

# The MISSIONARY VOICE

AUGUST

1921

**The New Home Mission of the Church**

**A World in the Making**

**My Korean Friend Yee, Patriot and Prisoner**

**In the Sophomore Class of the  
World's University**

**A Great Methodist Mission in Havana**

**Solving the South's Great Problem**

**China's Emerging Womanhood**

**The Unreached Villages of Korea**

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# THE MISSIONARY VOICE

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# THE MISSIONARY VOICE

VOLUME XI

NASHVILLE, TENN., AUGUST, 1921

NUMBER 8

## Seventeen Warships at Forty Millions Each

CONGRESSMAN JAMES A. FREAR

With feverish haste we are now building warships at a cost of about forty million dollars for each of the capital ships under construction, a tax of about two dollars for the average family for each of these seventeen ships. This is more than twice the cost of the National Capitol Building for a single battleship or cruiser; over two-thirds as much for a single vessel as the total appropriated by the Government in 1920 for education and science combined. It has been demonstrated that ninety-two per cent of all our annual Government expenditures are made for wars, past, present and future, while only one per cent is spent by Congress for educational purposes. What answer can we make to this record of barbarism that rivals the worst pages of history, ancient or modern?

## New Currents in Old China

At the recent annual meeting of the China Continuation Committee, representing practically all the Protestant denominations in China, more than a day was given to the consideration of "The Chinese Renaissance" or "New Tide of Thought", which during the past year has assumed extensive proportions. Four thoughtful papers on this subject were presented at the meeting, two by Chinese and two by foreigners,—dealing with the origin, characteristics, achievements and dangers of the movement. It was clearly pointed out that, while the movement is unorganized, and without formally chosen officers or members, it stands everywhere for certain very fine things, for example:

1. An attitude of criticism and inquiry toward established traditions, and indeed toward everything, new or old. The conservatism of the nation's leaders has withered before it. Everything, Chinese or foreign, social or political, ethical or religious, must meet at its hands the test of impartial inquiry as to its truth or value.

2. The use of conversational language as a medium of expression, instead of the old literary style. More than a hundred, possibly several hundred newspapers and magazines, and originals and translated books on a vast variety of subjects, have been issued in this plain language, and this has produced a veritable literary revolution whereby the common people are coming to their own.

3. Loyalty to democracy and freedom. Autocracy in government or in society is no longer to be tolerated. The worth of every individual and his right to be considered and to be heard on all questions that concern him must be recognized. No one man or group of men is wise or strong enough to act for all; and every man must have liberty to speak and act, within wide limits, according to the light that is in him.

4. Love and service as the supreme principles of life. These must be applied to international and inter-racial matters, as well as to individual and family interests.

5. The scientific spirit and the effort to nationalize all life.

This movement is obviously fraught with far-reaching significance to the Christian Church in China, and was hailed as opening a new day of opportunity. A resolution was adopted expressing the Committee's interest in the Movement and calling on all Christians to study and pray for it.

Much attention was devoted also to the China for Christ Movement, which embodies the desires especially of the younger Chinese Christians for a nationwide, interdenominational effort under real Chinese leadership, but in hearty cooperation with missionaries, to bring unitedly to the whole Chinese people the blessings of the Christian life.

Plans are under way for a National Christian Conference in 1922, which is to represent as far as possible all the missions and denominations and in which half the delegates shall be Chinese. It is expected to mark a long step forward in the development of Christianity in China.

### Twenty Per Cent of Americans Under-Nourished

Twenty per cent of the families in America are undernourished. The Bureau of Labor Statistics of the United States Department of Labor, after thorough-going investigations extending throughout the entire country, officially places the estimate at this figure. Here is another challenge to the Church. Poverty must be abolished.

### Summer School for Colored Methodist Preachers

Our Board of Missions is giving to every preacher in the Colored M. E. Church a free summer school. Last year the session was held in Augusta for the preachers who live on the Atlantic belt from Maryland to Florida. This year it was held in Birmingham and included the zone east of the Mississippi from Illinois to Louisiana. There were fourteen annual conferences represented in this school. The classes for admission, and the first, second, third and fourth years were taught by colored men for one hour in the early morning. At nine o'clock all met in the auditorium for the day's work. Dr. O. E. Goddard gave a course on evangelism occupying an hour each day; Dr. J. L. Neill followed with one on Sunday school work; Dr. W. F. Dunkle with a course on sermon making; and Dr. S. A. Steele with one on the Doctrines and Polity of Methodism. This covered the morning's program.

In the afternoon Dr. W. W. Alexander conducted an open forum in which there was opportunity for free discussion of any subject that might be raised. The platform hour in the evening was filled by one of the bishops, or by Dr. Steele or Dr. Alexander. Brother W. M. Cassetty gave a helpful course on "Keeping Records."

There were about two hundred preachers in attendance, perhaps twenty-five presiding elders and one hundred and seventy-five pastors. Never was there a more attentive, appreciative or grateful body of men assembled. It was a joy to all the white brethren to teach men who took in everything with such avidity.

The Board of Missions paid the traveling expenses of the preachers in attendance and part of their board while in Birmingham. All who had a chance to see the work said it seemed to them the best investment of missionary money they had seen. Two hundred leaders were sent back to their respective fields with better preparation for their work and a much warmer place in their hearts for the M. E. Church, South.

Next year the school will be held west of the Mississippi.

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### Competition and Christianity.

Discussing "The Competitive System and the Mind of Jesus" in the Christian Century for June 9, Dr. Harry F. Ward, Secretary of the Methodist Social Service Federation, draws a distinction between the competitive principle and the competitive system:

"A good many people who have found this a tolerable world and dislike the discomfort of criticizing or interfering with things as they are, imagine they have justified the competitive system when all they have done

is to establish the ethical validity of the competitive principle. To these people the competitive system is a bloodless rivalry, a peaceful friendly contest in which the best man or the best team wins, the losers cheer the winners with hearty goodwill, and the community is benefitted by the accelerated efforts of all. This is the competitive principle working at its best, as it does mostly work in professional circles whose code is one of service, not of gain. But this is not the competitive system as it works in our economic arrangements."

The writer illustrates his contention by quoting from the address of a labor leader to a church audience:

"You make us fight the boss even when he is a decent fellow and we don't want to; but he has got to look out for his profits and we have got to look out for our wages, for it means our children's lives, and so here we are fighting each other when neither of us really wants to. That is bad enough, but that isn't the worst you do to us. Oftentimes there aren't enough jobs to go around, and you could make enough if you wanted to; but when there aren't enough jobs to go around, sometimes, if I am going to feed my children, I've got to take the bread out of the mouths of some other working man's children. That's the worst thing you do to us. You make us fight each other."

A Christian system, Dr. Ward declares, would encourage competition in service instead of competition for gain, and "develop rivalry in well-doing."

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### Loopholes in School Attendance Laws

The Children's Bureau of the United States Department of Labor reports that every state in the Union now has a compulsory school attendance law, on paper, at least.

In practice, however, it is stated that the exemptions, especially for employment, are so numerous that they greatly limit the application of the law in many states.

Four states specifically exempt for work in agricultural pursuits, three with no age provision. The laws of 14 other states contain loose-worded provisions exempting a child at any age, which might be used to cover absence for farm work as well as for many other purposes. Several states exempt a child whose services are necessary for the support of himself and others, without any age or educational provision.

The amount of attendance required, according to the Children's Bureau, is "still unsatisfactory in many states, several demanding only 12, 16 or 20 weeks in a year."

Have you ever looked up the law in your own state? It is worth while.



"THE CHAMPIONS" OF THE COLLEGE DEPARTMENT OF KWANSEI GAKUIN

The following teams with their trophies and pennants are shown in the order named, left to right—Archery, Baseball, Football, "Jugitsee" (Japanese Wrestling), Fencing, Tennis, Track. In the front row wearing hats are the professors who are associated with these teams.

#### Missionary Helps for Your Sunday School.

The Bureau of Specials is glad to furnish materials for missionary programs to any Sunday school or other group desiring them. That the plan gives fine results and might well be followed generally is indicated by the following letter recently received from one of the Bureau's correspondents:

"I am returning under separate cover the pictures you loaned me for our Japan program. Thus far, our Sunday school has overpaid the amount promised for our special. I find that a brief program during the opening exercises, just bringing out a few leading points about a certain field followed by a prayer for our special work, then a brief statement to the Sunday school to remind them that our collection for the day goes to our mission work in China, will bring an extra large collection each time. For next month I'd like to have as our special topic medical work in China, taking as a basis the facts you sent me about our assignment, the Soochow Hospital. Your plan works so well I'd like to see it tried in every Sunday school where it is practicable."

#### A Jewel or a Life?

What is a human life worth? A dollar? Five dollars? A brooch, or a diamond ring?

Very well, then, is it worth your brooch, your diamond? This is the question that is being put up to the Christian people of America in behalf of the starving children of Europe and the Near East. If you have

given money till you have no more to give, how about some of your jewelry that serves no purpose at all except that of show? Is it worth more to you than the privilege of saving a life?

They tell us that two million children have already perished over there of destitution and that millions more are hungry. The great religious weekly, "Christian Work", is doing its utmost to relieve the need through its Save the Children Fund. Money is needed, of course (and five dollars will save a life for a month), but gifts of jewelry—diamonds, gold and solid silver—will be received also and converted into cash for this most worthy purpose. All contributions should be sent to Save the Children Fund, care Christian Work, 70 Fifth Avenue, New York City.

#### Stockwell Lecturing on Africa

Brother John A. Stockwell, one of our first missionaries to the Congo, whose health broke down on the field so completely that he will be unable to go back, is now supporting his family, and at the same time doing valuable missionary service, by delivering stereopticon lectures on the work in Africa. Those who have heard the lecture speak of it in the highest terms, many rating it as the most interesting and effective missionary presentation they have ever heard. Among them are a number of our leading pastors and educators, who recommend it without reservation. Those desiring Brother Stockwell's services can reach him at his home, Lake Charles, La.

## The New Home Mission of the Church

REV. WILLIAM P. SHRIVER

The home mission task is no longer to be delegated or exclusively confined to some organized state or national society. The goal is a Christian community, a Christian social order. From a national standpoint, the new Home Mission is nothing short of making America Christian for the higher service of the world.

During the last year of the war, the American Baptist Home Mission Society sent one of its skilled surveyors to the logging camps of the Northwest to find out what these lumber-jacks, who were in such a state of ferment, were thinking about, and what, especially, they thought of the Church. Six weeks were spent in the camps. The investigator, who was a minister, did not make his identity known. He wanted free, unfettered opinion. He got it. In the course of the six weeks he did not find a man in the camps who came to the defense of the Church. The surveyor was in turn surveyed; and here are some of the questions that were asked him:

\* \* \*

Was not the Gospel which Christ preached a gospel of discontent? In

what percentage of pulpits could it be said that this is the characteristic of the preaching today? Are trade unionists, who are promoting justice, brotherhood and cooperation, promoting religion? What program do preachers as propagandists have of promoting acquaintance with, and interest in, the industrial question in their community? If the churches of the community refuse to cooperate with industrial workers in the interest of justice and brotherhood, are not the unions justified in excluding religion from their halls? What action have the denominations taken in a cooperative or effective way to secure justice in the distribution of the results of the common toil? Has not the attitude of the Church toward the democratic control of industry been that of indifference? Does the Christian Church have a program of industrial reconstruction? If so, what does it involve?

Questioning of this sort, which could be duplicated in any of our industrial centers, must be seriously reckoned with. There is an imperative demand, not only upon the part of industrial workers, but

from earnest men and women everywhere, that the Church now seek to apply the Christian principles of justice and brotherhood with more concreteness to the present world order in which we are enmeshed.

\* \* \*

It is unjust to undervalue the social implications of the work of our earlier home missionaries. Many of them were leaders in the new communities of the West and left their impress upon the developing community life. And yet it is not unfair to say that the measure of success in the past has been largely in the local church, the growth of its membership and Sunday school enrollment and its financial competence. Important as these considerations are, a new standard of success is the extent to which a church, or group of churches, is effective in Christianizing the community. The supreme test with which the Church as a whole is confronted in these days of reconstruction is, how far will it contribute to the building of a Christian social order and the reconstruction of our international relations?

## Palliation, or Prevention?

E. G. T., IN "CHRISTIAN WORK"

Is the human race forever doomed to suffer from the ravages of disease, the pangs of hunger and want, the suffering and devastation of war, and the economic insecurity of industrial wage slavery? Is there a possible remedy for these age-long ills of society, which would mean cure and ultimate prevention, or must society expect only palliation and amelioration? For long ages all these social sores have been considered inevitable. Today society is questioning their right to prey on the human race.

\* \* \*

The chief function of medical science to-day is not that of yesterday. Yesterday the doctor was called in as a last resort to effect a cure, if possible. Today the doctor is consulted as to how disease may be prevented. The chief aim of medical science today is the discovery and application of adequate means of disease and sickness prevention. Powders are still prescribed for typhoid, but the true physician searches for the germ-infected water supply. Quinine is still administered in malaria, but the doctor looks for the breeding place of the mosquito to prevent a recurrence. Sanitariums are established for the relief and possible cure of tuber-

crosis, but more attention is being paid to safeguarding against its ravages. It is well known that about nine-tenths of the diseases that afflict humanity are preventable.

\* \* \*

Tolstoy looked upon poverty and want as a virtue to be desired. To the majority of the human race, especially those doomed to suffer its miseries, these things are from the pit of hell. The Church, even, used to teach that poverty was a means of grace. But the Church today makes little headway among the poverty-stricken peoples. They cannot be content with their misery and degradation here below, and hope for a heaven of plenty hereafter. Society no longer looks upon poverty as necessity. It is a blight on society. It may be temporarily relieved by charity, but is never cured. The causes of poverty are being studied and society is finding that most of these causes are social rather than individual. Poverty has no place in a democracy of free people, under a constitution that guarantees to all men the right to "life, liberty, and the pursuit of happiness." Poverty may not only be abated, it can be prevented.

Heraclitus, the old philosopher, said:

"War is the father of all things." Since the World War there are many sorrowing millions of people who know that the philosopher was wrong. War is the father of murder and massacre, of death and destruction, of torture and torment. "War is hell." The German government was based on the philosophy of war as necessary in the inevitable struggle between the nations for supremacy. That doctrine has been exploded forever by the outcome of the World War. War will be an anachronism when the world understands democracy, and applies democracy to international relations. A great Christian leader has said: "From the standpoint of every high ideal, war is unchristian—essentially, hideously unchristian. After a look at Europe, let no man ever again speak of a Christian war! . . . Christianity will indeed have failed if it does not stop war."

Wage slavery today is undergoing a close scrutiny, and social experts agree that this evil must go the way of the traffic in men's souls and bodies for a price. Industry must be reorganized in harmony with the spirit of democracy. Industrial democracy must take the place of the present system of industrial autocracy.

## Red Letter Day for Tifton Church

### Has Visit from Its Missionary Representative in China

REV. G. W. MATTHEWS

This important day was the visit of the church's Missionary Special, Dr. W. B. Russell, Superintendent of Changchow Hospital, China.

Perhaps no day in the history of the church was fraught with so much interest in missionary and missions as that day when it was known that their own missionary, Dr. Russell, was to spend Sunday with the church and Sunday school, which had supported him with money and prayers.

Not only the name and work of the missionary were familiar to the church, but the pastor, Rev. W. H. Budd, two years ago had hung a life-size picture of the "foreign pastor" over the pulpit, and a growing familiarity with even the face of the missionary had destroyed all strangeness between the church and the visitor from over the seas.

