

THE MISSIONARY VOICE

AUGUST

1920



AMERICAN AND NATIVE NURSES
MONTERREY HOSPITAL, MEXICO

Why The Missionary Voice in Every Home

THE MISSIONARY VOICE

PUBLISHED MONTHLY BY

THE BOARD OF MISSIONS

of the METHODIST-EPISCOPAL CHURCH, SOUTH

R. B. ELEAZER and MRS. E. B. CHAPPELL, Editors

Talking Points for Voice Agents

1. Missions is the biggest business in the world. No person can be well informed who is not informed about missions.

2. Missions alone can make the world safe. Permanent peace, if it ever comes, will be the fruit, not of treaties and leagues, but of the world-wide triumph of the missionary spirit.

3. Missions is the very essence of Christianity. Jesus was a missionary. Missions is Jesus's program. No Christian can afford not to know about it.

4. THE MISSIONARY VOICE is the one magazine that represents officially the biggest and most important work of Southern Methodism.

5. Its thirty-two pages monthly are filled with interesting stories from the ends of the earth—China, Japan, Korea, Brazil, Mexico, Cuba, Africa, Europe.

6. Home Missions figure largely in its pages—Wesley Houses, Immigrant Work, Mountains, Mines, Child Welfare, Social Service, Christian Education.

7. Interesting pictures tell instructive stories to even the most casual glance.

8. The VOICE seeks to be a magazine of Christian world vision, vigorous, fearless, progressive—worthy of the support of every Southern Methodist.

9. The VOICE is a magazine for men no less than for women. Read it and be convinced.

10. The VOICE needs you. You need the VOICE. Subscribe today. \$1.00 per year.

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Dr. W.

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THE MISSIONARY VOICE

VOLUME X

NASHVILLE, TENN., AUGUST, 1920

NUMBER 8



THE MEDICAL MISSIONARY IN ACTION.

Dr. W. B. Russell conducting clinic at Changchow General Hospital, China. 682 patients were cared for in this hospital last year, and more than 5,000 treatments were given in the clinic. 397 operations were performed.

Missions, The Fundamental Philanthropy

There are still among us, I suppose, a few atheists and unbelievers. To such, of course, the purely evangelistic phase of missions makes no appeal. Even to such, however, assuming that they are not utterly devoid of human sympathy, the appeal of the missionary program as a great and fundamental philanthropy must be irresistible. To every one whose heart responds to humanity's sore need and who longs to relieve it, missions offers far and away the most radical, comprehensive and effective program of human betterment to be found in the world.

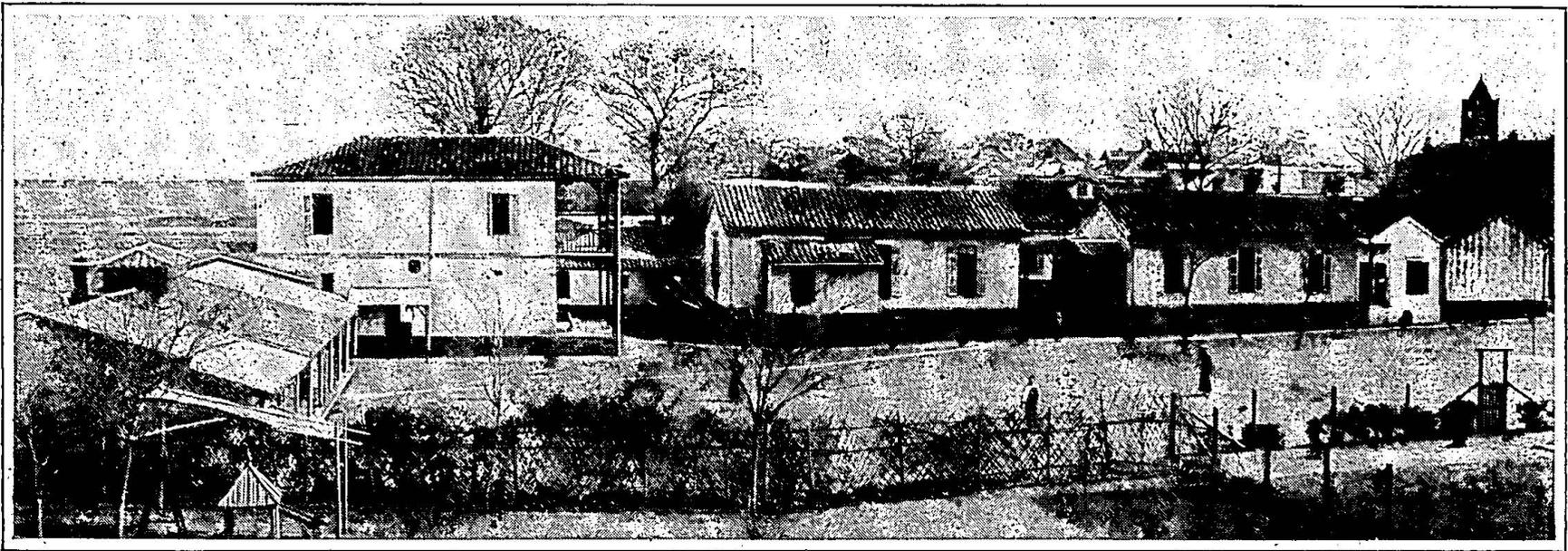
This is true for the very good reason that the gospel which lies at the heart of missions is the center and source of our every conception and practice of philanthropy. Where the gospel has not gone, no such conception exists. This is quite natural, too, from the fact that the whole philanthropic idea is rooted in the thought of human brotherhood, which in turn cannot exist practically apart from the parent conception of the fatherhood of God. It was Jesus who first brought to the world in anything like fullness these two ideals, out of which has grown all that is altruistic in Christian civilization. It is not surprising, therefore, that

altruistic ideals, with their resulting philanthropies, are unknown among people ignorant of the gospel out of which these things grow.

Examples are numerous and convincing. Most striking, perhaps, is the utter absence of medical science in lands where the gospel has not gone. The medicine man of Africa, the needle-sticker of China, the exorcist of Korea—these are examples of the best that non-Christian peoples know of medical science. There is no knowledge of prophylactics, or materia medica, or surgery, or antiseptics, or anaesthetics. There are no hospitals and no trained nurses. Their remedies cure only when they kill.

Into such conditions the medical missionary, the Christian nurse and the mission hospital go as the very quintessence of philanthropy, restoring the eyes of the blind, healing the sick and making the lame to walk, teaching cleanliness and sanitation, training native doctors and nurses and laying the foundations of a new and strange order of life and health.

Paralleling the physician's ministry to the bodies of men, goes that of the teacher to their minds. Heathen and unchristian peoples develop no educational systems



A LIGHT THAT CANNOT BE HID.
Soochow Hospital, known throughout China for its ministry of mercy. Treated 14,000 patients last year. Now being replaced by modern \$200,000 plant.

that are worthy of the name. For the most part they are without even a written language. This has made it necessary for the missionary to become the great language-maker of the world. More languages have been first reduced to written form by missionaries than by all the professional linguists that ever lived.

Next, of course, comes the mission school with a program of real education. The fact that this is not primarily for its own sake, but for the purpose of developing strong Christian leadership, makes it none the less effective as a philanthropic agency, but rather the more. After a time the leaven of the mission school spreads to the whole community and then to the nation, as it has done notably in China and Japan. Then we see its fruitage in the establishment for the first time of a national system of real education. It is hard to conceive of a philanthropy more fundamental and more fruitful of all that is good.

Illustrations might be multiplied. The mission orphanage, the leper asylum, famine relief, industrial training, the anti-opium crusade—these are but a few of the many beneficent activities of missions which clearly entitle it to first place among all the benevolent

agencies of the earth.

And the work does not end, of course, with these direct activities. They, after all, are but illustrations of the principles whose propagation constitutes the missionary's first business. Once gripped by those principles—the fatherhood of God and the brotherhood of man—the heathen becomes not only a theoretical Christian but also a practical altruist. And once these ideals have penetrated far enough, the whole of society is placed upon a new basis and made over in the mold of Christian civilization. Medical science is developed, the mind is enlightened by popular education, childhood is conserved, the home is exalted, the age-long shackles are stricken from womanhood, life and property are made safe, progress is stimulated along every line, and it begins to be worth while to live.

Christian missions, whatever its distinctly spiritual and eternal values, needs no better apologetic than its power to transform the life that now is—to make men value and love each other and live together in harmony and helpfulness. As such, it merits and should command the generous and glad support of every man whose heart responds to human need.

Volunteers Wanted for Medical Work

The Board of Missions of the M. E. Church, South, is in immediate need of the following reinforcements for its medical work abroad:

Africa—One doctor (with combination of medicine and dentistry preferred). One nurse.

Mexico—General practitioner for Chihuahua. Doctor and nurse for Monterey Hospital.

Korea—Doctor for Ivey Hospital, Songdo. Doctor for Seoul. Doctor for Wonsan. Two nurses.

China—Two doctors for Soochow Hospital. One for Changchow. Two nurses.

Any who are interested as possible volunteers are invited to correspond at once with the Foreign Secretary, Dr. E. H. Rawlings, Box 510, Nashville, Tenn., who will be glad to furnish all desired information.

The Double Social Standard, the Devil's Choice Joke

The Great Commoner, William Jennings Bryan, described as "the man who in the course of his public life has initiated more national political issues than any other contemporary American," urges his fellow Nebraskans to write into their state constitution the single standard of morality.

In a recent article on this subject in *Collier's Weekly*, Mr. Bryan says:

"All legislation rests upon a theory and that theory should be stated in the constitution. You will necessarily indorse, by implication at least, the single standard or the double standard. I urge the indorsement of the single standard—no segregation of sin, no licensing of vice, the penalties for immorality enforced impartially against the two sexes. That is, in my judgment, to be the next great moral reform, and I hope to see Nebraska lead the fight. The women are here; their consciences will be with us; their influences will help us. How dare we longer discriminate against woman and give to the immoral man a respectability that we deny to her. I beg you to consider whether this is not the time for Nebraska to indorse the single standard of morality. Man and woman stand side by side before the judgment bar of God; if they must stand on an equality there, we should not give one of them an advantage over the other in the tribunals which man creates."

Doubtless Mr. Bryan has not overstated the need

of reforming our laws on this vital subject. But unjust and iniquitous as the laws may be at this point, they are less cruel and unjust than the double standard we have set up and worship in our social conventions. It is hard to conceive of anything more heartless and inconsistent than the attitude of the average highly respectable woman who ostracises an erring sister with implacable savagery and continues to extend social recognition to the black-hearted betrayer. Nor is there, it seems to me, in our whole social system anything else quite so fiendish as the way in which, unforgiving and unforgetting, good society hounds the unfortunate to the grave, giving her no chance to rise again, however contrite and blameless she may be forever after. I have known even a preacher's wife to be guilty of following into another community a highly respected girl of spotless life and beautiful Christian spirit with the poison story of her early betrayal, when as a mere child she had been the victim of a man several times her age. How Satan must have laughed as she passed the story on! How he must gloat over the sanctimonious assassination of character of which we are constantly guilty in just such heedless fashion! And meantime we scarcely ever inquire even as to the identity of the man.

Yes, we need to reform our laws. But far more do we need to reform our spirit and our practice, if we desire to bring them into conformity with those of our Lord.

Church Leadership Needed in Industrial Crisis

In opening the convention of the Progressive party in Chicago in 1912, Senator Beveridge said, "We are between two great greeds—the greed of those who have and the greed of those who have not." Without moral leadership the present struggle over rival claims to the product of industry will inevitably be fought out on the low level which those words describe. There never was clearer evidence that the solution of labor problems is to be found, not in a mere redistribution of wealth or power, but in a new spirit in the industrial world. It was recently reported that 110 strikes were in progress in New York City at one time. Labor disputes are, in the main, contests of might. The accepted method of settling such disputes has been described by a noted English employer as a "cat-and-dog fight." Fixing blame is not always especially helpful; it is the method that is wrong. The contests never really end. A "settlement" is only a truce.

Much is said today about "class struggle." The strange thing is that there is so little of it. Workers are for the most part not class-conscious at all. They stand in little groups apart, intent upon the interest of their own crafts and their own localities. The better

organized have won high wages and short hours frequently at the expense of their less fortunate brothers and sisters. The same industry pays \$35.00 or \$40.00 a week, often more, to those who effectually demand it, and \$12.00 to those who cannot do so. The prevailing notion that wages are generally high today is quite erroneous. Ruthlessness—that is the word that describes the attitude of employer and worker alike in most acute industrial situations.

Never was there a clearer need of the evangelizing message of the Church. We are not called on to "line up," merely—to "take sides" and "speak out boldly." It is often necessary to do that. But the great need is for a ministry of reconciliation into which the Church is directly impelled by its tradition and its declared purpose. The Church can know no persons or parties, only principles.—*Federal Council Bulletin*.

There are more than 50,000,000 people in Africa for whom as yet no definite plan of evangelization has been inaugurated. These are without light, and will die in darkness unless new plans and new workers are enlisted.

Give the Voice a Wider Circulation

REV. J. E. CRAWFORD, CENTENARY SECRETARY, CENTRAL TEXAS CONFERENCE.

The circulation of THE MISSIONARY VOICE should be increased for three reasons:

First, the VOICE is worthy of it. Since its enlargement the long-felt need of an outstanding missionary magazine for Methodist men and women is being met. It is the best publication of its kind for the price in America.

Second, our laymen need it. It makes for a better-informed membership and a more intelligent lay leadership. Next to his Bible, his Discipline, and his church paper, the Methodist layman should have the missionary periodical of his church. No Minute Man and no Lay Leader can afford to be without it.

Third, the general good of our Church and the Kingdom at large demand it. The Centenary cultivation has given our people a greater appetite for things missionary. Now while the interest in missions is keener than ever before is the opportune time to launch a movement to extend the circulation of the VOICE. Such extension will deepen, broaden, and heighten the existing interest and prove a potential factor in reaching the main objective of the Centenary, which is the permanent elevation of our missionary standard.

With the conversion of the *Centenary Bulletin* into a religious newspaper, THE MISSIONARY VOICE as the general organ of the missionary cause and of the Centenary should rapidly come into its own. Let the local cabinet of each church put on a campaign to put the VOICE into every Methodist home.

New Missionaries Accepted

The following new missionaries have been recently accepted: Miss Lallah Scarbrough of Little Rock, Ark., to go to Soochow Hospital; W. W. Blume of Fort Worth, Texas, for the Law School, Shanghai; Miss Cathrine B. Stevens, Grenada, Miss., to teach in Hiroshima Girls' School. These will sail at an early date.

As candidates in waiting, who will probably be sent out next year, the Board has accepted Messrs. Eugene Farmer, Alan K. Manchester, Joe J. Mickle, Jr., and Hugh S. Carter.

The Candidate Committee passed the following resolution on the death of Rev. John Belton Isabel, who passed away while his application was pending:

"Inasmuch as the Rev. John Belton Isabel died while his application as a missionary candidate was waiting action by the Committee on Candidates, we desire to express our admiration for Mr. Isabel in his life, his character, and preparation for the work of a missionary. We further wish to record our thanks to Almighty God for his excellent testimonials and to express hereby to the bereaved family and friends our deep sympathy and our overwhelming sense of loss that he has been called from us before reaching the mission field.

"The committee directs that the name of Rev. John Belton Isabel be enrolled in the roster of missionaries of our Board and published as such in the Annual Report, indicating in the usual way that he has deceased."

A Million Children in Need of Food

Last November the American Friends, or Quakers, were requested by Herbert Hoover to undertake the work of feeding Germany's starving children. Up to

July first the Friend's Relief Committee has expended a little over three million dollars in this work and has shipped more than twenty thousand tons of food, together with thousands of garments, and other necessities. It has become clearly evident that the need will continue practically unabated on through next winter. By agreement with Mr. Hoover, therefore, the Committee will continue its feeding operations until the summer of 1921.

According to the last report the Committee was feeding 615,000 children from 3,289 relief stations. During the harvest period it is expected that the number will decrease to about 400,000, but that by mid-winter it will have risen again to nearly the million mark, if sufficient funds are available. It is estimated that to feed the children who are actually in desperate want from now until next summer will require about eight million dollars, of which only one-fourth has been pledged.

All overhead expenses are provided apart from the contributions for relief, and no salaries are paid the workers. Whatever is given, therefore, will go directly into the saving of life. The Committee will be glad to receive regular or occasional contributions from all who wish to have a part in this Christ-like work. Contributions may be sent direct to the American Friends Service Committee, 20 South 12th St., Philadelphia, or our Board of Missions will be very glad to forward them promptly, in which case they should be sent to J. D. Hamilton, Treasurer, Box 510, Nashville, Tenn.

Privilege is a finer thing than duty, and it is on the plane of privilege that Jesus expects his followers to live.

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The Appeal of Medical Missions

The Joy of Service Its Greatest Reward—Sea-Slug,
Shark-Fin Feasts on the Side

DR. W. H. PARK, SOOCHOW HOSPITAL.



