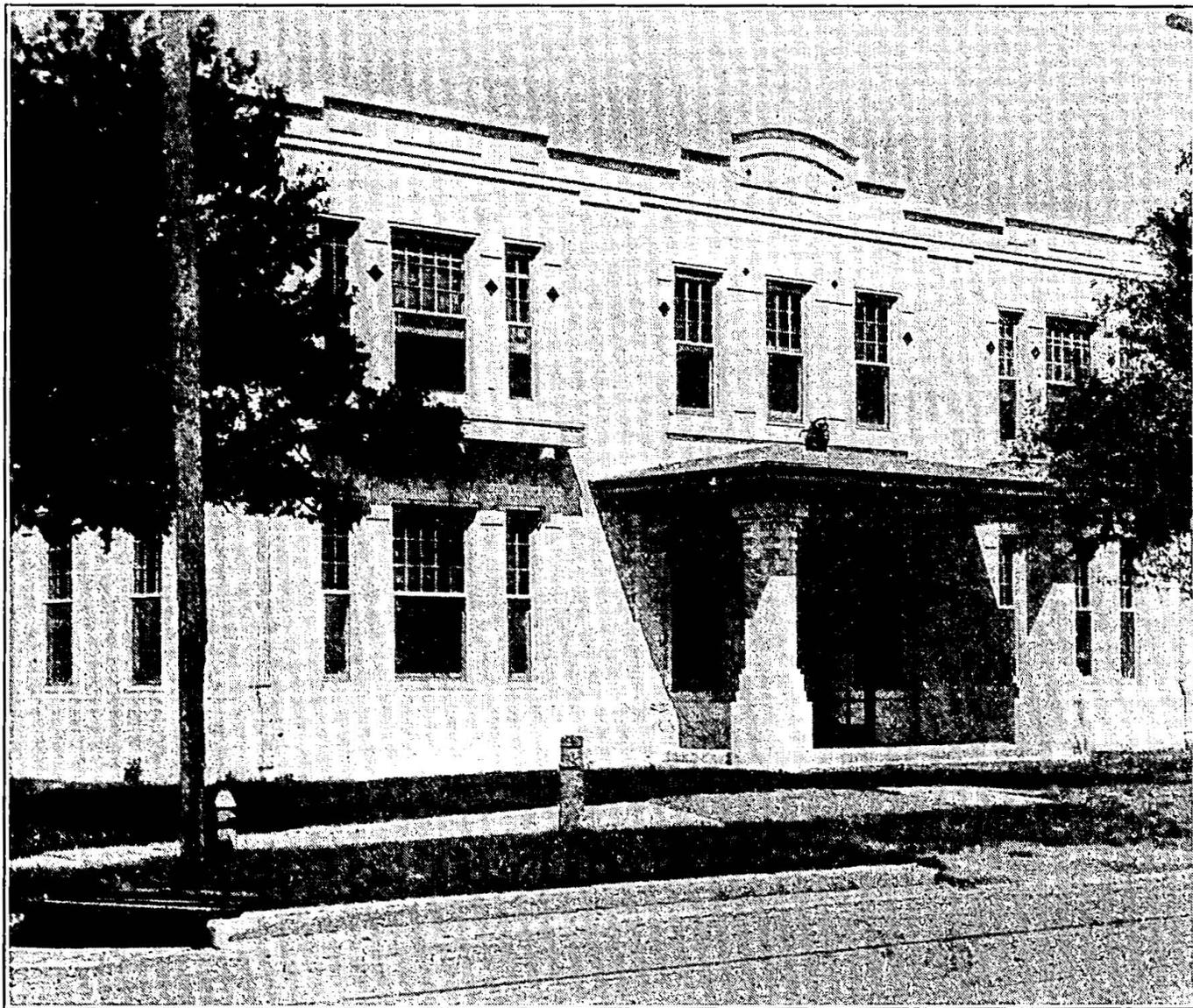


The MISSIONARY VOICE

OCTOBER

1923



ROSA VALDES SETTLEMENT

Rosa Valdes Settlement

Rosa Valdes Settlement is located in West Tampa, an incorporated town adjacent to the American city of Tampa. As is the case with all of the Cuban work, the chief employment of the people is cigar making. The plant is new, well planned, built from Centenary money, and has good community contacts.

Four workers are employed. There has been opened during 1922 a night school for working boys and girls in which there has been an average attendance of fifty, with an enrollment of sixty-two.

The Florida Conference ladies have given valuable financial aid to this work. The usual clubs and classes, a prosperous kindergarten, and a full day nursery are conducted. The plant is valued at \$38,000. The appropriation is \$4,406 exclusive of fees.

Rosa Valdes is the outgrowth of a small school in West Tampa which was opened in the home of two Spanish women, Mrs. Rosa and Miss Emelina Valdes, in 1895. They continued in charge of this school for twenty years. After Mrs. Valdes' death, in 1912, the school was made into a Wesley House. The Woman's Missionary Council voted that the new building, when erected, should be called the Rosa Valdes Settlement, thereby perpetuating the work of the founder.

THE MISSIONARY VOICE

PUBLISHED MONTHLY BY

THE BOARD OF MISSIONS

of the METHODIST-EPISCOPAL CHURCH, SOUTH

A. J. WEEKS and MRS. E. B. CHAPPELL, Editors

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THE MISSIONARY VOICE

VOLUME XIII

NASHVILLE, TENN., OCTOBER, 1923

NUMBER 10

Called Meeting of the Board of Missions

At the last annual meeting of the Board of Missions held last May a special joint committee, composed of the Executive Committee of the Board of Missions, the Board of Managers of Scarritt Bible and Training School, and the Executive Committee of the Woman's Missionary Council, was authorized to re-locate Scarritt Bible and Training School as it was felt that the institution should be moved from Kansas City. This committee was given full authority provided plans for re-location both as to place and relation to other institutions of learning should be reported to the Board of Missions for final action.

The Board of Missions was called together in special meeting on September 12, to hear the report of this joint committee.

Fifty-six members of the Board were present at the called meeting. The Joint Committee reported that offers had been made by the following cities: Augusta, Ga.; Birmingham, Ala.; Dallas, Texas; Durham, N. C.; Emory University, Atlanta, Ga.; Kansas City, Mo.; (protest against removal) Louisville, Ky.; Memphis, Tenn.; Nashville, Tenn.; St. Louis, Mo.; Washington, D. C.

The Joint Committee made the following recommendations: "In the light of all the facts assembled, the Joint Committee recommends to the Board of Missions: (1) That the proposition from the citizens of Nashville be accepted and that the Scarritt Bible and Training School be located at Nashville, Tennessee. (2) That the institution may be affiliated with George Peabody College for Teachers with the understanding that it shall have its own separate identity, free from any organic alliance with or control by any other institution. Affiliation shall mean only the privilege of securing at a minimum cost such educational advantages as may be particularly desired and as would be approved by the general sentiment of the Church."

The entire day was devoted to the consideration of this recommendation. An effort was made to postpone final action until the next annual meeting of the Board, but the motion to postpone was lost by an aye and no vote of twenty-three to thirty-two. On the final vote the report of the Joint Committee was adopted by an aye and no vote of thirty-seven to eighteen.

The reorganized institution will probably be known as "Scarritt College" with the added descriptive phrase

"for Missionaries and other Christian Workers."

It is the expressed purpose of those charged with the task of reorganizing the institution that its advantages shall not be confined to young women, as has been done hitherto, but that it shall endeavor to meet also the growing need for trained laymen by providing a type and grade of preparation specially suited to lay workers, both men and women.

Because of its many years of splendid service in training missionaries for work at home and in the foreign field Scarritt has a secure place in the affections of Southern Methodists. It is certainly the desire of all that its usefulness may be greatly increased and its ministries vastly multiplied.

No other item of business was transacted as the Board was called for this special purpose only.

Laying the Cornerstone of Cline Hall

Soochow University has demonstrated her ability to rank foremost among the eight big colleges and universities of East China, in scholarship and athletics, and best of all in the building of Christian character for the great China of the future. The system consists of the college of arts and science, the language school and middle school No. 1 in Soochow, the law department and middle school No. 2 in Shanghai, the Bible school in Sungkiang and middle school No. 3, in Huchow, with nearly twenty primary schools throughout the Mission.

Friends of the university will rejoice in the new science building for the University, which is another beneficent result of the Centenary. The cornerstone was laid with appropriate exercises on June 23rd by Dr. W. H. Park, vice-president and member of the Board of trustees, after an inspiring program the central feature of which was an address by Mr. Y. K. Woo, the executive secretary of the National Committee Y.M.C.A. for China. Music was furnished by the varsity band.

First Church, Little Rock, Arkansas, has included the cost of this building in their Centenary special of \$65,000. They have thus built a beautiful and lasting memorial to John W. Cline, president of the institution for twelve years, and to his father, the late J. M. Cline, for many years a beloved member of the Little Rock Conference.

Japan's Great Disaster

W. W. PINSON

If hours of tragedy are creative hours with God, we are in one of these hours now. A sudden, swift and terrible catastrophe has befallen Japan. Earthquake, storm, flood and fire have taken their tragic toll in that fair land. At the present writing information is too meager for any reliable estimate of the havoc that has been wrought in life and property. But there is enough to make it reasonably certain that since the flood history records no calamity to compare with it. It is as if the most terrific and irresistible forces had combined to deliver a blow at the very heart of Japan. When one tries to visualize the loss of life in terms of hundreds of thousands, the submergence of populous islands, the complete destruction of great cities, the wiping out of the civil and commercial equipment of the capital of one of the great powers of the world, the imagination fails to compass the awful picture.