What a Sunday school greeted him and what appreciative congregations! In the Sunday school, Dr. Russell spoke to every department, from the splendid Bible class of nearly one hundred men to the beginners and primary classes. So great was the interest in all he could say that it was easy to speak, and both in the Sunday school and in the three services for adults, attention seemed never to lag. We felt at the close of the night service that the right and helpful thing had been said each time, and that the high water mark of the church's history had been reached.

Dr. Russell's own appreciation of the visit seemed as great as that of the church. It was no wonder that his filling eyes and breaking voice betrayed deep emotion as he realized that a church in his homeland was to such an extent backing him in his work for the Master in his far away field.

Every charge of the South Georgia Conference can—and under the conference plan of missionary and prayer specials—will enjoy occasions like this with the immense spiritual and missionary stimulus resulting therefrom. As rapidly as possible, in obedience to conference action, every charge is being furnished with a list of specials wisely selected, and these charges, with the interest created by the wonderful bulletins of information sent out from the Mission Rooms, and covering every one of our fields, will reap the full advantage of the "living link" connection between the home church and what has, without this connection, seemed so vague and far away. The remotest circuit, through its missionary and prayer specials, and the persistent use of the information from the front in every case freely furnished, can have its missionary interest and love fanned to white heat.

(Happily every church in the connection may have a like personal touch with the fields through the Specials plan. For particulars, write Bureau of Specials, Box 510, Nashville, Tenn.—EDITOR).



Dr. W. B. Russell and Family (except Katheryne Grace)

### Specials Inspire Staunton Sunday School

NORMAN W. BROOKS

The spirit of missions in Central Methodist Sunday school, Staunton, Virginia, has been growing steadily for a number of years. In 1918 we raised \$859, and in 1919, \$1,125. This we thought a splendid record and were proud of it, but with the taking of "Specials," the school entered upon a new era.

The first special chosen was the building of a church in Chukiakoh, China, at a cost of \$540 a year for five years. We have the right of naming the church if we desire. To build a church in a country like China is a wonderful privilege.

The second special was the support of a missionary nurse in Korea, later changed to the support of a nurse in Monterey Hospital, Mexico. It is our great pleasure to have Miss Birdie M. Miller, a consecrated Christian young woman, to represent us in Mexico, we supplying her salary of \$800 a year. We are standing by her with our prayers and love.

The past year was the greatest the school ever had for missions, thanks to the inspiration offered by our specials. Our slogan was, "We shall not fail." Each month's offering exceeded that of the same month of any previous year, in some cases doubling. The total raised for the year was \$1,814.98 against \$1,125.20 in 1919-20. The school paid in full \$1,340 for its two specials, and also gave \$600 to the Armenian Relief Fund.

### Congress Asked to Banish Turk from Europe

Washington, D. C., April 12.—A memorial was presented today to the President, the Vice-President and the Speaker of the House, by a committee representing the Federal Council of the Churches of Christ in America, headed by Bishop William F. McDowell of the Methodist Episcopal Church and Rev. E. O. Watson, Washington Secretary of the Federal Council, appealing to the government to exclude Turkish rule from Europe and to take some definite step toward the assuming of America's share of responsibility for the welfare of the subject races of the former Ottoman Empire.

## Bubonic Plague, the Scourge of the East

Communicated by Rats and Fleas. Mortality Almost One Hundred Per Cent

REV. HARRY W. WORLEY, FUTSING, CHINA

Almost everybody has known smallpox scares. School is always let out. Everybody is vaccinated. And many go around with sore arms for a few days. Those who have the dread disease are taken to the hospital. One or two cases may die. But usually skilled doctors and nurses bring the patients through even without scarred faces.

A bubonic plague scare over here in China is a very different thing. Plague is much more deadly, far more contagious, and infectious in many ways. The germs can be taken in through the lungs, and assimilated from food, or they can get in through a skin cut, and are often transmitted by insect bites. The doctors declare that the bacilli are exceedingly active and virulent.

\* \* \*

One of the chief ways of catching the plague is by flea bites. Fleas are great carriers of plague germs, and also great travelers. It takes a flea only about three average hops to cover ten feet. A man may be dying of plague in a room just adjoining the street. A flea bites him and gets filled up with the germs, and then hops off. Some one conveniently passes by, and Mr. Flea hops on. He has a good meal and incidentally transmits enough germs to kill the man.

But the most rapid means of spreading plague is by rats. Rats are almost invariably subject to two things—bubonic plague and fleas. Their bodies are usually covered with the latter. Suppose a rat, visiting in your house, dies of plague. The fleas immediately leave, carrying away the poison. The first person they meet is likely to need an undertaker soon.

\* \* \*

Then there are practically no skilled doctors. In my two counties, with nearly half a million people, we have two physicians, both missionaries. When one stops to think of the number of doctors in the average American community he can begin to imagine the medical need of China.

Then again, there is no such thing as sanitation, and practically no knowledge of hygiene in the land. Just recently a new Chinese word has been coined to express the idea of sanitation and hygiene.

Often a person dead from plague is not buried for days. The streets lack garbage receptacles, and are not cleaned except by heavy rains. There is no such

thing as quarantines. An epidemic once started makes tremendous headway.

Many of our friends in America think that a missionary in China is in constant danger from unruly and hostile heathens. As a matter of fact, we are really among a friendly people, and the danger of violent death is very slight. But the dangers from disease are real and never absent.

\* \* \*

Add to all this a paralyzing dread, due to total ignorance of the cause of the disease and the method of its spread, and you can imagine a little of what a plague scare is like in China. In 1916 we had an outbreak here that, though not un-

usually violent, was fatal to practically all who caught it. We did not worry for a while. But when it took the superintendent of our Sunday school, and then his adopted daughter, in a house which we visit many times a week, we decided that we must be inoculated.

There were twenty of us, missionaries and assistants, and it took quite a while, for plague inoculation requires more time and trouble than smallpox vaccination. Some were rather frightened at the idea, but thought of the dreadful plague and went through it bravely. For a day or two our arms were a little sore, and our heads ached, but we were soon quite ourselves again.

## The Status of Women in the Congo

REV. J. CARPENTER

It is a pretty general rule that heathenism means degradation of woman. No doubt woman is degraded all over the Congo, but I am writing particularly of what pertains to woman amongst the Bamongo people.

Women are regarded as inferior to men in every way. A native said to me one day in reply to some questions I was asking about how he regarded his father and mother comparatively, "Anything to do with your father is good, but anything to do with your mother is bad."

Small girls, who in Britain would be spending their time in play, and who would be the constant delight of their admiring parents, are regarded as wives—very often of old, decrepit men. A good deal of these girls' time is spent at the houses of their so-called husbands.

A wholesale system of prostitution is common, whereby a man hires out his wives, and whereby a woman hires herself out to other men.

When a marriage is contracted, the affair is usually settled by the father and forthwith the girl is sent or taken to her new home. The husband passes of the girl and the prospective husband, over in payment for his wife brass anklets, brass necklets, knives, spears, etc.

The native marriage can be annulled almost at any time and usually the man is content if he can get back his payment, i.e., if the wife absolutely refuses to go back to him. It is quite common for a man to entice away another man's wife.

The State laws regarding marriage do very little to bring about a better state of things. In fact, it was unanimously decided at our recent Field Conference not to recommend state marriage to our native Christians under the existing laws. This speaks for itself.

Against all this, put the Christian teaching of woman's place in the creation, and the New Testament ideal of marriage!

## Sao Paulo Will Be Methodist Center in Brazil

REV. W. H. MOORE

It looks now as if Sao Paulo will soon be the "Hub of Methodism" in Brazil. The new Publishing House is about ready, with all the latest equipment. Everything will be moved there from the house in Juiz de Fora within the next two weeks. The "Christian Expositor" will be published in Sao Paulo after January 1. The cornerstone of our large new church in this city was laid by Bishop Moore on Sunday, November 28th. The building will cost about \$70,000 and will be one of the finest Protestant churches in Brazil. The homes of the pastor and the manager of the Publishing House are almost finished, and money is in hand for the district parsonage. The church, publishing house and these two residences are on the same large lot, all of which will make those opposed to Methodism feel not a little uncomfortable. Bishop Moore has said that this is the building age of the Church in Brazil, which statement is entirely true. The Centenary has made this possible.

## A World in the Making

**"Thy kingdom come. Thy will be done, as in heaven, so on earth."**

FROM "MEN AND MONEY"

What does our Christian faith say about this world? To say that God once made it is not enough. What power rules it today? To what end is it moving? Is it a world fitted for the making of men and for the building of a new humanity? The answers are different. One man says: "I believe in the law of progress that is in all things; this world is good and is constantly growing better." "No," says another, "this world is evil; it has been given over to Satan, and the most we can expect is to save a few souls from its destruction."

Our faith as Christian stewards has another answer. First of all we face the fact of evil. This is not a good world. What folly to talk about a law of progress that inevitably leads all things to perfection! We know too well our own natural tendency; the good comes by fighting. And we know the forces of evil that are at work. Look at the lands that are scarred and marred by war, at the fresh made mounds beneath which lie the millions slain by their fellows. Note the great cities where the poor lack not merely bread, but even the sunlight and air which God pours so lavishly upon His earth. And then see against what mighty foes justice must fight, and love and truth and liberty, when these would assert themselves in the world. This is not a good world.

This is not an evil world. It is God's world, not Satan's. There is evil here, yes; but there is righteousness and love and truth. There is sin, but it is here only to be overcome. The world war has shown us the mighty forces of evil, and we know that the end of the war is not the end of the conflict. But that same war has shown us the mighty forces of good that can be called into the fight.

\* \* \*

We miss the real point when we ask, Is it evil? Is it good? It is neither as yet; it is a world in the making. True, we read that in six days God created the heavens and the earth. But whether in six days or in six ages, that was just the beginning. That was simply making ready the house in which God's family was to live. Through the long generations since then God has been building the real world, the world of humanity. Things physical can be built in limited time if you have but raw material and sufficient power. There are other things that can come only through the slow way

of growth, and these are the highest. The man with wealth to command can cause a great factory to spring up in a few months of time; but if he wants a son, there is no other way but the patient training of the years.

Study history in the light of the ideals of the Bible and what a story it tells of this divine world-making. This creature man must first become master of nature, learning its secrets that he may rule and use it. He must learn the lesson of conscience, the imperial law of right, that he may rule himself and live with

his fellows. To capture fire, to use tools, to practice writing and so store up wisdom and share it with others, what great strides these were. Through what infinite struggles men have been learning how to create home and state and industry. After all these centuries even of Christian revelation we have not yet learned how nation shall live with nation. Yes, there was sin to oppose God and to degrade man, but it remains true: to make one man or to make a race, God uses the method of conflict and growth.

(Continued on page 235)

<b>EFFECTS OF STEWARDSHIP</b>	<b>FINANCIAL</b>
	<b>INSURES GOD'S BLESSING INCREASES CHURCH REVENUE SUPPLIES WORLD'S NEED</b>
<b>SPIRITUAL</b>	<b>CONFIRMS FAITH ENERGIZES PRAYER ENNOBLES CHARACTER</b>
	<b>GLORIFIES GOD</b>

## Missiongrams

The Cream of the News From Many Lands

### 12,000 New Believers—100 New Groups

"We have 12,000 new believers in Korea this year. The old groups are full of life, more so than for years. They are also overflowing with new believers. We will report 100 new groups this year. Everything is booming."—W. G. Cram.

\* \* \*

### A Social Gospel Needed in Japan

"Congestion in factory towns in Japan is so great that beds never get cold," says Miss Friedmann, of the Y. W. C. A. "Each factory girl is allowed one mat, a floor space six feet by three feet. In their dormitories, the same floor space is used twenty-four hours at a stretch. Matrons are few. More often some old woman is hired to go about during the night and keep the covers pulled over the girls so that they won't catch cold."

\* \* \*

### Soochow University Breaks All Records

President John W. Cline writes of Soochow University:

"The University is having a splendid opening. Already 470 students are in, the largest enrollment we have ever allowed ourselves to receive. We have a magnificent body of men."

\* \* \*

### Encouraging Results in Bohemia

Our missionary work in Bohemia is progressing. We have visited new towns and villages and have preached to large congregations. Many have accepted the Gospel of Jesus Christ and were converted. At Bechyne, a county seat of 2,000 inhabitants, where for three centuries no Protestant preacher had preached the Gospel, 80 Roman Catholics have joined our Church. Christian literature and Bibles have been distributed.

At Tyn, I preached to a congregation of the Unity of Brotherhood (Congregational Church) and 12 people have professed faith in Jesus Christ.

The demand for the religion of Jesus Christ is great.—Rev. Joseph Dobes.

\* \* \*

### Cubans Give Land For Mission School

Jovellanos is a thriving railroad junction in the province of Matanzas about eighty miles from Havana and in the heart of the sugar region of Cuba. The people have shown their spirit in making us a fine offer of land and cash to get a school there, and while nothing great in the way of buildings can be had at present we have decided to make a

beginning this year and trust to the Lord to lead us in the way of progress. It is a fine chance to work with the country people of Cuba and to try out agricultural and industrial work, which as yet our church has not done in Cuba. —Rev. L. H. Robinson, Matanzas.

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### St. John's Church, Rio

Rev. H. C. Tucker writes as follows of St. John's Church, Rio de Janeiro: "At a recent short series of meetings fifty-three persons declared their desire and purpose to follow Christ. The Sunday school is prosperous; the day and night schools have large attendance, and other departments of the work are going on well. The staff is indeed small; thousands of souls are accessible; the field awaits more laborers."



The Centenary Secretaries of Korea Having a Conference. Rev. W. G. Cram In Center

### Unprecedented Revival Conditions

Just on the eve of his departure for the Orient, Bishop W. R. Lambuth, writes: "Never have we had such a revival spirit as we now have in Korea. While at the last annual conference there were three thousand new believers reported, we already have eight thousand on our list for this year and there are yet three months before the next conference. This means extraordinary outlay in church and school buildings, in the training of workers and in the equipment of our medical work. The call from Korea for missionaries is such that we are arranging for the return of those who are at home and adding new workers to the list."

### One Hundred and Fourteen in One Day

That many strong, vigorous, manly Chinese students took a definite stand for Christ in one day, Prof. R. D. Smart writes from Soochow: "Reports have doubtless already gone to you of the wonderful time we have had among the students here—how 114 declared for Christ in one day. They almost tripped over each other in going up to the platform, which was soon filled and the overflow spread down in the aisles. Several have been added since, so that the number now reaches 130."

\* \* \*

### Songdo School Overflowing

Rev. W. G. Cram writes from Songdo, Korea: "The Songdo Higher Common School opened a few days ago. We had 250 applications for the higher grades but could admit only 125. When we get into the new building we can take 400 or 500. The primary departments are also running out at the top. In all, the school registers 952 pupils—the largest enrollment in its history. We could have 2,000 students. The new building will be ready for occupancy by fall. It is a beauty and represents the most economical investment of Centenary funds."

\* \* \*

### Wesleyan Institute Closes

On June 9th Wesleyan Institute, San Antonio, Texas, (formerly Mexican Methodist Institute) graduated six students from the business department and six from the grammar school. At the conclusion of the commencement sermon, which was preached by Rev. F. S. Onderdonk, one of the students was received into the Church.

The school closed with bright prospects for the coming year, about two-thirds of the old students and some new ones promptly registering for the next session. Prof. W. W. Jackson of Little Rock, Arkansas, who takes the place of the lamented Prof. George A. Manning, comes to the presidency of the Institute with much experience.

\* \* \*

### The Opportunity of a Lifetime

Rev. C. N. Weems, presiding elder of the Songdo District, Korea, adds to the chorus of joy over the revival conditions now prevailing in that country. He says: "The Evangelistic Campaign has been a success, both in this district and in the whole conference. One might well be a galley slave for ten years for the privilege of one year's service in Korea now."