Miss Eva Forman, R.N., on duty in Soochow Hospital.

When young doctors and nurses complete their medical education and are ready for work, there are many ways in which they can begin and follow up their profession. One way is to seek a favorable location, either in America or some other country, and go in for money and a reputation, as a teacher in some medical school, or as a surgeon, or a general practitioner, or a specialist. We cannot get on without workers in every department of life, and when all do their best it is impossible to say what profession is most important and who stands at the top. But a doctor who lives a stainless life, who stands at the head of his profession in his community, who, while providing for those of his own household, is careful also not to forget the poor, and who is a leader in every good work, certainly stands very near the top.

* * *

But with all these things in mind I think I can say to those who are prepared to receive it, "Yet I shew unto you a more excellent way." Most of us want to be happy on this earth, and to all such I think I can say truthfully that the Great Author of our Being has so created us that there is no happiness on earth comparable to a life of service. And where can a life of service be lived to its full perfection? Certainly in the world's great mission fields; only some

of these fields are probably much nearer to your home than you think. Most of us have an idea that when we leave this earth we would like to have a home in heaven. And to all who succeed the King will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." And where can the fullest opportunities be found for so doing that the King can further say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me"? On the mission fields, certainly. And again I say, these fields may be nearer your home than you think. Wherever the field may be, though, the true Christian should be willing to work in it.

* * *

The Christian life is compared to a warfare, and we who try to follow Christ are counted soldiers of the cross. Now, a general does not send his troops into battle until they are trained and ready. So our Lord commanded his disciples not to go forth until they were ready. Then, in that remarkable verse, Acts 1:8, he tells them what they are to do and that they shall receive power to do these

things after the Holy Ghost has come upon them. Then follow the last words He uttered before ascending into heaven, "unto the uttermost parts of the earth." The apostles obeyed and saved others and were saved. But the command was no more to them then than it is to us now, to go "unto the uttermost parts of the earth."

* * *

In all armies special emergencies arise and volunteers are often called for to fill special needs. Just now Soochow Hospital needs six volunteers—three nurses trained and prepared for any and all work, and three doctors specially prepared and trained, one to be a pathologist, one to be a gynecologist, and one to treat all diseases of the eye, ear, nose and throat. And when I say specially prepared, I mean what I say. We have begun work on our new hospital, and when it is finished we hope to have it as well built and equipped as any hospital of its size in America, and we want the doctors and nurses in charge of special departments to do as good work as they do in America; only if there is to be any difference they ought to do better work here than there. We ought to know enough and work hard enough and have enough of the spirit of Christ to be leaders here, for if we cannot lead and show the Chinese a better way we need not come.

When I was in America on furlough some years ago, several young doctors came to me and asked about going as medical missionaries. The first question



Dr. Park Doing a Simple Operation.

in every case related to salary, and when the amount was mentioned they went away unconcerned; for they had hopes of great emoluments to be won in their profession. Now, instead of the question of salary being first, it should, if asked at all, be the very last. So far as I myself am concerned, the thought of salary never entered my mind, and it was only when it began to be paid that I realized there was to be any salary at all. Our boards give us enough for food and raiment, and having these we should be therewith content.

But, although a doctor need not think of the mission field as a place for mak-

ing money, if a mission doctor works with all his might in the spirit of the Master, there are compensations far beyond money or anything that money can buy. A good name is better than riches, and the love of the people for whom one lives and works is more to be desired than gold. Go where you will in China, and among the best-known and best-loved Americans in any region you will find the missionary physician. And not only do the people respect the missionary physician, but the officials honor him as well. On many of these men the Chinese government has bestowed the beautiful Chia Ho (Golden Harvest) decoration, and upon at least one of them the President has bestowed the highest honor within the gift of the Chinese republic.

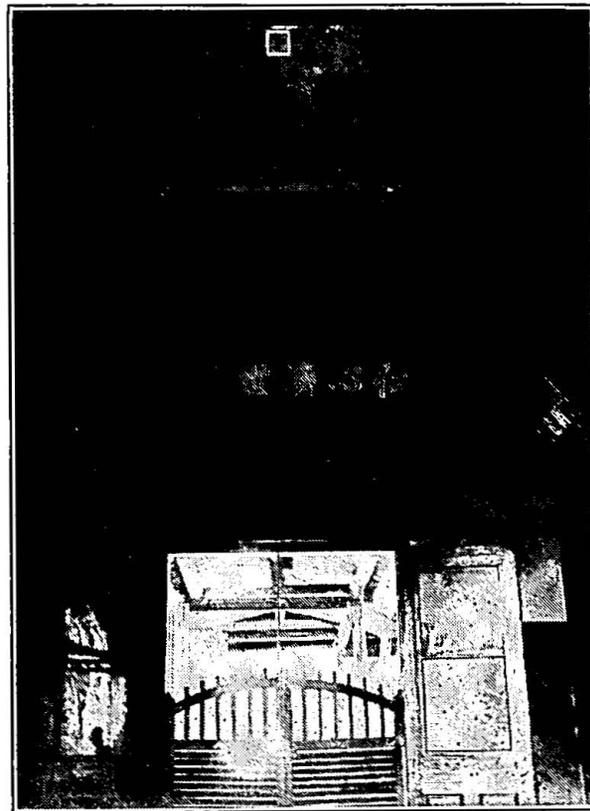
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And while the medical missionary may not be able to make any money for himself, he often does receive fees and donations for medical and other missionary work. No people on earth are more responsive to kindness than the Chinese. I myself have raised tens of thousands of dollars among them for medical, educational and other missionary work. For years and years Soochow Hospital has run an annual budget of twenty-five or thirty thousand dollars for current expenses, all earned and collected out here by the staff of the hospital.

* * *

Now, I want to tell you a secret. Exceptions are supposed to prove all rules. While the missionary doctor cannot expect to make any money for himself and family, he and they often receive presents and remembrances from the people. If I have had an awful time trying to write this article on account of interruptions from suffering patients, I have also been interrupted by visits from grateful patients. And if I should pub-

lish abroad the number of chickens, eggs, wild ducks, geese (one goose only), oranges, apples, pears, cakes, pies, etc., sent to us, and the number of invitations we have received during the last three months to Chinese sea-slug, high-toned, shark-fin feasts, some people might be in for reducing my salary. And then when our daughter Margarita got married last fall to Prof. Sheretz of Soochow University, the wedding our friends gave us was about the biggest ever seen in these parts, and the number of wedding presents almost beyond belief.



Hall of Soochow Hospital. Above the door are a number of "memorial boards" sent to Dr. Park by President Yuan Shi Kai and others.

But the joy of our life service here is greater than any rewards the whole world might give, and it is also something that the whole world cannot take away.

Healing for the Bodies of Mexico's Poor

MRS. HUGH D. WHITE, MONTEREY HOSPITAL.

We have been running our clinic for two weeks, and have treated daily an average of six patients. This, of course, is for the very poor. The people who are able to pay their bills come at other hours. There were many conversions through this hospital in previous years, and some people come to our chapel exercises in the clinic simply because of their associations here and their high regard for the institution. Some of the patients do not need much attention, but there are others who are greatly in need of medical or surgical treatment and who

have not had it simply because they are too poor.

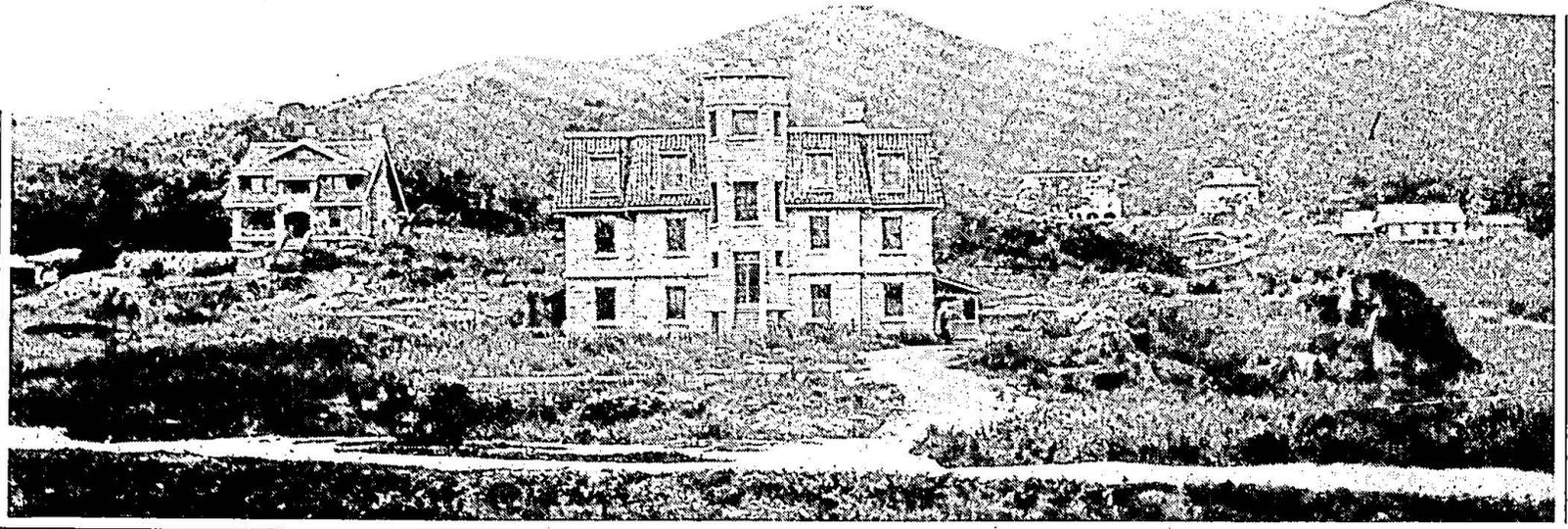
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On the second day of our clinic a woman came who has an immense tumor of the breast. It causes her much pain and great inconvenience. She is a bright, energetic woman, and very much interested in her children. When I asked her why she had not had an operation, she replied, "Much family—little money." She does not ask charity; she is willing to pay all she possibly can, but her earning capacity does not equal the fees

asked by her native physician for the operation. She says she can pay \$25.00. This operation is very urgent, and we expect to do it as soon as we can get enough equipment together—within two or three days.

We have a girl seventeen years old who at fourteen got an infection in both eyes, which evidently was not treated scientifically. It was of two years' duration, and resulted in almost total loss of vision, with no hope of improvement. She is typical of hundreds in this country.

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UNION CHRISTIAN HOSPITAL, WONSAN, KOREA.
Dr. J. B. Ross represents us in this institution, which treats several thousand patients a year.

Needle Doctor's Blunder and Surgeon's Skill

How a Simple Operation Made Place for a Church

REV. C. T. COLLYER, KOREA.

Filial piety is one of the great influences of the Orient. Filial piety teaches that the body should go to the grave as whole as it was received from the parent; hence the great objection shown by the natives of China and Korea to surgery. Just so long as the patient does not lose a limb or a finger, the native doctor does not hesitate to abuse the body. For instance, in cases of rheumatism, muscular pains, sprains, and so on, it is usual to take a needle nearly as long as a knitting needle, heat it red hot in a charcoal fire and stab it into the body of the patient. The Korean doctors claim that there are over three hundred points into which the needle can be run without fear of killing the patient. There is also a strong belief that this treatment is very efficient in driving out the spirits (demons) that take possession of the body and cause sickness.

Traveling in the interior I came upon a group of women gathered round a devil shrine. In the center of the group was a woman who was dancing about to the accompaniment of drums and cymbals. She was exorcising the spirit that had taken possession of a sick grandmother. We found her suffering was caused by the carelessness of a native doctor who, when he drove the red hot needle into her abdomen, had the misfortune to break it. There it had been left, for he knew not how to extract it. We had the old lady carried forty miles to Ivey Hospital. When she returned to her home a number of weeks later the people gathered round in surprise, saying: "When you left us we thought you were going away to die. Now you come home strong and well. Tell us all about it." The grandmother told how they had given her some "sleeping medicine," and that while she

was sleeping the doctor had cut out the needle. She told how she had been put to bed between clean, white sheets (the first she had ever seen) and cared for by Miss Gilberta Harris, but, added she, "the most wonderful thing of all was the story Miss Harris told me. She said the Son of God died to save us from our sins."

* * *

This case was followed up, with the result that you will now find a church and a little school house built on a hill in the middle of the village. There where we first saw them performing incantations to the demons, we now see two or three score of the villagers meeting Sunday by Sunday to worship God.

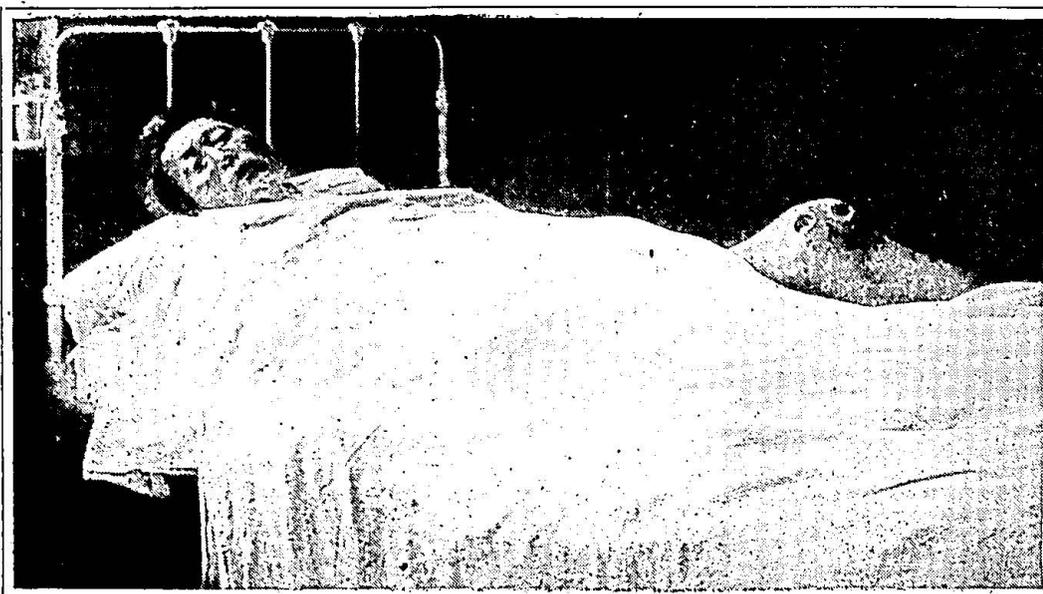
A Privilege, Not An Obligation

"Our special is the biggest, broadest thing we have ever had a part in, and strange to say, it hasn't in any way interfered with our regular missionary contribution through the church—one is an obligation, the special a privilege."

MRS. CORA HAMRICK.

Staunton, Va.

Mrs. Hamrick supports a special in Africa at a cost of \$500 a year. She is now asking for another and hopes soon to take a third.—*Editor.*



RESULTS OF THE NEEDLE STICKER'S ART.
The patient's life saved by Dr. Reid, but the knee will probably be permanently stiff.

Opening Hearts With the Surgeon's Knife

A Glimpse Into the Operating Room of Ivey Hospital

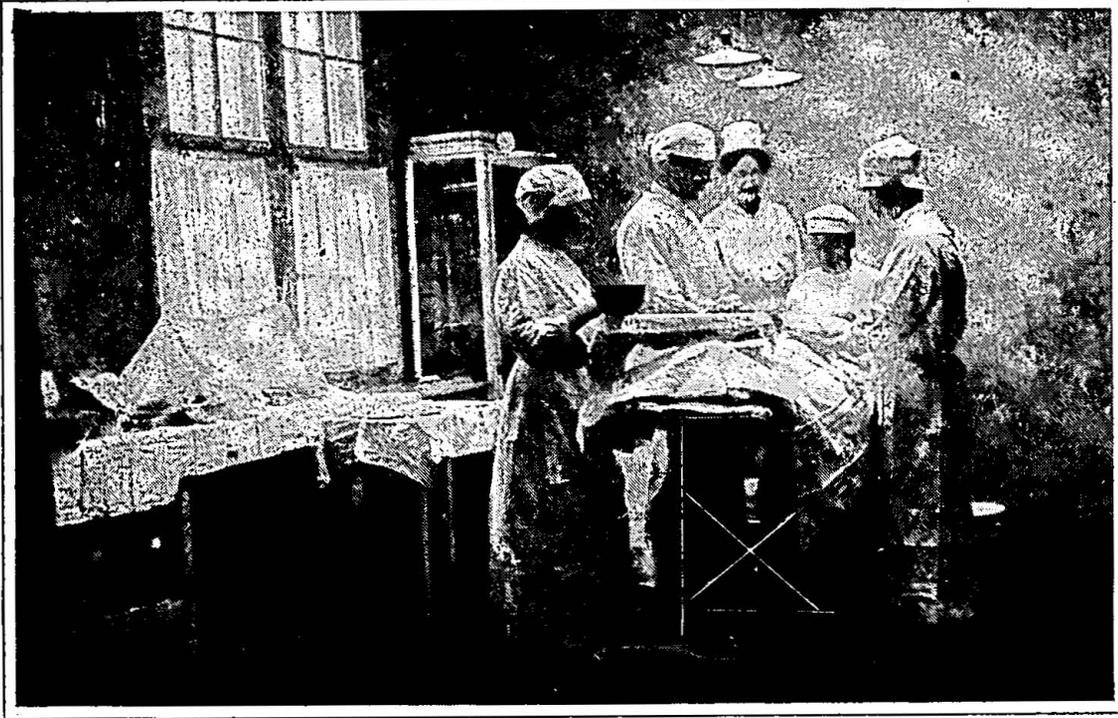
REV. J. O. J. TAYLOR, KOREA.