If we cannot even conceive its magnitude, how much less can we interpret its meaning. There will not be wanting those that will try, alas! Scribes will rise up to tell us just where it fits in to the scheme of things. Others tell us it is a punishment for the sins of the people; others still will read in it a sign of the end. Already the final date is being set. Let us hope we will be spared this additional affliction. On these matters it is well for the time that we be silent and listen to the Master as he warns us against mistaking "famines and pestilences and earthquakes in divers places" as signs of the end. Let us bow humbly to his rebuke as He takes the part of those on whom the tower of Siloam fell and asserts with fine and crushing irony the moral advantage of Sodom and Gomorrah. Anything is more becoming than the smug complacency of a speculative attitude, the wooden yardstick of the "times and seasons" artist, or the easy but intolerable smirk of the Pharisee.

One thing concerns us, and that is—What are we going to do about it? The answer to that question will be the best answer to all the others. Sixty millions of our brethren are crushed and broken by a great calamity. They live in our little neighborhood of a world. Our Christ died for them. They need the best that is in us, and they need it now. To fail them would be to condemn ourselves.

The wisdom that is unerring in the face of human suffering is the wisdom of love. If we ever find the hidden meanings it will be by the route of unselfish ministry. It was vain to speculate about why a man was born blind. One thing we can do. We can help him, and that makes a little window through which the light of God breaks in on the world's darkness.

Japan has been suddenly overwhelmed by a calamity. Today she sits in the shadows dumb and dismayed. Sup-

pose that by a spontaneous outburst of Christian love and generosity the West overwhelms her with a new surprise. Suppose that Japan suddenly looks up from her weeping to see an angel of mercy walking amid her ruins. Suppose there breaks on her desolation the healing light of brotherly love, till the strange gladness of a new confidence and comradeship and understanding steals over her. Can any human mind fathom the far-reaching and beneficent effect on the course of human history? When will men learn the simple but divine lesson that love is mightier than the sword and the spirit of brotherhood than an army with banners?

This unprecedented calamity to a sister nation is a challenge to America. We are a prosperous people. We are mercifully free from calamity. We are rejoicing in peace and plenty. Is it for our own sakes? Shall we consume God's blessings on our lusts, and so prove ourselves unworthy of them? We have now an opportunity to exhibit those high ideals of international goodwill which are our boast and pride. Better than political and diplomatic gestures is the generous and quick response to a dire need in a sister nation which does not wait to be asked nor count the cost.

But greater still is the challenge to the churches of America. It is their opportunity to show forth their faith by their works. Japan needs the unpurchasable sympathy and prayers of all Christians. But there are needs of which she is far more conscious and through which our sympathy can be made tangible. It is not pious words, "be thou clothed and fed," but solid deeds that furnish clothing to the naked and food to the starving that will count. Our Lord stands amidst those stricken millions with the words still on his lips, "As oft as ye did it unto one of the least of these, ye did it unto me."

All Our Missionaries in Japan Are Safe

When news of the disaster in Japan reached this country, great concern was felt for the safety of our missionaries. On September 8, Mr. J. S. Oxford, of Kobe, cabled the Board of Missions: "All members of our Mission and returning missionaries safe."

While on his way to New York where he expected to take ship for Africa, Mr. E. H. Farmer was seized with an attack of appendicitis and is now in Barnes Hospital, St. Louis, recuperating from an operation. His date of sailing, of course, has been postponed until he fully recovers.

He who has no passion to convert needs conversion.
—A. T. Pierson.

World Court Week

On November 11, 1918, the armistice was signed. It brought joy to the whole world as the hopes of hundreds of millions ran high for a peace that would be permanent. Five years have passed since the armistice and they have been terrible years of restlessness bordering on despair. The wounds of the world caused by the great war have not been healed, rehabilitation has been delayed and humanity has not recovered from the delirium into which it was plunged nine years ago when the dogs of war snarled across the Belgian frontier. Every day since the armistice the sky has been darkened by the clouds of other wars. The nations cannot continue in this state of uncertainty and frenzy without danger of madness.

That the American people may give adequate expression on the question of American participation in international affairs and the importance of a World Peace System as essential to a Warless World the Federal Council of the Churches of Christ in America, through its Commission on International Justice and Good Will has designated the week of November 5-10, as World Court Week and Sunday November 11, Armistice Day, as World Court Sunday.

It is hoped that during that week churches throughout the nation, with the cooperation of chambers of commerce, Rotary, Kiwanis and similar clubs, colleges and

universities, and all organizations in position to do so, will lead in making this a principal topic of study in every community in our land.

This is not a political question, and should be lifted above the partisan level. Political parties are not alone interested in it since political parties do not fight the nation's battles. Every mother of a son is vitally and personally interested in it. Every human being is interested in it because it gives some promise of making the maintenance of peace possible.

One of the last acts of the late President Harding was to earnestly advocate American participation in the World Court. Men of all parties are advocating the same thing. World Court Week will afford an opportunity for the instruction of our people in the meaning of such participation. Certainly Christian leaders will avail themselves of this opportunity to do our own people and the wide world a service of very great value.

A comprehensive booklet on America and the World Court has been prepared and can be secured at ten cents a copy in lots of ten or more by addressing Sidney L. Gulick, Secretary of the Commission on International Justice and Good Will, Federal Council of the Churches of Christ in America, 105 East 22nd, Street, New York City.

A Challenging Opportunity in Poland

Bishop W. B. Beauchamp, who is in charge of our work in Europe sends us the following letter from Professor F. C. Woodard, Superintendent of the Industrial and Educational work in our Polish Mission. We doubt if any church in the world has a greater opportunity than the Methodist Episcopal Church, South, has in Europe today. This is particularly true of our work in Czechoslovakia and Poland. Just as he was leaving for Europe in August, Bishop Beauchamp said of the work mentioned by Prof. Woodard: "I think this must be enlarged, but enlargement, as you know, depends upon the income here at home. We have come to the place in our policy in Europe where we cannot decrease without most serious injury to our entire undertaking."

The letter of Prof. Woodard follows:

"We wish you could have been with us today as we visited the four schools of the mission conducted this past year for street children. It was a most impressive sight. With dirty little bare feet, ragged clothes, pinched faces, but with glowing eyes, these little tots of seven and eight years received their certificates, kissed their teachers' hands, made stiff bows, and rushed to the arms of poor, but appreciative parents. Our hearts were filled to overflowing, the parents wept, old men stood at attention while the children sang, "Jeszcze

Polska . . ." the Polish National Hymn, recalling the years of oppression through which they as children had passed.

"Surely our mission has done no more noble work than that of founding and maintaining these schools. We are in daily touch with nearly one thousand people thereby, with four hundred children whose sweet smiles attest their appreciation, with two hundred mothers, whose cares are lightened by our mission's help, with two hundred fathers, laborers, simple men, who grasped our hands in a strong grip of appreciation, with two hundred friends and relatives of these children, mothers and fathers, who looked up in wonder as our children's orchestra made the place merry with its simple tunes.

"The instruction has been in Polish, the national spirit has been emphasized in these schools. They have the recognition at last from the Polish Government, being the first piece of Methodist work to receive official support in Poland. In the years to come we can enjoy more and more privileges.

"It is very important that this work be continued. As you have heard there were eighty-eight thousand boys and girls on the streets of Warsaw last September without school. Our work has reduced this number by

four hundred, but the great task lies ahead.

"We hope in course of time to have the good will of these people in Poland, to have friends, to be trained as Christians. My friends, from this view point alone the maintenance of these schools is of tremendous value. Given ten years of time, and we shall have a more intelligent citizenship with which to deal, men and women whom we have helped to educate, men and women who love us with an unflinching devotion.

"From the larger and more Christian view point it is our duty to help in these great problems. A Christian can not stand by and see the forces of sin triumphant without a struggle. We are making this struggle through

these schools. We are grouping together good people of many faiths, and showing them how to work as teachers in a spirit of brotherly love. We are not concerned about the progress of our Church in Poland so much as we are concerned about the progress of Christian idealism in our lives. With support from home, and with financial backing, your missionaries can continue in this great work. May God in his infinite wisdom quicken the hearts of our people in America to a ready response!

"We need for this work \$20,000.00 a year.

Very sincerely yours,
F. C. Woodard, Director.

Superintendent of Educational Work."

Personals

Outgoing missionaries include Rev. S. A. Stewart and family, who sailed from Seattle, on August 18th, aboard the S. S. President Madison, for Hiroshima, Japan. Brother Stewart is president of the Hiroshima Girls School. With them was Dr. Joseph Whiteside, who goes back to teach English at Soochow University, after an absence of a year. Mrs. Whiteside remains in

Albuquerque, New Mexico, to superintend the education of her children.

* * *

Rev. and Mrs. G. D. Parker returned to Brazil in September after their year's furlough.

* * *

Rev. S. A. Belcher and family arrived in New York on September 3rd, from Brazil. He is on regular furlough.

* * *

Rev. and Mrs. W. J. Callahan sailed for Japan in September after a year's furlough.