## Alejo Alvarado—A Redeemed Mexican

REV. F. S. ONDERDONK

He was intoxicated and traveling the main road not far from San Marcos, Texas, when he met a Mexican Methodist preacher, Rev. Pedro Grado. His first impulse was to provoke a discussion with the itinerant, but the preacher, realizing his condition, gently put him off and got rid of him by exacting from him a promise to come and hear him preach. The day following, the opportunity was offered and the traveler, now sober, went to the meeting-place. He was converted, surrendered his life to God, and joined the Church.

This man had a working knowledge of his own language, but he was not well educated. He immediately began the study of the Bible and reading such books as he could secure and was licensed to preach in our church. It was not long before he presented himself for work in the ministry, not to join the conference, but as a supply.

\* \* \*

He had an idea that "they that preach the gospel should live by the gospel." He boldly announced that he would receive no salary from the Board of Missions, but would expect to be paid by those whom he served. It was insisted that he accept a nominal sum for the keep of his two horses and his house rent.

At the beginning of each conference year he says to his official board: "I come to you again and ask you to do your duty.

It is not right for you to receive something for nothing. If the Board of Missions does not have to pay my salary, they can take that money and support another worker in some field, so in this way, we are supporting a preacher somewhere. Then, again, this will enable you to have a certain self-respect that otherwise you cannot have".

This has resulted in a great forward step in self-support. It is a demonstration that it can be done. Let us remember that the people who support the servant of God are not the rich, for we have no wealth in our Mexican Methodist church in Texas. He gets his support from the poor Mexican laborers and renters among whom he labors. They are the people who live in the little huts and farm your lands—humble, dusky fellows, but in their breasts beat hearts of pure gold.

In spite of the sacrifices of these poor people, the preacher sometimes gets into close places. When this is the case he goes into the fields in cotton chopping or cotton picking time, and with his family, supplements his meagre salary. He travels over a vast territory, selling religious books, visiting and praying in the homes of the people, and often holding preaching services in these humble places of abode.

The result of all this is that this man is a success. The American people be-

lieve in him and help him to some extent. The Mexicans esteem him most highly. He often gets letters from distant places where some of his parishioners have moved and where there are no services, and he visits them, administering the comforts of the gospel.

When the life of this man is noted, when one thinks of what a blessing he is to hundreds, one is convinced that it is worth a great deal to the great Methodist Church to have such a man in its ministry doing good to those people whom we ourselves have too long neglected.

### A World in the Making

(Continued from page 233)

The Christian name for this world goal is the kingdom of God, and the first summons to our faith in thinking of the world is to get some real grasp on that great end. It means more than the hope of heaven for a few souls taken from the wreck of time. It means more than the church, a company of saints in the midst of an evil generation. It means nothing less than a redeemed world. Kingdom of God means simply the rule of God, not the compulsion of a resistless power bearing down from without, but the sway of a transforming spirit. When the spirit of Christ shall become the life of men, when He shall rule not only in single hearts but in society and business and state, then and not till then shall we see the kingdom of God. And that is God's goal and our inspiring hope. Ignorance and fear and superstition are some time to vanish, with the prejudice and bitterness and hatred that so long have obtained between man and man, between nation and nation. Some time there is to be liberty in all government and justice in all industry.

\* \* \*

This is the way that Christian stewards look at the world. Sin-marred it is but not God-forsaken. There is evil in it, but God is ruling and God himself is fighting. Imperfect it is, but the scene of God's great enterprise. It is a world in the making, and its end is that kingdom of God which will be man's highest good, his fullest life. Such a world makes glorious the calling of a steward, for we are not mere spectators of this enterprise. This life, as William James once suggested, is "a real fight, in which something is eternally gained for the universe by success."



Volunteers, Durango, Mexico.

## My Korean Friend Yee, Patriot and Prisoner

DR. J. S. GALE, PRESBYTERIAN MISSIONARY TO KOREA

Born of a family line six hundred years old, my friend Yee has in his blood the pride of Asia's ancient aristocracy. His fathers were all great masters of the pen—his first father, a contemporary of Chaucer, the greatest among the literati.

In Yee's younger days, the world, as he knew it, suddenly broke up beneath his feet and a new age came thundering on. The west with all its boundless impetuosity was here and there was no escape. In the confusion of it Yee was called to Japan. Here he first saw the far-westerner, that strange barbaric being. He looked at him from a distance and carefully avoided contact. An invitation to meet and become acquainted he put aside with lofty dignity.

Later, he was called to America, the home of these all-devouring people. Mighty of spirit they were; he saw their power, their wealth. What lay at the back of it? Someone said, "The Bible." He would read and see. He made inquiry, and finally, after much search, obtained a copy of the Book from an old Chinaman who was then minister in Washington. A few months later he returned to Korea, carrying the Book. The same volume, fingered and worn, has gone with him in all the ups and downs of forty years.

\* \* \*

Following sharp on this there were disturbances in the capital of Korea. An attempted *coup d'état* failed, and Yee had to flee for his life. Through the mountains he went in the company of the Buddha from temple to temple, carrying with him the Bible and the books of Confucius. These he read daily, and meanwhile the police were hard on his track. He had committed no wrong himself, but he was the friend of those who advocated a change of government, and so suspicion had fallen. He dared not return home or visit his family.

Finally he was taken and locked up in the Kamok prison. The misery of a political offender's lot in East Asia is beyond words to tell. In his case, however, he had his well-worn Chinese Bible, and great was the cheer that he gathered from its pages. It spoke to him with a voice supremely calm above all the noisy commotion of this lower world.

His prison companions, too, felt the comfort of its message. One was taken out to die and went in quiet peace as the Book's heroes had gone before him. Yee reckoned that his own call would come next; yet he could not die easily, for he desired to live.

Night after night he read the Book with heart and eyes, while his ears were awake to listen. Was Jesus divine? This was his question. It seemed too great a claim. The mightiest Chinese masters of antiquity had never ventured so far. Nevertheless he would accept Jesus as best and greatest of men, notwithstanding China's sages.

Suddenly one morning a deep insistent boom, echoing again and again with doubled reverberations, mixed with quick-firing guns, set the prison all agog. Later his warden called to say, "A great sea-fight off Chemulpo! His majesty says you may go free."

Yee lived once again, out in the open, ropes and shackles sloughed off. Free he was to drink from the spring that flowed by and to breathe in the sweet air of heaven.

\* \* \*

Several months went by while Yee lived in a little hut under the quiet hills. No one would have thought him a son of dukes and counts with his faded coat and retiring manner. But his eye still had in it a light that shines only for kings.

After his years in prison he felt that the poorest freedom was infinitely better than a convict's life. He would retire into the quiet and live free. Suddenly one morning he found his home invaded by police and he was again marched off, as Russian suspects used to be years ago to Siberia. He asked permission to take his Bible, but it was refused.

Once more the iron gates clang'd behind him, and behold, the cold little cell was his world, unblessed by even a book to read. But he had been schooled in pain, privation, suspicion, and so he had no complaints against God or man. He remembered Jesus, greater far than he, and bowed his head as he walked the way uncomplainingly. He found a secret joy, too, in accepting this hard-worn pilgrimage. But the lack of something to read was most distressing.

By the merest chance one morning he lifted a corner of the straw matting to sweep away the gathered dust, when lo! a book met his eyes, a little volume, paper-covered, string-tied, and bound in red. Eagerly he picked it up to see. The title read, "The Good News according to St. John." On his knees he thanked God for His kind thought toward the prisoner.

It was written in Chinese, of which Yee is a thorough master, and he read it eagerly again and again. Day and night it was his meat and drink, this Gospel

of John. As he read it Jesus, whom he had questioned before, arose upon his vision the mighty God, the Everlasting Father, the Prince of Peace.

He was let out a few days later without comment or question. Telling me of it, said he, "God put me in prison that I might learn that Jesus was divine. He gave me but one book to read, and that was the Gospel of John."

\* \* \*

Years have gone by and Yee's voice has been heard through the length and breadth of the land. He is an old man now of over seventy, but of all public speakers he can best hold his audience. Before his persuasive words break forth many a smile, many a tear.

Following the agitation of last spring his thoughts were inquired into by the authorities. "Do you deep down in your heart like the rule of Japan?" "No!" answered Yee. "Do you think the government does justly in all its ways?" "Decidedly no!" This was an offense, and once more away he was haled to prison. He smiled as he bade me goodbye. "Why should an old dog like me be running loose when so many brave hearts are called on to suffer?"

Led like any common criminal to the trial and to prison, he nevertheless walks a king.

I think of my friend Yee, the prisoner, and feel honored by his acquaintance, his trust, his confidence. I can think of none better, none braver, none brighter, none broader—rarest of human kind!

### Nanking Theological, a Great Union School

REV. H. C. RITTER

The work I am doing in the Theological Seminary greatly appeals to me because the men who graduate from our school will become the spiritual leaders of the Chinese Church. Our school is now one of the largest and most influential in China. We draw students from practically every one of China's eighteen provinces and have an annual enrollment of about 125. Five missions are co-operating in the management of the school, but many other missions send students to us. Much of the work is of an elementary nature because so many of the students have only had a middle or high school education. We seek above all to give them a knowledge of the Bible and to lead them into a deeper and fuller religious experience. A few of our students are college graduates and are able to take a theological course.

## "In the Sophomore Class of the World's University"

### What Will Japan Be as a Senior?

H. L. HUGHES, TOKYO, JAPAN

The eyes of the world are turned to Japan as never before and the paths to her gates are well beaten with travel. As a little Island Empire obscure to the outside world until a little over a half century ago, she has accomplished wonders in commerce, industry, war, education, internal development, and in the adaptation of things western. She is recognized as one of the five leading powers of the world; has an alliance with England, which is the first a white race ever made with a non-white race; and has made marvelous developments in recent years.

But Japan is by no means a modern nation of the western type. What she is to be as a nation and the kind of influence she is to wield among the nations is yet to be determined. Whatever we may think of what Japan is to-day our main interest is in what she will be twenty-five or fifty years hence. As Professor Clement has put it, "Japan, whether individually or collectively, is now in the sophomore class of the world's university." We are mainly anxious about what she is going to be as a senior with her course determined and her purpose set. Whatever we may think of her

sophomore pranks of to-day our main interest is in making her a dependable and trustworthy graduate.

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Japan herself does not yet know whether she wants to be a progressive nation or an extremely conservative one. While a large part of her citizenship is contending for universal manhood suffrage, only a few days ago the streets of Tokyo were strewn with circulars calling the people to go to the Buddhist and Shinto temples and shrines and pray that the Crown Prince, who is to be the "divine" head of the Empire, should not break a traditional custom by departing from the country on his trip to Europe. While the Government extends religious freedom to all her subjects, she gives special recognition to Shintoism and Buddhism, and decrees that "a sense of veneration of the national deities should be inculcated." While there is a large element that is making a brave fight for peace and brotherhood, there is without a doubt an imperialistic, militaristic faction which prefers war and aggression.

While there are many in the Empire other than Christians who welcome teachings from the outside and give their

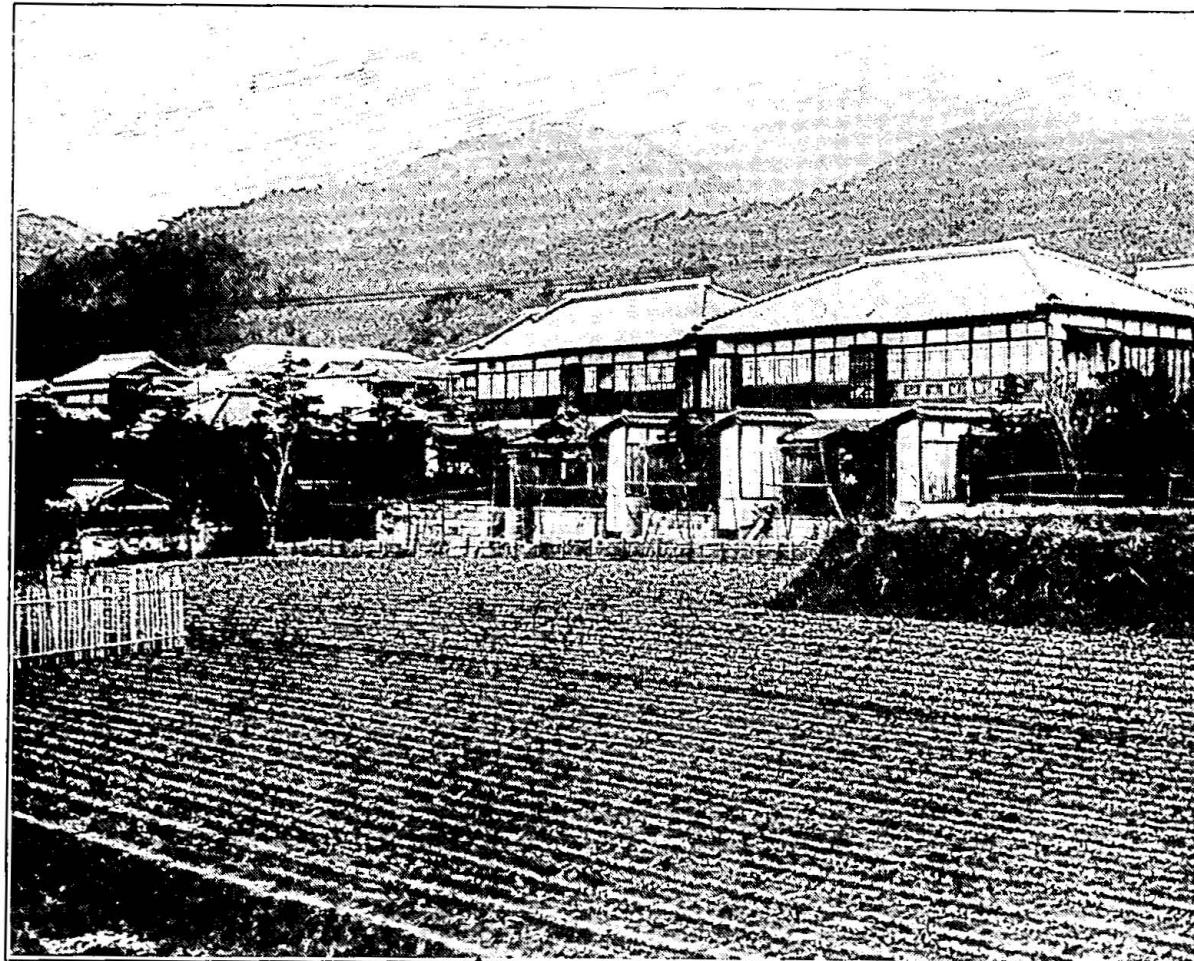
moral and financial support to reputable movements from abroad, as shown by the loyal support given the recent World's Sunday School Convention by many of the leading citizens, there are on the other hand those who strongly oppose movements from the outside—especially Christianity—and proclaim that the missionaries are enemies of Japan, as evidenced by a recent meeting in Tokyo held by the Buddhists at which the missionaries were condemned as enemies of the Empire, and by the efforts recently made by Buddhist young men to prevent the holding of the Jubilee meetings of the Salvation Army. In this way Japan is swaying between a liberal modern policy and one of ultra conservatism and selfishness.

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The Japanese people are united and unswerving in their loyalty to their Empire and their Emperor. They are in that sense a united people, but as yet since opening their doors to the outside world they have not had time to educate themselves, select from the ideas of the outside, and assimilate them for their own use. This is a task the difficulty of which it is hard for the people of the western nations to conceive. Every "ism" imaginable, both old and new, is fighting for a place in their lives. As they have a medley of things material from China, India, Russia, Germany, France, England and America mingled with their own, they have also a medley of ideas from as many countries.