After chapel this morning I went to Dr. Reid's operating room. The patient was on the table. The nurse had made all the preparations; the instruments and bandages were sterilized and ready. Everything in the room would have sat-

must remain in the hospital an experienced Korean Bible worker goes daily to his bed, tells him the Gospel story, and prays with him. When he goes out, it will be not only whole in body, but also with a heart that has been touched with

Yesterday I looked at the record of operations. Since the first day of March (this is April 2) thirty-seven have been performed by Dr. Reid in the operating room, and others in the wards. The record for last year was 228. For thirteen years this man of God—this Christian physician in a benighted land—has been performing just such miracles. Verily, it is a life work worthy of the greatest surgeon that ever wielded the knife.

I wish you people at home could see his work and that of his able assistant, Miss Lowder. Personally I would never be willing to give up evangelistic work. But as their skillful fingers move about saving lives—saving them every day—their hearts are always going out in prayer and preaching. The daily prayer in the hospital chapel has been food to my soul. The very atmosphere of the place is like a spiritual breath. I do not hesitate to say that I regard this hospital as the most effective and the most Christlike evangelistic agency I have seen in Korea.



A Life-Saving Operation at Ivey Hospital.

ified the exacting demands of the most careful surgeon. The work compared favorably with that of a successful American nurse, and it had all been done by a little Korean woman trained in the hospital. In a land where nothing is known of asepsis or antiseptics, where filth and disease go hand in hand, what will it not mean to train the natives for such work as this?

* * *

The nurse had obtained the patient's history. I learned that, as the Koreans say, he was an "ar-ma-gut doh-up nan sa ram"—literally, that "he didn't have a thing in the world"—no money, no house, no family, no friends. For ten years he had suffered severely with double hernia and had been unable to earn a living. Learning of this hospital, he had come in the hope of being healed.

As one might suppose, he was unspeakably dirty when he came, but his hair had been cut and he had been given a bath and cleanly dressed. Now here he lay upon the spotless operating table. The skilled surgeon and the native nurse began their merciful task. Within two hours it was ended and the man, helpless and hopeless a little while ago, was on the road to health and strength.

For the two or three weeks that he

the love of God. And don't forget that he will talk! Even if he does not now become a believer, you may rest assured that Christianity and cleanliness will have nothing but kind words from him wherever he may go.

Palmore Enrolls 1,205

J. S. OXFORD, KOBE, JAPAN

Last year was the greatest in the history of Palmore Institute. The enrollment for the year was 1,205, and more people became Christians than ever before in one year.



Diseased foot, successfully treated at Ivey Hospital, Songdo.

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Medical Missions As a Life Work

The Challenge of a Great Cause to Heroic Souls

DR. W. T. REID, IVEY HOSPITAL, SONGDO, KOREA

A great deal depends upon what a man's ideal for his life is—upon what he intends to do with it. Does he think that the world owes him a living and all the possible comforts that go with it, or does he think of the world as a battlefield where right and wrong are at odds, and of himself as a soldier of the right?

If you, reader, belong to the first class, you may as well stop here, for what I have to say cannot possibly interest you. If, however, you belong to the second class, then I have a message for you, for to a soldier there is always an appeal in the thickest of the battle's fight, where the conflict is fiercest and the thrill of victory greatest. And such is the appeal of medical missions.

men pressing into the kingdom of God and the greatest nobleman there he who has brought in the most of these; if Christ is your heart's supremest treasure, His life of suffering sacrifice your passionate ideal, His command your adamant law, the collecting of His sheep your deepest interest, the establishment of His kingdom among men the one sure cure for all of earth's ills; if the future glory is so real to you that the *now* gives way to it without too sharp a pang, then the call of the mission field for you is imperative and insistent.

* * *

If character is to you the most important goal and the highest achievement possible, both for yourself and for other

until you have attained as far as your best will let you, and if your conception of the privilege of service is sufficient to sustain you steadily in the endeavor, then you need not hesitate to answer the call of the mission field.

If you understand that things on the mission field will not be like you have pictured them in your mind, that there will be many disillusionments in almost every direction you turn; but if knowing this you are determined that whatever the difficulties, the need for your service will suffice to overcome them and whatever the disillusionments your settled purpose will be not to seek your own but the advantage of the Master's kingdom, then come. The call is to you.

* * *

If you have heard *the voice of God speaking in your soul* and calling you into the partnership of this service and assuring you that always and everywhere *He will be with you*, you will not fear any deterring circumstance, but, launching forth with faith in the heavenly vision, you will be found worthy of the responsibilities and privileges of a missionary's life and the supreme glories of a missionary's reward.

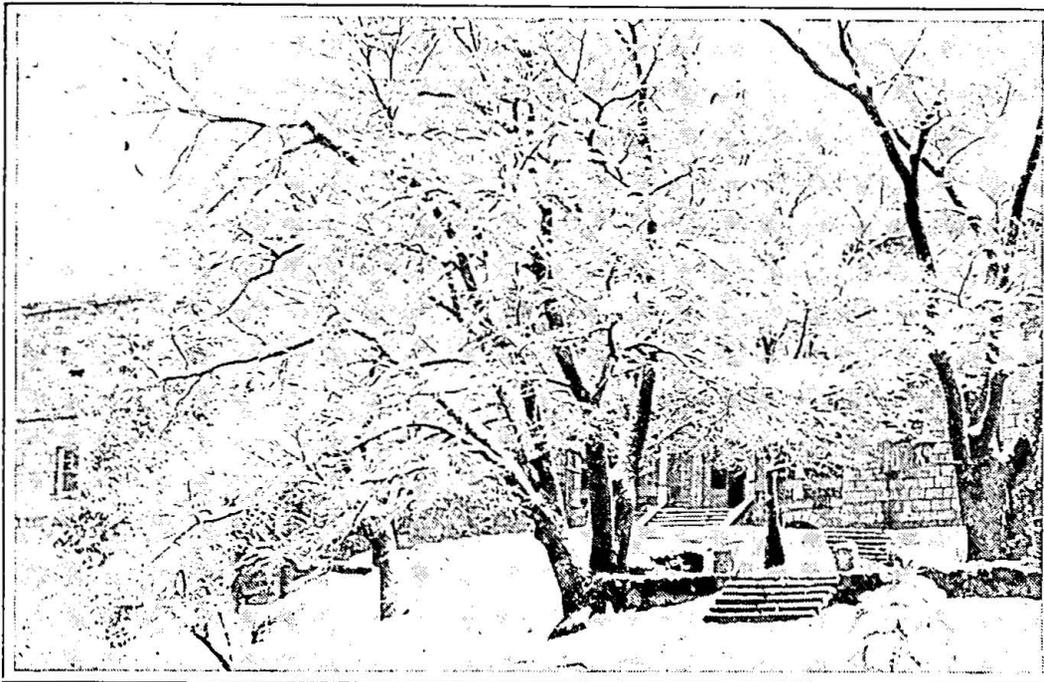
The appeal of medical missions as a life work lies in the challenge of a great cause to heroic and unselfish souls.

Millions of People and But Twenty Missionaries

REV. N. S. OGBURN, JR.

There are millions of people on this island of Shikoku, Japan. There are not more than twenty missionaries all told, including wives. All these missionaries are located in about three cities. I have traveled by bicycle through fifty miles recently. I venture the assertion that not more than ten per cent of these people have ever heard the gospel preached or read any portion of the Scriptures. We need more men—men who want to labor with all their might, women who will help them—strong, robust young men and women who will seek hard jobs and make them succeed.

On this island at present I am the only man. We have only three men in the entire evangelistic field—out of our whole number of twenty-eight missionaries—who are under forty years of age. We can't spare these older men. But we must spare them some day. Where are the recruits? We do not see them. Can we depend upon any among you?



Winter Scene, Ivey Hospital, Songdo.

If your ideal of the medical profession is to make a good living, to have a large practice among well-to-do people, to have a luxurious home on Rich Man's Avenue, to associate with the geniuses of your profession, and, if possible, attain to that class yourself, then whatever you do, don't think of going to the mission field.

If, however, you have studied medicine because you have a tender heart for the sick and a desire to relieve all the suffering you can by a life of unselfish service, then on the mission field where the sick are many and the doctors few you can help the most people with the greatest need.

* * *

If your soul's vision reaches forward and sees the poor, the lame, the halt, the blind and the despised and humble among

men; if *love* in its varied manifestations is your profoundest study, and if your medical knowledge is to you an apt means toward these ends, then there is irresistible appeal for you in medical missions.

If darkness fills you with longing to pour in the light; if ignorance fills you with pity, not contempt; if poverty and filth and disease draw out your soul with compassion, and if you feel that your fullness was given you to help fill this emptiness, then you are the man to be a medical missionary.

* * *

Even if you feel that you have not attained to these necessary requirements, if these sayings appeal to you as true and if your determination is set to stretch out like a racer toward this goal

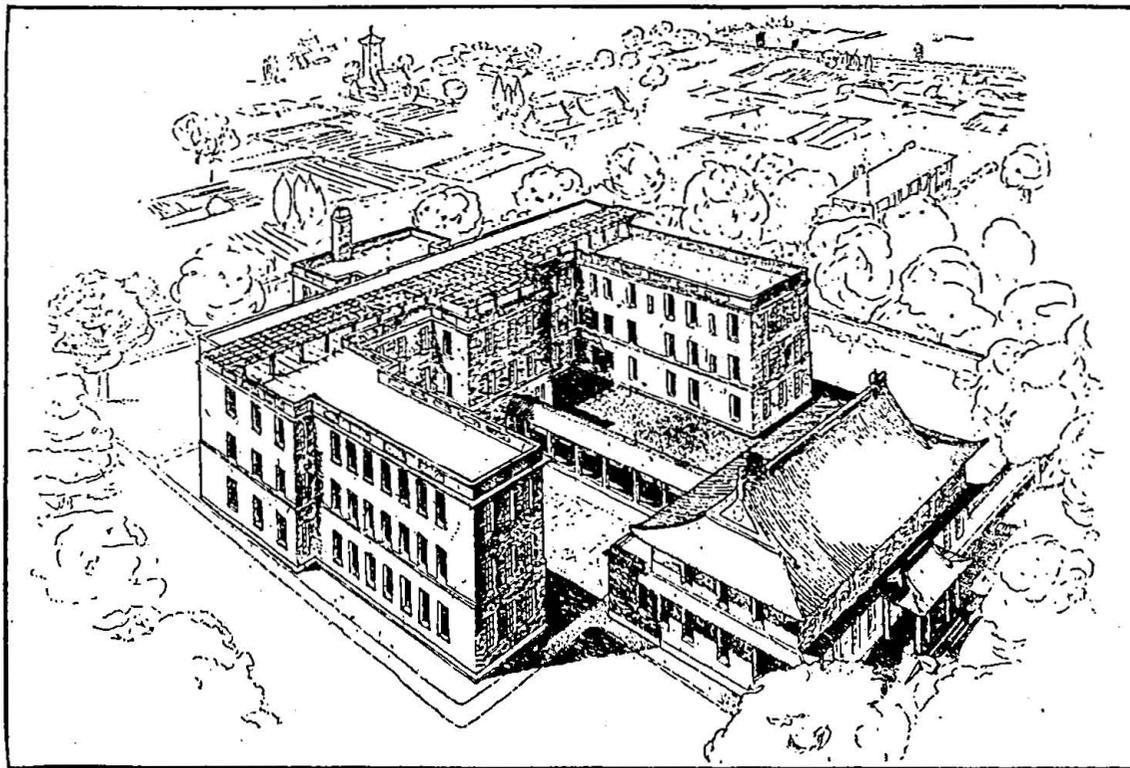
Soochow Hospital Cornerstone Laid

\$200,000 Modern Plant Now Under Way

At last Dr. W. H. Park's long-cherished dream of a modern Soochow Hospital is on the way to realization. The cornerstone was laid with impressive ceremonies on May 29. Two new buildings are now under way, one for the out-patients' clinic and internes' headquarters, and the other for in-patients. The first will be a two-story structure, conforming externally to Chinese style. The main building will be a three-story, reinforced concrete structure, with roof garden. Tile floor and steel sash will add fire-resisting qualities. There will be ten modern bathrooms fully equipped and a modern steam heating plant. The plumbing alone will cost over \$5,000, and the buildings, exclusive of heat and plumbing, \$130,000. Residences for the staff and equipment for the hospital will bring the total to \$200,000. Of this the Board of Missions will supply \$80,000, and the China Medical Board of the Rockefeller Foundation, \$50,000. The remaining \$70,000 will be raised in China, \$20,000 of it being already in hand and the balance practically in sight.

* * *

The hospital will have a staff of five American doctors, each a specialist, five trained American nurses, and a large staff of Chinese assistants, doctors and nurses. The foreign staff will be supported by the Board of Missions and the



New Soochow Hospital, now under construction.

China Medical Board, the latter having agreed to contribute \$8,000 a year for the next five years for this purpose. All other expenses will be met out of the income of the hospital, which for twenty years has been self-supporting except for the foreign staff.

* * *

Soochow Hospital was established in 1882 by Dr. (now Bishop) Lambuth and Dr. Park, and the latter has been in charge ever since. During this long period of unselfish service Dr. Park has become one of the best known and best loved foreigners in China, and has been the recipient of many memorials and decorations. Since 1909 Dr. John A. Snell has had a most important place

in the institution, doing a large part of the surgery.

For many years a medical school was conducted in connection with the hospital, graduating some forty doctors, many of whom are doing fine work.

* * *

Since the inauguration of the republic the demands on the institution have grown tremendously, making the need of a modern hospital imperative. For years the Chinese have been donating liberally to this end and the hospital also has been able to put aside some surplus from its earnings. While in America some three years ago Dr. Snell enlisted the generous support of the Rockefeller Foundation, as indicated above.



Soochow Hospital. Wrecking old buildings to make way for the new.

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"Consider China!"

A Stirring Call to Christian Medical Men and Women

EXECUTIVE COMMITTEE, CHINA MEDICAL MISSIONARY ASSOCIATION.

We commend to every physician and nurse among our readers the following presentation of opportunities offered the profession in the field of medical missions. The Centenary program calls for more than fifty physicians and nurses. Who will go?

The war is over; the struggle to uphold ideals of truth, justice, and freedom has been won. With demobilization of the armies of the allied nations, millions of men will be set free either to resume their former occupations or to enter upon new fields of service. Among those being released are many well-qualified physicians who will find it difficult to return to the beaten paths of life at home because they have become aware, as never before, of the deep needs of people in other lands, and wish to respond to their appeals for help!

To these professional brethren, if they have not irrevocably decided upon their future course, the China Medical Missionary Association, by its Executive Committee, makes an earnest appeal to consider the claims of China, where noble service can be rendered to the people of a great nation, not only by the prevention and relief of disease and suffering, but also by helping the people to realize the social and spiritual ideals of Christianity.

* * *

As to the medical needs of China, with its estimated population of 400,000,000, these are so obvious to medical men as hardly to require setting forth. But the statement of a few facts may not be uninteresting. Even if we include Japanese physicians, who attend principally to their own people, it is doubtful if there are two thousand scientifically trained physicians in the whole of China, Manchuria, and Mongolia. At the end of 1917 there were 351 foreign medical missionaries in these countries, 270 men and 81 women; working with them were 212 Chinese physicians. About 120,000 inpatients were treated during the year, and 3,165,970 dispensary patients. These figures may seem impressive, but a little calculation based on the vital statistics of other countries will show this is but a small part of the work that should have been done.

In every branch of medicine and surgery there is an unlimited field in China for work and original research. Further teachers for mission medical schools are urgently required, so that the Chinese medical profession, which is still in an early stage of growth, may be constantly recruited by thoroughly well-trained

physicians who will take part in the work of medical missions, uphold the honor and dignity of the profession, and bring Christian influences to bear generally upon the practice of medicine in China. The important mission of Public Health Education, for which the China Medical Missionary Association is partly



TUMOR REMOVED AT SOOCHOW HOSPITAL.