* * *

Rev. and Mrs. J. B. Cobb, of Kobe, Japan, are now in Newnan, Georgia, enjoying their furlough.

* * *

Rev. C. N. Weems, presiding elder of the Songdo District, Korea, is now in this country on regular furlough. He and his wife are located for the present in Conway, Arkansas.

* * *

Rev. and Mrs. Ansil Lynn have arrived in America from Africa for a year's furlough. Mr. Lynn is the evangelist and Mrs. Lynn the teacher who opened our new station at Tunda, located about sixty-two miles east of Wembo-Nyama, on the slope of the Congo.

* * *

We note with regret that two of our Cuba missionaries are on the sick list. Rev. Henry Smith, presiding elder of the Cienfuegos District, is seeking health in Asheville, N. C., and Rev. S. A. Neblett is recuperating from an operation at Llano, Texas.

* * *

Dr. and Mrs. W. B. Lewis and daughter, sailed from New York, on August 22nd, for Wembo-Nyama, Africa. Dr. Lewis is a graduate of Millsaps College and Vanderbilt University, and is the son of one of our beloved ministers, who has given fifty-two years to Methodism. Two of his brothers are also ministers of the gospel.



DR. JOSEPH WHITESIDE

Returns to China after a year's absence to teach English in Soochow University.

He was a Captain in the Medical Corps during the war and has had two years of general practice. We bespeak a warm welcome for him and his family upon his arrival in the Congo.

On the day that Dr. Lewis sailed, August 22nd, a cable was received at the Board of Missions, stating that Dr. J. Hamilton Moore had arrived safely in Matadi. Dr. Moore has the distinction of being the first missionary dentist sent out to the Congo Mission.

* * *

Born to Rev. and Mrs. Clinton K. Bushey, of Sungkiang, China, on June 14th, a daughter, Emily Christina.

* * *

Dr. and Mrs. J. B. Ross, of Wonsan, Korea, have been in the United States for some months. Their P. O. address is Salisbury, N. C.

* * *

Dr. and Mrs. William C. Bruff have come home to recuperate. Dr. Bruff is on the staff of Severance Medical College, Seoul, Korea.

* * *

Rev. R. S. Stewart and family have arrived in Pasadena, California, on furlough. Mr. Stewart is the Centenary evangelist for Japan.

* * *

On August 30th Mrs. S. E. Hager sailed for Japan, to join her husband at Himeji. Miss Manie Towson and Miss May Hixon sailed with her.

* * *

Mr. W. A. Nash and wife sailed on July 4th, aboard the S. S. Leviathan, for Europe. They are on their way to China, via Europe, Egypt, the Holy Land and India. Mr. Nash is athletic director of Soochow University.

* * *

Friends of Dr. and Mrs. D. L. Mumpower, will be interested to learn that he is now the Assistant Home Cultivation Secretary of the Board of Missions, and has been under appointment since the Board met in May. They will soon be located in Nashville.

* * *

"Everybody is very much excited today," writes Miss Sue L. Medlock, in a recent letter from Soochow, China. "The second annual Middle School basketball tournament began in the gymnasium of the Soochow University yesterday afternoon at three o'clock. Three games were played between three and six o'clock. Two games were played last night, and today there will be three games. Entering this tournament there are four teams from Shanghai schools, and one each from Soochow, Nanking, and Kashing. The score yesterday between Soochow University Middle School No. 2 and Yates Academy (Baptist Middle School) was 26 to 28 in favor of Soochow."

Miss Mary E. Decherd, of the faculty of the University of Texas, arrived in New York, September 3rd, on the S. S. Pan-American, from Brazil. Miss Decherd has spent the last three months visiting our three Brazilian conferences and inspecting the work of Passo Fundo Institute, in which the Methodist students of the universities and colleges of Texas are particularly interested.

* * *

"Ours was a gracious blessing this week," writes Rev. George Le Grange, from Houma, Louisiana, the heart of our French field. "An old lady on the Island fell very sick this week and was thought to be dying. One of her daughters, a member of the Roman Church, said, 'Mama, do you want the priest?' Back came the good voice, No. One of our members of the Methodist Church.' She said no more for an hour and then called her daughter. 'I want Mr. Le Grange to pray for me.' I went in the afternoon, prayed with her and read the Bible. Then I asked her if she wanted communion. 'Yes,' she said, I have not taken it for five years and he (pointing to her husband) has not taken it for many years.' They both want to join the Church now, with their two sons."

* * *

"Some of the most promising young people of the present Russian generation are in America today or are planning to go to America to equip themselves more efficiently to serve their country when they return," writes Rev. H. W. Jenkins to Rev. J. O. J. Taylor, the superintendent of the Siberia Mission, now in America on furlough. "Each week scores of Russian young men and women are leaving Harbin for the United States. Many of them come to us for advice and information as to securing employment and the entrance requirements of your high schools and universities. I know these young people to be among Russia's best and that they will either be a great power for good or evil in America. Their future will depend upon the reception they receive and the environment in which they are placed. Many young ladies between the ages of sixteen and twenty-five are also migrating. Scores of these are students of our Methodist Institute and we are personally acquainted with them. What a wonderful opportunity for Southern Methodism to influence the Russia of the future, to send them back on the greatest of all missions—"to preach the gospel of Christ."

* * *

Recent arrivals from the Orient include Dr. A. P. Parker and family, located for the present at Oakland, California. Dr. Parker has seen forty-eight years of service in the China Mission and is now our senior missionary. While in this country he plans to visit our colleges and universities in the interest of China and the China Mission.

The Summer Schools of Missions, Mt. Sequoyah and Junaluska

A. C. ZUMBRUNNEN

The Summer Schools of Missions held at Mt. Sequoyah and Junaluska this summer were decidedly successful. This is true in respect to attendance, the character of work done, the spiritual atmosphere prevalent, and the missionary spirit developed. The school at Mt. Sequoyah was the first of its kind ever held by our Church west of the Mississippi River. The attendance at it was agreeably large. Notwithstanding this new school, the attendance at the Junaluska School was sixty per cent larger this year than last. Seventeen states and the District of Columbia in the Home Land and nine of our eleven foreign mission fields were represented in these schools.

The two schools had many things in common. The primary reason for having two schools is the largeness of our territory. The distance to Lake Junaluska, from the Central and Western sections makes it prohibitive for many to go to Junaluska. Therefore, the Mt. Sequoyah School was established this year. Practically the same courses of study were offered in each in the fields of Bible Study, History, Philosophy, Social Aspects, Methods of Missions, etc. Four class periods were held for study in these fields each morning. A period for prayer and conference was had each day at both places. At Mt. Sequoyah the meetings were held under the beautiful oak trees on the top of the mountain. At Junaluska they were held in the chapel of the Mission Building. At each meeting the needs of our mission fields or some phases of our mission work in the Home and Foreign fields was presented by a missionary or a leader in mission work. Then a session of prayer was held for the needs presented. This was one of the most valuable periods of each day in each of the schools. In them was developed a spiritual atmosphere that was dynamic. In them was created a sense of unity—that missions are one and all are workers together with Him in the world evangelization and Christianization. The platform addresses were of the highest order. The several mission fields and phases of mission work carried on by our Board was presented by the secretaries. Inspirational addresses were given by bishops of our own and other churches. A pageant was given at each place, "The World Cry," at Mt. Sequoyah, and "The Striking of America's Hour," at Lake Junaluska. No more telling messages were brought to the schools than those given in these pageants. Every one of the platform meetings was profitable for missionary information and inspiration.

"The surprising thing about the schools and conferences was the unanimity of opinion that world evangelism and Christianization rested primarily with America at this time. This was expressed in the meetings for conference and prayer, in the missionary con-

ferences and in the platform addresses. Moreover, there was the same unanimity of opinion that the most important and first step in world evangelization and Christianization was the evangelization and Christianization of America. The program of the schools had not been planned in advance to that end. It seemed to be the result of the Holy Spirit's leadership. Those present accepted it as the revelation of the way out of the present world situation into the one Jesus came to establish. With this profound impression those who attended the schools and conferences returned to their respective fields of labor around the world with firm resolution to "prove themselves" workmen who need not be ashamed "to labor together with Him to establish His kingdom."

The purpose of these schools is to train the necessary leadership and to create such a missionary consciousness and conscience on the part of the constituency of our Church for it to do its share in world evangelization and Christianization. Plans are already under way for bigger and better schools at these two places next year in order that these purposes may be realized at the earliest possible time.

Madam Esselbach Whiting, the dean of our work of colportage, is the youngest in spirit and the most indefatigable worker that we have in Belgium. You find her everywhere. Whether on the marketplace of Antwerp in her little rolling wagon counter or in the cafes and restaurants offering for sale the Bible and our paper, "The Good News,"—she is ever tireless. She recently attended a reunion of the children of Stottel in whose evangelization she is especially interested, but in spite of her incessant traveling and work she finds time to visit and work with her dearest friends, those closest to her heart, the sailors. One may truly say that our colporteur possesses the happy faculty of being everywhere at the same time, and that she has also learned and put into practice the secret of doing alone the work of many.

Miss Byrd Boehringer underwent an operation for appendicitis in February and was forced to relinquish her work at Brussels and Herstol. Not yet recovered, she was called to Warsaw to nurse Mr. William Beauchamp, the son of Bishop Beauchamp, who became desperately ill and was operated upon for this same malady in April. After the successful operation Miss Boehringer returned to Belgium, where she was assigned work at Liege, the city which was so heavily bombarded by the Germans on their way to France. Miss Boehringer is doing educational and social service work and visiting nursing.