However, they are diligently working at the task that lies before them. Books and newspapers are in great demand. They have a national compulsory education law covering the primary grades—six years—and twenty-five thousand primary schools in operation. In addition to various schools supported by prefectoral and municipal governments, the national government supports five universities, twelve colleges, and six medical schools. The twelve government schools of college grade can accommodate only twenty per cent of the young men applying for entrance and the Christian schools are filling to overflowing. In all the schools of Japan there are enrolled nearly ten million students, with many others clamoring for schools to which they can go.

As one sees from day to day the motley crowd, young and old, high and low, rich and poor, eagerly reading books and papers; streams of dark eyed, black



EAST KOBE CHURCH, PARSONAGE, STUDENT WORK BUILDING AND MISSIONARY RESIDENCE LOT, KOBE, JAPAN.

This property was purchased with Centenary money. It is an L shape lot running through a block of the best residence section of Kobe, contains half an acre and is one of the best locations for a church in the city.

haired, buoyant children with book satchels making their way to and from school; and large numbers of young men in their mixture of European and Oriental dress seriously wrestling with the problems that present themselves to the college student of the twentieth century, he cannot help but feel that in this Island Empire there is a nation in the making and that in this mass of young life lies the dormant power of the New Japan that is to be. The way this young life turns, the nation is sure to go.

\* \* \*

What Japan needs more than anything else in this formative stage of her history is the religion of Jesus Christ. Her ambition for influence and development, without the leavening power of Christianity, will mean disaster to herself and untold trouble to the outside world. The Japan of today is not a second Germany, as some people seem to think, but the religion of Jesus Christ is the only thing that will keep her from becoming a second Germany. Japan is without doubt to play a large part in the future activities of the world. Her past activities and development, her geographical position, and the evident capabilities of her people convince us of this. It is incumbent upon the Christian Church to present Christianity to these young, questioning, receptive minds who are to be the leaders of the New Japan. There are thousands of them who are open to the influence of Christianity.

As an example of opportunities at hand we mention some experiences of the writer during the last few weeks. A young teacher in a private commercial school made this statement to him, "I believe there is a God and I have a yearn-

ing to know God in my own experience." A young doctor who has spent a year and a half studying in America and is now teaching in the Tokyo Dental College asked to be taught English. On being told that the writer taught an English Bible Class, he bought a Bible and came to the class. He had never heard the Christian message before and when it was told to him he said with feeling that it was the most wonderful story he had ever heard. A few weeks ago the writer made an announcement before seventy-five students of a higher commercial school that on the following Sunday morning he would start a Bible class at his residence and all were invited to attend. At the appointed time thirteen came to the class, nine of whom had never heard the Gospel story. One of them walked five miles to get to the class. Others who did not come offered their regrets and asked permission to come later. These are a few experiences of one missionary within a few weeks. Similar reports are heard on every hand.

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These conditions present a powerful challenge to the Christian Church. May she send her money; may her young men and young women come. Let us continue the work which has been so nobly and successfully started by the older missionaries.

The opportunity is ripe in Japan. The time is at hand for Christianity to enlarge her forces, so that when the New Japan develops to her full strength, blooms into her glory as a modern nation, and speaks with the united backing of her millions, she will echo the Christian principles of truth, peace, and brotherly love.

## We Must End War!

REV. HARRY FOSDICK

The Church, all too feebly recognizing the irreconcilable conflict between war and the spirit of Jesus, has, for all that, at her best been endeavoring to restrain war, to abolish its worst barbarities, to limit its area, and to bring, where it could, the truce of God. Before 1914 some kinds of war had been done away—religious wars, for example, that during so many centuries devastated Europe.

Throughout the nineteenth century there was a growing apprehension about the crisis toward which humanity was drifting. During the first fifty years of the nineteenth century practically nothing was said about arbitration treaties. During the first ten years of the twentieth century ninety-six international arbitration treaties were signed. And before that fateful day of August, 1914, the Hague Peace Conference had been desperately endeavoring to trim the claws of war with rules and regulations that might protect the wounded and non-combatants, and limit the methods of killing.

All of these things have proved to be futile enough in practical effect, yet they are valuable as prophecy. They indicate that humanity for a long time has dimly perceived what now we are fools if we do not clearly see: that war and civilization are diametrically opposed; that we can have one or the other but not for very long can we have both.

\* \* \*

There is nothing glorious about war any more. We used to think there was. When we were children, with tasseled paper caps and tin guns, marching to a beaten drum, we incarnated in our boyish pride the ancient fallacy that there is something glorious about war.

One of our young men came back from France and like many others would not talk. One day his father took him apart and rebuked him for his silence. "Just one thing I will tell you," he answered. "One night I was on patrol in No Man's Land and suddenly I came face to face with a German boy about my own age. It was a question of his life or mine. We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of that young German boy. We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it, but for God's sake do not ask me to talk about it. I want to forget it."



PROF. AND MRS. HARRY E. MCNEEL AND LITTLE DAUGHTER  
Prof. McNeel is the New Principal of Pinson College, Canaquey, Cuba, succeeding Rev. B. O. Hill who was compelled by the illness of his wife to return to the States.

## A Great Methodist Mission in the Heart of Havana

REV. S. A. NEBLETT

Wesley's plant in London, the old Foundry mission, contained the elements of a complete city mission, that is, it was so planned as to serve the whole life. Our missionaries in Havana have always had the Foundry in mind and plan to have eventually under one roof at Virtudes 10, 12, and 14, a chapel or church building adequate for all preaching services, Sunday school and Epworth League work, a school, a book room, and social service features. Even now, with all the limitations there, four branches are carried on. The school, known first as Colegio Ingles and later as Colegio Candler, was opened along with the preaching services twenty years ago; the publishing plant was begun in 1917, and Central Mission has always been a social center for the people of the Church and the student body. To-day it resembles nothing so much as a hive of bees. Few missions of our Church in any land have produced more real results for the money invested and with such inadequate equipment as this one.

\* \* \*

Take the school—it began as a day school only, having the grammar grades. It immediately took rank among the best of the city, and was patronized by the best families. The first secretary of education under the independent Cuban Republic sent his children to our school. Then an "entresuelo", or, as we would say, a sort of corridor on the mezzanine floor was partitioned off for a dormitory to meet the insistent demands of some out-of-town fathers who wanted their boys to be in the school. This was maintained until the fall of 1912, when Colegio Candler was opened in a splendid new property in a suburb of Havana as a training school and junior college for boys, and the school at Central Mission continued as a grammar school for both boys and girls, annexed to the Church as a parochial school.

In spite of the change and enlargement the school to-day is crowded and turning away applicants. It has an enrollment for the present year of 250, and a present daily attendance of 200. It became necessary to turn the English-speaking congregation out of its chapel and convert that salon into the primary department. English services are now held on Sunday morning in the Cuban Chapel. The school has five American teachers besides the missionary in charge, Rev. B. F. Gilbert, being the director, and three Cuban teachers. Rev. Luis Alonzo, pastor of the Cuban congrega-

tion, also gives some time each day to the school. There is in the Havana Central mission the most perfect and harmonious coordination of the forces, which accounts in large part for the success of it. Rev. E. E. Clements, Treasurer of the Cuba Mission, is general missionary in charge of the Havana work, and it all heads up in him. All movements, whether evangelistic, educational or social, thus command the united and harmonious support of the entire force.

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Since September twenty pupils of the school have joined the Church and others have become candidates for church membership. Many of these are from families that are not Methodist. About one hundred of the school pupils are in the Sunday school. Systematic efforts are made to secure the attendance of all the pupils of the day school upon the church services and Sunday school. Of course Bible reading and religious services are a part of the day's work. The work is all done in such a way as to attract the children of non-Protestant families. Our workers are discreet but consecrated.

\* \* \*

I made some inquiries as to students of former years. I was moved to do this because the first day of my arrival I went in the morning with Brother Clements to the city ticket office of the United Railways, and there was a Colegio Candler boy to give special attention to our request. Later we went to the office of the General Passenger Agent to secure for Bishop McMurry and myself the

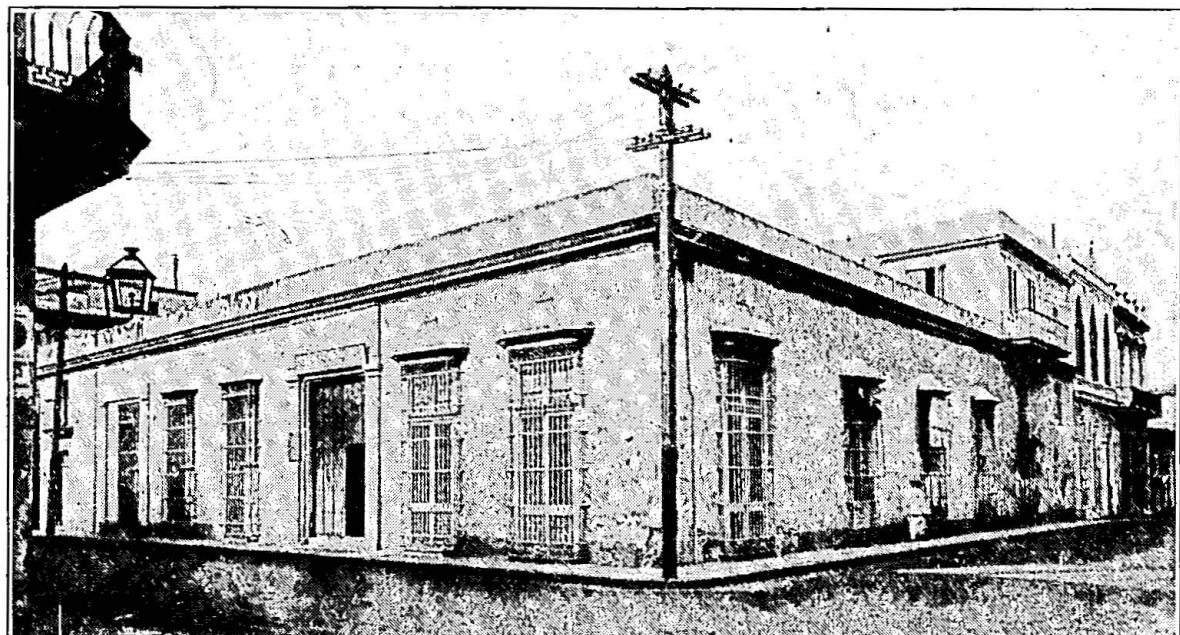
usual clergy permits, and we were attended to by another of our boys. The Royal Bank of Canada is the greatest banking corporation doing business in the West Indies. When we were in their beautiful new central bank, I asked if Pablo Carol was still there. "Oh, no," I was told, "he is the manager of our big branch bank on Galiano Street." Another one, Guillermo Trevejo, is chief accountant at an important bank in another part of the city, and Emilio Aguirre is in the National Bank of Cuba.

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Among the former students from other towns, Dr. Raul Guma is a prominent physician at Jovellanos, and Jose Paniagua and Omar Guma have succeeded their fathers in the large iron foundry at that place. Paniagua was a candidate for congress at the last election and is believed to have been elected and then counted out. Here in Havana is Luis Machado, who was secretary of the Cuba delegation to the peace conference at Paris. He is a Sunday school superintendent. We expect him to shine at the bar in years to come. Roberto Tiant is studying medicine, Rafael Gomez has for years enjoyed a good government position, Sergio Varona is head of a department in the United Railways general offices, while Alejandro Garrido and others are successful business men.

Of the native ministers in our Church and in other churches, quite a number have spent two years or more in this school. Candler College boys and girls

(Continued on Page 240)



CENTRAL METHODIST CHURCH AND SCHOOL, HAVANA, CUBA

The property is one of the most valuable in the city, being two blocks from Prado and three from Central Park. In this property at present is crowded the American and Cuban congregations, the Central Methodist School, offices of the Mission Treasurer, the publishing agent and the director of the school, living quarters of the director of the school and the publishing agent and their families, six lady teachers and one gentleman office employee, library and social hall of the Epworth League and servants quarters. Only one chapel is provided which must serve for school as well as congregation.

## Solving the South's Great Problem

### Factors That Make For Better Race Relations

#### A Force for Southern Health

In the fifty years of its service Meharry College, of Nashville, has sent out nearly 2,500 graduate Negro physicians, 500 dentists, and a number of nurses, to fight the appalling losses, human and economic, caused by illness among the Negroes of the South. They are making good in every state, many of them having the cooperation and hearty goodwill of the white physicians of their communities; and some of them are rendering fine service in promoting a better understanding between the races.

Both races are thus concerned in the recent gifts of half a million dollars to the institution from Northern boards—gifts which emphasize both its thorough work and the greatness of the need it is trying to meet. Another half million will put the college in Class A, and furnish the eight million Negroes in the South with at least one school offering first-class preparation to their doctors, dentists and nurses.

\* \* \*

#### Law to Check Lynching

North Carolina's new anti-lynching bill is entitled "An Act to Promote the Due Administration of Justice and to Lessen the Crime of Lynching." It permits the judge holding the court in which an indictment is found to transfer trial of the case to another court without preliminary appearance of the defendant before him. Thus an accused Negro may not only be sent to a distant county for safe-keeping, but may remain there for unprejudiced trial without even a temporary return to the neighborhood of the alleged crime.

\* \* \*

#### Land Grant Colleges for Negroes

Texas leads the South with an annual appropriation of over \$87,000 for her Normal and Industrial College for Negroes at Prairie View. South Carolina comes next with an appropriation of \$68,000 for the year's running expenses of her Negro Normal School. West Virginia spends \$51,000 for the same end; Arkansas, \$43,000; Oklahoma, \$41,000; Kentucky and Tennessee, \$28,000 each; North Carolina, \$22,000; Louisiana, \$16,000; Florida, \$11,000; Georgia, \$10,000; Mississippi, \$8,000; and Alabama, \$4,000. These land-grant colleges are also aided by the Federal government in sums ranging from \$8,000 to \$25,000. Some of the states, notably North Carolina and Texas, maintain additional normal schools for negroes entirely at state expenses.

#### Summer Course for Negro Teachers

Shelby county, Tenn., offers its colored teachers this summer a six-weeks training of exceptionally fine quality. The best methods of teaching in each grade, and in the department of industrial education, are both taught and demonstrated. Advanced courses are also offered in class and school management, psychology, history and literature. Daily lectures will also be given by leading white and colored men of Memphis—business and school men, as well as ministers—on health, world affairs, and Negro achievements. These lectures are open to the general Negro public.

\* \* \*

#### Lectures on Race Relations at Georgia State University

Illustrated lectures on race relations were given at the University of Georgia this spring by Professor Sibley, extension professor of social work. The lectures were in the university chapel, and were open to the public. They dealt with Negro health, education, economic and legal justice, as prime necessities for the prosperity of both races.

\* \* \*

#### Colored Matron in Atlanta Police Court

A colored matron has been appointed at the recorder's court, Atlanta, Ga. The condition of the colored women prisoners has been much improved as a result of her work. The city has also added two colored public health nurses to the present force, and has increased the salary of the colored head nurse.

\* \* \*

#### Governor Bickett Gives Good Advice

Ex-governor Bickett, speaking at Hampton Institute recently said of the Ku-Klux: "The message that cannot be proclaimed from the housetop ought not to be heard by a loyal American citizen. The Ku-Klux Klan believes in the whisper." While confessing the injustice done the Negro, both North and South, the governor warned his hearers that "violence will not hasten the day of your redemption, and hate will always hinder. The one safe path for the Negro to follow is the path that leads straight to the door of the white man's conscience."