How do you suppose the patient feels toward the Christian doctor who did it?

responsible, has barely begun, and there are many forms of social service waiting for the leadership or cooperation of physicians. So much sickness and physical wretchedness exist in China as alone to constitute a very powerful appeal to the sympathy and practical help of Christian physicians. As expert independent testimony to the great need of medical work in China, it may be noted that the Rockefeller Foundation, among its various projects to promote the health and happiness of mankind, is establishing hospitals and medical schools for the Chinese, and is giving generous aid to medical missionary institutions in China.

* * *

There is another plea, however, which we deem peculiarly appropriate at the present time. The objects for which the allied nations struggled need to be interpreted to the Chinese, and the fruits of victory made secure for them as for other nations. One outcome of the war will

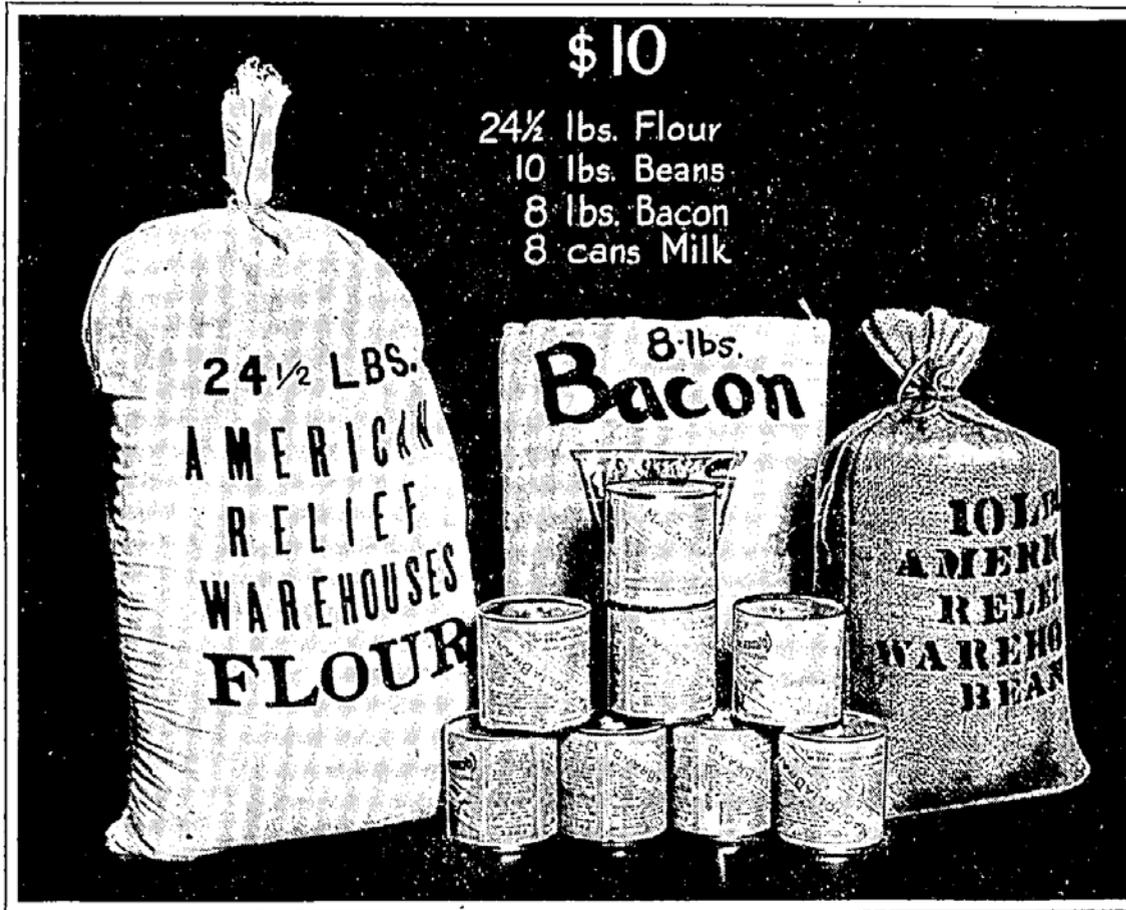
probably be the formation of a genuine League of Nations, inclusive of China, by which it is hoped to secure the peace of the world. But the foundations of the League will never be sure unless they rest upon the sincere and practical recognition of human brotherhood in the belief that all men are the children of God, and therefore should be kind and helpful to each other.

By whom can this ideal be more clearly and practically interpreted to the Chinese than by physicians of other nations, who can make it their life-work to minister to the sick and unfortunate among them? In the past, when the Chinese were not so well-disposed to foreigners as they are now, missionary physicians and nurses were most successful in winning the good-will of the people. And this message of the spiritual brotherhood of mankind it is most necessary to proclaim at the present time among the millions of extremely poor and ignorant Chinese, if the country is to be saved from the social upheavals and deadly strife between class and class which are occurring in other lands.

* * *

It should be added that the work of the medical missionary does not stand by itself, but is closely connected with other agencies which are unceasingly, and not unsuccessfully, working to help and uplift the Chinese people. In the words of a writer quoted in one of the foremost medical publications of America: "The usual missionary programme with its threefold emphasis on education, medicine, and religious teaching, is in China the agent of reconstructing whole communities and of creating a new type of life. In hundreds of cities and villages today these effects are evident: an increase of general intelligence; a greater capacity on the part of young men and women to support themselves well, due to the training obtained in church and school; a decrease of prevalent diseases; cleaner and more beautiful homes; a new appreciation of the dignity of womanhood; a deeper interest on the part of the community in the welfare of the defectives and of the poor; the breaking down of fixed and hardened social customs and a greater ambition and zest in life on the part of the young men and women; a new spirit of unity and cooperation in the Christian community, the breaking down of the bondage of superstition, and a release of high spiritual hopes and aspirations. While all these effects are not evident in every community, they are the obvious effect of Christian missions in China."

In conclusion, we again appeal to you to come to China!



AMERICAN FOOD FOR EUROPE.

In addition to its work of feeding the starving, the American Relief Commission in Europe is furnishing vast quantities of food at reasonable prices to those able to buy. Posters like the above are to be seen all over the destitute areas. This is the day for us to prove ourselves the big brothers of the world.

Harrowing Conditions Seen in Poland

Millions at Point of Starvation—America to the Rescue—Southern Methodist Plans

Dr. W. B. Beauchamp, who went to Europe some weeks ago with Bishop Atkins and Dr. Pinson to further lay out our work there, writes as follows:

"Suffering among the children is unspeakable. The American Relief Association feeds 65,000 children a day in Warsaw, 1,300,000 in Poland, at an expense of a million and a half dollars a month. This is a tremendous piece of work and yet I am informed that two-thirds of all the children in Poland are underfed. The women go barefoot on the streets. No country on earth presents such an opportunity for immediate service. We visited four of the feeding stations of the American Relief Association today—a milk station for babies, a rice station for sick children, a soup station for the many, and the breadline where they contend for place and chance to get bread. It is simply heart-rending; the faces white and stomachs distended.

"We now think we shall take a farm and get some five hundred children for permanent training—farming, nursing, and real educational work. This seems to be the finest way to do abiding work. The government officials are very con-

siderate and I think we can get all needful concessions. To get rooms here for work is most difficult. We ought to have headquarters and place for supply station.

"We have good plans for the Czech country but it is more difficult for religious work.

"Things are shaping up well in Belgium. Our first building at Ypres will

New Believers By Hundreds

Revival Conditions Again Evident in Korea

REV. E. W. ANDERSON, SEOUL

The work throughout the country is going better than at any time since I have been in Korea. Now professions of faith are being reported by hundreds, and numbers of new groups are being organized. We need money to meet the opportunity that has come, and a new measure of wisdom from above to use it wisely after we get it. It would be a sin not to follow up and carefully husband the movement that is now under way, but the present abnormal and unreasonable prices current in Korea make the financing of our work exceedingly difficult.

soon be ready for work, and we have a fine opportunity for service. We have selected school property on the Long-champs—a most attractive property. The outlook is fine."

The Old Negro and the New

A Durham, N. C., firm is showing in a novel manner that kindly race relations may be carried over from the old days and adapted to up-to-the minute business. The Durham Hosiery Mills has just opened a new factory which has been named after John O'Daniel, an old colored man who served the parents of the mill company's president in former days with a faithfulness which his white friends feel deserves the recognition of people of both races.

The mill will be operated entirely by colored labor; and in making this industrial opening for Negroes the company is providing for the workmen homes of modern type, preserving under present conditions the tradition of an older generation of consideration for its workers.

The educational advantages for Negroes in Durham are excellent, owing largely to the generous interest of Col. Carr, father of the mill company's president, who is living evidence that an old Confederate soldier may remain a constructive force in his country's service into a green old age.

Mexican Work in Arizona

REV. ARTHUR MARSTON, PHOENIX

This is a tremendous field, big with opportunity and fairly glittering with possibilities. Not being able to cover the ground otherwise, I bought a second-hand Ford recently, and keep it on the go. You have no idea how it has multiplied our usefulness. I preach regularly at Phoenix, Tempe, Mesa, Glendale, Cartwright and a cotton camp.

Missionaries Threatened With Dynamite Bombs

Inquisition Days Recalled—Falsehood, Abuse and Violence Employed in Brazil

REV. WALTER G. BORCHERS, PIRASSUNUNGA.

Some months ago the Romanists brought to town a priest who sought to stir up the people against us. After telling them that Jesus said the faithful would always be persecuted, he proceeded to turn history end for end and in graphic language pictured how the Protestants in the fifteenth century began a fearful persecution against the "Holy Mother Church"; how in the time of Martin Luther the Protestants drenched Germany, France and other European countries with blood; how from that date the Protestants have been the cause of all wars; how the Protestants (of course American) have taken one country after another, California, Texas, Cuba, the Philippine Islands, Panama; and how they are now stealing into South America with the purpose of subduing Brazil.

He told them that we American missionaries are well-paid spies, sent out by the American government for the purpose of winning the people and thus making it easier to subjugate the country. Then, after reciting past acts of heroism on the part of the Brazilians, he passionately exhorted them to be sufficiently patriotic to rise up and drive the Protestants out of the country.

He pictured us as so vile and treacherous, and did it in such a smooth-tongued manner, that the great mass of ignorant people was soon ready to do almost anything.

We challenged him to prove his statements in a public debate in the theatre, but he got out of it by telling the people he did not have permission to debate with Protestants. I then answered most of his arguments in a series of articles in one of the town papers. The ignorant class said I would be killed should there be a public debate, and it was several times reported that I had been attacked and severely beaten.

* * *

Later we held a two weeks' series of meetings, with a converted priest, now one of our native pastors, to do the preaching. The third night of the meeting some of the Romanists stoned the church. A number got together the next evening to break up the services, but were sorely disappointed to find policemen guarding the church. They then went round on the streets where there were no policemen and threw stones at the believers on their way to church. I myself was hit twice. By the next night, however, the police had the situation in hand.

Then they began to bombard us with anonymous letters, some of them the vilest you ever heard of. In some of the letters they promised to blow us up with dynamite bombs, but not one has yet been delivered.

In spite of all this opposition, forty-seven persons came forward as believers during the meeting, but they are being sorely persecuted. One, a young married man, was put out of employment by his mother, who owns a grocery store and

barber shop. She was implicated in the stone-throwing business. Yesterday one of the town papers, edited by an unprincipled lawyer, published four columns of falsehoods about us.

We seriously need at least \$100 to carry on a systematic campaign of instruction by means of articles in the papers, tracts and books. We have spent all we can in this splendid work, some having given for the cause a fifth of their salaries since Conference.

New School for Mexican Girls

To Be Located at Pharr, Texas—\$20,000 Property Donated—Two Teachers Wanted—Work Among the Louisiana French

REV. R. L. RUSSELL

It has been decided to establish a school for Mexican girls at Pharr, Texas. The first building will accommodate fifty boarders, besides the faculty, and will



REV. R. L. RUSSELL, D.D.

women offer their services? I will be glad to correspond with any who may be interested in this opportunity for service. Write me at 810 Broadway, Nashville.

Rev. M. Brulet has been placed in charge of a French church at St. Martinsville, La. Brother Brulet has made a very encouraging beginning. He has a fine body of young people who are responding to his ministry.

St. Martinsville is the oldest town in Louisiana, on Bayou Tesche. Here they point you to the "Evangeline Tree," under which Evangeline slept, while Gabriel, not knowing of her presence, passed on down the bayou. So Brother Brulet labors in a field of historic and romantic interest.

Brother F. J. McCoy, another of our French missionaries, is doing a fine work in Houma. He has a very interesting and enthusiastic membership and they are planning to build a large church in the near future. Not only the townspeople but those of the farms also come to his services.

Timeliness of the Centenary in Japan.

REV. H. P. JONES.

More and more we are coming to see how timely was the Centenary Movement. The people of Japan, as has been the case with all others, have been stirred to think in world terms by the recent war and had it not been for the Centenary to bring to them the appeal of a great cause they would have let their energies die, or would have turned them toward material things. The Centenary has put before them just what they need and what Japan needs—a great forward movement for the Kingdom of God.

afford also adequate class rooms. Mr. John C. Kelly has given to the Board of Missions ten acres of land in the heart of the town, easily worth \$20,000. In the center of this plat we will put our building. At the rear we will have a garden, and in front will plant grape fruit and oranges, and surround the whole with date palms. On one entire side of the property is an irrigation canal, and we can have all the water we need to make our grounds a veritable paradise.

We need two more teachers for this school. Will not some consecrated young

The Methodist Minute Man

J. M. WAY, SECRETARY DEPARTMENT OF MINUTE MEN AND LAY SPEAKERS, CENTENARY BUILDING, NASHVILLE

A Service in Every Church Every Sunday

The organization of Emergency Speakers throughout the Church is the greatest task the Laymen's Missionary Movement has undertaken—great in the results to be obtained, great because of the difficulties to be overcome. There are at least two reasons for such a body of speakers: (1) More than thirteen thousand Southern Methodist churches are on circuits having four or more congregations; (2) God requires that every man develop his talent, or talents.

There ought to be a service in every church every Sunday. When the pastor of a circuit is absent from one or more of his churches, godly laymen ought to be appointed to conduct services. It must be thoroughly understood at all times that the pastor approves the plan and the particular speakers to be assigned to his churches. Every Emergency Speaker's commission must be approved and signed by the Conference Chairman of Minute Men, the presiding elder and the pastor, before the district chairman makes the appointment. If anyone reaches the conclusion that there is too much red tape connected with the plan, he is reminded that such is necessary to protect the office of Emergency Speaker. Let a little carelessness enter into the selection of these men and the whole scheme fails. The writer is a layman. If he were pastor of a circuit he would demand that all lay speakers who come to his pulpits should have the highest recommendations from men who know them intimately. For that reason it is deemed wise to have each Emergency Speaker's pastor and presiding elder sign the commission under which he holds office.

* * *

In Foreign Countries

The following General Chairmen of Minute Men in foreign lands have been appointed: Dr. D. A. Sloan, European Mission; Rev. J. C. Hawk, China Mission; Rev. C. B. Dawsey, Central Brazil Conference; Rev. C. L. Smith, South Brazil Conference; Dr. S. A. Neblett, Cuba; Dr. W. G. Cram, Korea; Rev. S. A. Stewart, Japan; Rev. Frank S. Onderdonk, Texas Mexican Mission.

* * *

Field Notes

Mr. J. F. Rawls, Chairman of Minute Men for the Virginia Conference, has been arranging for special services for Minute Men in connection with the dis-

trict conferences. Reports indicate that both pastors and laymen are enthusiastic over the results. In the Portsmouth and Richmond districts the attendance was so great that all standing room in the buildings was taken.

* * *

At the annual meetings in June the District Conference and the Woman's Missionary Conference of the Plainview District, Northwest Texas Conference, passed resolutions urging that "the Minute Men immediately go back to work." Let revolutions in Church work follow these resolutions. When all the laymen get busy in Church work that is worth while there will be a revolution in the Church. If our leaders desire such a revolution they can have it in the immediate future. Give the Minute Men a chance, and then help them to make good.



Hon. T. W. Holloman, Chairman of Minute Men for the Louisiana Conference, reports the appointment of Emergency Speakers for the Alexandria and Lake Charles districts. He further reports that the presiding elder of the Alexandria District is making large use of them in the work of the district. Mr. Holloman is one of the most capable and energetic laymen in our Church. We predict that every district in the conference will be using Emergency Speakers, Three-Minute Speakers, Associate Minute Men, District and Church Lay Leaders at an early date.

* * *

In response to a special request, the Department of Minute Men and Lay Speakers has received a large number of reports from Church Chairmen of Min-

ute Men. In most of the churches reporting the Minute Men are assisting the local Centenary treasurer in collecting Centenary pledges. If all the Minute Men in Southern Methodism would assist the local Centenary treasurer in collecting arrearages on pledges, at least \$10,000,000 would be forwarded to the General Treasurer before the next issue of the VOICE is mailed to subscribers.