Student Work in Czechoslovakia

JOHN WILKINSON

The tremendously vital and important student work in Czechoslovakia grows out of those conditions which followed the Great War and the Civil War and the bolshevistic troubles in Russia and in the bordering states.

As is well known the conditions following the establishment of the Soviet Republic in Russia were such that no one save converts to the new system were allowed to remain within parts of old Russia and that started a tremendous migration of the old aristocracy, the old nobility, as well as tremendous numbers of the intellectual classes or "Intelligencia" to the western lands.

One of the most important centers of learning in Europe has been the University of Prague, which was sometimes Slav or Czech, and sometimes German or Austrian, and this struggle for supremacy has continued through more than 600 years. It should be remembered that the University of Prague is the oldest university on the continent of Europe, only the University of Oxford being older and the University of Paris (La Sorbonne) being of much later date.

But with the revolution of October 28, 1918, which antedates the armistice by 14 days, the University of Prague became definitely Czech or Slav, but from the first day of the revolution especial attention and consideration was given to German students of the university.

During the revolution itself, the Slav people, knowing that they had become the masters, sent guards of the "Sokals" to guard the homes and property of Germans who had been most insolent and oppressive to these same Slavs, that there might be no blood stains and horror attending this revolution.

This same far-sighted policy and treatment of the Germans has resulted in the German University becoming a separate unit of civilization in Prague, and with the influx of students from all parts of Russia and from some of the troubled border states of the Ukraine, Prague is rapidly becoming the most important center of Slavic culture in Europe. And now that the Russian University and high schools are closed, Czechoslovakia has become the leader, intellectually and economically of the Slav people of the earth and has become the arrow-head of all Slav nations.

In Prague we have had a curious and heady feeling when the East meets the West and where Western culture and ideals come in contact with Eastern dreams and civilization and where at the cross-roads of the destinies of the nations of Eastern Europe, the Methodist Episcopal Church, South, came with a three-fold errand: first, mental; second, moral relief and third,

succor to the distressed and war-torn people of our earth.

Practically over night, Prague, which had for centuries been a sleepy, picturesque place, full of architectural beauty and interest, coming from the preceding centuries, all of a sudden this city became a world-renowned capital with its president, its cabinet, its diplomatic corps and with all those things which go to make capitals what they are, and practically over night the University of Prague grew from fewer than 3,000 students to more than 30,000 students.

And what students they were!

These Slavs came to Prague from the four ends of the earth, naked, unclean, diseased, tubercular, many of them with eight or more teeth rotted out, ill-fed, undernourished, resembling infinitely more wild men and women than sane human beings.

Our first job was to somehow feed these people to keep them alive and we immediately opened a "Menza" or feed station which was put in charge of skilled cooks and dietitians.

In addition we employed one of the most skillful doctors that could be found, Vaclov Masner, who spent his time with these war-torn people, trying to relieve their bodily ills and more especially to keep the children alive and to stem the tide of tuberculosis.

To aid him we employed a visiting nurse who operated the "Liason" office between us and the Czech Red Cross Society to check up twice a day on each case that came to us that there might be no overlapping or duplicating of any kind whatsoever.

Next we employed a dentist, Dr. Nicholas Gvozdk, who has earned an enviable reputation for himself as a dental surgeon of first class.

From this developed our summer camp work for tubercular children and so even from those very first days we had under our protection a group of 125 war-torn and battle-scarred students, both Russian and Ukrainian, who depend upon us practically for their very lives.

As conditions become more stabilized in Czechoslovakia, and there is more trouble in Russia and Galicia and other parts of the Ukraine, emigrant student population will increase to the thousands. Today we are in the very closest spiritual contact with a group of 3,000 Russian and 3,000 Ukrainian students whom we are helping in each case to adjust their torn and tattered lives and to bring them back to a belief in God and in good, and to show them as best we can the way to live and how to conduct themselves so that they may become useful citizens in the kingdom and later among their own people.

Union Mission House, Kinshasa, Congo Belge

MARZIE H. LYNN

Hundreds of missionaries invest their lives in the Congo, among whom are many children. All these must go back and forth, so enervating is the climate. This coming and going has been the order from the beginning and must continue to be until civilization has overcome the odds. Having seen and felt some of the losses incurred by preventable discomforts, and considering the delays in travel, especially at Kinshasa, the place where the railroad and river steamers meet, six of the Protestant societies operating in the Congo formed a union to build a Mission Hostel to accommodate their workers at this place where travelers must sometimes wait as long as three weeks for a boat.

The location is beautiful and convenient, overlooking Stanley Pool and the low mountains beyond it to the north and a broad mountain bordered plain, on the south. A part of Leopoldville can be seen to the west, while Brazzerville just across the pool in the French Congo is also in plain view.

The building is a credit to our Missions. It is substantial, being made of brick and covered with heavy sheet roofing, and two stories high. Both floors are surrounded by a wide veranda which is a delightful place for the children to play and is also enjoyed by the grown-ups.

There are twelve rooms, eight of which are bed rooms, two of these being extra large to accommodate families. This is a great convenience as many of the missionaries are taking their children back to the Congo a second time.

The kitchen and supply room is at the back of the main building and on line with this and at a convenient distance is

a house for the native helpers. Further back is a nice garage which, alas! is used at present only as a carpenter shed, as the car is yet to be supplied.

There is a large concrete cistern just back of the kitchen which supplies the Mission House with water for the various purposes during the rainy season, and drinking water during the dry season.

A much needed laundry has not yet been provided for, so the washing is done on the back porch which is a great inconvenience, but still an absolute necessity.

The furnishings for the house are almost complete. They are not elegant but good looking and substantial. The beds are comfortable—a boon to tired missionaries.

There are four filters for drinking water. The water is first boiled in aluminum kettles before it is filtered so that it may be freed from all germs and other impurities. An organ has been given for the house, but it has almost finished its term of service and a new and larger one is much needed as well as a victrola. Missionaries love music and nothing is so refreshing in this land where so little of it is known.

The kitchen is well supplied with aluminum ware, but many other necessary things are lacking as the funds were not quite sufficient for purchasing the complete equipment.

Mr. and Mrs. A. R. Stonelake of the English Baptist Missionary Society were chosen as the first directors of the institution and Mr. Whiteside of the Congo Bololo Mission was given charge of the construction work. Much credit is due them for their untiring efforts in getting

the building in readiness for the use of incoming and out-going missionaries. Those who first entered this "House by the Side of the Road" will never forget the unselfish hospitality accorded them.

But the crowning feature of it all is the beautiful spirit of the place. One feels the homelike atmosphere as soon as one enters its portals. After a trip on a typical river steamer or a few nights in a Congo hotel the Union Mission House seems a veritable haven as we know there will be no sleepless nights here because of drinking and noise.

It is destined to become the central rallying point of Protestant Missions in the Congo. Our forces are drawn together here, we are made to feel indeed that we are all one, having one purpose and one ambition—the evangelization of the heart of the Dark Continent. The tired ones halt here, also those refreshed and eager to be back at their posts; the new workers come full of zeal; the old, rich in experience and full of faith.

Europe and America meet here and great is the fun produced when the one tries desperately to adapt himself to the time honored customs of the other. Many workers of other societies than the six represented in the building of the house are entertained under its hospitable roof.

After the evening meal all gather in the living room for prayer. This evening service is a benediction to all and is held as a sweet remembrance of the institution. Our first night was a record in that all six of the participating societies were represented. In the service we sang the song that seemed most appropriate:

"Blest be the tie that binds our hearts
in Christian love."

The following are the participating societies: Baptist Missionary Society (English), Congo Bololo Mission (English), American Baptist Foreign Missionary Society, American Presbyterian Congo Mission (South), Disciples of Christ Congo Mission, Methodist Episcopal Congo Mission (South).

More than 700 delegates participated in the Eighth Scandinavian Sunday School Convention which was held in Christiana, Norway. The statistics show a steady increase in Sunday school enrollment in the Scandinavian countries, Denmark, Sweden, Finland and Norway. In these countries there are 21,532 Sunday schools with 65,906 officers and teachers and 849,400 pupils.



UNION MISSION HOUSE, KINSHASA, CONGO BELGE

Okito and Ngongo

MRS. D. L. MUMPOWER

So many times I have been asked how many wives Wembo Nyama possessed. That is a number which varies and one can never give it exact. The old fellow himself doesn't know just how many he has. But I think I am safe in saying that he usually has about thirty. He buys new ones, sells some for cash, and exchanges some for other men's wives just like animals are bought, sold, and exchanged. There are a few, however, who are with him to stay, with whom he wouldn't part for any amount of money. You may wonder if these wives quarrel. Some of them do. They wouldn't be women if they didn't, and living together as they do it seems only natural that they do some quarreling. But there are a few, four or five perhaps, who are as devoted to each other as sisters. Two of his wives are a mother and her daughter! Think of it! At first he married or bought the daughter and later, in some way, got possession of the mother.

Okito and Ngongo are two of the chief's wives and finer women, even though they are black, I have never met anywhere. Since the beginning of our work there in 1914 they have been faithful to attend school and church services. In 1916 when the first converts were baptized, these two were ready for baptism and wanted so much to come into the Church but the chief wouldn't give his consent.

