, editor, secretary, and author, Miss Haskin gave thirty-seven years of devoted and efficient service to the women of Methodism, and the cause of Missions. 'This woman was full of good works and alms deeds which she did.'



Scene showing entrance to the National Training School for Christian Workers, Kansas City, Missouri



In the Social Room of the National Training School for Christian Workers

Serving the Present Age

By Jessie M. Reynolds

IN October of the year 1899 a movement was started to give Bible training to the nurses of a Methodist Hospital recently established in Kansas City, Kansas. This was promoted by a local Kansas group and Mrs. Jane Bancroft Robinson of the Woman's Home Missionary Society of the Methodist Episcopal Church. It resulted in the opening of the Fisk Bible and Training School in January, 1900, which began work in two rooms with two students enrolled for Bible study. As there were others who desired general missionary training from the first, the scope of the undertaking was soon widened and with a gradually increasing enrollment.

The school was moved three times. In December of 1904 it was transferred to Kansas City, Missouri, as the result of a gift of land by Christian E. Schoellkopf, a member of Grand Avenue Methodist Church of which Dr. William A. Quayle was then pastor. Here it has remained.

The campus today is a beautifully landscaped plot with a sunken garden, a wooded hillside, a stone oven, and tennis courts for open-air sport and recreation. It is located near the northeast edge of the city, about three and one-half miles from the shopping district. There are three buildings, two joined into one unit and connected to the third by a well-lighted tunnel. Fisk Hall, named for the national president of the Woman's Home Missionary Society, was the gift of that Society and the first building erected. It is now used as a dormitory and hospital with the laundry in the basement. Schoellkopf Hall was given the name of the family that had made its erection possible, in 1913. It is a four-story, fire-proof structure containing the lovely Henrietta A. Bancroft Chapel, the offices, parlors, dining-room, library, with two floors for dormitory purposes. The Kansas Building, so named because of a generous gift from the Woman's Home Missionary Society of the Kansas Conference, is also a fireproof build-

ing in which are located classrooms, supplied with map sets, balopticon, stereopticon, and a moving picture projector, studios, practice rooms, and a gymnasium.

At the time of the removal to Kansas City, Missouri, in 1933, the name was changed to the Kansas City National Training School for Deaconesses and Missionaries.

When the aim of the school is considered, a word concerning its location in Kansas City is not amiss. Kansas City is an ideal location for a national institution. It is situated in the very center of the United States and is easily reached from all sections of the country. As a growing city in the heart of the country it offers wide recreational, cultural, and educational opportunities. It is a city of small parks. One of these is adjacent to the Training School campus. Two others are within walking distance. Swope Park, occupying more than thirteen hundred acres, has facilities for varied recreation.

Those who had the privilege of attending the Uniting Conference of the three branches of Methodism remember the magnificent Convention Hall. Numerous state and national groups are using this, presenting highly specialized programs which the students are encouraged to attend. It is a city proud, too, of its beautiful Nelson Art Gallery, its museums, libraries, conservatories and concert halls, and its Philharmonic Orchestra. Added to these are public and private institutions of higher learning, the University of Kansas City, a Teachers' College, a Junior College, and for those who wish courses in typing, shorthand, and filing—a secretarial school, Huff College. But perhaps the most closely related value of Kansas City for those desiring training for church work lies in its truly metropolitan nature. Including Kansas City, Kansas, just across the state line, greater Kansas City has a population approaching six hundred thousand. Here are found all the



Two sophomore students



Seniors having a happy time

A group of 1939 seniors
in prayer service



Interracial group: Italian, Czechoslovakian,
Syrian, Chinese, Croatian, Russian, Mexican

Right: A bunch
of jolly sopho-
mores picnicking
in Swope Park



Student service—a lesson in world friendship

Right: Industrial
Arts lesson—re-
pairing toys for
nursery school





Editorial Staff of the 'Shield,' the school annual of the National Training School for Christian Workers



National Training School students learn to work with their hands as well as with their heads

problems of modern American cities—industrial, economic, social, educational, and religious.

The social work of the city is well organized through a Council of Social Agencies giving avenues for first-hand study of methods of work. The students themselves carry on constructive Americanization projects among Mexicans, Italians, Poles, and Greeks in community centers. A nursery school for Negroes, not far from the school, provides an opportunity for practice in that field. The churches of the city also are happy to open their doors to the students for supervised practice work in local church activities such as the direction of religious education programs for church schools and youth groups, for weekday and vacation schools. These varied opportunities comprise a practical laboratory that is of incalculable value.

To return to the question, what is the task of the school and what is at the core of its undertakings, the answer is in the brief couplet:

'To serve the present age
My calling to fulfill.'

But what of the present age? It is like none in which the organized church has served. War, yes. Poverty, yes. Many other deprivations, yes. Today, however, there is a great stirring of the peoples beneath the surface. They are cognizant of what they have and what they have not and are testing out their ability to obtain their desires. This is especially true in what we are pleased to call Christian America. So governmental agencies, federal, state, and municipal, are beginning to study and to try to remedy to some degree existing evils. They are setting high standards for their educational and social workers. The church can do no less, in fact it must do more, for it is touching the character back of the condition. This means a leadership mentally alert, well informed, able to think, with strength of personality and consecration.

To this the Training School has set its will. Retaining its fine heritage, it is moving forward.

Placed as fundamental in the program is the opportunity for the student to develop as a person. Wherever she may go she must know how to meet and work and live with others. It is the art of group living. The life at the school is the life of a Christian family. Each student does an hour of housework daily thus acquiring the habit of cooperative living. A minimum of disciplinary measures is used, making the student a voluntary contributor to the good of all with a will to choose the best. Attendance on religious services is not compulsory, but it is expected that one will not be absent without a real reason. Indeed, it is a joy to gather in the cheerful chapel each morning for a brief service in which students and faculty share and where frequently leaders of local, national, and world interests bring messages.

The educational program is undergoing some revision. A four-year course is offered emphasizing liberal arts in the lower division and the special training techniques in the upper division. This schedule is planned with the expressed recognition that the task of the school is not found in competition with liberal arts colleges, nor in fields already occupied; but it is for two purposes: to give a cultural foundation of college grade to workers serving in the home field while providing opportunities for other religious workers and also making it possible for young women with a religious bent for Christian service to carry over the early enthusiasm and associations of college life into that of special training. Students may elect one of four majors: Religious Education; Bible, Religion and Philosophy; Early Childhood Education; Social Science.

The picture of the Training School is not complete without mention of the people back of it, the friends, the alumnae, the faculty. In the years that are past, there are the names of Mrs. George O. Robinson, Mrs. Clinton B. Fisk, Mr. Christian E. Schoellkopf, of whom we have written, Bishop William A. Quayle, remembered today in the celebration of Quayle Day, Henrietta A. Bancroft, still speaking in the loveliness [Continued on page 38]

'E's Still George Lansbury'

By Dorothy Hogg

ERE 'e comes, 'ere's George Lansbury,' and the excited little urchin who had been propping himself up patiently by the church railings nudged his older companions. There was a scornful whisper. Then a defiant reply. 'Well, what of it? 'Corse I know 'e's dead. 'E's in 'is coffin, but 'e's comin' all the same. 'E's still George Lansbury, ain't 'e?'

'E's still George Lansbury.' The words repeated themselves over and over again in my mind as we followed the cortege into the parish church, where ambassadors, cabinet ministers, important religious and political leaders, and the ordinary people of Poplar were waiting to pay their last tribute to the 'best-loved man in England.'

For nearly a week G. L., as we called him, had been lying in state in his own little home. The door had been left wide open so that all who wished could pass into the flower-filled room and look for the last time on the face of the Grand Old Man of Bow. For did he not belong to the people? He had fought a great fight for them in the name of God, setting himself against all forms of injustice and exploitation. Though he sponsored many an unpopular cause he made few enemies, if any. There was nothing passive or negative about 'old George,' but the weapons with which he fought were clean—truth, non-violence, dynamic love. 'Overcome evil with good' was the law by which he lived. Those who did not agree with him honored him for his sincerity, marveling at the courage of a man who gladly sacrificed chances of self-advancement for the sake of the truth as he saw it. He held on to that truth as revealed to him by his own conscience. But he was too big to stop there. He also respected those whose conscience led them along another road.

Hundreds of people walked reverently, one by one, into the room where he lay. His daughter, Annie, had a kindly word for each. I watched her take the arm of a tottery, poorly-dressed octogenarian who had ventured as far as the door and then lost courage and turned away. 'Just a year older than 'e was, and such a wonderful gentleman,' said the old lady proudly, as she departed a few minutes later with a new look of confidence on her face. I had seen that look before on the face of an aged 'untouchable' in India, whose long-cherished dream of seeing Mr. Gandhi had just been realized.

The lying-in-state was over, and G. L. must pass down the Bow Road for the last time. Outside his house stood funeral cars piled high with flowers. And still messengers were arriving with tokens of remembrance. The pavement was soon covered with wreaths. Without comment somebody pointed to

the one from the Russian Ambassador and his wife. G. L. knew no enemies. We thought with deep thanksgiving of his last years as a 'pilgrim for peace,' when, undeterred by apparently overwhelming odds, he set out in his eightieth year to meet the dictators face to face and appeal to them as an ordinary man talking to ordinary men to join in finding a way of settlement other than war, for the sake of the common people. Though he seemed to fail in his mission both to them and to his fellow-democrats, who can tell what sure foundations were laid for future constructive work? Whole streets of Bow had collected pennies, and from British Street came a wreath surmounted by a white dove of peace, symbol of all that he had striven for.

A gift after his own heart was the walking stick of red carnations from the children of Bow to 'Uncle George.' Which of us who knew G. L. will ever forget that stick and the way he used to prop it between his knees and hang his bowler hat over the crook of it? Let him catch sight of you in a crowded meeting and up went the stick with the hat still perilously perched on the end of it. I have memories of a bus ride in Holland when he used the same apparatus effectively to attract the attention of some little Dutch children who waved back vigorously with no idea that this was *the* Mr. Lansbury.