\* \* \*

#### State University Aids Negroes.

The State University of Florida has opened its correspondence courses to

Negroes. Practical courses in elementary English and mathematics are offered, as well as college and high school courses, courses in agriculture, and for the position of mail carrier. A small fee is usually charged, but a number of free enrollments are open to Negroes. The enrollment so far is mostly in the elementary grades; but the secretary of the correspondence department writes: "We expect the Negro enrollment to grow slowly and steadily as they see we are in earnest in our desire to help them realize the possibilities of this type of instruction." All courses offered by the department are open to both races.

\* \* \*

#### Ku-Klux Not Wanted.

Many ministers' alliances are actively opposing the Ku-Klux organization. Frequently a Sunday is given to sermons against it from all the pulpits of a city; sometimes an appeal is made to the authorities. The city council of Roanoke, Va., recently responded to such an appeal from the ministers with a public declaration of the city's entire ability to maintain order without outside aid, and a request to all citizens to refuse to countenance the organization. In Louisiana the outspoken opposition of the New Orleans papers has done much to prevent the Klan's progress, and very little headway has been made there by its supporters.

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#### A Great Methodist Mission in the Heart of Havana

(Continued from page 239)  
are found in Sunday school and Church work throughout the Island.

Havana Central Church is the first congregation to assume the entire support of its pastor, Rev. Luis Alonzo, who is also a former student in the school. A few days ago, the Board of Stewards asked for an interview with Bishop McMurry and announced to him that they decided to assume their pastor's support, giving him \$1,800 a year. Their example will doubtless prove an inspiration to other congregations, and we expect before the end of the Centenary period to have several others doing likewise. The churches in Cuba have taken care of the increase in the salaries of native preachers made necessary by the high cost of living. Altogether the future is bright.

# WOMAN'S WORK

## Rural Church Policy as Outlined in Program of the Department of Home Missions.

The permanency and stability of our national life depend largely upon rural America maintaining an intelligent and contented Christian citizenship. The whole superstructure of our civilization is built upon the basic industry of agriculture, and whatever affects the welfare of agriculture in turn affects all the other industries and institutions of society. The conditions which obtain in China today, where millions are facing starvation, due to crop failure, illustrate this fact too well. "Our civilization," said the late President Roosevelt, "rests at bottom upon the wholesomeness, the attractiveness and the completeness as well as the prosperity of life in the country." Until recently, it was taken for granted that country life in America was healthy and wholesome and that the city, with its attendant problems, was cause for chief concern on the part of our social and religious organizations. But the report of the Country Life Commission, appointed by President Roosevelt, together with subsequent studies and investigations, reveals the fact that rural America is facing grave problems, which must be met or else the stability of our rural life will be endangered.

The increase of tenantry caused by farm owners moving to the cities, the continued migration of the brightest boys and girls cityward and the general discontent of life as it is now lived in the country—as shown by the decline in rural population and the large increase in urban population—are problems which demand the best wisdom of both Church and state. These conditions have been occasioned by a lack of economic, social, educational and religious advantages necessary to attract and hold a contented rural citizenship.

The country church has suffered more than any other rural institution as a result of these changed conditions. A survey of 1969 charges in our denomination including 6473 active churches, shows that 651 churches have been abandoned. Membership figures covering the past ten years were obtained from 3293 circuit churches. 66.7% of these churches showed an increase in membership, 27.6% showed a decrease, while 5.3% remained stationary. Taking our own Church as a whole, there has been a substantial increase in membership during the past ten years, but it is evident that the growth of the large town and city churches has been out of proportion to the growth of those in the country.

On the other hand, much is being done to prevent decay and disintegration, and to make for a marked transformation in rural life. Good roads, better means

of transportation, rural free delivery routes, telephones, consolidated schools and scientific methods of farming, are bringing these changes to pass. The National Government is giving serious attention to the needs of the farmer and it is evident that a new day is dawning for him.

The country church, of all agencies, should take its place in this movement to better rural life. Yet, speaking in the large, it is not unfair to say that at present it is not doing so. The methods used are those of fifty or a hundred years ago. The circuits remain large, making it impossible, as a rule, for the pastor to give more than one or two services per month to each church. The buildings are usually one cell structures with no equipment for modern church work. The pastors are underpaid and too often inadequately trained for their work. In 1920, 1048 charges in our Church were served by supplies and practically all of these charges were in the rural districts. Unfortunately, the country parishes are usually thought of as fields of labor in which the young minister is to receive his training, or else for the aged, or the pastor who is not acceptable to large town and city churches.

Again, there are large rural areas within the territory of the Methodist Episcopal Church, South, that are practically untouched by any evangelical church. There are great numbers of children, young people and adults, who are receiving no religious training or instruction whatever. Particularly is this true of the Appalachian and Ozark Mountains, with a combined population of 5,000,000 people. Further, the Range, Rocky Mountain and Pacific Slope states contain large areas of unevangelized territory, offering a great home mission challenge to our Church. The cotton mill population of nearly 1,000,000 people, is also largely a rural problem.

Careful surveys and studies are being made in order that the needs and problems of our country churches may be discovered. The facts thus obtained are being used to awaken the whole Church to the present day needs of the rural fields within its territory. These needs loom large when it is realized that practically 75% of the people in the home land who look to our church for religious guidance live in communities having a population of 2,500 and less. Pamphlets and tracts are being issued, together with other forms of publicity matter, in order that our denomination may know the facts concerning the country church. This educational program should be carried on from the pulpit, through

the press, and in other ways, in order that the entire Church may be acquainted with the present day needs.

"Realizing the need of enlisting men and women for the rural field, representatives will be sent to each of the seminaries to present the matter. They will also reach many of the church and state colleges.

"The Church should soon provide schools where special training can be given to young men and women who plan to work in rural communities. A department of rural work should be established in each of our seminaries, also chairs of rural economics and rural sociology in A-grade colleges."

## American Woman Chosen as Member of the League of Nation's Committee of Three.

The League of Nations may be able to function adequately without the entrance of the United States into its membership but it has found imperative the services of America's first woman diplomat in at least one of its efforts.

Probably no other member of the Committee of Three recently appointed by the League Council, at the direction of the League Assembly, to investigate Turkish war-time deportation of Christian women and children, knows more about the Turk than Miss Emma D. Cushman, a native of Exeter, N. Y., but since 1914 virtually an official in Asia Minor, through a combination of choice, chance and sheer Yankee grit and forcefulness. And she knows all the harrowing details of the deportations which sent hundreds and thousands of women and children to deaths that made even blood-dyed Turkey shudder. She knows them, for she witnessed them and to some extent she stopped them.

In her girlhood days, Miss Cushman chose nursing as her vocation. She received her training in Paterson, N. J., and in 1892 became a member of the faculty at Scarritt Bible and Training School, having charge of the hospital work which was inaugurated at that time. She gave seven years of service to this institution, but in 1900 responded to a call to the mission field and was assigned to Turkey. In that country, she served first as head of the American Hospital at Talas, Anatolia, and later held a similar position at Konia (the Iconium of the Bible). Her activity as nurse in military hospitals during the Balkan wars won for her the War Cross of Queen Alexandra.

Miss Cushman's experience as a diplomat has been considerable. It was probably this experience that influenced the President of Robert College who, when he was asked to select an American for the investigation committee, named her.

Her first diplomatic venture came in the early days of the World War, while she was in charge of the American Hospital in Konia, which became the concentration center of Allied War prisoners and of native deportees. There was little safety in Turkey in those days

for any one not a Turk or not a German. If there was such a spot it was Konia, because of Miss Cushman.

It must not be presumed that the Turks relished her presence. They made every effort to find some excuse to expell her from the city and from Turkey. Spies by the battalion came to the hospital, only to be received tactfully and entertained pleasantly by its directress, who continued her work with energy, spending fifteen thousand dollars a month in caring for the prisoners and the refugees. She acted as representative of every Allied power.

Meeting trick with trick, and threat with threat, Miss Cushman kept on making Konia the one bright spot on the Black map of the Levant until the United States entered the war. In the meantime, she had succeeded in making a secret investigation of conditions in all districts of Turkey, surrounding the war prisoners, deportees and refugees.

With America numbered among Turkey's enemies, Miss Cushman's position became more difficult. She made it easier, however, by having herself appointed consular representative by the Dutch Government and her work went on as before. When the Germans entered Konia she forestalled a hostile move by offering the commanding officer the best room in her house for his living quarters.

When the war ended, and Near-East Relief workers began to come into the Turkish domains, Miss Cushman enlarged the scope of her work, assuming charge of the relief organization's unit in the city and in that capacity caring for the thousands of refugees deported during the war and enabled by the armistice to return to their homes.

Gradually conditions became better and the need for a woman of her experience became more pressing elsewhere. When Wrangle's collapse in the Crimea and the disaster to the Armenian Republic filled Constantinople with refugees, she journeyed to the Ottoman capital on a British submarine from Mersine, adding to the distinction of being the world's first woman diplomat, that of being the first woman to cross the Mediterranean under its surface.

At present she is superintendent of the Near-East Relief Hospital for trachoma-infected children, where, on the shores of the Bosphorus the first systematic effort

ever attempted, is being made to stamp out a disease that has been the age-old scourge of the Near-East.

## Concerning Buddhism in the United States

There were in 1916 twelve Japanese Buddhist temples reported in continental United States with 5639 members, in buildings valued at \$73,050. The amount reported for current expenses, repairs, benevolence, etc. was \$24,252. The number of priests reported was 34, of whom 13 indicated an average salary of \$831. The number of members under thirteen years was 223. Sunday school reported were seven as against nineteen ten years earlier, and Sunday school attendance 209 compared to 913 in 1906.

The Hon-gwanji West division of the Jodo Shinshu seat of Japanese Buddhism, with center of administration in Kyoto, Japan, gives special attention to missionary work among Japanese residents in Hawaii and the Pacific Coast. It has a branch office in San Francisco with a resident Bishop, Bishop Imanura. The Pacific Coast section of this Hon-gwanji mission is incorporated as the "Buddhist Mission in America." There were said to be thirty-five organized temples and 125 meeting places in the Hawaiian Islands in 1916, with fifty-five ministers officiating, and eleven organized temples, eighty-three meeting places and twenty-one ministers in the Pacific District.

Besides regular services they have Young Men's and Young Women's Buddhist Associations, Sunday Schools, night and day schools for teaching English and Japanese, and also kindergartens, employment offices, athletic and amusement clubs and reading rooms.

There are twenty-two Buddhist temples or meeting

places, in Fresno, Sacramento, San Francisco, San Jose, Stockton, Los Angeles, Bakersfield, Santa Barbara, Salt Lake, Denver, Portland, Tacoma, Seattle. Two of these are of another Buddhist sect, the Nichiren. Besides there is a Japanese Shinto Temple in Los Angeles. Los Angeles alone has nine Buddhist meeting places on my list, and one of them is lent to the Congregational-Presbyterian Japanese church as an overflow room for our Sunday school. At present the value of Buddhist temple buildings must be much larger than the figure reported above. The new Fresno temple to replace one burned was to cost nearly \$100,000 and the Sacramento temple is also large and well equipped for schools and recreation. Japanese Buddhists have been wise in putting their finest buildings in the centers of large agricultural districts where they could minister to large groups of the less advanced Japanese. They do not appear to have such a strong hold on the better educated and Americanized Japanese living in the larger cities.

The influence of Buddhism on white Americans is negligible, interest in the philosophy and the services being merely the fad of a very few. Japanese Buddhism for Japanese in America is, however, active and aggressive, able to command large resources from its adherent here and in Japan. Its general influence is un-American if not anti-American, tending to prevent education, assimilation and Americanization and to conserve loyalty to Japanese traditions of society and to the Japanese government.

## Ten Ways to Kill An Organization

1. Miss as many meetings as you can.
2. If you do attend, don't come on time but late.
3. If the weather is not fine, don't think of going.
4. If you attend, be sure to find fault with the work of officers and other members.
5. Decline all offices, as it is easier to criticise than to do things.
6. Get sore if you are not put on a committee, or if appointed, don't attend meetings.
7. If the chair asks your opinion, tell him you have none, but later tell others what should have been done.
8. Do nothing except that absolutely necessary, and when others roll up their sleeves to help matters, howl because of the clique running things.
9. Delay your dues as long as you can and delay answering all letters.
10. Don't bother about getting new members—"Let George do it."

## Ten Ways to Help An Organization

1. Attend all meetings.
2. Be on time—always.
3. It's part of your important business—let nothing keep you away.
4. Encourage officers and workers—show your appreciation of the work they do for you.
5. Cheerfully accept office or place on a committee—it gives you an opportunity to render a service.
6. Set a good example to officers and committeemen by your faithful performance of duty.
7. Wisely and discreetly join in all deliberations and show yourself interested in others' suggestions.
8. Have the utmost confidence in your fellow workers—freely give—freely take—help.
9. Promptly pay dues—do it gladly—do it with a relish. Answer all questions promptly and courteously.
10. The stronger the organization the better for you and all—encourage new members to join.



NURSES OF THE NEW UNION NURSE TRAINING SCHOOL, SHANGHAI, CHINA

This training school has been established on the base of the Margaret Williams Hospital and Miss Mary Hood of Brownsville, Texas, is at its head. The two missionaries are Miss Hood and Miss Alma Pitts.

## China's Emerging Womanhood

W. B. NANCE

It is an old truism that any civilization may be judged by the position it gives to woman and the final condemnation of orthodox Confucianism is its contempt for woman. The Master of Confucianism said, "Man is as different from woman as heaven from earth," by which of course he meant the one is far superior to the other. This is in perfect harmony with the underlying philosophy of Confucianism, namely, the dualism of "*yin*" and "*yang*," or light and dark, quiescent and active, cold and warm. These two principles, in varying combination, make up all things in the universe. Where *yin* prevails there is cold, darkness, inactivity. Where *yang* prevails there is light, warmth, motion, life. The world of departed spirits is the world of "*yin kan*." This world of sunshine and brightness in which we live is the "*yang kan*."

\* \* \*

Now according to these ancient philosophers woman has a preponderance of "*yin*" elements and hence is inherently inferior to man and this notion has determined everything in the relation of the sexes in the China of the past.

During her minority a woman must be obedient to her parents and her brothers. When she is married she must be in subjection to her husband and after his death she must be in subjection to her eldest son. This was a theory

against which Nature often rebelled. Hence we have in Chinese history female characters worthy to be classed with Queen Elizabeth and Catherine the Great and some maintain, superior to either of them. For instance, the late Empress Dowager of China, the last great ruler of the Manchu dynasty.