And each time after that for six years when converts were baptized Okito and Ngongo begged the chief to let them receive baptism but he wouldn't. The Catholics who fight us by telling the natives things about us which are not true told the chief that if he ever let any of his wives come into our Church organization he would have no more control over them; that if at any time we wanted one of them for a wife for one of our workmen or for one of our preachers we would just take her and that he would be powerless to do anything. This was told him when we began our work and the chief believed it.

Even later when he knew us so well and knew that the Catholics were untruthful about some things and knew that we weren't like them, he wouldn't allow any of his wives to be baptized. He was still afraid to run any risk. And it seemed as if our entreaties with him and our prayers had no effect upon him whatever. But I loved the old fellow. He had a big place in my heart and I felt like his heart would soften.

One Saturday morning in 1922, the day before some converts were to be baptized, Okito came to our house crying. She was so distressed and told her story so brokenly between sobs it was with difficulty that I got it. She and Ngongo wanted to be baptized the next day but, as usual, the chief was opposed to it. Okito said she had done everything that one had to do to get into the Church, even to giving up her slaves. Giving up her slaves was indeed a sacrifice. The chief was very indignant, because he had given her the slaves. He was afraid, too, that if Okito had to do her own work she would be humbled in the sight of other people and that would reflect back on him.

He loved Okito and was proud of her and wanted her to be a "lady." Okito said her heart was just breaking and I believe it was. She said she wanted me to talk with him. So when I saw him I went to him. I realized that if ever I needed God's help it was then. So I asked Him for help and He gave it. I don't remember all that I said to the chief. But I do know that I got through difficult constructions in Otetela with more ease than I had ever done before. I was never more conscious of God's presence. At one time when Okito thought the chief wasn't going to give in she began to cry. He patted her on the shoulder, and there was real tenderness and affection in that pat.

Okito is a handsome woman, and thinking over it all afterward I couldn't help comparing Okito to Esther. How much alike the situations were, each a

handsome woman pleading with her husband, a king. Esther pled for her people, Okito seemingly for herself, but really for other women as well, because if she were granted this privilege others would enjoy it too.

Finally, after almost an hour, the chief was made to see that God would hold it against him if he refused these women baptism; that in addition to his many sins he would have to answer for this. When he was made to see that he was doing wrong he gave in. But it wasn't with faith in us that we wouldn't at some time perhaps, take them away from him. So I told him a paper would be given him saying that Okito and Ngongo were his even though members of the Church. And I told him that if any one ever tried to take them away from him on the grounds that they were Christians he was to come to the mission and present that paper. He was willing to do this. A paper means so much to them. And I am sure that when chief Wembo Nyama dies that paper will be found among his valuable possessions.

I never saw a happier person in my life than Okito was when her husband gave his consent to her being baptized. She was trembling all over with joy and excitement. And next day, Sunday, when they went up to the altar for the sacred ceremony they looked at me and smiled, and how happy I was to know that smile was for me. Some one else could have done what I did and better, I am sure, but I just thank God that the joy was given to me. I am praying that some day the chief will surrender for himself. Won't you join me in that prayer?

Doniphan, Mo.



OKITO AND NGONGO

These are two of Chief Wembo Nyama's wives, who have been converted to Christianity.

The Life of the Siberia Mission

J. S. RYANG

Since our work in Siberia proper has been somewhat curtailed or retarded by the present political situation, our North Kando work has been the life of the Siberia Mission and is keeping us alive, while all of our members as well as our workers are under a severe test. This condition further shows the wisdom of the late Bishop Lambuth who foresaw our need of occupying North Kando as well as the need of our service by the Koreans in that section.

At present the District is divided into six circuits. We have 6 preachers, two of whom are ordained, 2 Bible women, one of whom used to work with our own Miss Erwin for many years in Korea before she migrated to North Kando with her husband, 456 full members, 277 probationers, 88 baptized children and 294 seekers or new believers,—a total of 1,115 adherents in the District, not mentioning the several hundred people who attend our services regularly but have not joined us officially.

This is the result of the labor of a little over a year. Our preachers are as consecrated and sweet-spirited men as can be found anywhere. They are making many sacrifices and bearing many hardships in order to spread the gospel among their fellows. I thank God for their consecration and service.

It is generally believed that the Korean population in Kando may increase by at least ten thousand a year from migration and birth. The economic as well as the political condition in Korea encourages the Korean migration to West and North Kando where they can have

enough land to till without competition and enjoy the freedom of life without much governmental interference. For many reasons Kando seems to be a "promised land" to Koreans.

In former days both the Chinese and Korean governments regarded the territory as "forbidden land" and did not allow their people to live there. But one hundred and fifty or sixty years ago some Chinese hunters and farmers began to settle down in the lower section and after awhile the Chinese government sent officials to govern them. The population, however, was very small.

The Korean migration began in the year 1870, when a great famine occurred in the northern section of Korea and took a toll of thousands of lives. Driven by hunger, the Koreans in the northern section began to cross the Tuman River to Kando seeking food. While they were crossing the river, the Korean government caught hundreds of them and beheaded them because they were going to a forbidden land.

All those who succeeded in reaching Kando had bitter experiences with the Chinese settlers, who of course used to own the country and whose capital the Koreans must have borrowed. Thus the "occupation" of Kando cost no less than some of the precious life blood of the Koreans and much hard work. It was the labor of Koreans which cleared the forest and opened up the country for farming and it was the scheme of Koreans which turned the swampy land into the very productive rice fields which support the population.

Ninety out of every one hundred Korean families in North Kando are farmers and they own about two-thirds of the farming land. If the Koreans are left alone as they have been in the past, they may practically own the country within a generation, not by the power of force but by the peaceful art of farming. The Chinese do not care to live in Kando and therefore it is easy for the Koreans to buy up the country.

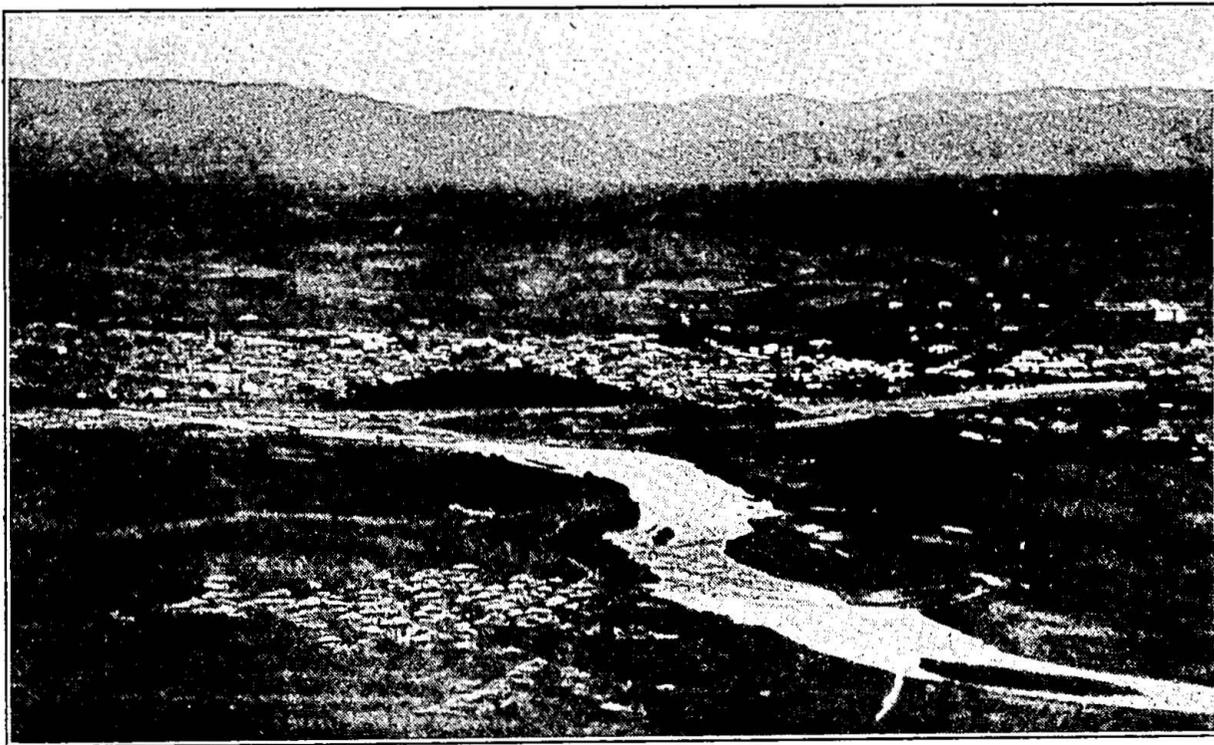
Materially speaking, the Koreans in Kando are better off than most of their brethren in their native land, because of the fact that the country is so rich that they do not need to be anxious about daily living as do the Koreans in Korea. But spiritually speaking they are in sore need of the gospel of Jesus Christ. Thousands and thousands of the old time Koreans in Kando who migrated there some twenty or thirty years ago are still very superstitious and their children are no better because they have had no chance to come in contact with the outside world.

In addition to this many sects of pagan religions have already been introduced along with some peculiar modern ideas. The only salvation is in those Christians who migrated there in more recent years. Some of these have already backslidden and nearly all are too busy making a living for their families to preach the gospel or attend to religious duties.