A street orator's rostrum in laurels and carnations was the gift of two men who fifty years before had comprised the whole of Lansbury's audience when he began his public speaking in a timber yard. Humble posies of garden flowers told of the love of the old folk, the poor folk, the ordinary people whom he loved.

Caps were reverently removed, heads bowed, and the crowd fell silent as the purple-covered coffin was carried out of the house. The sun shone brilliantly, and butterflies, attracted by strangely sweet scents in Bow, fluttered over the massed flowers. Thousands of people lined the half-mile route, men in dungarees with mufflers round their necks, factory girls in gay overalls, the well-dressed and the poorly clad, old people, young people, girls and boys, toddlers, and babies in arms. A few wept. One finely-built man, head and shoulders above the crowd and wearing a flaming red tie, seemed unconscious of the tear that sparkled unashamedly in the sun.

No mourning, by request. There was a service of praise and thanksgiving.

It wasn't easy. George Lansbury had died, we knew, partly from a broken heart. His courage never failed but his strength was sapped when after his heroic struggle he watched London's children evacuated to safer areas. His [Continued on page 39]

John William Tarboux Beloved Shepherd

By Eula Kennedy Long

JOHN WILLIAM TARBOUX, first Bishop of the Methodist Church of Brazil, died May 2, at the age of eighty-one, at Miami Beach, Florida, where he had been living since retirement. A son of South Carolina and a graduate of Wofford College, he entered the ministry in 1877, and soon afterward married Miss Sue Kirkland, sister of former Chancellor Kirkland of Vanderbilt. With their first baby, the young couple sailed for Brazil, arriving in Rio, July, 1883.

The first year on the mission field was spent learning the language, which he came to speak fluently, and teaching in a school in Rio de Janeiro, which was then called the *Court*, as it was the seat of the Empire. In 1886, Bishop Granbery came to Brazil and in September of that year organized the first Methodist Annual Conference, with three members, of which Dr. Tarboux was one. The other two were Dr. H. C. Tucker and Dr. James L. Kennedy, both of whom are still living and working in Brazil, although well over eighty years old.

After serving various pastorates, Dr. Tarboux was elected president of *O Granbery*, our Methodist college for boys. This position he held until 1915. He was also first dean of the Seminary located at Granbery. In 1917, due to ill health, Dr. Tarboux returned to the United States, settling in the congenial semitropical climate of Florida.

But this move proved only an interlude, for God was not yet through with him in Brazil. When the national Church was organized in September, 1930, members of the General Conference were praying and searching for a leader who would be impartial, unblemished of character, zealous for souls, and sympathetic with the national point of view. In Dr. Tarboux, God gave them an answer to their prayers. He was unanimously elected, recalled to the field, and consecrated on October 12 in one of the most impressive services ever held in evangelical circles of Brazil. His pioneer fellow-ministers, Rev. James L. Kennedy and Rev. H. C. Tucker, shared in the laying on of hands.



Bishop John William Tarboux. He was recalled from retirement to become the first Bishop of Brazil Methodism

Although aging and not strong of body, Bishop Tarboux carried on his episcopal duties with wisdom and firmness, making long voyages between the continents and exhausting land and ocean trips from one part of Brazil to another. As in the Methodist Church of Brazil a bishop is not elected for life but for a term of years, Bishop Tarboux was called upon again to hold this high position. When, at the General Conference of January, 1934, physical infirmities finally compelled him to turn over the duties to a successor, he was made honorary Bishop for life.

It would be impossible to enumerate the many services Bishop Tarboux rendered the country of his adoption which he ministered to so devotedly and faithfully.

As president of *O Granbery*, he continued the policies of the beloved founder, Dr. John M. Lander, thus assuring the college a position of respect and leadership in the highest circles of Brazil. He exerted a powerful influence for good over the students, many of whom became well-known state and national leaders, and if not actually converted men, at least loyal friends and understanding sympathizers with the gospel cause. Above all else, former students remember him for his patience, gentleness, and deep concern for their welfare.

Of greater value than any tribute from fellow-missionaries, is the testimony of the nationals in the country to which Bishop Tarboux so unstintingly gave the best years of his life. So it is that we find Dr. Silveira, editor of the *Expositor Cristao*, official organ of The Methodist Church, saying: 'His life was one of dedication to the saving of souls. He traveled constantly into the interior of the state of Minas . . . whence, many times, he would return, clothes dirtied by the muddy roads, but character always unsullied. . . . He often suffered unjustly but these trials led him to weep and never to punish. . . .'

Then, writing about his arrival in Brazil, Dr. Silveira pays this very fine [Continued on page 39]

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John R. Mott Visits the East Coast of South America

Continued from page 9

tained Dr. and Mrs. Mott at a dinner with twenty-six other specially invited American and Brazilian guests.

The Rio Y.M.C.A. gave a luncheon; Dr. Mott spoke to about forty members and friends on features of the world-wide work. In the evening of the same day Dr. and Mrs. Mott were guests at a dinner sponsored by the Brazilian-United States Society for promoting Cultural Relations, the Brazilian Education Association, and various other cultural and business organizations. The President of the University of Brazil, Dr. Leitao da Cunha, presided; there were one hundred ninety-seven, termed a group of people of large affairs, seated at the tables; the American Ambassador, his first Secretary and the United States member of the Neutrality Commission in session at Rio, had been detained on urgent business, but arrived in time, making two hundred, to hear Dr. Mott's address on 'The Present World Situation and Suggestions on the Way Out.' The impression made was profound and stimulating. The Brazil Agency Secretary of the American Bible Society, Rev. Charles W. Turner, gave a luncheon with thirty specially invited guests to meet and hear Dr. Mott, one of the Society's Vice-Presidents, in a striking talk on the Bible and the work of the Society.

The two organizations mentioned above in the list sponsoring the dinner, promoted a gathering of two hundred educators and others at the Methodist mission school, the Bennett College, one afternoon to hear Dr. Mott's masterly address on 'The Leadership for This Momentous Time.' Dr. Odilon Braga, lawyer by profession, graduate of Granbery College, a Methodist mission school, at one time member of the Cabinet of the President of the Republic, now President of the Brazilian Education Association, presided.

But what of the Evangelical Congress and its program, which was the prime object of the Mott visit? There were enrolled exactly 150 delegates, the number contemplated in the plan of organization: missionaries, 35; national workers, 115; men, 111; women, 39; they were from the Federal District and eight States of the Republic, and represented seven denominations, two Bible societies, several Boards of Missions, schools, the Salvation Army, and other religious organizations.

Regular sessions, Brazilians presiding except one time, were held daily from 9 A.M. to 5 P.M. with an interval of two hours at noon for lunch. The following seven subjects were introduced, each with a carefully prepared paper by Brazilian workers, except in one instance, discussed, and then submitted to the Committee on Findings: 'The Larger Evangelism,' 'An Adequate Literature Program,' 'The Rais-

ing Up and Training of Workers,' 'The Economic Basis of the Christian Movement,' 'A Constructive Rural Program,' 'Co-operation and Ecumenism,' 'Our Illimitable Spiritual Resources.'

The Committee on Findings brought in a set of ten conclusions and seventeen recommendations which were discussed, amended, and adopted; these with the specially prepared papers and reports of Dr. Mott's principal addresses will be published in Portuguese for the widest possible circulation in Brazil and other Portuguese-speaking countries; the findings and important extracts of interest to readers and supporters of the world mission enterprise will be made available, I dare say, in English to missionary publications.

Dr. Mott spoke to large audiences three evenings in three of the largest churches in Rio, preached Sunday morning to an overflowing audience at the Union Church, and addressed a mass meeting of youth, about fifteen hundred present, in the afternoon; subject, 'Life with a Purpose.'

In addresses and talks on topics under consideration, Dr. Mott brought from his wide observations, rich experiences, and vast store of knowledge gathered in travels and conferences across the world for a half century, enlightening and inspiring messages and helpful counsel to the workers in Brazil facing and dealing with the many phases of the work and problems set forth in the program and discussions at the Congress. The circle of delegates composing the Congress and the hundreds who heard the public addresses of this great world evangelist were profoundly impressed with his optimistic spirit, forward view, penetrating insight, and pronounced faith and confidence in Christ and his Gospel, the hope for humanity, and the solution of world problems.

A most helpful enlarged meeting of the Executive Committee of the Brazilian Evangelical Confederation (in effect the National Council of Brazil to the International Missionary Council) was held with Dr. Mott and Mr. Rycroft in the library and assembly room of the American Bible Society's building the morning of his last day in Rio; here suggestions and plans were considered for making effective recommendations and resolutions growing out of the Congress.

Dr. Mott invited a group of Christian University students to meet him at his hotel for exchange of ideas and conference relating to the thousands of academic and university students in this capital of the Republic. It is hoped that this conference may bear rich fruits in stimulating interest and efforts to reach this class of young people with the message and influence of evangelism.

There was also a some- [Continued on page 38]

The World Federation of Methodist Women

By Evelyn Riley Nicholson

THE gods have put the seas between men to keep them apart,' said the Roman poet, Horace. 'I have come here,' said Viscount Ishii twenty years ago, 'to blot out the Pacific Ocean between Japan and America. Let us be friends.' He was followed in 1921 by that extraordinary nonagenarian, Madame Yajima. She carried to the Washington Conference a petition signed by ten thousand Japanese women, begging for measures that would advance world harmony. She came too, as she said, 'to plead with American women to join me in prayer for world peace.' How many American women responded purposefully to that appeal? How constructively did our country meet Viscount Ishii's challenge?

No yardstick can measure progress on these lines. There has been progress, however. Science has 'blotted out' the Pacific and all other oceans. Human beings are tied up in the bundle of life together, wherever their habitation. If Madame Yajima were living her heart would break over present relations between her loved land and other nations, but her faith would triumph still, as she would find more women joining in petitions for world peace than ever have lifted that prayer to heaven before.