* * *

A large percentage of these reports indicate that special effort is being made to increase the attendance on Sunday school and Church services. Let this good work continue. The main thing in all lay organization is the spiritual development of the laymen themselves. The making of three-minute speeches will never be sufficient to develop laymen for positions of leadership in churches.

Moreover, our laymen should form the habit of reading good literature. The Bible should be given first place in their program, and next to the Bible should come the Church papers, followed by the leaflet literature issued by the various Church boards.

* * *

Ninety-seven districts, as far as the records at the central office show, have met every requirement in the organization of Methodist Minute Men. We wish it were possible to give the names of the ninety-seven District Chairmen who have done this work, but our space will not permit that.

Unparalleled Opportunity in Mexico

REV. JACKSON B. COX, MONTERREY.

I have never before seen such developments in our work in Mexico. I have never seen such opportunities. There is on our Church, therefore, a responsibility which never rested there before. In this district twelve men have been recommended for license to preach. I have nearly 200 volunteer workers in the district and over 200 who belong to the Intercessory Prayer League. A few Sundays ago we had 329 pupils in the Sunday school at Saltillo. The churches at Saltillo, Villadama, Allende, Piedras Negras, Camargo and Teran are overcrowded at almost every service.

The tragedy of money-making is that it becomes an end in itself instead of a means to an end. When a man begins to amass wealth, it is a question as to whether God is going to gain a fortune or lose a man.

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WOMAN'S WORK

A Widespread Evangelistic Campaign Among Mines and Mountains

It is gratifying to give circulation to the good news contained in the following words below quoted from the *Centenary Bulletin*. It is a known fact that the Home Mission policies of our great Church have not kept pace with the efforts in fields abroad. She has allowed vast territories to lay barren. Her moneys have been expended in the seven needy countries beyond the seas—and let it be said, not one penny too much. "This ought ye to have done, and not to have left the other undone."

Not alone in mountains and mines, but in fertile valleys, in prosperous towns and communities has there been no regular weekly church bell sounding, no children gathered for instruction in the Bible, no care of the young life on week days. Today the Methodist Church, South, the church of the masses, which makes its strongest appeal on the basis of its universality and adaptation to all classes and conditions of men, is losing ground in rural communities. There is evidence of decadence in many places, and a seeming indifference on the part of leaders to the tragedy of the situation. It has been thought essential to train men and women to cope with the city problems, to know how to get and to hold the great down-town masses, but not until a very recent date has it been thought worth while to train leaders for approach to the villager, or to arouse the heart and conscience of country women and girls, and open up a new life to them.

We therefore ask you to read the following words, and add our hearty amen to them:

"For the first time in the history of Southern Methodism, the Church, with the support of Centenary funds, has launched a widespread evangelistic work throughout all the home mission territory in the South and West.

The campaign is under the direction of Dr. R. L. Russell, Home Secretary of the Board of Missions, and \$50,000.00 of the Centenary appropriation to that department will be used to carry on the activities.

"Twenty men have already been employed and are now on the field carrying out the evangelistic program. These men labor under the direct supervision of the presiding elders but are supported by the Home Department.

"In this way absolutely new territory has been opened up in the Western Virginia Conference in the mountains of West Virginia and Kentucky. Some of the men have gone into places where Methodism did not have a single member or any property whatever. They are now reporting organizations, property has been secured for the erection of churches, and many buildings are now in course of construction. There are about seven of these men now at work in that section."

New work has been opened in New Mexico, in Arizona, in Oklahoma, Montana and in the mountains of East Tennessee. Of Miami, Arizona, it is said it is a town of *ten thousand people*, with no Protestant church except a Presbyterian body with twenty-five members. The recently-appointed pastor to this field gave up the work of Y. M. C. A. Secretary to become a home missionary of the Southern Methodist Church.

In a county in Tennessee a college graduate has gone as a pioneer where there has been no church organization.

All this is made possible by reason of the Centenary, which movement grows in volume, and wonderful opening of opportunities and results as it goes on.

An Element Overlooked in Labor

MARY MOORE M'COY

The scientific study of economic and sociological movements has led to the adoption of expressions into our thought and language that, scientifically speaking, are entirely correct, but, humanly and spiritually considered, are cold, harsh and misleading. One of these expressions is the application of the word "commodity" to labor, and the reference to the "labor market" as being over or undersupplied, as if the sale of the toil of the bodies of men and women and of little children was associated in thought with the sale of steel, iron, cotton and hogs.

Unconsciously highly intelligent and warm-hearted people have dropped from their thought and association with industrial and labor crises the element of personality, and a "short labor market" is responsible for high wages or a "glutted labor market" forces wages down.

The element of personality cannot be discarded in the social thought of labor, and if society permits its discard, society must pay the price.

A hog can be kept in cold storage or feeding in the meadow until a favorable market develops. Labor must be sold daily and hourly or men, women and children starve, freeze or are pauperized by receiving charity's dole. "Collective bargaining" between the labor union and capital may result in balancing the scale, but where "collective bargaining" is negotiating for a new wage scale, labor which comes fresh to the market for sale each work day morning may become a dead loss to the laborer and to the society for lack of a sale price. Labor cannot be put into cold storage.

Apart from unionism and capital, what authority and responsibility has the rest of society in the matter?

Annual Meeting of China Woman's Missionary Society

NET GAIN FOR YEAR 180 MEMBERS

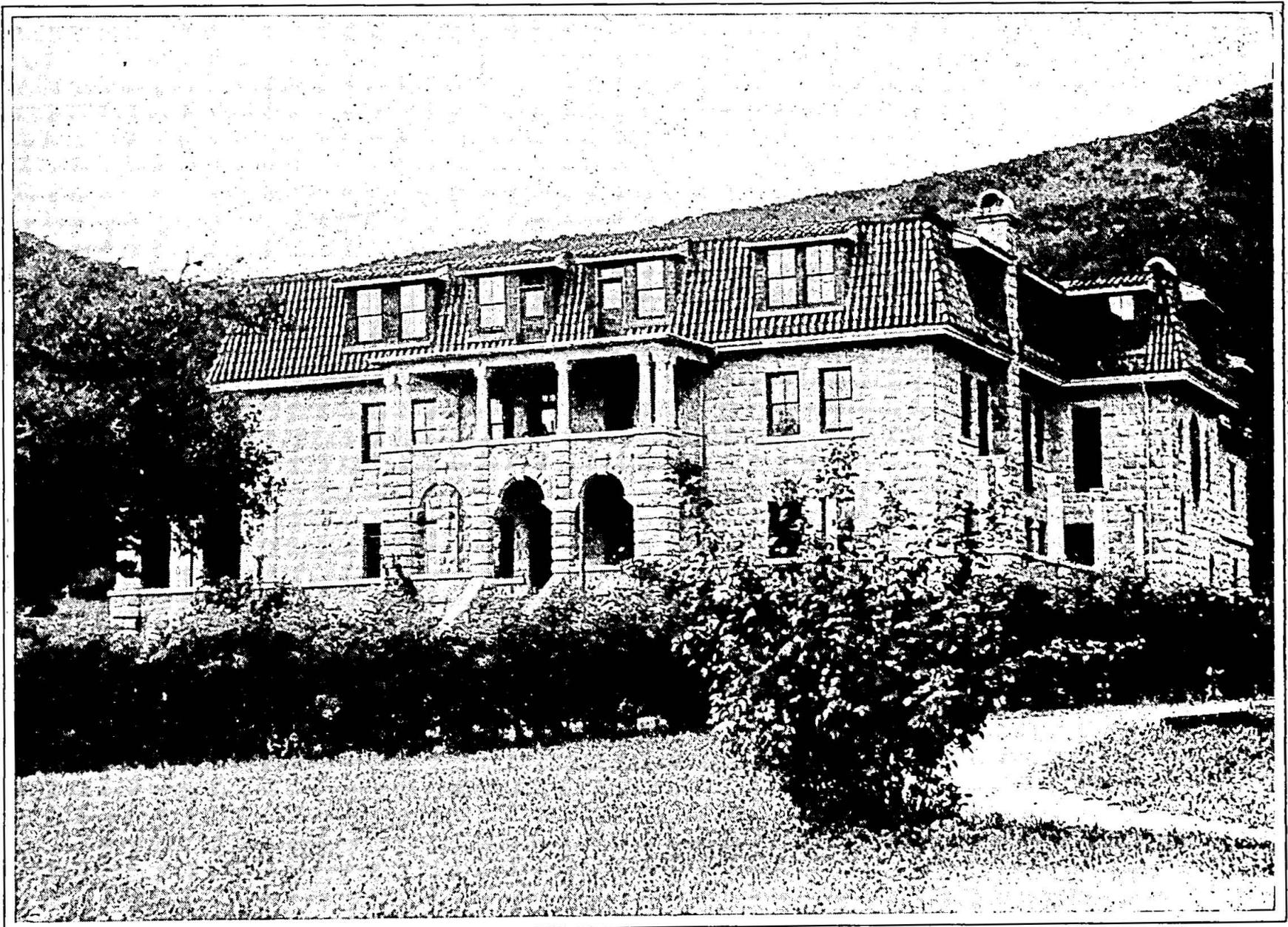
The third annual meeting of the China Mission Conference Woman's Missionary Society was held in Sungkiang, April 21-25, 1920. Eleven Conference officers and sixty-four delegates were in attendance. The total number of auxiliaries in the conference is forty-one, and thirty-five of these had delegates at the annual meeting. Besides the delegates there were forty-five visitors attending the conference, who came at their own expense for the privilege of attending the conference to listen and learn.

A good program of inspirational addresses, stereopticon addresses and departmental drills had been arranged and this was interspersed with business which was conducted in parliamentary manner. Mrs. K. T. Yang, the president, presided with quiet dignity, and she was ably assisted by an enthusiastic corps of officers. All of the officers are Chinese, and their enthusiasm grows with their growing knowledge of the work. This year there was a distinct advance, due to the return of Mrs. Tsiang and her report of the work of the Missionary Council and the local auxiliaries in America.

The total collections for the year were \$1,315.91. The disbursements included \$109.76 to the treasurer of the Woman's Missionary Council for Africa.

The net receipts for the year showed a slight decrease as compared with the preceding year, but the real fact is that the increase has gone directly into the Centenary and therefore cannot be counted in this report.

Miss Ruth Paxson, the honorable General Secretary of the Chinese Home Missionary Society, Yunnan Mission, gave a report of the work of this society in Yunnan, where seven Chinese missionaries, sent from the coast provinces, have been at work for the past year. Miss Paxson has recently returned from Yunnan, and she spoke with intense feeling of the need there and of the obligation of the Chinese in more favored sections to send the gospel to the Yunnanese. She made a strong appeal for Chinese volunteers to go as missionaries to Yunnan. At the close of her address a Chinese lady, who withheld her name, gave a cheque for \$100.00 for the work in Yunnan. But even greater than this was



Lucy Cunningham Industrial School, Wonson, Korea.

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the effect of the call for life service. At the consecration service on the closing night several of the ablest leaders said that they had surrendered to God for service in Yunnan or anywhere that He might wish to use them. Voluntary offerings were given at various times during the meeting, the total amounting to over \$440.00 in money, besides a number of articles that have not yet been sold.

Mrs. Maude Henderson, of the North Alabama Con-

ference, was an honored guest at the meeting, and through her ripe experience was able to offer many valuable suggestions. A fitting tribute was paid to her by the Chinese officers who raised the money and made her a life member of their society. Miss Frances Burkhead, who acted as treasurer while Mrs. Tsiang was in America, was also honored by being made a life member. Space forbids a more extended notice, but a full account of the proceedings is given in Chinese. Read it.

Mrs. W. B. Sullins

The death of Mrs. W. B. Sullins, a former member of the Woman's Missionary Council, Knoxville, Tennessee, and Corresponding Secretary of the Holston Conference Missionary Society, brought an expression of appreciation so unusual and significant that it is here published.

"As a tribute to the love and esteem in which the late Mrs. W. B. Sullins was held by men and women of all denominations, and in recognition of her devout and consecrated Christian life, a memorial service or mass was conducted this morning at 7 o'clock at the Church

of the Immaculate Conception. Rev. Father Francis Grady, pastor of the church, conducted the mass. Special music was a feature.

"Her life was such as is worthy of emulation. The mass this morning was a further tribute to her and the great good she did while on earth. Likewise a fitting memorial and evidence of the esteem in which she was held by those of denominations other than that with which she was affiliated."

What Women in Industry Earn

We are giving a few wage facts selected from official state and national reports. Unfortunately, these reports do not use the same system of classification nor the same methods of statistical arrangement, so that it is impossible to make general comparisons. We quote figures from the most recent report—that of 1918—for adult women.

In every state, in every industry, and in almost every process women receive less than men; yet, according to the government "quantity cost budget necessary to maintain a single man or woman in Washington at a level of health and decency," it costs more for a girl to maintain herself that it does a man. The figures are:

\$1,057.55 for a man.

\$1,140.92 for a woman.

This would be an average expenditure of \$21.94 a week for a woman.

(Figures given were made up from all sections of the nation, but are here quoted in the South only.)

Louisiana, 1919: 5,202 women (included in survey), 48 per cent received less than \$9 weekly.

Georgia, 1919: 15,227 women textile workers; highest weekly wages range from \$10 to \$40; lowest weekly wages range from \$4.80 to \$15.

North Carolina, 1918: 25,905 women textile workers; high average weekly wage, \$17.12; low average weekly wage, \$9.06.

Tennessee, 1918: 25,152 women; general average wage, \$9.31.

A Beautiful Work Without a Teacher

The Lucy Cunningham School, Wonson, Korea, is eventually to be the industrial school of the Southern Methodist Mission for women of all Korea. It is beautiful for situation, on a hill overlooking the wonderful Wonson bay, said to contain a harbor second only to that of Rio de Janeiro. Here the Council expects to develop various industries. Textile work has already been begun with the planting of mulberry trees. Out of this will grow the making of ribbons, of which Korea has none! Can you conceive of girls without ribbons?

Bee culture is another industry in prospect. There is no sugar in Korea, and honey is a priceless possession. The Korean bride is fortunate who counts among her gifts a little water sweetened with honey.

Marvelous possibilities in other industries are opening up. But in the face of them, the school is closed for want of a teacher, trained and willing to go. Do you know one? And will you tell her of the beautiful place waiting for her in Korea?

The Cuban Woman in the Cigar Industry

MRS. J. H. M'COY

Has a woman greater power of endurance than a man? Society seems to think so, or society, which is an association of men and women, would not permit for its own existence sake some industrial conditions that exist.

Let us consider the situation of the woman in industry. The race must perish unless women bear children. One well-nourished, well-cared for child demands practically the entire attention of an adult, properly his mother, for the first two years of his life, one-half of her time for the next four years, and a varying ratio until he passes the adolescent period. If the race is not to perish the average mother should rear not less than four children. Can she bear and rear her children, maintain a decent home, minister to her husband's physical needs in the care of his clothing and in the preparation of his food, and give from eight to ten hours a day to labor in a cigar factory?

Has a woman greater power of endurance than a man? The Cuban women who work in the cigar factories of the Florida peninsula have large families. Under the present cost of living the father, who knows no trade but that of the tobacco industry, cannot make a living for his family without industrial help from the mother. The mothers are not skilled laborers. They must go to work almost before dawn to strip the tobacco that it may be ready for the skilled workmen. They work in tobacco dust; they absorb nicotine into the very pores of their skins. They have no time to study the care of their babies, nor to prepare nourishing food.

A day nursery ministers to the wants of the little ones more or less efficiently,

while the worn, dragged little mother is permitted to slip away every few hours to nurse at her breast the infant that she has not time to fondle and caress. She cannot make a home for a husband and children. She has little hope of living out the God-allotted span of years.

Is it to be wondered that the marriage bond binds lightly among these workers, that epidemics of influenza sweep away the children like flies on a frosty morning, and that strikes are very frequent?

A plate glass cigar counter in the lobby of a palatial hotel attracted this writer's attention. An opulent, rotund American citizen of mature years stood at the counter purchasing a cigar. He selected one wrapped in silver foil for which he paid an American one dollar bill. On the box was the label of a cigar factory in which Cuban mothers work. Before our eyes rose the picture of a glimpse on a Sunday morning into the back room of a tiny cottage home near that same cigar factory with a little brown-eyed, olive-skinned woman bent over the family wash tub; a baby in the crib and little children all about her. All the week found her in the cigar factory; on Sunday she must wash the children's clothes.

If the wealthy American could have seen that picture, surely the silver-wrapped cigar would have lost its fragrance. An industrial system which takes mothers from maternity wards, and from beside the cradles of infants is wrong. The protection of the next generation demands that it be stopped. If society must have cigars and cigarettes, let it draft labor from another source.

life, but also as it affects the development among women of such leadership as group movements demand in ever-increasing degree.