However, there are some fine and faithful Christians here and there, although leadership is lacking. The greatest need in North Kando today is to revive these Christians and lead them to work for the salvation of their own people. Then Christianity will be able to cope with unbelieving surroundings. We must do both revival and evangelistic work—revive the believers and evangelize the unbelievers.

The educational condition is far behind that of Korea. But the Koreans in Kando like the Koreans in Korea are deeply interested in education. They know they must acquire it and they are willing to do almost anything for the sake of it. The opportunity for school work is beyond calculation.

What do we need in North Kando? The immediate needs for our work are simple. We should have right now two church buildings for our two large congregations in the cities of Rong Jung and Towtoakow. Each of these congregations is made up of more than two hundred people and we are even now suffering for lack of proper housing.



RONG JUNG

Showing the beautiful valley of the Tuman River.

If we had five thousand for each we might build suitable and comfortable houses for them, as the local congregations are going to provide large lots. In addition to what we have now, we need about half a dozen more preachers this year. We also need half a dozen Bible women whom we can support with about half of what it costs to support our preachers. Will some kind friends in the mother church at home provide our needs

at this time? It is a great opportunity to extend the Kingdom of God. I am sure we shall have comparatively greater results in shorter time in North Kando than in any of our mission fields.

North Kando offers a great opportunity for evangelization, and Methodism with her traditions, heritage and resources cannot and will not ignore it!

Seoul, Korea.

Mexico. So I was never back in that part, again.

But I have only half told my story. In a few words I will tell the other half. On my trip I left the city of Puebla at 7 a.m., traveled all day, on the train until 4 p.m., and then on horseback until about 8.

Arriving too late for supper I went direct to the service. And when that was over it was too late for any supper. But I instructed the old lady, the innkeeper, to be sure and have me some breakfast early in the morning, so I could get off and catch my train, back to Puebla. I heard her up, stirring round very early, evidently doing the best she could, but when I came out, she met me with a face that spoke doubly what her words did afterwards, to the effect that she had found it impossible to get me one bite to eat; every place where things to eat are sold being yet closed.

So I just mounted my horse, rode back to the railroad, got on the train which took me to Puebla where we arrived at 7 p.m. Thus I had been out, from 7 a.m., one day, until 7 p.m., the next, had traveled about 450 miles—fifty of which was on horseback—and not one mouthful to eat during the whole time.

If I had never known what it meant to be tired and hungry before then I certainly would have got a most perfect idea of it on that round. But I am, seemingly, built for strength and endurance, so that after a good night's sleep and rest I was ready for anything the next morning.

Houston, Texas.

"There is no objection that holds against the principle of the tithe that does not hold also against the principle of the Sabbath day."—*R. E. Speer.*

Effects of Childlike Faith

W. D. KING

Juan was just a little Indian, pure blood of the ancient races of his native land, Mexico. I first met Juan on a great plantation some 18 miles east of the city of Puebla, State of Puebla, Mexico, in 1896. He was just a common day laborer along with hundreds of others of his kind. But Juan was not a native of the place; his original home was about 200 miles east and south of Puebla, down on the borders of the state of Oaxaca. He had in his youth drifted up to the plantation where he had spent several years as a common day laborer.

Some time before this, we had got hold of the owner of the plantation, "El Hacendado" as we call them down there—and he was converted. And through him his wife, and then through them, their two sons with their wives, were all converted. And then the good work began among the laborers, so that many of them were converted, giving us a good congregation of evangelical people. And among the converted laborers was Juan, who, after a time conceived the idea of going back to his people, with the great "good news" he had come in possession of.

He went back to his native town, and after about a year he again appeared at the old plantation, not to work this time, as of old, but to see if he could, by any chance, get the missionary to go down, or send down, to his people, someone, to preach the gospel to them. I told Juan to go back and make arrangements for me and that I would, on my next round, go down to his town and people. And this I did.

After traveling some 200 miles on the International Railroad, I then mounted a horse, which Juan had brought out for me, and rode about 25 miles off into the mountains, to the place of the meeting. We arrived about dark, too late to have anything like supper, so I went directly to the brush arbor which Juan and his friends had prepared for the occasion. And there I met from 1,000

to 1,500 people, mostly pure natives of the land, who had assembled to hear, most of them for the first time in their lives, the message of the gospel.

We had a great service, notwithstanding I had to do all the singing, praying, as well as the preaching, myself, and alone. I preached in the simplest way possible, for about two hours, and when through I thought to go direct to the little inn, where I had left my mount, but I found my way stopped. The people began to gather about me, asking questions and making observations, some with smiles upon their faces and some with tears in their eyes, so I was held in leash, so to speak, until after midnight. If I could have remained a day or two I doubt not there would have been a great ingathering of souls immediately, but I could not.

Those were busy days with me. But I do not doubt that as a result of that one simple service, many souls will wake up on that eternal morning, filled with joy everlasting. There was every evidence of such results. I do not know what became of Juan and his flock. The Bishop moved my work the following year to the fields west of the city of



DR. AND MRS. W. B. LEWIS AND LITTLE DAUGHTER
Recent recruits for the Congo Mission.

A Field Ripe to the Harvest

MRS. ROY SMITH

When I was at home on furlough some people thought that most of the boys and girls in Japan were being educated in mission schools. But the number in mission schools is very small compared to those in the many large government schools of all grades.

In Kobe, a city the size of San Francisco, we have our own big Kwansei Gakuin, said to be the largest mission school in the Orient. We have Palmore, a very large English night school with a typewriting department. We have Lambuth, the training school for Bible women.

The Congregational Board has a Bible Women's school and a Woman's College, as has the English Church Mission. The Southern Presbyterian Board has a theological seminary. These mission schools have about 3,500 students.

This is a fine field for work and every student of these schools is hearing the Gospel message, and many of the future pillars of the Church and many of the preachers and Christian workers will come from amongst them. There are no words to describe what these students, trained in Christian schools, may mean to the Kingdom of God in Japan.

Among these mission school students there are 37 regular foreign teachers, missionaries who give their full time to the school work. There are, in addition, many Christian teachers. In fact, with few exceptions the faculties are all Christian.

But the field made up by the various government institutions makes an entirely different story. In Kobe, there are 52 primary schools with 1434 teachers and 73,019 boys and girls; 6 boys' high schools and 4 girls' high schools with 314 teachers and 7750 students. These are city schools. But besides these there are private schools as follows: 7 Higher Girls' Schools, 6 large sewing schools, one with 1500 girls in it.

There are 5 private Middle schools, 5 Commercial schools, 3 Industrial schools, a Labor school of 331 men, with about a dozen small training schools for nurses, teachers, etc. A Y. M. C. A. English school of 1520, a private Primary of 250 and sixteen large Kindergartens. This makes a field of some 420 teachers and 10,500 students not counting the kindergartens.

In all, that makes 2168 teachers and 91,000 students, above kindergarten grade. In all these government schools there are, so far as I can find, but 8 missionaries teaching and not a one of these is giving full time as do the mis-

sionary teachers in the mission schools. Aside from this bit of influence, there is no other Christian touch of any kind.

There are two Christian principals of Primary schools and one in the Higher Industrial school. I have been trying to get the names of the Christian teachers in the government schools that we might have a meeting with them. I have found only thirty-seven after a lot of investigation.

The mission school teachers are very much overworked and their schools are suffering because they are undermanned, but what can one say of the field I have just pictured, with practically nothing being done to reach all these thousands of teachers and pupils?



REV. T. KUGIMIYA

A former student of Trinity College, North Carolina, and Vanderbilt University, and now the presiding elder of two large districts, Japan Methodist Church, and special evangelist for Japan Mission.

Scattered through all the missionaries' Bible classes are found occasional teachers, and of course all the Sunday-school children of the churches are from the school children but they make a small drop among the large numbers I have just given. In view of the fact that teachers out here are even more influential in the community and among the children than those at home, one cannot estimate what it would mean to the Church if a circle of Christian teachers could be found in every school.

Many times I have heard of whole Sunday schools being broken up because some teacher had just quietly passed the word that it would be best not to go to the Christian church. Oftentimes the

whole spirit of the school is anti-Christian. I know one school here, a commercial school of high school grade where the small group of Christian boys have been meeting at five in the morning for a prayer meeting and have been petitioning the school in vain for permission to have a Y. M. C. A. group in the school.

A teacher in that school hardly dares take a stand as even interested in Christianity. But that isn't the rule in Kobe.

It is against the law to teach religion in the schools, but where one has touch through teaching there seems to be an open door.

The principal of the Higher Commercial school helped to dedicate the student building where Mr. Smith has his classes and clubs and I have had a noon Bible class there. I have had a Bible class of teachers in a primary school which even the principal attended and it met in a class room of the school, after school hours.

One of my friends, though only a lad himself has a Bible class of 60 in one of the high schools. Mr. Smith has had a Bible class in two of the High schools attended by teachers and the principal.

The appeal from these schools was so strong that even before he went into the mission he dedicated his life to work among the government school students of Japan. He teaches mornings to get his touch with the men and spends afternoons and evenings in classes, clubs and meetings for these students and teachers.

He has a club building and on Wednesday evening, primary school teachers have a club, on Thursday evening an average of fifty men meet in an English club with discussions on all subjects.