God is not dead nor doth he sleep. He has his own calendar and shapes circumstances so as to make even 'the wrath of man to praise him.' Throughout the ages he has had a 'remnant' on whom he could depend to keep the light of his truth alive. There

have always been seven thousand who would not bow the knee to Baal. The remnant has grown to a mighty host. The seven thousand have become millions. Though sundered far, circumscribed by conditions, shut within concentration or prison camps,

Esther B. Gonnert de Junor, General Secretary of the Federation of Methodist Women, Buenos Aires.



Mrs. Isabel Rodriguez, President of the Methodist Woman's Federation, Argentina



Mrs. Juan E. Gattinoni, Honorary President of Federation of Methodist Women, Buenos Aires



Sister Margor Werwendt, Secretary of the organized Society, Esthonia



The Woman's Society at Nuevo Laredo, Tamaulipas, Mexico



Missionary Society in Kiukiang, China

forced even into fighting ranks, their spirits reach across embattled boundaries in understanding fellowship with followers of the Nazarene, allegiance to whom transcends race, nation, and class. There has been an extraordinary drawing together of members of the universal Body of Christ.

Among the agencies, come to the Kingdom for such a time as this, is the World Federation of Methodist Women, consisting of thirty-one national organizations. The General Conference of united Methodism has recognized 'The World Federation of Methodist women as an agency of the church organized to unite national units of Methodist women in the purpose to know Christ and to assist in establishing his Kingdom among all peoples in all areas of life.' The union of Methodism brings into this fellowship multitudes of women hitherto unrelated though following the same purpose. What a host we shall be when connectional groups are duly formed! The Constitution provides for representation in the International Committee of representatives from Central Conferences and Jurisdictions, and from national Methodist Churches. Among such representatives are: Mrs. Jashwant Chitambar, South Asia; Mrs. R. J. Wade, Scandinavia; Mrs. de Hernandez, Mexico; Mrs. J. W. Perry, Southeastern Jurisdiction; Mrs. W. W. Clair,

Central Jurisdiction; Mrs. W. H. C. Goode, North Central Jurisdiction; Mrs. J. W. Mills, South Central Jurisdiction; Mrs. Byron Wilson, Western Jurisdiction.

Whence came the Federation? From the most natural beginnings. For Christianity is self-propagating. Its very genius is to reproduce itself. If it does not do so, it is something less than Christian. To become beneficiaries of the gospel is to become sharers. Missionary agencies have no greater evidence of the validity of their methods and message than the fact that those to whom they have ministered become witnesses from Jerusalem to the uttermost parts. If they do not, there has been something amiss in the transmission or interpretation of the Good News.

'Women love Christ more than men do,' said a converted Mohammedan woman, 'because he has done so much for them. He not only gives them salvation, but he gives them a *place* in life.' It is not surprising then that thousands of grateful women in mission lands have dedicated their lives in service as teachers, doctors, nurses, social workers, evangelists. In addition to these trained workers, there are groups of humble women, homemakers and girls, who have been led to pray together and to study the needs of their own community and the regions beyond. Such groups were formed by pioneer missionaries in China and India as early as 1871.

In 1886 the Methodist women of Germany and Switzerland were organized, and in 1906 the women of Sweden. In 1913 Hwa Nan College girls organized the Fukien (China) Missionary Society. In 1921 this society undertook to support a girls' school at Ing-An, in a distant bandit-ridden district. The society has grown into ten societies or groups, and the little day school into a high school of three hundred. An alumna of this Chinese school and of Hwa Nan College is now doing graduate work in chemistry in this country. Societies were organized in other sections of China, but without relation to each other. In 1918 Japanese women formed an autonomous society. Soon thereafter, Korean societies united, and in 1924 formed a national society.

Bishop Ryang credits the revolutionary change in attitude toward the Korean women and the ready acceptance of their service [Continued on page 40]



An Older Woman's Society, India

What Did St. Luke Think of Women?

By Winifred Kirkland

WHAT did St. Luke think of women? Since this far-off man is the first great historian of the Christian Church, his views are worth our attention, possibly worth our application.

Luke has left the world two famous books, the Acts of the Apostles, which describes the beginnings of a mysterious new movement across the page of history, and the Gospel, which penetrates farther and deeper, and describes the Founder of that movement. Now it is probable that the Acts of the Apostles was begun, though perhaps not completed, before the Gospel was written.

The Acts seems to have grown out of the hasty but momentous notes jotted down on Luke's travels with Paul, as he accompanied that intrepid missionary from place to place. Bible study of today indicates that Luke was a young doctor, established and successful, in the Greek city of Antioch, and also that he had become a trusted member of the Christian community there. It was Luke's medical skill combined with his own missionary enthusiasm that caused him to be chosen as companion and personal physician to Paul on Paul's second missionary journey.

Except for brief intervals the Antioch doctor was to continue Paul's inseparable comrade even up to the martyrdom in Rome of the great Apostle to the Gentiles. Roughly speaking, Luke's association with Paul probably covered the years 50 to 65 A.D.—the years of Luke's prime, if we conjecture him to have been perhaps thirty-five when the two men first set out together. It is in the light of these scanty facts that we must approach Luke's two books to discover what Luke thought about women—these facts and one other great lamp of illumination on Luke's character—Paul's deathless tribute to his friend, 'Luke, the beloved physician.'

The purpose of Paul's journeys was to visit the small but valiant Christian communities scattered throughout Asia Minor and the near-by coast and to establish other new centers for the indomitable new faith. Luke records travels from point to point in Asia Minor, and even across to the mainland of Greece. Luke therefore had ample opportunity to study the early church in action—in many scattered places—Caesarea, Jerusalem, Ephesus, Athens, Corinth. Luke was a man who possessed the keenest observation plus supreme literary ability in putting that observation into words, words set down for all time in his Gospel and in his Acts of the Apostles.

One of the most arresting revelations you can

obtain of Luke's day and hour is to sit down and read the Acts of the Apostles through at one sitting. As you go on from page to page, picture and comment and incident mount to intensity. Close the book then, and looking one by one at your swift general impressions ask yourself, what did Luke think about this early church, and what did Luke, eyewitness and observer, think about women in this same earliest Christian church?

Perhaps the strongest impression received from Luke's narrative of the Acts of the Apostles is an impression definite and immediate, namely, that in Luke's account women are not for a moment thought of as separate; they are taken for granted as an integral part of the first program of Christianity. Women are present, 'earnest in prayer,' as part of the one hundred and twenty, when Matthias is selected by lot to take the place of Judas. Women would appear to have been part of the devout, waiting multitude on whom the gifts of Pentecost were bestowed.

In the early church women must freely have shared both the duty and the blessedness of the communal distribution of wealth, or Sapphira would not have been made so conspicuous in the story, being, in her deception, evidently viewed as a person as responsible to God and to her fellow-believers as is her husband Ananias. Certain women we instantly recall from Luke's portraiture in the Acts: Dorcas, noted for her constant and intelligent service to others; Lydia, a woman highly successful in business yet possessing a heart consecrated to God, and a home instantly opened to men she recognizes as sent from God; Priscilla, who shares her husband's faith and practice as unquestioningly as she shares his daily occupation of tentmaker; and those two mothers of famous men, Mary, mother of Mark, and that Jewish-Christian woman who, married to a Greek, remained true to her faith, the mother of Timothy. From time to time throughout the book of Acts, Luke pays tribute to the thrift and business acumen of women, qualities that must have been promptly employed by the early church, and quite as strongly, Luke emphasizes the spiritual insight of women, utilized as freely by the church of the first century as by the Quakers of the twentieth. For example, the daughters of Philip are described as prophetesses, that is, accepted preachers and exhorters.

After we have spent an afternoon with Luke and the early church, yielding [*Continued on page 32*]

There Is a Tide in the Affairs of Union

By Grace Sloan Overton

A UNITED METHODISM, has been—and still is—a worthy slogan. The union is now a legal fact, but none of us has yet grasped fully the spiritual implications. It is an undertaking of gigantic proportions—this merging of vast financial interests, this shifting of strategic administrative centers, this blending of editorial skills. Success in it will mean that we prove able to do that more subtle thing—articulate differing methods of approach, differing ways of feeling, and differing traditions and conventions.

To achieve the union merely as a business and administrative matter requires great organizing and business sense. But the process of achieving, along with the desired mechanical smoothness, an ever increasing fellowship in spiritual solidarity, this demands skills which only a Christian can master. Without this higher fellowship, our merger efforts lack a justifying purpose. Our united Methodism should be an ongoing comradeship in feeling, in work, in worship, in giving, in trusting God—all sheltered in an organization.

As I meet our church leaders in all sections of America, I sense a great desire for the building of this fellowship. In many cases I come upon persons who have an altogether too rare devotion—that truly spiritual quality which implies that this union is an undertaking so full of meaning for the Kingdom that 'taking-care-of-me' must not get in the way of it. Such words are costing some of our fellow churchmen much self-renunciation. We should not let this spirit pass for naught. This merger now-in-process has stirred us all more deeply than we may have guessed. In the very disturbance of our accustomed ways of feeling lies our opportunity to make the merger ongoing, to generate a Christian fellowship that will thrill our hearts long after the debates on organization have become zestless. The tide is with us for establishing such a fellowship. For those who are the living body of our beloved church, such a spiritually strategic moment may not come again within a century.

We cannot hope that all sectional differences will automatically disappear with the consummated mer-



Grace Sloan Overton, well-known teacher, platform lecturer, and counselor for youth

ger. It is encouraging that we are so generally recognizing forthrightly the differences there are among us. For, seeing these differences frankly and for exactly what they are, they no longer stand as barriers; and we can go on into the deeper areas of our common lives to find what lies in all of us beneath our sectional inheritances. It is a sound spiritual impulse that has kept us Methodists from being doctrinal faddists—not many Methodist churches have been killed by splitting over radical theology. It is also a sound spiritual impulse that brings together Methodisms which once bore different names. We can now pioneer beyond the boundaries, which once shut us in, building new fellowship.