The Chinese theory of the family based, partly upon this notion of the superiority of man to woman, held as essential the worship of male ancestors in an unbroken line of male descendants. Woman was important merely as a means to this end. Personality was valued only in man and even his individuality was of secondary importance in comparison with the family. The man's importance arises from his position as the necessary means of keeping up the family worship and, as the official representative of the family, he gained a vast importance as contrasted with his wife. Since there must be male offspring he could divorce his wife if she had no son or he could take a secondary wife. A woman might be divorced for any of a large number of faults, many of them trivial, but a woman could scarcely obtain a divorce from her husband under any circumstances. (Divorce, to be sure, has never been a very prominent thing in China. There have always been other and more satisfactory means of relieving unpleas-

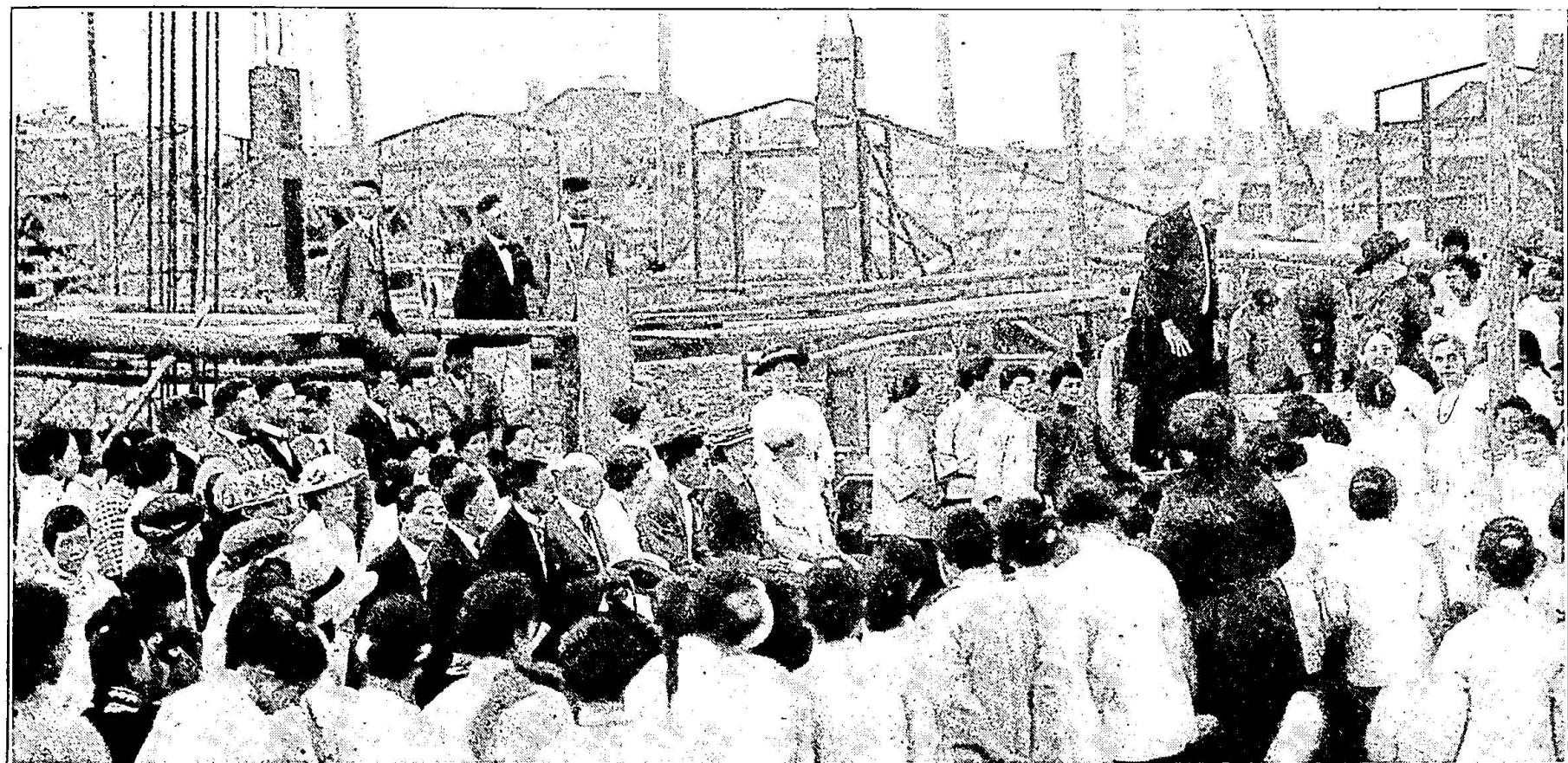
ant situations). The young married woman in the old days, was practically a servant of her mother-in-law. Her husband was not supposed to have seen her before their marriage, and need not see any more of her than he cared afterward, except, of course, in the case of people in humble circumstances where the relation between the sexes is what they are in all countries among the humble, namely, a partnership, more or less equal.

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It is easy to imagine how idle and uninteresting the lives of women in wealthy homes were in China. Woman was not supposed to be educated—there was little visiting. Many women, therefore, spent their time in the idlest possible manner and opium smoking became exceedingly common. Manifestly such women were not fit to be the mothers of a generation of virile men.

Nothing is more striking than the change that has come during the past twenty years. Mission schools for girls led the way and since the Revolution young China has taken every opportunity to emphasize the new position of women. If there is to be democracy in the country man and woman must be equal partners in bringing it to pass.

Some very romantic and even ludicrous things have occurred in the attempt to express this idea in action.



LAYING THE CORNER STONE OF MCTYEIRE DORMITORY, SHANGHAI, CHINA, MAY 28, 1921

Mrs. Julia A. Galther placed the copper box containing historic documents of the school in the corner stone which was sealed with cement by Dr. A. F. Parker. Judge C. S. Lobingier of the United States Court for China was present and made an address. Mr. Hsu Yuan, Commissioner of Foreign Affairs presided at the ceremony.

For instance, during the Revolution of 1911 some very progressive young women of Shanghai and other port cities organized a Woman's regiment and demanded arms and uniforms and the privilege of sharing in the attack on Nanking. A friend of mine who was there at the time tells of how these young women arrived, attended their "Amahs" and as usual when ladies travel took along all the necessary toilet conveniences. The spirit was there but there was something to learn about methods.

The Revolution in China had its Charlotte Corday who slew a pro-Manchu official at Hangchow and became famous thereby. It seems as if the new woman in China was already laying the foundation for equal political rights.

This latter question is in abeyance because of the present political confusion when no citizens are realizing their political rights but it is sure to come up whenever a parliamentary government really functions.

One of the most interesting phases of the activities of the new woman in China is in education. Normal schools, for the training of teachers for primary schools have been organized in the various provinces and, while it is true that most of the teachers in the primary schools are still men, there is sure to be the same sort of development in China that we have seen in America in this regard.

Women are also coming to the front to some extent in business. A striking illustration is that of Mrs. T. C. Chu, formerly Miss Hu Ping Hsia, a graduate of Laura Haygood School and of Wellesley College. Mrs. Chu was for several years the editor of the Chinese "Ladies' Home Journal." She is Chairman of the National Committee of the Y. W. C. A. She is a member of various educational committees and President of the International Woman's Club of Shanghai which includes among its membership English, French, American, Chinese and other women. Last summer the Shanghai branch of the Chinese-American Bank of Commerce was opened and Mrs. Chu was appointed as head of one of its most important departments. She has charge of the records and correspondence including telegrams and cablegrams and has under her about twenty-five employees. Mrs. Chu is a woman of great ability, to be sure, but surely, in view of the popularity of courses in banking and finance among Chinese students in American Universities, there must be many returned students in China capable of filling this position quite as well as Mrs. Chu. There seems to me, therefore, no explanation of this appointment so satisfactory as that found in young China's determination to utilize every opportunity to proclaim its faith in the equality of the sexes and the necessity of their partnership in

working out the problems of the future.

Another phase of this question is seen in the growing demand for co-education which will be actually introduced during the present year in a number of government colleges and in one at least of the prominent missionary colleges. Of course, in this matter as in others, there is danger of freedom developing into license. Their American friends are constantly warning Chinese students of going too fast in throwing off the shackles of the past. Many indiscreet things have been done by young men and women acting under the impulse of noble ideals of freedom and equal partnership. The wise course is to encourage the highest ideals but point out the necessity of building the future upon the past. There are certain phases in the old social organization of China, the old family loyalty, the subjection of the individual to the group, the recognition of a responsibility that does not end with the life of an individual but which each individual bears by virtue of his being a part of the family which lives from generation to generation, which must be given up.

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The problem before young China today is how to preserve this which was so fine in the old organization; while at the same time asserting the dignity of the individual and the equal dignity of the sexes and the necessity of the

establishment of a new home by every newly married pair for the sake of development of their offspring. There is no more interesting sight in China to-day than that of these new young married couples insisting upon the right to go out into the Great Adventure away from all others and build their new homes. There is nothing that augurs better for the future of China than these same Christian homes where families in the Christian sense live—families, as distinguished from clans, in which the principle of individual personality will be realized along with the place which the individual must occupy as one of a group which is the unit of all the higher social organizations.

Pages might be written about the brilliant young women who have shown themselves the equals and, in many cases, the superiors of their sisters in western colleges and universities. Suffice it to say, with Professor Ross, among all her vast undeveloped resources China has no other resource comparable to that of her young womanhood.

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I have already mentioned the change that is coming about in the conception of the family in China. This is seen in the most marked way at Shanghai, that great gateway through which Western goods and Western ideas of every sort pour into China. There the returned students from America and Europe await the opportunities for careers in China for which their special training abroad has fitted them and they form one of the most interesting and important sections of the cosmopolitan society of this city which delights to call itself the "Model Settlement." And it is a model in various ways to the nearby interior. Sometimes the imitations of Shanghai which one meets in Soochow, Hangchow or Wusih are pathetic or even ludicrous. Such, for instance, are the rudimentary volunteer fire brigades, glorious in their uniforms and brass helmets, the modern police systems, notable for their uniforms and the precision with which the squads march through the streets to relieve each other at stated times.

What the interior sees in Shanghai and imitates is often unfortunately only the attractive exterior and it is likely that none of the volunteer fire organizations, for instance, in the nearby interior have been able to understand the pride which has held young Englishmen for more than fifty years true to the heroic task of saving a growing city from the periodical assaults of the fire demon.

Young China in the interior, however, drinking in modern ideas in mission

schools and those government schools which have been modeled on Western patterns is very much more capable of understanding and emulating the examples set by the returned students in Shanghai and it is these returned students in Shanghai, young men and women, who, first thoroughly trained in Chinese classical learning, have added to it a thorough knowledge of western civilization with its Christian conception of the family and the relation of the sexes, who have set the standard with young China throughout the nation is ardently adopting and seeking to realize. For these young people, having broken away from the ancestral family and found their own mates in the freedom of a western atmosphere, have set up in Shanghai the new type of family which is the basis of a new community life in which men and women, married and single, associate together on terms of mutual pleasure and profit, in a way undreamed of and impossible in old Chinese society. So we find that in interior cities like Soochow and Hangchow modern educated young men and women are demanding the right to choose their own mates, to establish their own homes apart from the clan dwelling, and by every possible means are showing their belief in the dignity of womanhood and that the future of their country depends upon the equal partnership of the sexes in everything that pertains to national welfare.

There are romances and tragedies in this time of transition and I shall relate two stories which illustrate the romance and tragedy and incidentally show what would perhaps not have been expected, namely, that this situation is sometimes vastly more difficult for the modern young man than for the modern young woman.

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In the year 1905 for the first time a considerable number of young men and women in Soochow University and Laura Haygood School, just across the street, were converted to Christianity. One of the girls was Hu Ping Hsia who lived in Wusih. She was immediately taken out of school, made a prisoner in her own home and kept for days on the Chinese equivalent of bread and water in the hope that she would give up her "foreign superstition." When she refused steadily to do so, one morning instead of food her tray bore a rope, a sharp knife and a bit of raw opium which meant that she might take her choice of three means of suicide and thus wipe out the disgrace she had brought upon her ancient name. To the astonishment of the heads of the clan,

however, she quietly declined to commit suicide, giving to them the enigmatic reason that her life was not her own any more than it was theirs but belonged to the Lord who had saved her from sin. They probably wondered what on earth she was talking about and what she meant by salvation from sin.

After another period of incarceration, she was sent to a distant city where there were no missionaries as a teacher of English in a Chinese school and still later because of her knowledge of English and the prominence of her family she was one of the first to be sent to America on a government scholarship.

While studying in Wellesley College she attended the summer Conference held by the Chinese students in America for the consideration of questions of mutual interest and there she met a Christian Chinese student from Harvard University to whom she became engaged. She wrote a letter announcing this fact to a former teacher in Soochow and this letter closed somewhat as follows: "I have written a letter to the young man in China to whom my father betrothed me when I was a baby and whom I have never seen. All that I know about him is that he is an opium smoker, anti-foreign and disbeliever in modern education for women. In this letter I have made my declaration of independence, telling him that I cannot consider myself bound by a contract with which I had nothing to do, that I insist upon finding my own mate for myself and that I trust he will feel free to do the same." Now it happens that the old style Chinese would feel himself disgraced if he should make a noise about being jilted. A woman is not of sufficient importance; hence Miss Hu Ping Hsia found no difficulty in releasing herself from the bond which paternal solicitude had bound her with in childhood and entering freely into the union dictated by her own heart and judgment. She is the Mrs. T. C. Chu of whom I have already spoken in these notes, a shining light in this growing community of returned students in Shanghai.

\* \* \*

About the same time that Hu Ping Hsia was removed from Laura Haygood School, Jiu Chang Yuin from the same city of Wusih entered Soochow University Middle School. As a child he had played with the children of Dr. Yang who lived next door. Dr. Yang and Chang Yuin's father were very intimate friends and so it was perfectly natural that Dr. Yang should act as middleman when the little boy, Chang Yuin, was betrothed to his tutor's little daughter, whom, however, he never saw since she

lived in another part of the city and the tutor was a very austere Confucianist.

After Chang Yuin had been in the Middle School several years Dr. Yang was asked to join the staff of the Soochow Hospital next door to Soochow University and one may easily understand the pleasure the growing boy experienced when the playmates of his childhood came to Soochow and were established in their new home. It is nothing strange, therefore, that the boy, now growing to manhood, found Dr. Yang's home a most attractive place in which to spend his leisure hours. It proved also equally pleasant to Lucy Yang, a year or two younger than the youth and a student in Laura Haygood School. So when Chang Yuin was graduated from Soochow University and was about to start to America for further study, the coming separation revealed to both him and Lucy Yang, as neither had realized before, what each meant to the other. Ere long she too came to America to study and a constant correspondence was kept up between them until he returned to China where the fact that his education was completed and that he was long since arrived at the age when betrothals are expected to be ratified by wedding ceremonies, he was rudely shaken out of his romantic dreams by the obligations which he must now confront.

\* \* \*

He took his father into his confidence, making a clean breast of the whole mat-

ter of his relations with Lucy Yang and appealing to him for help in becoming free to realize his dearest desires. His father assured him of his sympathy and of his regret at having followed the customs of his country in fastening the claims upon his son in childhood. He pointed out, however, that there was no step he could honorably take towards freeing his son although he was perfectly willing to assist in any honorable plan for gaining freedom. Chang Yuin made the following proposition to the family of the girl to whom he was betrothed—he would find another man fully the equal of himself socially, financially and in personal attractions; he would pay all of the expenses involved in annulling the old betrothal and arranging the new and in addition the expenses of the wedding if thus he might be released. Not only was his offer rejected, but the mother of the girl to whom he was betrothed threatened to commit suicide at her father's door if he should persist in delaying the wedding. This might not seem so serious a threat in America but in China, even to those who would not be affected by the common superstition as to the ruin which would surely be brought upon the household by the haunting spirit, the public scandal would be sufficient detriment. So Chang Yuin could do nothing but delay so long as seemed prudent in the hope that some help might come. He found it impossible, however, to delay

more than a few months when all the feelings of his heart must be crushed, all the dreams of a happy future cast aside while he put his head under the yoke of a union against which his whole nature cried out.

There was no help for the man in such a situation for the simple reason that a jilted woman in the opinion of orthodox Confucianism must be a bad woman.

One of the most interesting items appearing constantly in the daily papers of Shanghai is such a notice as the following: "A (name of a young man) and B (name of a young woman) hereby announce that the betrothal made for them by their parents is annulled by mutual consent, and each is free to seek another alliance." Such notices are always headed, "Announcement of Divorce." The reason for this is that the betrothal is the essential thing in China, the wedding ceremony being merely the completion of that which in its essence was done at the time of the betrothal, breaking a betrothal in China being a much more serious thing than breaking an engagement in America. This method of announcement in the public press is the method arrived at by young China to relieve both parties of the stigma that would otherwise attach to a failure to carry out the contract and marks, therefore, a distinct advance over the conditions into which Chang Yuin entered on his return from America.