On one afternoon another club of a hundred middle school men meet, on Sunday afternoon a club of primary school boys, one afternoon a club of 35 Higher Commercial school men, and so on. He could have three times as many had he the strength and time.

Now the Board has granted him a new building, an old house to be rebuilt, and the vision of what will be possible there is very inspiring.

Think of all the groups of teachers and of students that may be drawn from that great host of those spoken of above. Surely among all these 91,000 students and 2,162 teachers there are many whom God would call and use to help bring about the Kingdom of God in Japan. The seed must be sown among all these leaders of the young and among these future citizens of this land.

Kobe, Japan.

A Backward Glance

From the Latest Report of Rev. R. A. Hardie, President of the Union Theological Seminary of Seoul, Korea

The marked progress and development of the work of the Seminary has continued during the past fifteen months. The increasing interest of our Missions and Annual Conference in the problem of ministerial training is encouraging and helpful.

Beginning with January of this year we have for the first time in the history of the Seminary had an adequate number of professors and teachers. The effectiveness of the faculty depends in no small degree upon its Korean members of whom there are four, three of them our own graduates.

The installation of a central twin-boiler heating plant now makes it possible to be comfortable in the dormitory and classrooms during the cold weather. Nearly all the older undergraduates whose conference appointments have prevented attendance at the Seminary except at long and irregular intervals have now completed the course, and we are getting a better prepared student body, the members of which will, we hope, be given an opportunity for unhampered and consecutive periods of study.

The standards for matriculation and graduation are being raised and we are looking forward to a full four-year

course in the vernacular as well as in the English department. The course in English is well under way, so that we can confidently count on the enrollment of graduates from the Chosen Christian College next spring—an advance which will greatly increase the prestige of the Seminary. A beginning has been made in the improvement of the grounds with a view to leading the preachers to beautify their church lots and make good use of their parsonage garden plots.

We are especially grateful for a revival in February conducted by two of our graduates. These pastors were greatly blessed in a "Retreat" directed by the superintendent of the Seoul District of the Methodist Episcopal Church at the Pierson Memorial Bible School. I refer to this meeting because I believe it marks the beginning of a spiritual movement which shall have far-reaching effects upon the whole Korean church. The two brethren who conducted the revival in the Seminary simply passed on to us what they had received in the "Retreat." They preached with great simplicity and power. All class work was discontinued and the students met four times daily in one of the classrooms. Nearly all who attended were convicted of the need of deliverance from such sins as pride, lust, selfishness, jealousy, formality in service and lack of love in their homes, in the Seminary and in the Church, and of the need of the reconsecration of their lives to all that is holy and good, into which experience the Holy Spirit graciously led many of them.

During the year seven men were graduated and another has just completed the course, making the total number of graduates 117. Of the 24 graduates representing the Methodist Episcopal Church, South, all but one are engaged in the work of the Church.

The Seminary has struggled through many difficulties since its organization in 1910. In the autumn of that year it was decided to locate the institution in Seoul instead of Songdo and the present site was then purchased. Work was carried on in the Korean buildings until the autumn of 1915 when the Gamble Memorial and the dormitory were completed. Three years later the Administration building was destroyed by fire. It has been restored and the dormitory enlarged and three foreign buildings built.

One Korean residence has been built and two more purchased. We have a faculty of eight members to which four more must be added not later than 1925.

The territory we occupy in the Orient is ten times as big as the State of Texas and touches more than one-third the population of the globe. The most numerous race of people on the planet dwell in China, Japan and Korea. The largest block of white people are in Russia. In this field two of the most colossal experiments in government ever attempted are being tried out; and of the four dominant nations, one of them is the island empire of Japan. Siberia and Manchuria are the melting pot of the Orient. Here the race problem is to be tested.

In Eastern Asia the stage is set for trying out the final issues of civilization. Just now they are engaged in discovering themselves and incidentally taking an inventory of the rest of mankind.

Two great awakenings are everywhere manifest: intellectualism and nationalism. A keen thirst for knowledge crowds the schools, devours magazines and newspapers, and sets the lands bristling with interrogation points. The new sentiment of nationalism sets them hunting ways to realize their own destiny, make the most of their own possibilities, and make sure that they are left free from outside interference.—*W. W. Pinson.*



MISS MANIE TOWSON, MISSIONARY TEACHER, JAPAN

Miss Towson is the daughter of Rev. and Mrs. W. E. Towson of Kyoto, Japan, who is returning to Japan.



MASAYOSHI YANAGIWARA, THE NEW CHAPLAIN OF KWANSEI GAKUIN

Brother Yanagiwara received his B.D. from Emory last June and sailed in September for Japan, there to undertake his new duties as Chaplain of Kwansel. His father, N. Yanagiwara, was a clerical delegate to the last General Conference.

The Missionary Book Shelf

Back to the Long Grass. By Dan Crawford. 373 pages \$4.00 net. Geo. H. Doran Co., New York.

Several years ago Dan Crawford wrote "Thinking Black" which created quite a stir in the missionary reading world. He is one of the most striking figures among living missionaries. It has been well said of him: "Dan Crawford loves the music, the life and the brightness of the African speech. He knows not only every idiom and its inner significance too subtle for speech—he knows also every twist and turning in the depths of the native mind. He knows their hopes and fears, their thought of life and thoughts of death." He bases his new book, "Back to the Long Grass," on Livingstone's last pioneer journey. He takes the reader mile after mile southward through a still untouched Dark Continent. Men and women who are interested in Africa, in Missions, in the greatest romance of modern times, will read this delightful book with joy and gratitude. This mighty soldier of the Cross has "gone back to the long grass," where he has spent nearly forty years, with the expectation of remaining there till the end.

A Galilee Doctor. A sketch of the career of Dr. D. W. Torrance, of Tiberias. By W. P. Livingstone. 283 pages. \$2.00 net. Geo. H. Doran Co., New York.

W. P. Livingstone of Edinburgh, Scotland, is one of the most acceptable missionary biographers of the day. His work is remarkable for intimate knowledge, literary quality, and sympathy of treatment. His books are well described as "classics of missionary biography." His best known works are "Robert Laws of Livingstonia," "Christiana Forsyth of Fingoland," "Mary Slessor of Calabar," "The White Queen of Okoyong." These have run into many editions. "A Galilee Doctor" is the life story of the first Christian physician to heal and teach on the shores of the Sea of Galilee, in the scenes so intimately associated with the ministry of Jesus. Dr. Torrance's skill as a physician made him famous throughout the Near East and far into the deserts of Arabia, into which he penetrated on his journeys of healing. It is one of the most delightful missionary biographies we have read. It is full of heroism, hardships, suffering and pathos. Above all it is full of the spirit of the Christ of Galilee in whose footsteps this rugged Scotsman follows.

The book throws light not only upon the peculiarly difficult nature of missionary work among Jews and Moslems, but traces the development of events which have led up to the present political situation in Palestine. Those interested in Britain's problem in Palestine will find the book of peculiar value.

Christian Literature in Moslem Lands.

A study of the Activities of the Moslem and Christian Press in all Mohammedan Countries. By the Committee on Social and Religious Surveys. 306 pages, \$3.50 net. George H. Doran Co., New York.

This volume is prepared by a joint committee appointed by the Committee of Reference and Counsel of the Foreign

Missions Conference of North America and the Committee on Social and Religious Surveys. The Committee on Social and Religious Surveys which is responsible for this publication, conducts and publishes studies and surveys and promotes conferences for their consideration. Its aim is to combine the scientific method with the religious motive.

"This book gives in full and vivid detail the story of the need, of how far it is being met, and of what can be done to meet it more fully. We have here the opportunity to bring together Christendom and Islam in mutual understanding, and for our Christian civilization to realize the miracle that the printed page can work."—D. B. MacDonald, D.D., Professor of Semitic Languages, Hartford Theological Seminary.

Gaining Ground

CHARLES A. LONG

Here in Juiz de Fora our work goes on apace, especially the construction of the new temple, which will hold a thousand people in the main auditorium and gallery. The foundation is all in except the steps, the walls are half way up the basement all round and almost to the main floor in the tower and front. The first offering for this building was made by the parochial school children and amounted to 3200 reis or something over thirteen dollars. God seems to be helping the workmen on. We need it, both His help and His money. Prices have soared and the undertaking is great, but He is greater. Pray for us that we may receive what we need.

Another result of the beginning of our new church is an awakening of Romanism in this section. Not long ago the archbishop of this diocese held a conclave in this city of all the bishops under him, including the Papal Delegate to the Brazilian Government. The list of reforms in regard to benefit balls, gambling, benefit dances, moving picture shows, dress and all related themes, was as straight laced and puritanical as the most exacting Puritan could wish. Only one thing spoiled it all. In the exhortation to the clergy they advised them to be "prudent" in dealing with their parishioners—all the leaway one could ask for. A more emphatic utterance was impossible. "We absolutely prohibit," "We equally prohibit" and like terms were used freely. The people read, smiled and went their way, knowing that the one word "prudent" gave them license. Nevertheless, we are glad to see even the

spoken exhortation.

But one thing is more tangible. The bishops took steps toward the founding of an episcopal see here in Juiz de Fora in order that they may counteract our growing influence and power, which influence will certainly increase when we get out of the humble, unpretentious hall in which we now worship and into the noble church edifice we are building.