There is, first, the fellowship of adults and youth. Adults need the discipline which youth can give quite as much as youth have ever needed the discipline which can be given by adults. But the larger experience of adults should make their insight superior to that of youth; when adults and youth lock horns, the greater responsibility for the impasse rests upon adult shoulders. Adult desire to guide is tempted to degenerate into manipulation of youth. Our conservatism all too easily tends to stagnate youth rather than to give balance to their eagerness.

Nor can we hope to build any worthy youth program until we have exposed ourselves to fellowship with the mood and tempo of this surprisingly promising generation of youth whose heart we need so humbly to know. Adults often unconsciously 'bag all of youth' in terms of their own personal slants and experiences—actually our youth differ in their life-attitudes, their theology, their morals, quite as much as do adults. So that we must fellowship across these individual differences with a youth who, the whole world around, are possessed by a growing feeling that the old governmental and economic strategies are outmoded—and that much of our philosophy for living needs to be re-examined in the light of our present fundamental disturbances.

In Europe this younger mass expression has enabled dictators to swing into power. In America we have no such dramatic [Continued on page 42]

What Did St. Luke Think of Women ?

Continued from page 30

completely to his companionship, from place to place, from chapter to chapter, every woman must return to her responsibilities with a new self-respect because of Luke's respect. But in the Book of Acts there is more to be discovered of Luke's attitude toward women. In the fourteenth verse of the first chapter of Acts is a brief phrase of majestic significance—among the women present in the Upper Room is 'Mary, the mother of Jesus.' What does this imply, what does it reveal? Try with reverent imagination humbly to approach Mary's soul, as she is seated there in that place of secret assembly. What must have been her thoughts? What must have been her contribution, merely by her silent presence, to the cause of Christ? No, her thoughts are too sacred for us to penetrate. But are they too sacred for us to try to embody, from far-off and most humbly? There is no record of any words that Mary, there in that assembly, spoke, but the character to which all her fellow-believers were witnesses—is that impossible for Christian women of today to imitate?

When we continue the same manner of approach to Luke's Gospel as to the Acts of the Apostles, namely, reading the whole book through at once, before pausing to examine our conclusions, we find something new, something different, something deeper, in the attitude of the author toward women. If the Acts reveals a respect that is calculated to deepen any woman's respect for herself, then the Gospel according to Luke reveals more than respect, namely, a reverence for a woman's capacity for reverence that should send every one of us to her knees in humble self-scrutiny. Are we women what Luke thinks us? If not, can we grow to be?

As we pass from the reading of Acts to the reading of Luke's Gospel we become at once aware that the author himself has passed from being the keenly observant historian of a divinely instituted movement and has become the profoundly spiritual interpreter of a divine man. What does Luke believe his Master believed about women? What does Luke himself believe about women?

It is women that dominate the opening pages of Luke's Evangel, one of them supremely. Mary, of Nazareth, is here shown as a very young woman, yet strangely ageless. One may pause to ponder her attributes, contrasted with those we have been reverently ascribing to the Mary of the early church. The first thing one realizes about her is that for all her brief years she has kept herself so close to God that she has become fit to carry in her body God's manifestation of a man.

What Luke thought about women is best expressed by that magnificent he records as uttered by Mary's lips. Mary speaks her raptured vision in a doorway meeting with a woman bent with age but

now sharing Mary's triumph in the coming of a son. Both Mary and Elizabeth are humble women made great by their readiness toward the miracles of God. There is another woman among the Christmas portraits, another woman, very old and fragile, Anna, the prophetess, whose faith, like that of the other two, burns like a deathless candle. Throughout all his gospel Luke attributes to women a capacity for sheer faith, impossible to measure, impossible to calculate.

It was faith, one recalls, that Jesus always taught as the supreme requirement for all spiritual advance. How often he exclaimed, 'O, ye of little faith!' But did he ever utter that reproach to a woman? Instead, he says to the woman with the issue of blood, 'Thy faith hath made thy body whole,' and to the fallen woman in Simon's house he says, 'Thy faith hath rendered thy soul stainless.'

Jesus—and Luke—expect women to believe the incredible, to behold the invisible. Luke believes that women are capable of a profoundly personal love for a profoundly personal God. It is out of such personal devotion that women note the place of the hurried entombment, and that women approach that tomb in the still unawakened dawn. Women with their capacity for accepting miracle are the first to witness the majesty of the return from death.

But in Luke's opinion, together with a profound mystical endowment, goes also a profound practical endowment. In the eighth chapter of Luke's Gospel is the earliest account of woman's part in the Christian march. A little band of women, united by their devotion to their Christ and by their shared gratitude for what He has personally performed for each one of them, has followed Him from Galilee, and keeping quietly in the background, has been able to minister to Him and His disciples, 'out of their substance.'

But it must be noted that it is Luke alone who gives the story of Mary and Martha, Mary, the mystic, listening; Martha, the overburdened and overpractical, serving but not listening. Luke here perhaps suggests that pattern desirable for a woman's religious life—the preservation of a constant mystical readiness toward the unseen realities of life must never be sacrificed to the urgency of the immediate and practical. The women of the eighth chapter seem to have maintained their balanced union of the mystical and the utilitarian. Otherwise they could never have made themselves fit for their high, humble responsibilities. And in no other way can we, who seek to imitate them, and to incorporate into our own lives Luke's conception of our capacities, render ourselves fit to minister unto our Master.

The Moving Finger Writes

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

Kagawa Jailed in Persecuting Wave in Japan



Dr. Toyohiko Kagawa

Anti-Christian forces in Japan had a 'field day' in August in connection with a wave of intense nationalistic feeling which accompanied the coming to power of Prince Konoye and his pro-Fascist cabinet. Threats against Churches, schools, universities, missionaries, and administrators were climaxed in the jailing of Toyohiko Kagawa on August 25.

Likening the situation to that which troubled missions in China in 1927, when a similar nationalistic wave ousted many Christian missionaries and leaders, the Foreign Missions Conference of North America announced on August 28 that it was the duty of American Christians to 'keep cool and to continue their loyal support of our Christian brethren in Japan.' The Conference did not consider the situation immediately alarming.

Dr. Kagawa's imprisonment was not announced until a week and a half after he had been taken into custody. He was detained on a charge of violating the military code, apparently for 'anti-Japanese' utterances which have appeared under his signature in American magazines. Kagawa's appreciation of the international spirit of Christianity has been the friction point between his Gospel and the fanatical nationalism of the Japanese government.

The source of this recent religious disturbance in Japan is a law, passed early in 1939, called the Religious Organizations Law. Its purpose is to regulate all the spiritual and educational activities of the religions of Japan, including Shinto and Buddhism as well as Christianity. The law sought to concentrate authority in the Church, in the belief that concentrated power will be more readily controllable by the State. Recently there has been only vague rumor concerning the deportation of missionaries.

During the past winter, however, about seventy-five new interpretations and refinements of the law have been effected, and enforcement has been put in the hands of local police of many

different points of view. The result has been confusion and inconsistency.

Late in July, with the arrest of members of the British community in Japan, a number of Salvation Army administrators were detained. This was the first anti-Christian move, and events began to move with greater rapidity.

On August 24, the *New York Times* reported from Tokyo that six non-Japanese bishops of the Episcopal Church had been removed from office. Being foreigners, they were not permitted in places of leadership under the Religious Organizations Law. (The head of the Methodist Church in Japan is a native-born Japanese, Bishop Yoshimune Abe.)

Following this purge of the Episcopal Church, a movement developed for the amalgamation of all Christian bodies into one genuine Japan Christian Church, to be dominated by a nationalistic spirit, Japanese personnel entirely, and to be free from foreign controls and foreign money. It was predicted that the new church would be set up on empire day, October 17.

Ordinary working missionaries, however, would not necessarily have to leave Japan under the present law. Most American missionaries are not in positions of administrative authority, but do their Christian work quietly and under Japanese administration. In such positions, they probably will not have to be withdrawn. This was the gist of an announcement made by Dr. A. L. Warnshuis, secretary of the International Missionary Council, in New York on September 5.

Cablegrams from Japan indicate the seriousness of the situation but say there is no immediate urgency. Dr. C. W. Iglehart, a professor at Aoyama Gakuin, Methodist school in Tokyo, and special Japanese consultant for the International Missionary Council, has cabled, 'Missionary situation not alarming. Expect work continue fairly normally.' Dr. Luman P. Shafer, secretary of the Board of Foreign Missions of the Dutch Reformed Church, is now traveling in Japan and cables: 'Situation is serious. Does not require action.'

No word has reached America concerning Dr. Kagawa's work or condition. The Rev. J. Henry Carpenter, Brooklyn pastor and guiding spirit of the Kagawa fellowship in this country, has had no direct word. A letter from Kagawa's secretaries and devoted friends, the Rev. and Mrs. H. H. Topping, in

Tokyo, mailed a few days before his arrest, reveals that 'Kagawa continues unchanged in his attitude, but growing in spiritual power and influence. He is an inspiration to us all. The indefatigable way in which he goes on preaching the gospel of love, its source, its example, and its application is marvelous.' The letter speaks of 'days of dire testing.'

Dr. Kagawa's chief assistant was arrested with him, and it is probable that his work has been stopped. A graduate of Princeton Theological Seminary in this country, Toyohiko Kagawa grew to fame for his devoted Christian life in the slums of Kobe and Tokyo. He has built hospitals, clinics, kitchens, churches, and dozens of farm co-operatives, and has frequently been saluted by the government itself as a 'first citizen.' He is the author of many books and articles, and his English translations are numerous.

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Bishop Welch Asks Overseas Relief Aid



Bishop Herbert Welch

Bishop Herbert Welch says, 'Starvation takes no vacation,' and appeals to Methodist people to continue their gifts to the Methodist Committee for Overseas Relief, of which he is chairman.

Approximately \$125,000 had been received by the Committee for its work up to the close of the summer, according to Bishop Welch.