## How We Raised Funds for a Communion Service

"Come to a beautiful lawn near Silver Creek shore,  
There Dr. Richardson's sign hangs over the door,  
And walk right in bright and alert,  
For you must put your wits to work.  
Step up to the table—a Cafe Mystere—  
Since you paid at the gate the supper is free.  
Now the menu will puzzle, its not what it seems,  
Tho' the food is substantial, not Utopian dreams,  
Then he that in contest proves most wise,  
Will win for himself a handsome prize.  
With jokes and good stories be merry awhile,  
If you can't laugh heartily, then you can smile.  
So remember—every one—we pray,  
At eight o'clock on the seventeenth day  
Of this present month, come wet, come dry,  
Please come to laugh, to talk, and buy."

About ninety guests came to the home of the president, Mrs. H. X. Richardson, in response to the above invitation, sent out by the Woman's Missionary Society of Silver City and found their places at beautifully decorated tables over which hung myriads of bright-colored Japanese lanterns—amid gay festoons of crepe paper—which together with the soft radiance of the silvery moon combined to make a veritable fairy setting.

When the guests were all assembled five dainty little maidens with caps and aprons served the following menu:

A survivor of the flood	
Cupids Rations	Impertinence
Herald of the dawn	
Hard tack	Staff of life
Earth Apple Salad	
Fragment beans from Arabia	
A mass of types	
Klondike nuggets	Oriental squares
Chinese Chees	Spring's Offering
Much laughter	and merriment was

caused by efforts at guessing the meaning of the different items provided for the feast. Iced tea and coffee were served from gaily decorated booths. After such ample provision for their creature comfort, the guests were ready for mental refreshment.

The porch had been made beautiful with rose trellises and gleaming lights and cozy with rugs and easy chairs and here a program of songs, readings, piano solos, contests and little missionary plays was given which made the moments replete with pleasure.

The guessing contests caused much merriment and great interest. Here are some of the most interesting: A mirror with a curtain over it concealed the Greatest Ape in Captivity, while the Greatest Mechanical Feat in the United States was Wheeling West Virginia.

The whole evening was replete with pleasure and good fellowship and when the guests were gone and the money counted we had a tidy sum for our individual communion service.

# FOR YOUNG PEOPLE

## Bible Lesson for September—"A Trip Into a Foreign Country"

Matt. 15: 21-29; Mark 7: 24-30

MARY DE BARDELEBEN

*The Journey*—In our lesson for this month we find Jesus on the borders of a foreign province: "And Jesus went out from thence and withdrew into the parts of Tyre and Sidon," Tyre being about 35 miles northwest from the Sea of Galilee and Sidon 25 miles farther north, both on the Mediterranean coast. His journey seems to have been not for preaching, but for retirement and uninterrupted intercourse with his disciples.

*The Syro-Phoenician Woman's Request*—"But he could not be hid," says Mark, "for straightway a woman,"—a Canaanitish woman—"having heard of him," came crying out to him in anguish of heart because of the condition of her little daughter, sick not in body but in mind, "greviously vexed," having "an unclean spirit"—insane, we would say today. We are rather surprised at the terms in which, altho a foreigner, she addresses him. "Have mercy upon me, O Lord, Thou Son of David," a strictly Jewish title. Perhaps, in trepidation of spirit lest she should be turned away, she had inquired of her Jewish neighbors the proper form of salutation she should use in addressing the great Healer. We note, too, the mother love

that makes her identify herself with the child of her heart: "Have mercy upon me, O Lord!"

*Jesus' Seeming Indifference*—We are at a loss, at first, to interpret this lack of response on his part: "He answered her not a word." Furthermore he does not rebuke the disciples who beseech him, saying, "Send her away; for she crieth after us." But the mother heart is not to be denied. Before her always is the sight of that distorted face; in her ears ring constantly the cries of this, her only child, that she loves better than her life, and she will be heard. She presses even closer with her burden. Nor is she afraid; for has she not looked into those eyes luminous with a compassionate understanding that belies the seeming sternness of his silence? And with simplicity and dignity she now speaks: "Lord, help me!"

Jesus seeks to further try this faith of hers, fanning it into a flame, "that the world may know how a pagan can believe." "It is not meet" he says, voicing the Jewish prejudice against foreigners, "to take the children's bread and cast it to the dogs." But there is no yielding on her part, she is willing to accept even this estimate of her people if she can

but have her desire; and she has sensed already that her case is won, for with the simple instinct of a child she has intuitively read the heart of the Man of Galilee. "Yea, Lord," she agrees, "for even the dogs can eat of the crumbs which fall from the Master's table."

*Her Reward*—Rejoicing that this pagan, this child of elemental passions, of no religion, and little civilization, could so believe, "O, woman," he cries, "Great is thy faith, be it unto thee even as thou wilst." And so the story has come down to us through the ages of this "victor who plucked the laurels from the very heart of Jesus....not a scholar nor a saint, only a heathen woman and her love."

### Young Woman's Society at Orlando, Florida

MRS. F. A. CURTIS

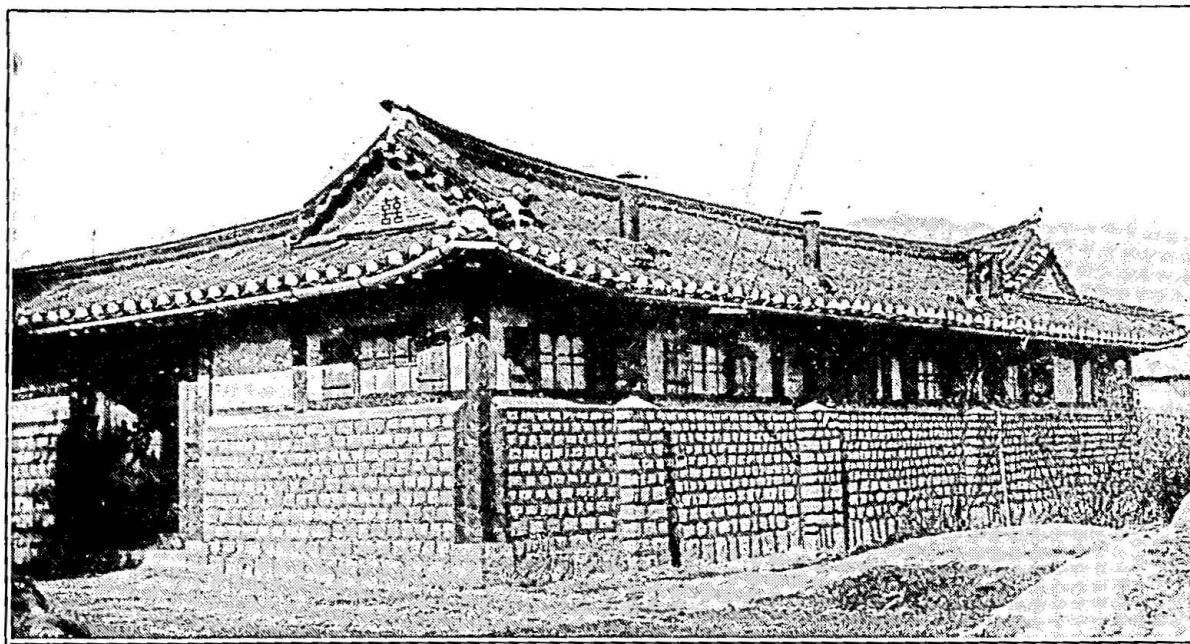
Feeling the great need of getting our young women interested in our woman's work and of getting them in training for the work we must soon lay down, we organized one year ago a Young Woman's Auxiliary with eighteen members. Now we have sixty members with an attendance of fifty. Any member absent three times without a good excuse is dropped from the roll, as we carry no dead wood. Our members are nearly all young matrons.

The picture represents our first anniversary. The mothers were asked to bring their children and the program that afternoon was given by the children, mothers and babies. One hundred twenty were present at this meeting.

We use the course of study given for the young people and try to keep well informed about the Woman's Missionary Council and its work. At our meetings we sew, make outfits for poor babies or sew for the hospitals. We take a collection each quarter, opening the mite boxes which have been distributed and usually get about \$50.00. During the past year the young ladies furnished the living room in the J. B. Ley Memorial Home putting in it a nice rug, large easy chair, a lounge, library table, curtains and pictures; also gave a pageant for the benefit of the Rosa Valdez Kindergarten, Miss Eliza Wright, the kindergarten teacher, being a member of our Society. Miss Ruby Van Hooser who is in Japan is also a member and we have another member who has offered herself for foreign work. We have one remarkable record, no one who has been asked to do anything has ever shirked and we have the first excuse to receive.



These are the teachers in two of the Southern Methodist Day Schools in the city of Seoul, Korea.



MARY HELM DORMITORY, SONGDO, KOREA  
Built in 1920-21 with Centenary money.

## The Round Table

### What the Young People Are Doing

It is with pleasure that we report a new young peoples missionary society in Covington, Ky.

On Thursday even May 12th., the young ladies of St. Lukes Church met for the purpose of organizing a young peoples society. Miss Alma Orr of Paris was present and gave us a splendid address, after which Mrs. McClure, our District Secretary took charge of the meeting and work of organization.

Eighteen girls gave their names for membership at this time and we are hoping to add many more when we get the work under headway.

Quite a number from the Adult Society were present to lend their help and support to the work.

After the election of officers, refreshments were served and a short social hour spent.

\* \* \*

#### Union Meeting.

#### MRS. A. L. DICK

A very interesting Union Meeting of all the Young People Missionary Societies of the Memphis District, was held recently at the Wesley Institute, Memphis, Tennessee. A prize was given to the society having the largest per cent of members in attendance.

Each auxiliary furnished some number on the program, which consisted of the "Best Things I Have Seen on Our Missionary Tour," and special musical numbers. Some good posters served to instruct. A miniature lighthouse, with ships sailing on a mirror, for the sea,

made each one feel as if they were truly sailing for the Orient.

Much interest is being manifested in the Young People's Work all over the District. There has been one hundred per cent increase in organizations during the first two quarters of the year and a steady growth in interest and enthusiasm.



YOUNG WOMAN'S MISSIONARY SOCIETY, ORLANDO, FLORIDA.

This Society was organized one year ago with eighteen members and is celebrating its first anniversary with a membership of sixty.

## Program for Young People for September—Country Itineration in Chosen

Hymn 355: "Love Divine, All Loves Excelling."

Bible Lesson: "A Trip into a Foreign Country." (Matt. xv. 21-29.)

Prayer.

Business.

Seeing Rural Korea on Pack Ponies: with Miss Irwin in Chul-Won District; with Miss Cooper in the Wonsan District; with Miss Jackson in Choon Chun District; in the Choon Chun Schoolhouse —Social Service Discussion. (See Program Material.)

Prayer for the unevangelized villages of Korea and for reenforcement of workers.

NOTE.—See Voice "The Unreached Villages of Korea," page 254.

## Chinese Give Liberally to Mission Hospital

Mr. Tyndall Wei, an alumnus of Soochow University who for some years has been private secretary in the Chinese Ministry of Finance in Peking, recently secured among his Chinese friends contributions aggregating \$825 to help in building the new Soochow Hospital. The Ministers of Finance and of the Interior gave \$200 each and a number of other high officials gave smaller sums. This indicates clearly the high esteem in which the Chinese hold our missionaries.



NI-BAN-CHO KINDERGARTEN, MATSUYAMA, JAPAN

Mrs. W. J. Callehan is a teacher in this Kindergarten which is supported by the Woman's Missionary Council. The fifteen children with diplomas are the graduating class; the others are pupils and patrons.

## The Duties of the President and How to Have a Successful Auxiliary

MRS. V. H. WILLIAMS

The little booklet, "Helps for Missionary Societies," furnished by the Home base in Nashville states very explicitly the duties of the other officers of the Missionary Society but has very little to say about the duties of the President. Taking the few suggestions given and combining these with what I have learned from observation and limited experience, I shall endeavor in this paper to set forth my ideas concerning "The Duties of the President and How to Have a Successful Auxiliary".

When the Auxiliary lays its hand on the head of a member deemed suitable for the tremendous responsibilities of the presidency her duties begin. The election of officers is held on the first Monday in December and there is not a moment to be lost from that time to the close of her administration. If the new president is unfamiliar with the office, there is a multitude of things for her to learn. She should sit at the feet of her predecessor until the general outline of the work is clear in her mind. She must learn that the work of the Missionary Society requires a well thought out plan of action in order to carry out the directed as well as undirected work. She should have a conference with each of the new Auxiliary officers and assist each one in planning the work of her department. Then on the last Monday in December a meeting of the new executive committee should be called and the new-made plans laid before the committee considered and adopted.

The installation service should be held by all means on the Sunday or Sunday night preceding the first meeting of the New Year. All officers and members of the Auxiliary should be present in a body occupying seats immediately in

front of the pulpit. Special music by the choir and a short sermon on our woman's work by the pastor will interest the congregation. At the close of the sermon the installation service in the hands of a competent minister can be made very beautiful and impressive if he conducts it properly and enters into the spirit of the occasion. Those who have thus been solemnly consecrated to their duties cannot fail in the performance of the sacred obligations which they have assumed and maintain their own self-respect or the respect of others.

\* \* \*

Often one of the most serious difficulties of the president is to get some people to realize that when they accept an office they accept the obligations thereunto belonging. To my mind one of the most pitiable creatures we can find is that of the silly, shallow, superficial variety of woman who, finding herself elected to an office, not only refuses to do the work but also to make a report of what she has done, or rather of what she has not done. What to do with such a woman who will neither work nor resign is one of the most perplexing and aggravating questions with which the president has to deal.

At the first meeting in January, which is a Business Meeting, in addition to the program and regular routine of business there should be extra music, the inaugural address of the president, outlining her policies, and the presentation by each Auxiliary officer of her plans for her work in her department.

\* \* \*

The Standard of Excellence, neatly framed, should hang in a conspicuous place on the walls of the society room,

and the attention of the members should be called to this standard at each meeting.

In an Auxiliary, like the one we have in Jasper, where the Missionary Society is divided into four complete Auxiliaries or circles, as they are called, the work of the president is great. We have four wonderfully capable and enthusiastic leaders who are most efficient aides to the president in all her endeavors.

The president should hold a meeting of the circle leaders at least once each quarter for the purpose of discovering and smoothing out various perplexities which may have arisen. Each Auxiliary officer should hold once each quarter a meeting of the circle officers in her department for the same reason. At the close of the quarter the president must hold the regular quarterly meeting of the executive meeting in order to see that all reports are correctly made and mailed to conference officers on time. This meeting, however, should embrace more than making reports. Many problems can be solved which would take up entirely too much time and provoke lengthy, tiresome and unnecessary discussions in the auxiliary meetings. When all monthly business meetings, all social meetings, and all study classes have been held for the year and the work has been honestly and conscientiously done by each and every one, then Harvest Day is truly a joyous occasion.

\* \* \*

Having discussed at length the duties of the president, we shall now approach the latter part of the subject, which is a mountain as high as Vesuvius and almost as volcanic; namely, "How to Have a Successful Auxiliary." The easiest



Group of our Girls and Teachers at Lambuth Memorial Training School for Christian Workers, Osaka, Japan.  
Left—Group of Student Volunteers and Ministerial Candidates; Right—High School Seniors 1921. Sue Bennett School, London, Ky.

way to dispose of this question is to place the responsibility upon the shoulders of the president and other auxiliary officers. As is the president and as are the officers, so will the missionary society be.

The successful president should make an earnest effort to conduct the society always in accordance with parliamentary rules. This is absolutely necessary in order to dispatch business. She must know the constitution and by-laws so that the auxiliary may not be led into things which appeal to the emotions but which are unauthorized enterprises.