The plan as projected called for a group of about twenty women, to live in residence for at least a year, with some resident tutors, and many visiting lecturers. The projected course of study included, to quote from the advance announcement, "Religious Study, Social and Industrial History, Economics, Literature, Elementary Science, Hygiene and Simple Psychology,—Singing, Physical Culture and Applied Arts." The cost to the student was fixed at \$60 per

year; several scholarships of £40 were offered; the initial heavy expenses were to be covered by a guarantee fund raised by the committee. It is worthy of note that several large employers offered to send students to the college and pay all their expenses.

Such was the project; how did it materialize? A recent letter brings the news. On February 12, 1920, eleven students came into residence in "a beautiful house in a large garden." a half hour from London by train. All were women from various parts of the industrial world., some factory hands, some clerks, and some domestic workers. Their ages vary from 18 to 30. "Three of them have been sent to us by their employers who are enlightened enough to wish them to have a year of higher education, and these employers are entirely financing their students."

The course of training implies at once both a program of earnest study for the immediate future and a challenging interpretation of what a Christian campus must become if it is to serve as a preparation for modern citizenship. During the war those who knew students well have seen them grow into a sense of personal responsibility for helping to build a new and just social order, an order more Christian than the one into which they were born.

The fact that the college student has been isolated from the larger world within which she is to live her life has prevented her from identifying herself with it. But this new step has brought to our women students a vivid sense of their relationship with women. For many students that consciousness came for the first time at the convention when they saw that their vote counted in deciding national questions and in bringing about a more just order for others. They knew, too, that their vote in convention would be ineffective unless they returned to their campus with the intention of creating a more ethical citizenship and higher standards of politics. Already students are asking to be told how to carry out the shoulder-to-shoulder relationship implied in this new idea of fellowship; some would do this by attending industrial conferences and others by inviting non-college girls to student conferences.

Last of all, college students see in the adoption of these resources an incentive to enter into service within the Christian church; "to devote themselves to united effort with all Christians toward making the will of Christ effective in human society and to extend the kingdom of God throughout the world."

A College for Industrial Women

In February of the present year a new chapter in education for women began with the opening of the "Working Women's College" under the Educational Committee of the Young Women's Christian Association of Great Britain. The college is the result of much thought by a committee of women who felt the need of equal opportunities in education for men and women, since they share the same responsibilities in industry, in politics, and in the home. They foresaw that the lack of trained leaders would cripple the whole forward movement of women, not only as it affects the chance of a higher and happier standard of domestic

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Life and Ideals of a Southern Mill Girl

BY BLANCHE TURNER

Miss Turner is herself a "mill girl," and speaks from an experience beginning at a young age. Her article will be read with gratification and a wish that all girls under the necessity of a labor usually counted as drudgery, would develop such gifts and qualities as she shows.

The Southern Mill Girl! This term brings to the mind of the average person the idea of one coming from the lowest strata of the social scale, incapable of meeting other people on a basis of equality. Ignorance, vice, and all the other evils attending poverty are associated with her. She may be attractive or unattractive, intelligent or unintelligent, capable or incapable, it is a matter of indifference to the public, as "she is only a mill girl. If she is pretty they wonder how she maintains her good looks and works in the mill. If she is talented, they wonder how a mill girl can be so gifted. If she dresses nicely and is attractive, they say, "Poor, unfortunate girl. She works so hard and spends all she makes for clothes."

The girl is conscious of these criticisms and in a few instances they may be true; but, as a rule, she is economical and selects her wardrobe with a great deal of care.

A great many mill girls have bank accounts, a few of them have bought property and are paying for that, or they are supporting a younger brother or sister in school, or caring for an aged father or mother. Perhaps they are working in the mill one week and going to school the next, thus being able to make their own expenses and to secure the coveted education.

As a rule the mill girls are reverent and inclined to be religious. Almost anything the church proposes meets with their approval and support. It is astonishing how many young people there are in a mill village. There is an abundance of material for development in Christian work, and this material is more easily reached than any other in the city.

They love the church, and when a church is located in their midst they are faithful and loyal to it. They are kind-hearted and sympathetic, and no case of real need passes them unnoticed.

A mill girl is up early and at her work. She is out in the fresh morning air, scattering joy and sunshine into the hearts of many as she goes to her work in the mill. On reaching it she hurriedly dons her apron, and as soon as she has her work going she is ready for a visit with her friends, for mill girls, like all other girls, enjoy talking and discussing the

mere nothings of life.

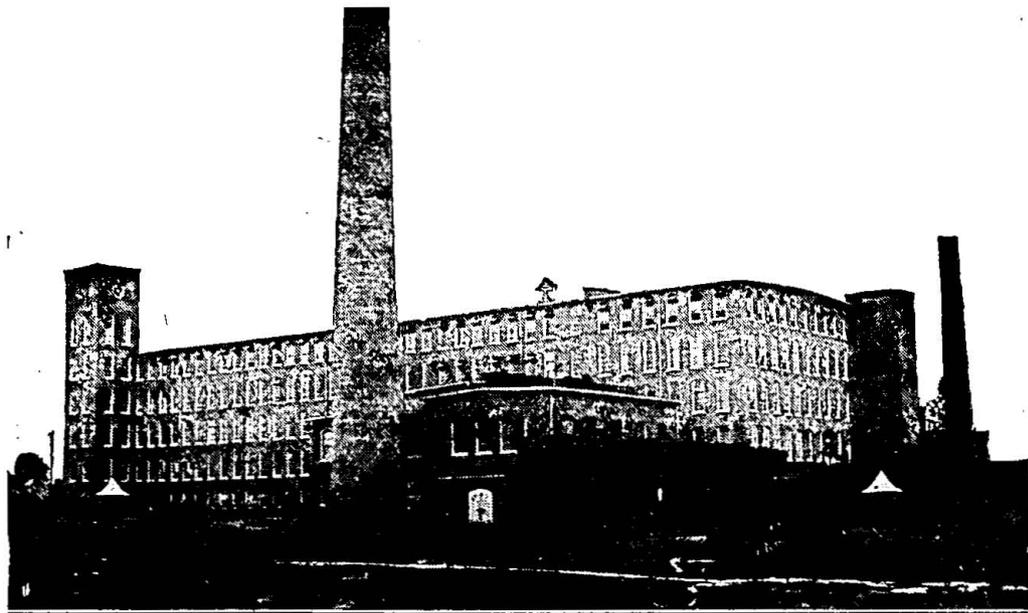
In the cotton mills of our southland there are many different kinds of people. There are not so many different nationalities but the characters and dispositions and ambitions and aspirations are so different that the ideal mill girl must be careful in selecting her friends. This, however, is not such a difficult task, as some of the brightest minds and best hearts on earth are to be found in these people who are, for the most part, of Anglo-Saxon descent.

In a recreational way the mill companies have added much to the joy of their people. Strictly up-to-date playgrounds have been established and equipped with all the modern playground equipment and electric lights. The parks are furnished with seats and usually a band stand where the musical organizations can practice. During the summer months these grounds are alive with young and old. The mills are usually located near the town, which affords ample opportunities for additional entertainments. However, the girls are home loving, and evening hours usually find them gathered around their own fireside, or participating in some social function at the community house, or in the parks, or at the home of some resident of the place. Many Saturday afternoon picnics are planned and enjoyed by the young people. A great many of the evenings

are spent playing basketball, tennis and other games at the gymnasium.

Illiteracy in the past has been a great hindrance to the mill girl. So many of them have gone to work in the mill when they were very young, or have come from the country where the schools were not good, that they have been deprived of a chance to develop themselves intellectually. They try to atone for this deficiency by attending night school, where all the elementary studies are taught, also cooking and sewing. With the night schools and the industrial schools, where the students can work part of the time and go to school part of the time, ignorance should be largely eliminated.

There are in our southern cotton mills many Christian girls who are anxious to prepare themselves for the duties of life but who have been left the only support of a widowed mother and younger brothers and sisters. They have had to face the appalling situation of trying to decide for themselves what they should do in life. They realize that their education is deficient and that they have neither time nor money to take vocational training. Since they must choose between the dry goods store, the dressmaking establishment, the mill, or some other employment offering about the same opportunities, they choose the mill because the mill work is not so hard; there is more freedom, and they make better wages.



Southern Cotton Mills.

Korea's Rebellion

BY NATHANEL PEFFER

(In Scribners for May)

To be in Korea now is to see unroll before you melodrama with human realities for its complications and living beings for its figures. This is a revolution such as men in back-parlors-to-let construct for lurid literature. It is compound of the one-time Russian nihilist plotting and Oriental mystery.

I have said that this is a revolution. By all the laws of political conflict it would be more accurate to say it was one, for by those tests it is over. It was crushed, swiftly and terribly, a few days after its outburst in March. But even a tourist can see that, so far from being over, it is in full struggle, the more intense for being repressed. It is the first concern of all Koreans, the dominant fact that controls their everyday existence,

even if it lacks the public spectacular elements, the clashes of arms, that get place in press cables. The extent to which it not only influences life but has disorganized it is almost incredible. In all strata of Korean society, from the peasant and coolie to the Confucian scholar and the nobility, the families are few that have not been represented on the Japanese prison rolls. Schools have been left with one-third of their pupils and perhaps none of their teachers, shops have been left without owner or clerk, churches without pastors and almost without congregation.

On my first day in Korea I went to the old Methodist church here in Seoul, where the annual conference was in session. There I was told I could find Korean

Christians and foreign missionary workers from every province in the country, and thus get at once a national picture of existing conditions. Squat, of dark red brick and with a cube of a tower over its entrance, it is the conventional church of any small Middle Western American town—a stone's throw from the former imperial palace, now empty of concubines and singing girls, eunuchs and yang ban, pomp and intrigue; and on all sides the thatched roofs and mud walls of the Korean houses and the half-Eastern, half-Western nondescript of the new Japanese wishes. It is fantastic or incongruous, as you wish, but also typical of the "new" Korea—of the East, in fact.

The church auditorium was a similar



Woman's Bible School and Dormitory, Wonsan, Korea.

miniature of times and manners and civilizations. There was a sprinkling of foreigners, a yet larger sprinkling of Koreans in ill-fitting western clothes—rare is he of Eastern blood who wears western clothes well—and the others all in the flowing white native garments and the small, inverted flower-pot hats of transparent bamboo thread, the distinguishing mark of their people. On the proscenium were an American bishop, a Korean secretary, and an American minister as interpreter, who spoke the two languages with equal fluency.

It seemed a tame enough gathering, and I wondered what it could tell me of revolutions. Then a Korean pastor arose to speak. The old resident who was escorting me whispered that he was one of the men involved in the independence movement in March and that he had just been released from prison. I showed my surprise and expressed a desire to meet him. A converted Korean, now a minister of the gospel, who has been in prison as political agitator, ought at least to give me an interesting view, I said. My companion laughed.

"In this room," he said, "there are sixty Koreans, all pastors or evangelists. About forty of them have been in prison. There are some twenty-four more who ought to be here who are still in prison serving out their sentences."

The underground means of communication carries even through prison walls and from cell to cell. Tales of secret church services in prison, with each cell a pew, have been brought to missionaries by released Christian prisoners, and amply vouched for. The Korean Chris-



Nurse Training Department of the Council In Ivey Hospital, Songdo, Korea.

tian takes his religion and its rites seriously, especially the offering up of prayer. But the Japanese bureaucracy has not been oversympathetic to Christianity in Korea—a missionary would wax wroth at the mildness of that statement—and group religious worship is forbidden in practically all of the prisons. Yet group religious worship is held nevertheless, without any group. A minister is designated, a time for service is set, and the service is held, the minister in his cell, each worshiper in his. And at the appointed time for the close of the service the minister leads in prayer, and every head is bent in prayer. There is even Bible study. At regular intervals a chapter is decided on for study over a certain period and "announced" to the class by whatever telegraphic system has been evolved in each prison. At a stated time the class meets, each member in his own cell. At that time all the men and women in the class are sitting in their cells reading a designated chapter, and at the close of the meeting they are in prayer together. In one prison the leader of the class, a Methodist pastor, is in solitary confinement, but yet he leads it. In this prison there are even hymnal devotions. From the cell from which he has never emerged since he entered it and in which he has never been seen by one of his own kind, the Methodist pastor selects and "gives out" a hymn for each service. And at the designated time his whole flock is sing-

ing it, each in his own cell, silently and in unison, under the eye of the prison guards, who see not nor hear.

I have already touched on the part the Christian Koreans have played—it would be more accurate to say the leadership they have taken. No picture of the independence movement or of Korean life in any aspect is adequate that does not include the church as one of its high lights. Now, even the Japanese have withdrawn the charge that the movement is exclusively Christian and that it was instigated by American missionaries for American political purposes. But it is true that the Korean Christians are a unit in its support, that the majority of its leaders are Christian, and that the originating impulse is largely Christian. And that is only natural, first, because the Christians are the most influential class in Korea, and, second, because of conversion to the church necessarily means contact with western ideas and western thought. And those necessarily mean the development of a spirit that cannot and will not endure subjection to the iron military rule of an alien conqueror. In that sense Christianity is responsible for the unrest in Korea, and in that sense the Christian church is the enemy the Japanese have to fight. And that will be increasingly true as time goes on, for Christianity is making rapid strides in Korea, the more rapid for the part the Christians have played in the rebellion.



Miss Roa Taylor (center), the Council's nurse, and the Graduating Class of 1920, Ivey Hospital, Songdo, Korea. The girl was first a graduate at Holston.

FOR YOUNG PEOPLE

Program for September—World Workers, Our Brothers

Bible Lesson: "Dorcas Proving Herself a Friend|" (Acts ix. 36-41.)

Prayer:

Our Father, teach us the world meaning of the prayer of our Lord, that every child of thine is a brother of ours; and so may we think and pray and love and give in terms of world brotherhood, that thy kingdom may come, thy will be done in all the earth. Give to us and to our brothers this day our daily bread, and forgive us our sins of contracted vision and neglect of our brothers' need even as we also forgive. Lead us not into temptation, but deliver us from the evils of racial antagonism and prejudice, pride of class and of birth; and thine shall be the glory and praise for a redeemed world of brothers through the power of thy Spirit of love.

Hymns 402, 407.

Topic: "Young Women in the After-War Program of Work." See leaflet.)

Short talks on "Women Who Have Opened New Doors to Womanhood." (Voice.)

Additional Program Material

Article: "Can Girls Be Buddies?" (Voice.)

Open discussion of subject.

"Symposium on Labor." (The divisions are to be clipped and given to different members.) (Voice.)

Open discussion of the facts and fairness of the situation.

"September"—A reading. (Voice.)

Prayer.

Business meeting: Hold Executive Committee meeting and send reports to Conference officers promptly.

A Prayer for the Women Who Toil

BY WALTER RAUSCHENBUSCH

O God, we pray thee for our sisters who are leaving the ancient shelters of the home to earn their wage in the factory and the store amid the press of modern life. Save them from the strain of unremitting toil that would unfit them for the holy duties of home and motherhood which the future may lay upon them. Give them grace to cherish under new surroundings the old sweetness and gentleness of womanhood, and in the rough mingling of life to keep their hearts pure and their lives untarnished. Save them from the terrors of utter want. Teach them to stand loyally by their sisters, that by united action they may better their common lot. . . . To such as yearn for love and the sov-

ereign freedom of their own home, grant in due time the fulfilment of their sweet desires. By Mary, the Beloved, who bore the world's redemption in her bosom; by the memory of our own dear mothers,

who kissed our souls awake; by the little daughters who must soon go out into that world which we are now fashioning for others, we beseech thee that we may deal aright by all women.

Can Girls Be Buddies?

The best thing that grew up in our great, splendid army was the "buddie spirit"; and this came from the knowledge "that one man is as good as another, and maybe a long sight better."

Says a worker from the war zone:

"Democracy! We learned that the railroad engineer was as good a fellow as the railroad magnate; that the railroad magnate is just as good a fellow as the engineer. Because we weren't snobs. We weren't snobbish even about the upper classes; they were all right when you got to know them. You see, they were that vague generality, Humanity, and you learned how ridiculously unimportant were the great accidents of birth and fortune. Why, the only man we ever knew who could be cheerful and a K. P. (kitchen police) at the same time was a Harvard graduate whose in-

come ran into higher mathematics."

Now, it is said that women and girls have not learned this lesson, that they are far behind in their education; they still see humanity in strata, they stand for class distinctions. Some one says, "While the men guarded the trenches in Europe, the women guarded the ruts at home."

Oh, girls, if we are behind, let's get to work fast! Let's prove if the girl in the factory is as good as the girl in college and whether the college girl is as good a comrade as the factory girl. Let's find out if it is true that

"The colonel's lady
And Julie O'Grady
Are sisters under the skin."

How? Just start in to know one another.

"THE OTHER GIRL"

PICTURE
OF
COLLEGE
OR
WELL-TO-DO
GIRL

Y. P. M. S.

PICTURE
OF
INDUSTRIAL
GIRL

Place _____ Date _____

CAN GIRLS BE BUDDIES?

A Suggestion for a Poster.