This money is used to help the throngs of dispossessed in China; for widows and orphans, both there and in Europe; to rescue stranded missionaries in Asia and Africa who are cut off from their home base of support; for the refugees who crowd the unoccupied portion of France; for relief in Scandinavia, Poland, Czechoslovakia, and Belgium; to carry Bibles and Testaments to refugees and to those in European prisons and internment camps.

The funds are being administered partly through Methodist agents and partly through the approved Christian organizations already in operation, with which The Methodist Church is cooperating, where honest and efficient management and a Christian emphasis are assured.

Bishop Chitambar of India Has Passed Away



Bishop Chitambar

Death took a heavy toll in the ranks of world Methodists on September 4 with the passing of Bishop Jashwant Rao Chitambar, episcopal head of the Jubbulpore (India) area. Born sixty-five years ago, he had risen in the offices of the Indian Methodist

Church until, in 1931, he was chosen by the Central Conference of Southern Asia to be the first Indian bishop in the denomination.

According to a radiogram received by the Board of Missions and Church Extension, Bishop Chitambar died following a brief illness only a month after his return to India from America. He had sailed from San Francisco on June 16 after two months in this country attending the General Conference at Atlantic City and making speeches in numerous cities.

Bishop Chitambar was the recognized national leader of the Church in India. In the words of Dr. E. Stanley Jones, a colleague of Bishop Chitambar, who commented upon his death, 'In the death of Bishop Chitambar falls one of the firstfruits of Indian leadership from the tree planted by Christian missions in India. He was the outstanding leader of the Methodist Church for a generation.'

The Chitambar family is one of the strongest units in the Christian movement in India. The Bishop's father was a high-caste Hindu brahman who began his life with a deep distrust of Christianity and its missionaries. While in the university the elder Chitambar took part in numerous anti-Christian demonstrations and once publicly tore a Bible into shreds to defy a missionary who was opposing him. Later, he read portions of the Scripture hoping to find inconsistencies that would enable him to confound his Christian opponents in debate. It was from this reading that the elder Chitambar was converted.

Jashwant R. Chitambar was raised in Christian surroundings, educated at Allahabad University and Bareilly Theological Seminary, and in 1895 decided to become a full-time Christian worker. He was for a time a Hindustani pastor, later principal of the Methodist secondary school in Lucknow, and then president of the well-known Lucknow Christian College, one of the oldest universities of its kind in the Orient.

Bishop Chitambar was a widely traveled man. He was an Indian delegate to the World Missionary Conference in Edinburgh, Scotland, in 1910, and the World's Sunday School Con-

vention at Washington the same year. He was the Indian secretary for the Student Volunteer Movement, a leader in student Y.M.C.A work in his country, a delegate to the World's Student Christian Federation convention in Tokyo in 1906. Prior to his elevation to the episcopacy, he had twice been a delegate to General Conferences in this country. In 1939 en route to India from the Uniting Conference in Kansas City, Bishop Chitambar took part in the leadership of the All-European Methodist Council in Copenhagen, Denmark.

Bishop Chitambar and his family were well known in America. Wherever he appeared, he made a striking impression. He was never without his highly-colored turban and the tight-fitting coat of an Indian gentleman. Mrs. Chitambar has also traveled throughout America and was with him on his most recent trip. Three of the six surviving children were once popular college students in this country. Theodore Chitambar, now operating a government school for orphans in Delhi, was once tennis champion at Northwestern University, Evanston, Illinois.

Bishop Chitambar was close enough to the sentiments of his people to have written a book about the Indian nationalist leader, Mahatma Gandhi. He never actively participated in Congress party politics, however.

Dr. John R. Mott, who was present at the student conference in 1895 when Bishop Chitambar decided upon his life's work, heard the news of his friend's death with 'sincere sorrow.' Dr. Mott said, 'He has been one of the chief pillars in the rapidly expanding Christian Church of India. He will be missed tremendously, not only in India but everywhere in Methodism. His contribution to the world-mindedness of his denomination cannot be overestimated.'



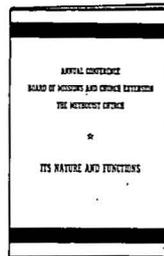
Booklets on Work of Conference and Church Boards

The Joint Division of Education and Cultivation of the Board of Missions and Church Extension has published two books of suggestions and information for the work of the Annual Conference and the Local Church Boards of Missions and Church Extension.

One of these is *The Annual Conference Board of Missions and Church Extension, Its Nature and Functions*.

The other is *The Local Church Board of Missions and Church Extension, Its Nature and Functions*.

Interested persons and members of these two Boards may obtain copies of these booklets without charge.



British Pacifists Change Their Minds in Face of Realities

British leaders who were outspoken pacifists when the skies were clear and peaceful have changed their minds in the face of the grim realities of war and national peril.

'It's Different Now, I've Changed My Mind,' is the title of a flyer, issued by the British Information Service, containing the statements of the former advocates of pacifism.

Dr. Maude Royden, well-known British woman preacher, who has toured the United States several times, says:

'I have been a pacifist since 1914. I thought war was the worst thing in the world, and I have held that view all these years. But I have now come to the conclusion that there is something worse than war. That is Nazism.'

'Today there is literally only one way left open to us to defeat Nazism, and we have got to take it. It is no longer a question of material force versus spiritual power. We have reached a position where we have got to use force or nothing.'

A. A. Milne, famous author, best known for his children's poems, once wrote a book called *Peace with Honor*. He now writes:

'I never became a member of the Peace Pledge Union. . . . If I had I should (I think) have had to break my pledge. My conscience in this case wouldn't have approved, but it would have agreed with me, reluctantly, that my conscience wasn't so important as (the Practical Pacifist now speaking) the salvation of the world—and, as a start, the abolition of Hitlerism. . . .

'If England is at war, I am at war. To say, when one's country is at war, "I refuse to take part in this war" is as meaningless as to say, when one's house is on fire, "I refuse to take part in this fire." The fire is there; the war is there; and since one is there oneself, one is part of it. The only way of escape is suicide. If one remains alive, one must adapt oneself to the circumstances in some other way than by proclaiming that one doesn't approve of arson.'

Prof. C. E. M. Joad has also changed his mind. 'I feel that we must win,' he declares.

'Is it merely that when the herd is in danger, instinct bids one rally to its defence? Partly, no doubt, it is. More important, I think, in my case is my realization of the quality of the Nazi regime.'

'The Nazi regime is the eclipse of the mind, the death of the spirit, and the dark night of the soul, the greatest single setback for humanity that history records. If there is ever again to be good and secure living, if civilized ways of thinking and behaving are ever to be

restored to us, this horrible rule of gangsters and thugs must be overthrown.

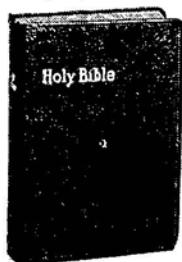
'Things have reached a pass at which, at it seems to me, nothing less than victory in the field can overthrow them. Very well, then, accepting the logic of the situation, I am for victory.'

Lord Bertrand Russell, noted scholar, author, and educator, has adopted a similar view, in contradiction of his former pacifism.

'Ever since the war began I have felt that I could not go on being a pacifist; but I have hesitated to say so, because of the responsibility involved. If I were young enough to fight myself I should do so, but it is more difficult to urge others.'

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Noted Chinese Scholar Writes on Bible



Dr. T. Z. Koo, distinguished Oriental and recognized world leader, has written a brochure on the Bible. It will be used in connection with the Universal Bible Sunday, December 8.

'For the Healing of Nations' is the subject chosen as the theme for the annual observance.

Packets of material, including Dr. Koo's brochure, will be sent free to over 100,000 pastors early in November by the American Bible Society.

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Professor Van Dusen Writes Study Book for 1941

Methodism's World Mission, the Study Book for 1941, is from the pen of Prof. Henry P. Van Dusen, Professor of Theology in Union Theological Seminary, New York City. The volume is now on the presses.

Dr. Van Dusen, in preparation for serving as a delegate to the Madras Missionary Conference, spent several months traveling around the world and visiting mission fields. His book of observations, entitled *For the Healing of the Nations*, has already attracted wide attention.

Methodism's World Mission is a small volume of six chapters, published by the Editorial Department of the Joint Division of Education and Cultivation as a textbook for the School of Missions in each congregation provided for in Paragraph 1041 of the *Discipline*.

The book will sell for 25 cents a copy. Pastors and Church Boards of Missions and Church Extension may obtain supplies of these volumes on consignment. The books will be offered in the District Missionary Institutes of 1941 or may be ordered direct from the Joint Division of Education and Cultivation.

Methodist Dramatic Club Names New Officers

The National Society of Wesley Players, the official student dramatic organization of The Methodist Church and the only society of its kind in this country, held its annual convention at Winona Lake, Indiana, in September. Henry Blankenship of Denton, Texas, was elected president, Norman Preston, Jr., of the University of Louisiana, vice-president, and Winifred Thompson of Purdue University, secretary-treasurer.

Fifteen chapters were represented at the convention. The Society voted to extend the scope of its work in giving plays for communities outside of the university, and to stress the field of dramatic worship during the year.

A Board of Missions in Every Church

In every Methodist Church there is to be a Church Board of Missions and Church Extension. The duties are defined in Paragraph 1041 of the *Discipline*.

'The pastor shall convene the members of the Board at the first opportunity for organization and for the election of officers.' These are the words of the *Discipline*. The Church Board should be organized immediately after the beginning of the Conference year.

A book of suggestions and information for the work of the Board has been prepared. Pastors may secure as many copies as they need from the Joint Division of Education and Cultivation.

Soochow University Publishes 'Omnibus'



Dr. Y. C. Yang

Taking a hint from the practices of American publishers, Soochow University, in China, has published *The Soochow Omnibus*, a five-hundred-page volume of great English literature. The work was compiled by Frank E. Ferguson, Professor of English in the University.