There is no surer way to kill an organization than for the president to change the time of meeting just to suit her whim, caprice or convenience. The meeting must begin at a fixed time and be held at a fixed place.

The good president maintains order in the society room and will not allow the members to engage in useless conversation, for where there are unbridled tongues confusion and wrangling will surely arise.

The presiding officer should be not only long suffering, gentle and kind, but self-controlled firm and positive. She should be able to draw out the timid and to courteously repress the overtalkative sister who wants to monopolize the floor.

She should be at all times friendly and approachable and open to helpful suggestions.

It is very unfortunate when the president or any other officer uses her office for her own glorification and to show off her powers. This always reacts to such a person's disadvantage as well as to that of the auxiliary. One of the great secrets of successful leadership is to lead others in such a way that they

(Continued on page 254)

## I Am the Deaconess

I am the Deaconess.

Since the days of the apostles I have trodden paths of service.

In Germany my spirit again caught fire. My longing carried me to England's fair shores and set the women of the land at work.

I looked toward the United States and my heart quickened with the thrill of opportunity.

"I approached its gates with great expectation."

"I entered in with fine hope."

I have taken my place as servant of the Church. Before the days of organized charity I did much of the work for the poor, and since the cities of our land have caught the vision I still watch over cases of need and co-operate in their care.

I have fearlessly entered homes of poverty, squalor, and sin.

I have nursed the sick and made hospitals popular in our Church.

I have cared for the dying and the dead, and conducted funeral services.

I have helped other social workers make it evident to the public schools that sewing and cooking should be taught, and teach it where there is need.

I have conducted playgrounds and given a wholesome environment for young life, and have stimulated a community interest in recreational life.

I have taught boys all forms of manual work that would keep them useful and happily employed.

I have conducted story hours and community sings and opened reading rooms and play rooms.

I have gone into rural communities where there is infrequent preaching and

have helped the people to organize themselves for service.

I have gone up and down the land telling of the wonderful opportunities for service in the King's army, and showing the avenues of service in the Church.

I help build up training schools in which the young womanhood of the Church may be trained. I teach in these schools and give my life in helping make more efficient workers.

I gather little children in kindergartens and nurseries and help prevent their entering into sin.

I "mother" the orphans and deserted children and teach them what a real home is.

I guide the weary travelers at the stations and save young girls from pitfalls.

I work in the finest churches and the poorest, and seek to comfort, and save.

I challenge young life to give its finest offering for the King of kings.

I greet the foreigner as he comes to our shores and give a friendly welcome.

In summer I gather the children in Daily Vacation Bible Schools and teach them how to work and play and sing in Christian fashion, and to know the Bible as the Book of books.

My brawn is woven into the warp and woof of the fabric of the Church life and the nation.

I give my all to making America Christian—the fusing of these many races into one homogeneous, Christ-filled nation. I am a great Americanization force.

I am the Deaconess.

Do you know me, the Deaconess?

## Bible Lesson for September—"Blazing New Trails"

Passages for Study: Acts 10: 1-11, 18 and 15: 1-35

DR. THOS. CARTER

*Introduction*—Our study for this month may well be approached under the double caption of Vision and Revision. In it we find in principle what the Christian church has been led to do in all the centuries where the note of progress is sounded.

In the first place through some of its leading spirits it has seen a great need of the world or it has caught a vision of some great opportunity thrust upon it in the providence of God; and then having responded to this divine call it has been led by the very success of its efforts to reconsider or at least review some of its inherited conceptions. So the story of how the Saints of Apostolic days responded to such a situation is ever fraught with interest and helpfulness to us all.

### I. Two Visions and a Controversy.

The tenth chapter of the Book of Acts is noteworthy for its account of two visions. The first was that vouchsafed to a heathen man who had evidently become a proselyte to Judaism in that he revered God, was liberal to the people, and was constant in Prayer. The vision he had was a vision of commendation. God had him in mind, so the angel said, and because of his fidelity to the little that he had, larger blessings were to be his if he would only obey directions. Of course, being a Roman official, he was used to following to the letter every command and so we see him

setting about to heed the word of the angel.

The other vision is that vouchsafed to an Apostle—at this time the chief apostle. One cannot read this narrative without noting the difference in response accorded by the two main actors in this scene—Cornelius all attent and eager to follow up every gleam of light and leading; Peter, hesitating, doubting, arguing, and only persuaded at length by the peremptory rebuke, "What God hath cleansed call not thou common." Even so, this had to be done three times and buttressed by the visit of the three messengers of Cornelius before the inherent prejudice of Peter could be overcome. So great is inertia—especially in the sphere of religion! The very one phase of our life that ought by all odds to be the most sensitive in its response to the leadings of the Spirit is, as a rule, the most callous! It is well to recall this fact, so characteristic even of our own times—in order that we may not be led to judge too harshly the controversy sprung by the church at Jerusalem when they heard that the Gentiles had received the Word of God. (Acts 11: 1-18)

### II. A Conference and a Revision.

In order to understand the development of the mind of the early church on the point of receiving the Gentiles into its fold, it is necessary to study carefully the latter part of Acts eleven.

Here the church—or, at least, some of the members of it—begins for the first time to practice the principle embodied in Peter's vision. We are expressly told that they were Cypriots, or fellow-citizens of Barnabas. These went to Antioch and there told the Greeks the good news. This was the beginning of the Antioch revival; and this great occasion under the leadership of Barnabas brought Paul to the front and led to the first missionary journey; and this led to the Great Conference the general minutes of which have been preserved in Acts fifteen.

The point to be stressed in all this narrative is that the early church by reason of its experience was forced to change its belief about some things. It is not conceivable that the Jewish Christians could or would have outgrown their previous position on the points involved if they had not had an experience that justified breaking with the forms and formularies of the past. This experience came through the obedience they rendered to the last command of our Lord. One reason, doubtless, he told them to go into all the world was that some of their tenets and interpretations were local and provincial and nothing but travel would demonstrate it. Some things cannot in the nature of the case be carried around the world; they die in transit!

The business of the Church is to learn as quickly as possible what things are dispensable. The Church of the first century is a marvel of speed in this regard. A few years of experience, a few hints here and there, a few words of conference; this was all that was necessary for them. Having blazed a new



THE NEW LAMBUTH MEMORIAL TRAINING SCHOOL FOR CHRISTIAN WORKERS, OSAKA, JAPAN

trail in their comprehension of the purpose of God with regard to all mankind, it was a most inevitable thing that they were to follow these visions of the divine will with a revision of their attitude to those outside the pale. This they did with a clearness and a readiness that was truly wonderful. They soon discovered that it was very possible for the Church to impede the work of God. This to them was the only heresy: "to put fresh difficulties in the way of those who are turning to God." This they would have none of. The fifteenth of Acts shows in what spirit they met the problem and the success the Spirit of Christ accorded them in its solution.

### Methodism In Korea

Mission opened in 1896.

First Methodist Society organized 1897.

Our Church has become responsible, by agreement with other denominations working in Korea, for a solid block of territory in the heart of the country with a population of over two and a quarter millions.

Stations: Seoul, Songdo, Wonsan, Choon Chun, Chulwon.

Statistics for 1920:

Missionaries, 31.

Baptized members, 5,451.

Total adherents, 9,460.

Organized churches, 182.

Total contributions, Yen 37,281  
(a yen is fifty cents).

Schools:

Higher Common School, Songdo (Anglo-Korean), 952.

Carolina Institute, Seoul, 303.

Holston Institute, Songdo, 665.

Frances Hitch Primary School, Wonsan, 200.

Lucy Cunningham Girl's Primary School, Wonsan (temporarily closed).

Enrollment in Council Day Schools, 835.

In addition, we have students in union institutions, Seoul.

Union Bible Training School.

Pierson Memorial Bible Training School.

Union Theological Seminary.

Chosen Christian College.



A GROUP OF WESLEYAN INSTITUTE (SAN ANTONIO) GRADUATES

(1) Rodrigo Gonzalez, (2) Onesimo Elizondo Montemayor, (3) Luis Castilla, (4) Evaristo Picazo, (5) Juan Villassana, (6) Adolfo Trespalacios, Jr. There were eleven in the Adolfo Trespalacios, Jr., eighth grade student, was also Iz,eA,gC7SHRDLU DLUDLU class which consisted of graduates from the grammer schaal and Business Department. Adolfo Trespalacios, Jr., eighth grade student, was also the winner of the George A. Manning Memorial Medal for declamation, offered by Rev. A. Inman Townsley, pastor of one of our San Antonio churches.

### The Missionary Voice

MRS. E. J. PEACOCK, SOUTH GEORGIA.

I am the Voice—the MISSIONARY VOICE—of one crying in the wilderness of missionary ignorance. Repent ye of your self-acquired ignorance. Subscribe, read my pages monthly, and prepare ye the way for interest and unflagging zeal for the Lord's kingdom, because ye will know what great things He hath already wrought, and His promises are for greater things than He hath already performed if ye but make straight the paths of faith in your own hearts.

I am the result of the union of the "Missionary Advocate" published by the Woman's Board of Foreign Missions, and "Our Homes" published by the Board of Home Missions. I endeavor to carry the fresh missionary news from those on the front line to even the smallest and feeblest recruit of those who remain at the base of supplies at home.

But, alas! I am under-nourished and suffer so from poor circulation. In our whole connection of women I am taken by only 1 to every 3 1-4, while in our own district only 1 in every 3 want me.

Many of the Auxiliaries, in fact most of the Church, are suffering with cold missionary feet, because of poor circulation of the VOICE. Will you not help me to attain a healthier condition? When you find me almost expiring, please feel the pulse of your own subscription and give me a dose of \$1.00.

### Wanted—A Woman Missionary.

A woman missionary physician to take charge of a Woman's Hospital. This hospital is doing the only medical and surgical work for women of that District.

A Missionary Teacher for a Girls' Boarding School in China. One who has had a few years of teaching experience preferred. Subjects—Bible and English.

A Missionary Teacher for a Girls' Boarding School in Japan. Subjects—Bible and English for Grammar and High School grades.

Correspondence regarding such positions should be addressed to Mrs. H. R. Steele, 810 Broadway, Nashville, Tenn.

### Program for Auxiliaries for September—A Social Gospel for Soochow

Hymn 415.

Business.

Missionary News. (*Bulletin* and Church papers.)

Bible Lesson: "Blazing New Trails." (Acts x. 1-11, 18; xv. 1-35.)

Prayer.

Topics: 1. "A Study of Social Needs in Soochow."

2. "Social Service through the Maria Gibson Settlement." ("Information for Leaders.")

Prayer: For the Social Evangelization of Soochow. Hymn 423.

## The Unreached Villages of Korea

MABEL HOWELL

The three leading denominations having work in Korea—the Presbyterians, the Methodist Episcopal Church, and the Methodist Episcopal Church, South, early in the history of the Korean Mission agreed mutually to a territorial division of responsibility in order to prevent overlapping and in order that each church might adequately measure and meet its task.

The Central section of Korea (containing 2,250,000 people), extending from Seoul on the East coast to Wonsan on the West coast, was assigned to the Methodist Episcopal Church, South, it being agreed that all three missions would be entitled to work in the capital city of Seoul.

This division of territory has made it possible for our Church to carefully survey its field. We find that outside the cities in the rural districts we have a population of 1,108,000 people—234,378 in the Seoul District; 355,146 in the Songdo District; 329,585 in the Choon Chun District and 189,699 in the Wonsan District. This rural population lives in 2,003 villages. In 1919 in 225 of these villages we had Christian groups organized but in 1,778 villages we had no Christian groups. In the 225 villages in which we had groups we had only 29 schools.

The Centenary Bands organized during 1920 had as their chief object the reaching of the unreached villages. The returns from this work have been almost marvelous. Already in 1920 and 1921 over 8,000 new believers have been added to the church.

The following extract from a letter recently received from Miss Oliver of Choon Chun shows how the work is done:

"From there we went to a village where it was darkness everywhere—altogether heathen. Signs of spirit worship were on almost every door. One house had a cow skull to frighten away the spirits. At first it seemed that we were not going to be able to do anything there but God heard prayers and forty-one decided for Christ, mostly from the leading homes. It was the privilege of Mr. Stokes, the Korean woman and myself to stay in the best home in the village, and it is a greater privilege still to be able to say that by the grace of God that household decided for Christ and since then have opened the house for services until a church can be built. I heard the young man in this house say to his mother, "Since we have decided to believe, we must do it with zeal." He

has been appointed class-leader. Pray that he may be true."

Thus from village to village the Korean missionaries and native workers are going. In one village in the cold of the January snows, an old lady of ninety-four came to the tent attracted by the Gospel songs. Never before had she heard the Gospel message. She eagerly seized the truth and made it her own. "I am so glad," she said, "that no one can be too old to become," (meaning too old to become a child of God). Are we not glad also?

### Odell Kelley School for Mexican Girls

At a recent meeting of the San Benito, Missionary Society, Mrs. Hellen Buell of Pharr was present and spoke to the members on the work of the Odell Kelley School for Mexican girls located at Pharr, Texas, to be opened in September. This is the first Methodist school for Mexicans to be opened in this section of the border and the Valley churches are greatly interested in its success. Several have made it a special in their Centenary funds and are giving showers for its furnishings as did the local society when linen, rugs, and other useful things were donated. The school is expected to meet a real demand among the Mexican people, many of whom are interested in giving their young women Christian training. Ten acres of land and \$25,000 were given in the Pharr city limits by George Kelley for this purpose, and the school is near the Pharr-San Juan high school which may be attended by the girls in the higher grades.

### Korea—The Country And Religions.

Area, 86,000 square miles.

Coast, 1,750 miles.

Population, 17,000,000.

Occupations: The majority of the people are industrious farmers.

Exports: Rice, beans, peas, cattle, cowhides, leather manufactures, fish, gold, ginseng, cotton.

Religions: Confucianism; Buddhism; Animism; Christianity.

The first Protestant missionary arrived in 1884.

The first convert was baptized in 1886.

Baptized Christians now number 200,000.

### Wesson Auxiliary

The Auxiliary at Wesson is delighted with the new book "Women and Missions." All members belong to the study class.

We had a fine program on the importance of religious homes and consecrated mothers at our last meeting.

The orphan that we were supporting has found a home and we have adopted another. We send her a box of all needed clothing semi-yearly.

One afternoon in the month is given to social service.

### The Duties of the President and How to Have a Successful Auxiliary

(Continued from page 251)  
do not know that they are being led, but on the other hand think they themselves are doing the leading. The president who uses this method secures wholehearted co-operation and results which count, even if she does not wear a crown of glory.

The president and her fellow officers should keep fully informed about all the work of the district, the conference, the council and the church, and encourage increasing intelligence among the members.

The misionary society conducted as planned by modern methods is one of the most helpful, wonderful and interesting organizations in existence. There is a large field of activity for work of every nature. The study courses are as broad and interesting as those of any federated club. The social service is as beautiful and helpful as any imaginable, and so on through all the various departments of the work. The social meetings of the society can be and should be made just as elegant, attractive and enteraining as any other social affairs. All well bred and well informed people recognize the fact that the social meetings of the missionary society are just as truly social affairs as are those where altogether worldly amusements prevail.

In the last place, it is my honest opinion that no president or auxiliary officer should be held in office indefinitely or even for more than two consecutive terms. Too long tenure of office is dangerous to all concerned. The officer may become imbued with the idea that the office belongs to her or the auxiliary may decide that the woman belongs to the office. Circle officers receive good training and should be promoted to correspondence offices in the auxiliary where they will make splendid records. They in turn will train a new set of subordinates and so the good work go on and on with such results as only time and eternity will reveal.

# Things to Remember



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