To School—To Factory

In the mellow, yellow month of September great doors swing open for the young people of America. For some the door of opportunity opens into the pleasant corridors and book-lined rooms of high school or college, where a nine-months' course may be had in various subjects; for others the door swings in-

ward into a great industrial plant, where an all-year course is given in a very limited subject.

Mary Antin, the wonderfully gifted Jewish girl who migrated from Russia to America, and who, in her passionate love for her adopted country, wrote of it as "The Promised Land," tells of these two

sorts of doors opening for herself and her sister, Frieda. She says:

"The apex of my civic pride and contentment was reached on the bright September morning when I entered the public school.

"Who were my companions on my first day at school? Whose hand was in mine as I stood overcome with awe at the teacher's desk, and whispered my name as my father prompted? Was it Frieda's steady, capable hand? Was it her loyal heart that throbbed beat for beat with mine, as it had done through our childhood adventures? Frieda's heart did throb that day but not with my emotions. My heart pulsed with joy and pride and ambition; in her heart longing fought with abnegation. For I was led to the schoolroom, with its sunshine and its singing and the teacher's cheery smile; while she was led to the workshop, with its foul air, care-lined faces, and the foreman's stern command. . . . If there was anything in her heart besides sisterly love and pride and good will, as we parted that morning, it was a sense of loss and a woman's acquiescence in her fate; for we had been close friends and now our way would lie apart. Longing she felt, but no envy. Until that morning we had been children together, but now, at the fiat of her destiny, she became a woman with all a woman's cares, whilst I, so little younger than she, was bidden to dance at the May festival of untroubled childhood.

"No injustice was intended. My father sent us hand in hand to school before he had ever thought of America. If in America he had been able to support his family unaided, it would have been the culmination of his best hopes to see all his children at school, with equal advantages at home. But when he had done his best and was still unable to provide even bread and shelter for us all, he was compelled to make us children self-supporting as fast as it was practicable. There was no choosing possible. Frieda was the oldest, the strongest, the best prepared, and the only one who was of legal age to be put to work.

"The two of us stood a moment in the doorway of the tenement house on Arlington Street, that wonderful September morning when I first went to school. It was I that ran away on winged feet of joy and expectation; it was she whose feet were bound in the treadmill of daily toil. And I was so blind that I did not see that the glory lay with her and not with me."

Symposium on Labor

I. *The Dignity of Labor.*

"My father worked even until now, and I work."—*Jesus*. (John 5:17.)

"Neither days nor lives can be made holy by doing nothing in them; the best prayer at the beginning of the day is that we may not lose its moments; and the best grace before meal the consciousness that we have earned our dinner."
—*Ruskin*.

"Who can find a virtuous woman? for her price is above rubies. . . . She worketh willingly with her hands . . . and the law of kindness is on her lips."
—*Proverbs* 31:10, 13, and 27 (in part).

"Time worketh; let me work too.
Time undoeth; let me do.
Busy as time my work I ply,
Till I rest in the rests of eternity.

"Sin worketh; let me work too.
Sin undoeth; let me do.
Busy as sin my work I ply,
Till I rest in the rest of eternity.

"Death worketh; let me work too.
Death undoeth; let me do.
Busy as death by work I ply,
Till I rest in the rest of eternity."

II. *Conditions Under Which Some Young People Labor.*

[The following are actual experiences. They were reported at the Y. W. C. A. Industrial Conference at Washington, D. C.]

She was such a pretty little elevator girl, but at eleven o'clock at night she looked inexpressibly weary.

"How long have you been working?" we asked.

"This is my long shift; eleven hours today."

"Some day we will have an eight-hour day in this state."

"Oh"—with a long sigh—"I wish it would come soon!"

* * *

A whole day long at a machine making dresses, and then two or three hours more at night during the rush season, too, getting orders out. Is it any wonder that the forewoman said, "We are so dead tired, we can just crawl into bed. Yes, I do think we need a little play."

* * *

We go into a great cotton mill in the Far South. The heat is stifling. The girls work ten hours a day; they stop for only a half-hour for lunch. Girls are lying exhausted on the dirty floor, too tired even to sit in the chairs. We try to plan recreation for the evening at the Industrial Center. They cannot think.

They can hardly wish for time to sleep.

* * *

Elizabeth Barrett Browning voices their feeling:

"All day we drive the wheels of iron
In the factories round and round;
For all day the wheels are droning, turning,

Their wind comes in our faces,
Till our hearts turn, our heads with
pulses burning,

And the walls turn in their places:
Turns the sky in the high windows, blank
and reeling,

Turns the long light that drops along
the wall,

Turn the black flies that crawl along the
ceiling.

All are turning, all the day, and we with
all.

And all day the iron wheels are droning,
And sometimes we could pray,

'O ye wheels' (breaking out in mad moaning),

'Stop! be silent for today!'

* * *

A thin, nervous-looking girl in the Middle West said she had worked eight months on long ten and twelve-hour shifts at night. She had lost forty-five pounds, also her appetite. She was nervous, and the doctor said her condition was due to night work. She could not sleep during the day very well, as she was one of a large family. The younger children were noisy and the cars and traffic rattled on the street outside. The doctor ordered her to stop night work.

* * *

O, God, that bread were not so dear,
and flesh and blood so cheap!—*Hood*.

III. *Fairness to the Laborer.*

"There is no respect of persons with God."—*Romans* 2:11.

We work for the day when each person shall have his own task and perform it with a song. We pray for the day when some girls shall not have all work and others all roses, but for all girls "Roses and work; work and roses!"

"Let them (the laborers) not be forced to grind the bones out of their arms for bread, but have some space to think and feel like moral and immortal creatures."
—*Bailey*.

A teacher received fifty dollars for the statement below. It applies not only to teachers, but to all people who work.

"Wanted, by the teachers of the nation, a salary sufficient for us to live well, laugh often, love much, gain the respect of intelligent people and the love of little children."

A Round Robin on Stewardship

The Home Base Secretary thinks this novel plan will place the paramount importance of Stewardship before the Auxiliaries.

In order that the entire membership of the missionary societies shall have the appeal of Christian Stewardship so vividly and attractively presented to each one individually as to win consent to its principle and practice, a Stewardship Round Robin has been planned for the month of September, and each society is invited to participate and to co-operate in carrying out the following plans:

1. The Auxiliary Corresponding Secretary shall be general manager and shall have a committee chosen by herself and the President. This committee should be formed at the July meeting and begin work at once.

2. The auxiliary membership, or the church membership of women, shall be divided into groups of eight each, and a captain selected for each group.

3. Application shall be made to the Home Base Secretary for free literature, stating the total number of women to be reached.

4. Upon receipt of literature and after careful reading, a selection shall be made of the leaflets which, in the judgment of the committee, will appeal to the women of the church.

5. One of each of these leaflets shall be put in plain white or manila envelopes for each group and the names of the eight women of the group written on the envelope, with the name of the captain last.

6. The Round Robin will begin on the first day of September or as near there-to as possible. On that day each captain will give to the first woman on her list a package of leaflets, with the request

that she read the contents by the middle of the week, at which time she shall check her own name and pass the package to the next woman, who shall keep it until the end of the week and pass it on. In this way two women will read the leaflets each week and all eight of each group will have the package in four weeks. At the end of this time it should be returned by the last reader to the captain. Each captain should have a list of her readers and keep in touch with them during the entire period, so that she may know that the Round Robin is progressing successfully.

7. The committee will hold a meeting on the last day of September to tabulate the results. The Corresponding Secretary will make a note on her report to the District Secretary stating the number of women taking part in the Round Robin and signing the pledge.

The District Secretary will report to the Conference Corresponding Secretary the total number of readers and signers from her district.

The Correspondence Corresponding Secretary will report the grand total from her Conference to the Home Base Secretary.

It is earnestly hoped that every auxiliary will enter heartily and enthusiastically upon this effort to promote the study of stewardship among our women. If each Corresponding Secretary will carry out these plans in detail with prayer, she cannot fail to get such results as will prove a spiritual uplift to the entire church.

St. Mark's Hall

"Serve the Lord with gladness."

St. Mark's Hall was a busy center in May because of the closing winter clubs and classes. All things conspired to make the month's work interesting—the favorable weather and a large attendance.

One evening was occupied by the D. A. R., the last of a series of delightful evenings. The successful contestants for the silver medals offered for the best papers on "Why I Am an American" were awarded to Beatrice Ulmer and Wilbur Plusch. This project of the D. A. R. has been a fine piece of Americani-

zation work. The members have made friends among the foreigners and mean that these friendships shall continue through months and years to come.

The farewell reception given to Misses Graham and Gibson at St. Mark's Hall was well attended. The program of music and readings was charming. Words of appreciation were spoken of what had been accomplished by these two deaconesses in the four years spent in mission work in New Orleans. Among other gifts was a beautiful fountain pen from the Italian congregation.

The Mother's Club gave an entertain-

ment of "Illustrated Songs." Tableaux and living pictures were staged while the singing was behind the curtain. Following the program the yard was lighted and refreshments were served.

The closing exercises of the girls' department included sewing school, cooking classes, kindergarten (model house-keeping), missionary society and Camp Fire. The songs, drills and exhibits were fine, and a little fairy play was staged very effectively. The list of promotions was read and certificates given to six kindergarten girls, and three diplomas were presented to three graduates in sewing. A prize was given for perfect attendance through the entire year.

Plantation Memories

(The writer of this sentiment, which will find echo in many hearts, desires her name withheld.)

No department of the Woman's Missionary Society so appeals to the heart of the southern woman, whose memory goes back to antebellum days, as does the work for the Negro.

She thinks of "Mammy," and feels that to this faithful and devoted guardian of her infancy and childhood she owes a debt which she can best discharge by doing everything in her power for the uplift of the race.

What tender recollections center around the old plantation home!

It is a well-known fact that some of our ablest preachers served as missionaries to the blacks. It is also known that on many plantations day nurseries were established long before the matter was taken up by settlement workers. While the mothers were at work the children were left in care of an older woman. On the plantation where I lived the children were in charge of "Aunt Sarah," an aged colored woman whose piety and consistent Christian life had won the respect and confidence of her white people. Every evening, before putting the little ones to bed, or giving them over for the night into their mothers' keeping, she gathered them about her and had them kneel and repeat the Lord's Prayer.

"Her ranks are waning year by year
On Southern hill and plain,
And when the last 'Black Mammy's'
gone,
She'll never come again.

"Yet, somewhere on the radiant hills
Beyond earth's woe and will,
Her dear old arms will fold again
'Old Mistiss' and her 'chile.'"

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An Institute Hour. South Georgia Missionary Conference

LED BY MRS. G. C. NUNN

Tasks for "1920 Model" Auxiliaries.

An Institute Hour on Methods and Plans might seem a dull thing, but every one likes automobiles, so we'll talk about them.

Picture to yourself a highway and far down in the distance an arch bearing the words, "A Saved World," supported by two pillars, *Life* and *Money*. Speeding down this highway a large "1920 model" auto may be seen. The road is posted "no speed limit." This car represents the Woman's Missionary Society, and its capacity is labeled as "Every woman in the Church," but alas! though it is a seven-passenger car, there is just one person aboard, for it is a sad fact, but true, that as yet we have only enlisted *one* woman in seven in the Southern Methodist Church in the missionary work. Also we see that the car is a long way from the goal and not making the proper speed. It doesn't seem to be a "twin six," nor a "super six." So our first tasks should be to *Fill up the car* and *Increase the speed*, or *Fill up, Oil up, Speed up*.

Filling Up the Car.

To put it mildly even, one person doesn't look well in a seven-passenger car. We must keep on the search for those other six women. Five years ago we just had one out of ten. So, with rejoicing in our hearts over the increase already gained, let us set ourselves to the new goal for "1920 model" auxiliaries,—that of 20 per cent net increase in membership. We shall have to bestir ourselves, and plan carefully and wisely for a membership campaign.

(Here discussion of best methods for securing new members.)

Studying Oiling Machinery.

Speed is gained through power, and power is generated and transmitted through machinery. We cannot imagine in a 1920 car one piece of unnecessary machinery, nor can we imagine any one who wants his car to run at its best, leaving certain parts of the machinery unused, unoiled and neglected.

Now, there is a certain amount of machinery necessary to our work, certain officers, committees, departments, and not one thing but what is necessary and vital to our work has been planned, and just as surely as we begin to pick and choose and leave certain departments untried, we hamper our work and retard our speed. Of course, if some of us insist on moving only at ox-car speed,

we do not need the equipment of a Packard, and many of us, I fear, are not in the Ford class yet, for it is commonly said they always "get there." So let us oil up the machinery and get every piece of it doing its own work and doing it well.

(Here discussion of officers and their duties.)

Increasing the Speed.

In our work "Knowledge is Power," is a quotation that we should believe so fully that we work from it as a basis. We *cannot* neglect Bible study, Mission study, Christian stewardship and have power to keep up a regular speed. Our giving will be spasmodic and determined by the emotions, our interest will be fluctuating and will regulate our attendance, and the inner light that should grow brighter and brighter to the perfect day will fail, and we will go at a jog or halt. Let us expect our power from an *informed, a tithing, a spirit-filled* membership, and strive to lift our membership to that plane by the vigorous, enthusiastic use of these departments of work that our progress be not impeded.

There is no speed limit, of course, but we must regulate our speed by our Standard of Efficiency, so that we may know where we are and may not overwork one point while lacking something else.

(Discussion of Standard of Excellence.)

Variety in Our Work.

Again, no one likes to go all the time in low gear, and the careful driver is constantly trying to get out of the dry, hardened, deep ruts and make fresh paths. So in our work we must change gears often, and even change cars for better ones and avoid ruts. If you caught the spirit of that spicy little article in a fall number of the *Voice* on "Ruts," you have been able to diagnose your case, find in what stage of the disease you were and are perhaps ready to inoculate with missionary Pep, spelled thus:

Prayer (letting God work).

Energy (putting the members to work).

(Personality (variety and individuality in our work).

(Use Poster on Disease, Symptoms, Treatment, etc., of "Ruts," found in October, 1919, *Voice*.)

Scripture Texts for Officers.

Now in working *at* and working *out* this 1920 model auxiliary, may we take

these selected messages from God's Word:

Pres. Acts 6:3: "Look you out, therefore, from among you seven men (ten women) of good report, full of the spirit, and of wisdom, whom we may appoint over this business." Also Colos. 4:17.

V. Pres. Psalms 109:4: "But I give myself to prayer." (The promotion of prayer.)

Supt. of Y. P. and Junior. 1 Tim. 6:20: "Guard well that which is committed unto thee."

Supt. of Study and Publicity. 2 Tim. 2:15 (needs no quoting); Mark 1:45: "He began to publish it much."

Supt. Social Service. Matt. 9:12a, 13b: "They that are whole need not the physician, but they that are sick." "I came to call not the righteous, but sinners."

Supt. Supplies. Matt. 25:40: "Inasmuch" (needs no quoting).

Cor. Sec. Heb. 11:39: "These all have obtained a good report through faith."

Treas. 1 Cor. 4:2: "It is required of stewards that a man be found faithful."

Dist. Sec. Gal. 6:9 and 10: "Be not weary in well doing. So then as we have opportunity, let us *work*." Colos. 4:9b: "They shall make known unto you all things."

Conf. Officers. Rev. 2:1: "Unto the church at — write." Rev. 2:8, 2-12, 2:18, 3:1, 3:7, 3:14. Rev. 14:13. Rev. 1:19 "Write therefore."

To All Auxiliary Members Up. John 5:17: "My Father worketh even until now and I work."

If this task of saving a world takes *all* of God's time, and *all* of Christ's time, we needn't expect to help much with *spare* time. O women, God wants the time we can't spare.

It Should Do

Develop right ideals.

Provide wholesome recreation.

Help to make good homes.

Develop Christian democracy.

Provide for social life.

Stimulate missionary spirit.

Train for service.

Participate in civic life.

Preach Jesus Christ.

Cultivate spiritual growth.

Bible Lesson for September

In Christ the Ethical Principles Essential to a World Society

Passages to be studied—"Parable of the Good Samaritan" (Luke 10: 25-37); "Diversity in Gifts" (1 Cor. 12: 4-11); "Test of Greatness" (Matthew 20: 26, 27).

1. *Whether Moral and Ethical Standards are to Govern Nations as Well as Individuals is One of the Greatest Questions of the Day.*

Men in their relation to men are governed more and more by ethical standards and principles, but nations in their relation to other nations have not reached that stage of moral development. Nations will today treat other nations as men would not think of treating other men. The case of Asia is in point. We hear often of the policy of "cutting up Asia like a watermelon." What high-minded man today would deliberately steal his neighbor's land, and yet nations seem not to call stealing another nation's land by the name of "stealing," but by such phrases as "spheres of influence" and "eminent domain." Neither are such acts subject to punishment by any tribunal of international justice.