The book contains one hundred and one selections, of which thirty-two are biography and essays, forty-nine are poetic, thirteen are selections from the New Testament, and seven are short stories.

Soochow University, of which Dr. Y. C. Yang is President, is now 'a refugee institution.' Driven out of its buildings in Soochow by the Japanese invaders,

the University is now functioning in the security of the International Settlement in Shanghai. According to recent statements, the enrollment of the University in Shanghai is actually larger than the customary attendance on its own campus.

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Rev. and Mrs. Joseph Dobes Retire from Mission Field

The Rev. and Mrs. Joseph Dobes, for twenty years missionaries in Prague, Czechoslovakia, arrived in this country on June 27 aboard the 'Exochorda' from the Mediterranean and the Bohemian



Rev. and Mrs. Joseph Dobes

Protectorate. Mr. and Mrs. Dobes are retiring from the field.

In commenting upon the status of Methodist work in the former Czechoslovakia, Mr. Dobes made clear that for the most part the churches had not been disturbed since the change of government. All departments of the church's work, including its services for young people, were not changed, he said.

Several Czech congregations in Sudetenland were broken up following the occupation by the German army, Mr. Dobes pointed out, largely because of the migrations of peoples. One Methodist church in Leitmeritz, Sudetenland, was taken over by the German Methodists. One Czech pastor still calls regularly upon the few remaining Czech Methodists within the Sudeten territory.

There are friendly relations between the Czech and German Methodist churches, he said, and some exchange of greetings and visits among them.

Mr. and Mrs. Dobes will visit in Kansas City and then proceed to their former home in Texas.

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Candidates for Governor, Both Members of Grace Church

No matter who wins in November, the next Governor of Missouri will certainly be a member of the Grace Methodist Church in St. Louis, because both candidates are members of that congregation.

The two candidates are Honorable Lawrence McDaniel, Democrat, and Honorable Forrest Donnell, Republi-

can. Mr. Donnell teaches the Men's Bible Class and Mr. McDaniel is one of his most interested students.

Both Mrs. Donnell and Mrs. McDaniel are active members of the Woman's Society of Christian Service of Grace Church. The families are great friends and there will be no hard feelings or mud-slinging in this campaign.

Paris Behaves Well Under Rule of Conquerors

Paris is behaving quite well under Nazi rule, according to press dispatches, and something resembling a normal life is coming about in the gay French capital.

The invaders took hold of Paris with



Avenue de l'Opera, Paris, France

an iron hand and Col. Sallfrank, German commander, imposed strictest regulations on the people.

Cafes were ordered to close at 9 o'clock in the evening, and a curfew law was imposed which prohibited the presence of all persons on the streets between 10:00 P.M. and 5:00 A.M.

Since no unpleasant incidents occurred, regulations have been eased somewhat. The curfew was moved up to 11:00 P.M. Cafes were allowed to remain open until 10:30 P.M. Exchange regulations were worked out and the value of the French franc was fixed at 1/20 of a Mark, or about 2 cents.

Trade has sprung up quite briskly, it is said. The German soldiers are patronizing the fashionable French perfume shops and dress and millinery establishments. 'Old England,' one of the leading shops of Paris, secures the largest patronage from the German soldiers, although it is a British firm.

The censorship on news from France is strict. The correspondent of the *New York Herald Tribune* was expelled and all newspaper men must send their dispatches to Berlin, there to be censored and forwarded to their papers.

While ostensibly a French government is functioning under General Petain, it is said to be little more than a puppet regime under the absolute control of the German victor. Dispatches indicate that it was at the German order that the government abolished the French Constitution and the Democratic form of government, instituting a totalitarian regime similar to that of Italy and Germany.

Johnson Will Not Be Foreign Secretary

Rev. Silas Johnson, District Superintendent of the Macon District, South Georgia Conference, will not accept the secretaryship in the foreign division to which he was elected by the Board of Missions and Church Extension in its organization meeting in Chicago last July.

Mr. Johnson was named Associate Secretary of the Foreign Division in charge of administering missionary work in Europe and North Africa and for overseas relief. The post was declined because of a desire to remain in the pastorate.

New Stereopticon Lecture on the Bible

'Every Man in His Own Tongue' is the title of a new stereopticon lecture being distributed by the Visual Education Department of the Board of Missions and Church Extension in co-operation with the American Bible Society. The lecture consists of forty-eight slides, with the hymn 'O Word of God Incarnate' illustrated by seven additional slides.

The lecture treats of the translation of the Scriptures into new languages, as well as illustrations of some of the early historic publications of the Bible and its translators.

A Life Member of the Missionary Society

An interesting and highly valued memorial of a life of service and piety is the certificate of life membership in the Missionary Society of the Methodist



Episcopal Church, South, possessed by Miss Minnie Pate of Albany, Georgia.

The certificate is that of her grandmother, Mrs. Ann S. Butt, and was se-

cured by a contribution of twenty dollars 'by her friends at Smyrna Church, Glennville Circuit, Alabama Conference.' It is dated December 17, 1854, and bears the signatures of Bishop Joshua Soule, president, and E. W. Sehon, secretary.

Japan Continues to Bear Down on Churches

The Japanese government has taken steps to curtail religious liberty in still greater degree, according to recent reports from that country.

Dissatisfied with or suspicious of the



© International Film Service

Temple in Yokohama

teaching of Christian schools, the ministry of education has asked that thirty such institutions be taken in hand for correction or elimination.

Among the other new restrictions is one that forces the Japan Methodist Church to keep its Bishop in office after he has been elected in accordance with the government regulations. Under the present rule, the Bishop in Japan may be deposed by democratic process, which process is deemed incompatible with the Japanese theory of government.

The Church must call a special session of General Conference to make changes in the *Discipline* to bring its polity into harmony with the new regulations.

Thus the position of Christianity in Japan has become even more delicate. Tension has prevailed among the churches for a considerable period on account of the action of the Japanese government forcing Christian schools to take their students to Shinto shrines, there to perform the customary acts of worship or adoration of the Emperor.

Food Ration Card for Dog

Mrs. Jeanne Wilson, of Belfast, Ireland, complied with the British wartime food regulations by taking out a ration card for her dog. She obtained butter and sugar with it until an inspector went around to find out something about 'Don Wilson.' The dog jumped up, Mrs. Wilson cried, 'Get down, Don,' and the officer arrested her.

Scarritt and the Tomorrow

Continued from page 11

ism, an institution which is unafraid of the truth, which has blazed many a trail in the application of the teachings of Jesus, and which holds sacredly in her heart that splendid loyalty to Christ without which no missionary passion endures. Many new faces will be seen upon her campus, many strangers from all parts of America will come to this spot of beauty in the old South, and from many new and novel lands will

come pilgrimages of eager youths seeking for the Holy Grail of Truth by which the world shall be led at last into the larger fellowship of Christ's universal Kingdom.

Tomorrow we expect great things from God, and we pray that we shall here unite to present to him a vessel which shall be filled with his glory and dedicated to the cause of world-wide redemption.

A United Front Against Leprosy

Continued from page 5

press, Dr. Collier said, 'We feel that in the use of (diphtheria) toxoid and antitoxin we have a treatment which far exceeds any method yet known. Results are obtained in a few weeks which formerly were seen only after months of treatment of chaulmoogra oil.'

While work toward more rapid relief for lepers is in progress, another phase of experiment is beginning to hold promise for the immunization of populations against leprosy. Monkeys may give the cue. Fed on *taro*, a number of Thailand monkeys at Chiengmai have shown, after inoculation with leprosy material, convincing symptoms of the disease. A method of curing them and possibly of immunizing with diphtheria toxoid uninfected monkeys in contact with the leper monkeys are points of high interest. It is toward these goals that research is heading.

So the work at Chiengmai is becoming a focal point of interest to scientists and all those working for the defeat of an ancient horrible scourge. Whether the Chiengmai experiments eventuate in that defeat or not, the whole modern attack on leprosy has a legitimate fascination for every member of the Christian church. Out of the church came the stimulus for it. Through the church's wide-flung stations in forty-five countries, the 'new hope' from Thailand may now be carried to thousands of lepers. These stations even with their present techniques are already centers of hope and villages of happiness. Take Minga. A station of The Methodist Church, very near the geographical center of Africa in the Belgian Congo, it is less spectacular than Chiengmai but quite as important.

At Minga is a leper colony typical of the new and growing ones in many parts of the world. The government made the Mission a virtual gift of the land, and continues to provide clothing and blankets. Slowly the refuge that the colony affords has won the confidence of the old, the outcast, the friendless, but of early-stagers too, who outnumber

the others and give the community a tone-color of hope and cheer. And it is a community, not merely a hospital nor an asylum. All the buildings were put up by the residents. All are asked their trades, if any, when they enter and are given a chance to practice them so far as possible; others, to learn trades. Those knowing skills teach them in the five-grade school attended by both children and adults. The less skilled do the daily work; carry water and wood, cook, launder, pound the grain, care for the blind and crippled, cultivate orchards and gardens. In a recent year the colony reported a bumper orange crop. *Hydnocarpus* (chaulmoogra oil) trees began to bear in 1938. The Helena Tokena Home for uninfected children reported twenty residents in 1939, with gardens, a merry-go-round, and other basic things children need everywhere. Church life

is strong and sincere, led by a leper evangelist. About a third of the three hundred residents are Christians; ten became so in one recent year. No wonder they have named the colony 'The Village of Happiness.'

All leprosy treatment today is pioneer work. Eventually governments, fully conscious of the problem, must assume major responsibility for the physical care of lepers. Today the mission colony is serving as an example of what can be done, and the directors of this work are urging governments, wherever they are strong enough, to give financial support. A cure for leprosy can be of true significance only in terms of the numbers of lepers it is able to rescue from the tragic fate of 'living death.' Only governments can handle people by millions.

In Brazil, a country where the incidence of leprosy is very high, missionaries and Christian nationals of The Methodist Church have led in the important task of encouraging government action in the interest of lepers. Today the government, fully aware of its responsibility, is taking active measures for control, and operates twenty-eight colonies or towns, some of which contain as many as fifteen hundred people.

At eighteen stations around the world, in nine countries on four continents, Methodist missionaries are at work among lepers. They are eighteen out of almost two hundred which would have to close tomorrow if the Mission to lepers in its American, British, French, Chinese, Japanese, and Brazilian sections were to withdraw its support from them today.

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give to the world—restored to life: this is the evidence of the worth of this work. A united front against leprosy,

producing such results, is built indestructibly only as Christian love is really released into action by Christians.

and study plans for carrying out the recommendations of the Congress.

Our captivating leader on the occasion was physically strong, intellectually alert, and spiritually dynamic. I first

Serving the Present Age

Continued from page 16

of Bancroft Chapel, and donors of library collections and exhibits. Today there are hundreds of generous folk across the country—men, women, and young people—who find happiness in contributing money for scholarships and supplies.

The alumnae are a loyal, devoted body. They have beautified the campus with shrubbery and in their interest assumed other responsibilities. It has been stated that more than twelve hundred young women have attended the school at some time. They have come from nearly every state in the Union and many foreign lands, and they have served in every state as well as lands abroad. At least twenty-six nationalities have been represented in the student body. Today the graduates are influencing thousands of lives as religious education directors, kindergartners, and settlement workers, in children's homes and in old people's homes, as parish workers, and in places of opportunity as ministers' wives. This account can only suggest the extent of the influence of the school.

To these must be added the list of faculty members now and in the years gone. Chief among the latter is Dr. Anna Neiderheiser. She became President of the school in 1902 and for thirty-seven years held that position. It was largely through her intelligent planning and her venturesome spirit that the school was developed. In accordance with the requirement of the *Discipline* of The Methodist Church, she retired in 1939 and the Rev. Cloyd V. Gustafson became President.

Mr. Gustafson is a graduate of DePauw University with Phi Beta Kappa honors and has received the degree of B.D. from Garrett Biblical Institute. Mrs. Gustafson, a musician of years' standing, is Dean of Women and teacher of voice.

So the National Training School for Christian Workers stands—atop a hill overlooking a teeming city, with a faculty and students who feel the tug of humanity's need and are assured that God can satisfy that need if only the two may meet. They truly work 'to serve the present age.'

John R. Mott Visits the East Coast of South America

Continued from page 27

what unique gathering of twenty-five persons, as Dr. Mott's guests for tea at his hotel the last afternoon of his visit. It had been suggested to me by letter from the Secretary of the Church Peace Union, New York, that it might be helpful to have a small group meet him to consider the subject of World Peace. I at once thought of Prof. Charles G. Fenwick, member of the Executive Committee of the World Alliance for International Friendship through the Churches, the United States representative on the Neutrality Commission meeting at Rio, who signified his willingness to be present.

He talked to the group for a half hour on world friendship and peace, drawing from his vast knowledge, continuous studies, rich experience, and varied observations in the field of international relations and law over a period of many years. Dr. Mott followed with additional illuminating remarks and penetrating insight on the same momentous subject.

In that circle, besides the two speakers—one a Protestant, the other a Roman Catholic—were Brazilian preachers

and laymen of the Presbyterian, Baptist, Episcopal, Methodist, and Congregational churches, missionaries, and a German Lutheran pastor.

The impact of the devotional exercises, the messages, and discussions in this varied series of meetings was profound. The fellowship and exchange of views increased the sense of spiritual unity, oneness of mission, and imperative necessity for co-operation. Dr. Mott's report of the work and importance of National Councils of the International Missionary Council around the world, of which he is president, greatly strengthened intelligent effort in a world Christian fellowship and the ecumenical movement. The Brazilian Evangelical Confederation is now a unit, or National Council, of the International organization. Many in the meetings caught visions of greater responsibility and wider opportunity.

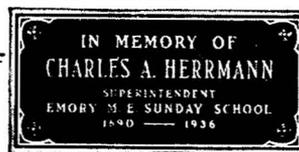
Secretary Rycroft of the Committee on Co-operation remains in Brazil two weeks longer for conference with the Confederation and workers, visits to several institutions and churches, to acquire further knowledge of the field

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PROTECTION AGAINST OLD AGE

WORLD OUTLOOK

met and heard Dr. John R. Mott in a Convention at Cleveland, Ohio, forty-nine years ago; we have met and had fellowship together in meetings, conferences, and conventions in North and South America, Europe, and Asia during the more than half a century I have lived and labored in Brazil. Brazil, as other so-called Roman Catholic countries for certain reasons, was excluded from consideration at the Conference on Missions to Non-Christian Countries at Edinburgh in 1910. I felt impelled, and through the indulgence of the Chair-

man, Dr. Mott, did in a three minutes talk call the attention of the Conference to the more than 12,000,000 of unevangelized native Indians inhabiting the extensive forest and Andean mountain regions of South America. Now, three decades later, I had the thrilling experience of participating in the program drawn up by the Committee of the Brazilian Evangelical Confederation and carried out under the guidance of the Chairman of that historic, creative, and never-to-be-forgotten Edinburgh Conference.

those days religious intolerance was great, but the young minister accepted difficulties as so many stimulants to his sacerdotal task. . . . When I saw him, the Bishop was old and exhausted from his labors. As we conversed about men and events [in our country], he was so

'E's Still George Lansbury'

Continued from page 17

own front garden was sacrificed to make room for a public air raid shelter. Many of the people who followed his coffin carried gas masks. While thousands were lining the East End street, thousands more were pouring into the west of the city, refugees from the horrors of war. A fierce battle was raging on a two hundred and fifty-mile front. 'More and more violence,' shrieked the placards, mocking at the Lansbury banner with its two words, 'Peace, Security.' It looked like defeat.

Snatches of past conversations came back to me. 'My colleagues in the House of Commons tell me I'm still barking up the wrong tree. . . . 'They say old George's head is as soft as his heart. . . . 'I'm not so stupid as to think that I have a magic carpet. . . . 'We must ac-

cept as applicable to nations that "He who would save his life must lose it." Unreal? Unpractical? The most commonsense, practical teaching ever given to the world. . . . 'The way is full of hard ruts and stones for those who try to change society. . . . 'I'm just a very ordinary old man. Don't start giving me halos. I always break 'em. . . . 'I'm very tired now. My doctors say I must rest. I'll try to cheat them a little longer. But it will be finished soon. I want to die in harness while there's anything left that I can do. But you younger people must soon take the burdens off me. The work must go on.'

The voice of one crying in the wilderness. George Lansbury is dead. But 'e's still George Lansbury. His soul goes marching on.

John William Tarboux, Beloved Shepherd

Continued from page 18

tribute to the Bishop and other early missionaries: 'At that time, our country—Rio de Janeiro in particular—was a hotbed of yellow fever. The missionaries who came then were already, in anticipation, candidates for martyrdom. . . . To have an idea of the spirit which moved these men, let us mention one case only: 'When a Brazilian pastor came down with the dread yellow fever, Rev. James L. Kennedy and his wife (who had not yet had the fever), took him into their home to nurse him back to health! . . . And when Dr. Tarboux and his wife first came to the field, it was with Dr. Kennedy, just after the latter had been convalescing in the United States from the terrible scourge. . . . In those days, too, exchange was at par, hence missionaries had to depend on meager salaries. Men of this caliber, who came giving themselves completely to Christ, produced abundant fruit for the Gospel. . . . Bishop Tarboux has left an unforgettable record as saintly educator, missionary-pastor, Bishop, and loving father and husband.'

More important, however, than serving pastorates, building up colleges, and exercising administrative functions, is the missionary's paramount task of winning the love and confidence of the people among whom he works. Without this, the former may become as sounding brass and tinkling cymbal. And it was in this labor of love which Bishop Tarboux excelled—an unfeigned love for his students, parishioners, and adopted countrymen, which won them to Jesus Christ through him.

It isn't often that a Protestant minister or an American missionary succeeds in 'crashing' the great newspapers of Brazil; but on May 16 the *Diario da Noite*, evening paper of Rio, published a tribute to Bishop Tarboux, signed by the distinguished journalist, Austregésilo de Ataide. 'A few years ago,' he wrote, 'I met Bishop Tarboux in New York. . . . Never, in the eyes of a foreigner, have I seen such tender remembrance of our country. He came to Brazil, a young man in his twenties, soul aflame with the fire of divine apostleship. In

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overcome by homesickness that the tears streamed down his face. Thinking that I might interpret these as a sign of weakness, he asked me to forgive him, adding that memories of Brazil always touched his soul profoundly. The Bishop then turned, walking toward the door as though the words we said cut him to the heart.'

The World Federation of Methodist Women

Continued from page 29

by the church to the sense of missions developed in them by the early missionaries. School children were taught to share their blessings; an old letter tells of 'an Ewha College girl who spent her summer vacation teaching ninety-two village children in the morning, kindergarten tots in the afternoon, and fifty men and women in night schools.' Ewha girls were taught they were 'saved to serve.' They organized to study needs at home and abroad. Adult societies followed. Girls in day schools were organized into King's Heralds and Standard Bearers. 'At a district meeting, drawings were exhibited showing women washing, raising chickens, rabbits, and pigs, selling fruits and vegetables—that they might raise their dues. You should see how eagerly even the old women study the maps we have made, showing where their Bible women are working and how China, Korea, and Japan are related geographically.' Missionaries of the Methodist South Mission worked along similar lines, and the women of Korea were ready to assume their share of responsibility when their national church was founded.

In 1923 the International Missionary Council entered upon a two-year study of the status of women in the churches on the mission field. A survey presented at the Oxford meeting indicated that even where the gospel had wrought great changes in the life and social position of women, the church had accorded to her meager opportunity for service. Thousands of years of background during which woman had been a tool, a toy, or a vassal, constituted a barrier in the male mind.