Cairns in his book entitled, "Christianity in the Modern World," writes: "Manners between nations are such as no civilized society would tolerate as between citizens. Great powers treat one another as ruffians in an East End slum or in a mining camp, rather than like Christians or gentlemen. They swagger and boast and glory in each others' disasters. It is only when Jesus' moral and ethical standards, now accepted by many individuals, are accepted by society that the new world-order can come.

II. *Progress in the Application of Jesus' Ethical Standards to Nations Has Been Hindered by the Fact That Jesus' Ethical Teachings Have Been Regarded as Individualistic.*

There are men who dwell on the defects of Jesus' ethical teachings. They say that there is a lack of teaching on the side of public duties. This criticism is largely due to the fact that men do not see in Jesus' utterances explicit and detailed teachings on public duties. They do not realize that all of this is implied in the ideal of the Kingdom of God. Jesus laid down the broad basic principle of interantional ethics in the conception of human brotherhood and the concrete is the direct outgrowth of that principle.

III. *There Are Certain Outstanding Ethical Principles that Are Especially Needed in the World Society of the Present Hour.*

The first is the moral obligation that one nation bears to another nation. This is what Jesus taught in the Parable of the Good Samaritan (Luke 10:23-37). We usually interpret this parable to mean that one individual has an obligation to an alien individual, but why should it not be applied in the large sense of one nation bearing ethical and moral responsibility of alien nations, those of another race color, the yellow, red and black? Are nations not as responsible to be their fellow nation's keeper as are men? Was it not this high ethical appeal that led many men to die in Flanders' Field for Belgium?

A second moral and ethical principle that needs emphasis today is respect for the capacity of other peoples differing from ourselves. Respect for others is a fundamental principle of social ethics. This is the meaning of the passage in I Cor. 12:4-6. Paul is speaking of diversity of gifts among men. Is the same not true of nations? Is it ethical for white men to continually speak of themselves as "superior races"? Do we not need to apply the ethical principle of respect to nations and cease to speak in a derogatory way of peoples differing from ourselves? Would not such a regard for other peoples predispose them to a like regard for us and so make for world harmony?

The third ethical principle of Jesus that needs to be incorporated into our international code of ethics is the prin-

ciple of greatness through service. Again we need to turn to Jesus' own words, "He that would be great among you, let him be your servant." Matthew 20:26-27.) This is a principle that has been judged applicable to men only and not to nations. Is this the test of greatness for men only, or does it apply to nations? This is the question of the hour.

Liberty, Equality, Fraternity.

A God, within whose sight
All men have equal right
To worship Thee.
Break every bar that holds
Thy flock in divers folds;
Thy will from none withhold
Full Liberty!

Lord, set Thy churches free
From foolish rivalry!
Lord, set us free!
Let all past bitterness
Now and forever cease,
And all our souls possess
Thy Charity!

Lord, set the people free;
Let all men draw to thee
In Unity.
Thy temple courts are wide,
Therein let all abide.
In peace and side by side
Serve only Thee!

God grant us now thy peace;
Bid all dissensions cease;
God send us peace.
Peace is true liberty,
Peace in equality,
Peace in fraternity!
God send us peace!

—John Oxenham.

Houma District, Louisiana, Holds Successful All-Day Meeting

LAURA M. WHITE

The Houma District Louisiana Conference recently held a successful all-day meeting. It was presided over by the Conference Secretary, Mrs. A. P. Holt.

It is a new district and one of scattered charges among the French people, but reported four live adult auxiliaries, one Junior Missionary Society, and the Houma young people working through the Christian Endeavor Society, all growing in interest and enthusiasm and eager to learn more of mission work.

The Secretary of the Point au Chene Auxiliary reported for her society how the day of the missionary meeting is the great day of the month for them,

and how every woman in the society has made her pledge for the year. The women sell eggs and chickens to the peddlers to earn the money for their dues and pledges.

One of the pioneer Methodists of this section stated that he wished to bear witness to the value of the work of the Woman's Missionary Society in these parishes. From a keen understanding of the needs of the people he is convinced that this work bears the greatest results in proportion to its expenditure of any work done by the church. He advised no girl to entertain any proposals for marriage from a young man not heartily in sympathy with the Women's

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A Plea for Changshu

VIRGINIA M. ATKINSON.

Changshu is a large walled city containing a hundred thousand inhabitants. It is in the province of Kiangsu, about thirty miles northeast of Soochow and ten miles south of the Yang Tse river. It is built at the foot of a wonderfully beautiful mountain over one end of in the city confines much that is rugged which its ancient wall climbs, enclosing and picturesque. The greater part of this mountain, however, is on the outside of the city, and many temples and monasteries rise on its sides and in the dense grove just to the north of the city. There are also many temples on the inside of the city wall just inside the West Gate and around the foot of the mountain the shops seem principally to make and sell incense, ghost money, and other articles which facilitate idol worship. These things are made in a number of the homes and one can see the women and children busy from morning till night trying to keep the shops supplied with what will please the eyes and nostrils of their images of wood and mud gilded to satisfy the fancy of their many worshippers. The tomb of one of Confucius' favorite disciples is on the hillside. This tomb is kept in splendid repair, and I understand that many people still go to it to worship.

Changshu is one of our oldest outstations. It was occupied by a Chinese evangelist and visited by Dr. D. L. Anderson, as Presiding Elder, perhaps before our mission was organized into a Conference. After some years foreigners were appointed to live and work in the outlying towns, but it was afterwards decided that foreigners would have to be withdrawn from living there, because it was not a "fi" city. After the foreigners left, outwardly, for a time at least, it seemed to enjoy some spiritual prosperity, but for about six years now it has been rent asunder by church strife, so that many of the former members are lost to us.

Our Woman's Council work suffered, too, during those years, but we never gave up. We have two good Bible women working there now, and a splendid primary girls' school and kindergarten. These are at the North Gate and near the church. The southern portion of the city, however, is the most densely populated, and therefore the most needy. There are no girls' schools of any description in that part and there are no church privileges there. There is not a school higher than the primary anywhere in the city opened either by the

church or government for either boys or girls.

In deciding the fate of that much-neglected city I take into consideration the fact that I am willing and glad to live there, and also that our wonderful Centenary will certainly produce some one who will be willing to go there and do social service work.

A Story About a Leaflet

A young New York physician was visiting a patient. Brilliant prospects were before this young doctor. His practice was growing rapidly and his income was taking on large proportions. His fame was growing also, and his host of friends were forecasting that John Scudder would soon be one of New York's foremost physicians. On this day, as he waited in the home of a patient, he picked up a copy of a leaflet, "The Conversion of the World, or the Claims of Six Hundred Millions," written by those two pioneer missionary spirits, Gordon Hall and Samuel Newell. Dr. Scudder asked permission to take the leaflet home with him. There he read it, over and over again, until the claims of those six hundred millions without the gospel and without medical care took hold upon his heart, so that he fell on his knees before the Lord, who had said: "Go ye into all the world," asking, "Lord, what wilt thou have me to do?" Because of the call which came to him through that leaflet Dr. John Scudder went to India as the first medical missionary from America. Because he blazed the way, his nine children, and not fewer than fifteen of his grandchildren, have followed in his train and given their lives to missionary service.—*Exchange*.

Florida Women to Adopt Prayer Specials

By act and order of the Woman's Missionary Council each auxiliary should elect a Vice-President, whose duty it is to perform the duties of the President in her absence and to promote missionary interest in general.

"The Voice" gets better and better. I eagerly devour every issue. I am sure it is an inestimable means of bringing missionary knowledge and interest to its readers. I wish it were a monthly visitor to every Methodist home.

After consultation with our Conference President and Corresponding Secretary, and acting upon the suggestion of our Home Base Secretary, it was decided that it should be the policy of the Woman's Missionary Society of the Florida Conference, through its Vice-President, to place Prayer Specials in each auxiliary. Since "there are more things wrought by prayer than this world dreams of," and we are exhorted to "pray without ceasing," and are told that "the effectual, fervent prayer of a righteous man availeth much," and again, "if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven," the challenge is one we accept, and we urge each auxiliary to adopt a "Prayer Special."

It shall also be our policy to get in touch with the Life Service Volunteers of our Conference and strengthen and encourage them in every possible way.

"Omitting the Fourth Stanza"

MRS. E. C. CRONK, IN EXCHANGE

"Let us conclude our meeting by uniting in singing Hymn 102, omitting the fourth stanza," announced the presiding officer, with an effort not to appear hurried.

No. 102 was a favorite hymn, and the society sang heartily:

"Take my life and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise."

"Madam President," said a voice when the third verse had been sung, "I am opposed to omitting that fourth stanza."

People looked in amazement, for Miss Sparkman had never opposed anything in the society before. She was a wheel horse and pulled hard and never balked. Now two spots of bright red burned in her cheeks, which were usually colorless. Almost unconsciously the women opened the hymn books they had just closed to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse, on which the eyes of every member of the society now rested:

"Take my silver and my gold,
Not a mite would I withhold."

"I'm opposed to omitting the fourth stanza," said the little lady. "If it were just in our singing, it wouldn't be so bad; but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. The appeals from our mission fields are read, and we listen to them and say placidly, 'How interesting!' but we 'omit the fourth stanza.'"

McTyiere Seeks Chinese Support

While all the mission field is looking expectantly to America and other countries for the support which shall make advance possible, it is encouraging to see an institution such as the McTyiere School, Shanghai, with so strong a hold upon its Chinese constituency that it can forget the home base and rely upon Chinese funds for needed expansion.

McTyiere has an enviable reputation among Chinese schools. Founded in 1891 by Miss Laura Haygood, it was developed by its founder and by Miss Helen Lee Richardson into the leading institution of its kind in the Shanghai district. Since the American indemnity scholarships were opened to girls its pupils have easily walked off with a majority of the coveted prizes.

Several years ago the school outgrew its old quarters at Hankow and Tibet roads. Readers of the *China Christian Advocate* will remember the account of the manner in which Miss Richardson, as almost the last gift of her life to the school, purchased a great Chinese estate in the Jessfield section of Shanghai and moved the high school department into the magnificence of the intricately carved panels and porcelain-bound porches of a rich man's palace.

But the school has again outgrown its quarters. Even with one garage converted into a science hall, another into a combined dining hall and music hall, and greenhouses devoted to gymnasium and vocal exercises, there is such overcrowding as would result in the condemnation of a New York tenement, and an in-

New Mailing System

A complete change has been effected in the mailing system of *The Missionary Voice* and will make practically sure the delivery to the subscriber of every issue of the paper. It has taken long and patient labor to bring this much-desired result about, and it will be gratifying to the editors and to the subscribers alike.

evitable curtailment of work.

In this plight, the school has turned, not home, but to its Chinese friends. The men who have seen what the work of the school is, are being asked to contribute \$250,000 to an immediate erection of two buildings. Such a man as Tong Sha-yi, the former premier, has been glad to accept the chairmanship of the committee in charge of collecting the funds. There seems to be no question but that the money will be fully subscribed.

There is no necessity in this article of devoting space to a long eulogy of McTyiere, for there is no subscription blank attached to the final paragraph. It is enough to say that McTyiere deserves all she is asking for, and that it is a good sign when the Chinese realize that such a school deserves and themselves produce the wherewithal to bring about the expansion.—*China Christian Advocate*.

An All-Day Missionary Meeting

BY MISS MAGGIE M. COX

The Missionary Society, Adult No. 1, of the M. E. Church, South, Shelbyville, Tennessee, held an interesting and profitable all-day meeting recently. It was home mission study, the book selected being *Christian Americanization—A Task for the Churches*, by Charles A. Brooks. This book deals with a vital question, and our hearts were stirred as we contemplated the stupendous work confronting our churches, that of making Christian citizens out of the millions of foreigners coming to our shores.

The program was excellent, the day bright and beautiful, the attendance large, and the interest great. The exercises were interspersed with vocal and instrumental music and with appropriate readings. The room was beautifully decorated with lovely flowers, suitable posters were on the walls, and the spirit of world-wide missions seemed to pervade the entire assembly.

vade the entire assembly.

The study book, consisting of six chapters, was discussed by six ladies, the members of the society participating in the discussions. Much variety was shown in presenting the study, the ladies using appropriate questions, interesting

Articles for Use in the Program for September

What Women in Industry Earn, page 243.

A College for Industrial Women, page 244.

Life and Ideals of a Mill Girl, page 245.

The Cuban Woman in Industry, page 244.

papers, short talks, with apt quotations and incidents from the book.

A number of young women added to the day's enjoyment with music and readings. The Shelbyville Auxiliary is going steadily forward. Interesting meetings and activity in service promise much for the future.

Program for September—Social Service, Woman at Work

Hymn 409.

Bible Lesson: "In Christ Are the Ethical Principles Essential to a World Society."

Prayer.

Reports of Officers.

Report of Social Service Committee.

Missionary News. (See *Bulletin* and Church paper.)

Topic: "The Woman of Today in the World's Work. (For material for talk see "Information for Leaders" and *Voice*.)

Hymn 407.

Prayer: That our women in industrial life may be saved from the unremitting toil that would unfit them for the duties of the fireside; that they may never lose, in the rough contact with the working world, the sweetness and purity of noble womanhood; that a national sense of fairness and justice may create for them an atmosphere conducive to the best development of their powers and an adequate compensation for their labor.

Additional Suggestions:

Reading: "The Trimmed Lamp." O. Henry.

Review: "One of Them." By E. Hasanovitz.

"A voice

Proclaiming social truth shall spread
And justice." (Tennyson.)

A Paraphrase—Does It Describe Us?

Methodist women are not
Doing enough personally,
Doing enough definitely,
Doing enough unitedly.

Methodist women are not
Praying enough,
Paying enough,
Feeling enough.

Methodist women need
Immediate and accurate knowledge,
Immediate and concerted action,
Continuous and faithful service.

Christian Americanization is not
An insoluble problem,
A permanent situation,
A waiting game.

Christian Americanization needs
Publicity for work already being done,
Provision of helpers and adequate equipment,
Practice the Golden Rule.

—Exchange.

Increasing Income

With Increasing Age

That's What You Get From An

ANNUITY BOND

— OF —

THE BOARD OF MISSIONS

It's all net, too.

No taxes to pay

No commissions

No expense of upkeep

No trouble about re-investment

No losses from idle property or
speculation

No anxiety for the future

Let us tell you all about it.

USE FORM BELOW

**BOARD OF MISSIONS,
Box 510, Nashville, Tenn.**

Please send full information about your Annuity Bonds.

Name _____

Address _____

Voice Mid-Summer Contest

\$200.00 IN PRIZES

The Letter Below Tells All About It

TO OUR AGENTS AND FRIENDS:

The Voice now goes monthly into nearly 50,000 homes—by far the biggest circulation in the whole Church, except Sunday school literature. The credit belongs to you and the other Voice agents. We appreciate fully your splendid services.

But 50,000 circulation is not enough among two and a quarter million members, is it? It ought to be 200,000 at the very least. You are the people who can make it that. You have done wonderfully among the membership of the Missionary Societies, but there are two million Church members outside, all of whom ought to read The Voice. We want you and the other Voice agents to go after them; and we propose to make it interesting for you. Hence, in addition to the agent's regular commission of ten per cent, we are offering \$200 in eighteen prizes, as follows, for the three months ending September 30th:

Eighteen Prizes—\$200

To the agent sending us the most business during that period (July, August, September), \$50.00.

To the next, \$25.00.

To the next five, \$10.00 each.

To the next ten, \$5.00 each.

A special prize of \$25.00 will be awarded the agent sending in the most business **IN PROPORTION** to the membership of her charge, whether circuit or station. This last puts every agent on an equal footing and gives her an equal chance to win, however small the membership of her charge.

Conditions of the Contest

1. The contest begins July 1 and ends September 30, 1920. No remittances received before July 1 or postmarked at the point of sending later than September 30, will be counted.
2. The prizes will be awarded on the basis of the amounts sent in by the several agents. Thus, a six month's subscription at fifty cents will count for half as much as a year's subscription; a two years' subscription will count for twice as much, etc. The longer the time paid for, the more it counts.
3. New subscriptions or renewals count equally.
4. Agents are not limited as to territory.
5. An agent may send in as many lists as she desires. They will all be added together in making up the awards.
6. Cash (check, money order or currency) must accompany every list sent in, at the rate of \$1.00 per year for each subscription, except that the regular ten per cent commission may be taken out by agents. The prizes will be awarded, however, on the basis of the amounts actually remitted.

Observe that every agent has not only a chance to get one of the regular prizes, but a chance at the special prize of \$25.00 also. The first prize, therefore, may be \$75.00 instead of \$50.00.

We trust, and believe, that you will straightway get busy and do your utmost, not only in the hope of winning one of these generous prizes, but what is more important yet, because of your time-trying loyalty to The Voice and your devoted interest in the cause for which it stands. We shall count on you and look for your first list shortly.

Cordially yours,

THE MISSIONARY VOICE.

ROBERT B. ELEAZER,

MRS. E. B. CHAPPELL,

Editors.