Answers to the questions sent out by the Council revealed great diversity in the privileges granted in the different countries and communions. The Friends' missions 'placed men and women on equal footing.' From the other extreme came this report: 'Woman's subservience is obvious. Her ignorance is unquestionable. Her capacity is denied.' Believing that mission agencies had a responsibility in this matter, our officials were considering ways and means of helping the women in our part of the 'parish abroad' to understand and undertake their share of the task of the church. It chanced—or was it chance?—that just

It was this deep and sincere affection for a people and a country which were not his by birth which had made on the journalist a more lasting impression than educational, social, or spiritual contributions. And it is the remembrance of this love which will live longest in the hearts of those among whom he toiled and preached in the Master's name.

then a little student girl from the Hermit Nation submitted to the President of the Society a plan addressed to 'The Women of the World.' It called for a 'Woman's International Association,' and began with two reasons for the unification of women:

'1. It is our bounden duty, hand in hand with men, to better the world.

'2. Past history gives us sufficient proof that it is not safe for us to entrust the welfare of the world entirely in the hands of men.'

The purpose was outlined as follows:

(1) To promote peace and friendship throughout the world. (2) To help and encourage women of all trades and professions to do their best and to professionalize all the work of the women. (3) To protect women and children from all the evil tendencies which keep them from growing physically, mentally, and spiritually. (4) To train the women to be intelligent and loyal citizens of the world and of their nations. (5) To inform the women of the world about the conditions and activities of all the nations.

Asked with whom she had conferred in drafting the paper, she said, 'No one. I have shown it to no one. I have prayed and thought about this all year. Is it worth anything?' Assured that it was a goal worthy of attainment, she permitted the plan to be presented to the annual meeting. To the same meeting came a similar proposal from that prophetic soul, Mrs. Lucy Peabody. Both papers were referred to the Federation of Woman's Boards of Foreign Missions, but no action was taken. It was the year of the Japan earthquake, and missionary agencies were absorbed with relief and rehabilitation.

The Woman's Foreign Missionary Society went on with its plans of developing indigenous societies and uniting them in district, conference, and national groups. Because we felt there would be stimulus and help in the sharing of plans, prayers, and projects, we organized an International Department in 1929. Representatives from fourteen countries were present to help in launching this new Sisterhood of Service. The aims of the Department were clearly set forth: it was a clearing house, a correlating channel, not an overhead or di-

recting agency; it was to promote intelligence and interest in the missionary enterprise but to leave actual plans and methods to the national organizations. They were to raise and expend their own funds; select and support their own projects and missionaries; embrace in their programs whatever forms of church service they desired, provided they included some form of definite missionary activity. They were to study with other national groups of Methodist women problems of promotion, comity, and placing of projects and candidates.

The response was immediate. Thrown on their own initiative and responsibility, the women of Central Europe, Scandinavia, Latin America, leaped to their tasks with joy. Reports indicated increases along all lines. In the mission lands, horizons were lifted and sympathies were extended as women studied the customs, habits, and needs of women and children the world around. Women came into a new sense of world citizenship and Kingdom building. National boundaries and racial lines no longer delimit their interest and ministries. Even from war-torn China sacrificial offerings continue to go to South Africa; Indian women, out of their poverty, send money to support a nurse in China, besides maintaining projects in their home mission field; South America sends its offerings to India and to the suffering children of China, while Chinese children send to children of India gifts their own hands have made; Mexico, Uruguay, Switzerland unite in supporting a missionary in Macedonia—thus the globe is girdled by cords of loving service.

The International Department was understood to be a temporary expedient. The goal, from the beginning, was a federation of autonomous units when numbers and conditions warranted. The date agreed upon three years in advance was October, 1939, the seventieth anniversary of the Society. Methodist union had not been consummated, but officials from our sister organizations were invited to share in this adventure of faith. From twenty-eight countries came delegates to sign the world constitution. Others, prevented by war or government restrictions, sent such cables as: 'Hearts and hands reach out across the miles to join you in this forward march.' 'Let the earth rejoice and let men say among the nations that the Lord reigneth.'

He *does* reign, and of the increase of his government and peace there shall be no end! His Kingdom will be extended in such measure as he can depend upon his witnesses. World conditions thrust upon Methodist women unparalleled obligations. Channels of service stand ready. Thousands of homeless, distraught women need our loving ministries. Missionaries formerly supported by the belligerent nations are shut off

from that support. Millions of children, deprived of the fundamental rights of childhood, are in need, not only of physical care but of love and guidance. The making of the mind of the future is in the hands of those whose wards they become. Shall the church assume that holy function or must their ideals be formed by totalitarian agencies?

Methodist women of our Swedish unit are establishing a home for Finnish orphans; Madame Chiang (who rejoices in the Federation) sponsors homes for twenty thousand Chinese 'warphans.' More are needed, for China has two million homeless children. Where are

the Christian women who will support such homes or who will volunteer for service as nurses, teachers, supervisors? Let us blot out the Pacific Ocean and erase all boundary lines that circumscribe our service in days like these.

The World Federation is promoting a twelve-point program embracing the goals suggested in 1923. If these are followed out faithfully by the women in the affiliated organizations, including our own, the women of Methodism will have made a great contribution to the future of civilization and will, indeed, be 'called repairers of the breach, restorers of paths to dwell in.'

An American Ashram at Saugatuck

Continued from page 8

flowers of some far-off social springtime, the name of the woman who planted that special seed will not be forgotten in that garden.

My story is so inadequate! How can Niagara be put on a page? So much must go, also, without the mention it deserves. The other personalities; the guiding work, mostly behind the scenes, of our Brother Jesse Bader, under whose responsibility the Christian Mission now moves forward. The services: what was said and what was felt. But these are written forever in our hearts. Our early Communion Sunday morning, with the lighted Cross showing dimly through the red curtain. The changing hues of Lake Michigan's waters, and the sunsets that sometimes became a part of our twilight services, when our Brother Stanley would stop in his address and say, 'Turn now and look!' Perhaps the spirit of the Ashram will be suggested by some of the mottoes we hung on the wall of our assembly hall:

'Christ is the *Guru* of this Ashram.' (The *Guru* is the Leader, the Central Personality, of the Ashrams of India.)

'Philosophy has explained the world. Now we must change it.'

'When about to criticize another ask four questions: Is it true? Is it necessary? Is it kind? Is it redemptive?'

'Fellowship is based on confidence. Secret criticism breaks that confidence. Therefore we will renounce all secret criticism.'

'There is no religion or philosophy possible where fear of consequences is a greater incentive than love of truth.'

'Here we enter a fellowship; we will agree to disagree but resolve to love and unite to serve.'

What was it we found there at Saugatuck?

'A fellowship like that at Pentecost.' 'A strange, new love that transcends race, sex, caste, a love for all humanity.' 'I was a busy pastor, hungry and thirsty. God has fed me and my thirst is satis-

fied.' 'If you could know what it has meant to me to step into this atmosphere, a Beloved Community.' 'I have met God in silence, through Brother Stanley, through the fellowship.' 'I have rediscovered something I believed I had lost. We must have peace in the midst of strife.'

'We can do it in America,' said our Sister Madeline. And another came to this dedication, 'I want to make it epidemic.'

Stanley Jones, you have sown the seed in this newly plowed field that is ours. What harvest it brings you can never know. But God will know. And some day God will tell you at least a little of what you have done for us in this your first American Ashram.

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There Is a Tide in the Affairs of Union

Continued from page 31

outcome as yet. Many of our youth are still in the bewildered and frustrated stage—sometimes expressing themselves in defiance, sometimes in disdain for traditionally expressed religion, sometimes in energetic enthusiasm for religion that seems to them to be vital. Let us, who are the adult church, reach out toward fellowship with America's youth.

In this new fellowship we are pioneering in a fellowship between men and women. Men are equipped by God to be the fathers of the race; women are equipped to be its mothers. Any enter-

prise that keeps either from being good parents—or good married companions—is bad. So far as any other enterprise is concerned, both men and women should be considered as persons—doing the work they are qualified to do and which is available to them. Whenever we put a special label on church work that makes it exclusively men's or women's we are in danger. Whenever we let either men or women dominate in the control of our church organizations—either local or church-wide—we put the other group into an inferior position. And this means loss of full fellowship.

We, in the church, do not need to argue about women's rights. I am pleading now for something immensely more important—that full-personed fellowship of the future church. We have not yet come into it; but we must never lose the vision. Our American women are half emancipated, half governed by ancient views and ways. They are supposed to be free to do anything they desire; actually we are still treating them as inferiors—in salary and wages, in executive authority, in ecclesiastical position.

How shall the fully adult men and women of the church deal with this vital situation? There is no sterner test of our insight and patience and Christian spirit. Men are experienced in administration; women are inexperienced. If we thought only of the future fellowship—rather than of the immediate factors—what would be our policy toward divisions of religious enterprise which could not be justified except on the basis of an accidental biological difference between the persons concerned?

These fellowships we have been considering are not by any means limited to those of our own denominational grouping; although most of us will very naturally find our chief opportunities for developing and deepening such comradeships within our own organization.

I should be traitor to the leadings of my Lord did I not plead that, while we Methodists are in the sympathetic mood of bridging whatever has divided us within our own branch of Christianity, we ought to capitalize this glowing moment to join hands with those of other faiths who pray and toil for a cultural shelter which gives Christianity its chance to do its perennial miracle in transformed lives.

Our Catholic and Jewish brethren have their own prophets of what they hope may sometime be. Shall we not reach out and join hands with them in all good labors—just as with all our Protestant brothers and sisters? And, keeping firm all our soundly inherited belief in evangelism and in personal faith, work with them as we may to build the holy strategy which will maintain a Christian culture? For I care not how deep a person's own religious experience is, let an immediate crisis develop and he is impotent in neo-paganism.

It has been given us as Methodists to pass this once that glowing spot upon the highway where three ways merge into one. If we can put the thrill of that uniting moment into the warm pulsing body of a living fellowship, we need not grieve that we pass this place but the once. For the way that stretches ahead will have its own brighter glory-spots.

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