But we are undaunted. Protestantism—Methodism, if you will—has done so much for Juiz de Fora that we have perfect confidence in the general public, even though the Romanists continue to preach that the missionaries are here as spies and secret agents of our government to subvert and subject Brazil to a foreign power. This was said only a few days ago here in this city. But

"Right is right and God is God,
And Right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Juiz de Fora, Brazil.

"The least of His works it is refreshing to look at. A dried leaf or a straw makes me feel myself in good company.

... If I live to complete the Persian New Testament, my life after that will be of less importance. But whether life or death be mine, may Christ be magnified in me. If He has work for me to do I cannot die."—Henry Martyn's *Journal* 1812.

Every Christian must decide his attitude toward his money. "Ye cannot serve God and mammon."

WOMAN'S WORK



STREET CHILDREN OF WARSAW

A half-dozen waifs who have been gathered into the schools made possible by the Centenary. The smiles upon their faces have been put there by the Mission.

Salvaging the Childhood of Warsaw

Eighty-eight Thousand Children Upon the Streets of Warsaw Last Winter! A tenth of the population of the city! A number greater than the enlisted personnel of the U. S. Navy and larger than half the quota of our army. Truly an appalling number!

These eighty-eight thousand children are the neglected citizens of Poland whom the Mission of the Methodist Episcopal Church, South, is trying to reach. They are underfed, mentally weak, undisciplined, dirty, sick, pauperized, the off-scouring of the World War, the opportunity of the Church. Many have the signs of small-pox in their childish cheeks; many are too nervous to have their pictures taken; many are tubercular.

Let American mothers picture life on the streets of Warsaw, with a reputation second only to Berlin in respect to morality. Little girls of twelve and fourteen in training for the life that surely kills! Boys by the thousands being demoralized and no less surely ruined! A loathsome, repulsive life, dirty with the mire of

civilization. The home for the illegitimate children of Warsaw was built to accommodate four hundred. Today nine hundred are sheltered there, the greater part of whom are prematurely born and only alive today because of the excellent care given by the hospital authorities. Even so the death rate is thirty per cent.

Such street life as is now prevalent in Poland will take its sure toll in the future. Twenty years from now the continent must reap the dragon's teeth that are being sown today. These eighty-eight thousand children will be the future citizens of the world. A monumental responsibility! A glorious opportunity!

Four hundred of these waifs have been gathered into schools conducted by our Mission, where the national spirit is fostered and instruction given in Polish. These schools have been the first phase of Methodist work to receive the official support of the government. This is a great gain and argues greater privileges in the days to come.

The Jubilee of Southern Methodism in Mexico

Beginning October 20, the fiftieth anniversary of Southern Methodism in Mexico will be celebrated in Saltillo in connection with the Workers' Meetings and the sessions of the Mexico Conference which begins shortly thereafter. Fraternal delegates from other denominations will be present and the occasion will be graced by many speakers of our own and other churches. A comprehensive program has been arranged.

A morning Bible lesson, the daily Roll of Honor, the sermons and addresses of the day and pictures every evening, are some of the interesting features planned to delight the audiences. One of our early missionaries, Rev. J. F. Corbin, will give some of the Bible talks; na-

tive preachers and missionaries will honor the pioneers of Methodism during the half-hour devoted to the Roll of Honor; Bishop James Cannon will preach; Dr. E. H. Rawlings will give an address and Miss Esther Case will speak on "Methodism and Woman's Work." The history of the Woman's Missionary Society will be related by Miss Norwood Wynn.

Rev. F. S. Onderdonk plans to be present, also Dr. G. B. Winton, Mrs. H. R. Steele and others particularly interested in our work across the Rio Grande. We bespeak for the Jubilee a great success and for those in attendance a "feast of good things" and a cheering "flow of soul."

Within the settlement where the Nashville Bethlehem Center is located and in possession of Negro men and boys is man power of inestimable capabilities, not only being wasted but being used to the detriment both of the individuals possessing it and of society. This fact I believe to be due to lack of, or misdirected, ambition and ideals. In many cases the ignorance and depravity are due to lack of opportunity, but I believe ambition of the right calibre will create its own opportunity or seek and find it in this comparative El Dorado, these United States. Therefore my major duty and opportunity I conclude to be to kindle in each breast the flame of ambition for the highest and best things.—Boys' Worker, Bethlehem House, Nashville, Tenn.

Why Appoint a Week of Prayer

This pertinent question comes home to the busy woman—the wife, the mother, the teacher. Why set aside these first days of November, when there are a thousand things to do, and ask 257,000 of these busy home-makers to assemble themselves together one hour a day for three days in the week, or even for one whole day out of the working six? What is the program which calls for this specializing in time, effort and money?

Taking up the items of the program in their order of importance let us each one establish in her own mind that this first week of November, 4-10, in the year 1923, is primarily for specific, definite prayer. It is supposed that our women are women of prayer, that they know the way to the Throne of Grace, that their fellowship with the Master is close and precious, that it is easy to find God and to lay before Him the things we so desire. For ourselves, our families and friends, our Church, our mission fields, and for many things dear to our hearts, we talk with the Father, believing that He hears and answers.

But not many, perhaps, out of these almost three thousand members of the Woman's Missionary Council remember daily, for even three days in any one week, some specific field, or institution or workers. We sum them up together and say, "Lord, you know them and love them, and we trust your love and care." Thus we fail to get ourselves familiar with the conditions under which the various places and departments of work are carried on, the names of the workers, the needs and opportunities, and miss the reflex blessing that always comes to the intercessor in personal, definite prayer.

Adult auxiliaries are asked to pray together this year for the Nashville Bethlehem House Center, and for the Laura Haygood Demonstration School in Soochow, China. This means that we acquaint ourselves with their history, how and why they came into being, what

kind of community they serve, why they need enlargement, what will be the results of such enlargement. We will learn the names of the missionaries at work in these fields and will come into closer sympathy and a greater desire to become, ourselves, helpers in their labors. And ever after we will be more a part of the Nashville Bethlehem Center and the Laura Haygood Demonstration School. Please make the application to the Scarritt Bible and Training School for Young People and Juniors, then remember that we are all parts of the whole, and vital factors in its progress.

If you should ask this writer for an opinion concerning the best method for conducting the Week of Prayer, the reply would have to be—make it what its name implies—a Week of Prayer. Memory calls back many such weeks, when saintly women, some of whom have passed over the river, leaders in their respective auxiliaries, made careful and prayerful preparation for the entire week, a sermon on Sunday preceding it. The attendance was often larger than at the monthly meeting, and offerings were large. Blessed seasons they were, full of strength and inspiration.

If you must curtail the benefits and results of a full week of public meetings, do not be content with less than a full Week of Prayer for those institutions named as beneficiaries. Study and pray some certain part of each day, and the Week will become to anyone who thus enters into such an agreement with herself and her God, a blessed Week of Prayer.

"The saints did not differ from other people because they did great things, but because they did small things in a great way."

"Christ led no army, He wrote no book, built no church, spent no money, but He loved and so conquered."

"Intimate Glimpses"

Fresh from the press is a beautiful booklet giving intimate glimpses of the life of Miss Belle H. Bennett, one whom thousands delight to honor. This picture of wonderful beauty and charm is drawn by her companion and helper through four years of fellowship in prayer and service. It is such a close-up view of the great heart that throbbed for humanity in every nation of earth as only one who lived in daily and spiritual touch with her could see or paint.

One is touched by the author's insight into the deeps of Miss Bennett's spirit, the high appreciation of her Christian womanhood, the love that entered into the joys, the labors and the heart-experiences of this great life. If I mistake not, one will soon be reading through a mist of tears; and with the tears the desire to shape our lives like hers! Always is this the unfailing impulse that comes from an inner view of a truly great

man or woman—to imitate it, to perpetuate it in ourselves, and through our influence on the lives of others.

Miss Emily Olmstead, the author, tells in fascinating style of her first acquaintance with Miss Bennett, and then of later times of more intimate knowledge of her, and at last of the closing scenes when physical pain was made subservient to her spirit's power, and she was triumphant over suffering and weakness.

Many will be grateful for this tender glimpse of Miss Bennett's way of dealing with her associates, and the look into her great heart. It will make the opportunity being offered by the Woman's Missionary Council to contribute a love gift to the fund in her memory a sacred privilege.

It will soon, we doubt not, be in the homes of the women of Southern Methodism and many others who knew and loved Miss Bennett.

Shall We Finish the Task?

As long as there is poverty and unequal opportunity there will be need of Wesley Houses. Their existence is explained by that mass of human beings in our large centers of population who are underprivileged, oppressed by the inequalities of society, and who lack sometimes many of the bare necessities of life. Fate has cast them into the mire of our civilization. It is the mission of the Wesley House to help lift them out.

But the Church has a larger duty than the application of remedial remedies. It must work for the regeneration of society from above as well as from below. We need doctors, shall always need their skill and wisdom, but we need also public health experts who make much of our illness impossible. And so with our social problems. There can be no doubt that neighborhood centers help to purify the moral atmosphere of any city. The playground and gymnasium for the child hemmed in by city streets, the day nursery for the assistance of mothers who must help out the family finances, such training in the arts of home as shall raise the standard of living—yes, our cities need them all.

The Church has a task co-ordinate with this. It must strike at the root of poverty, ignorance and industrial tyranny which make a slum possible. The wide chasm between the selfish comfort of one suburb and the mean streets and indecent living conditions in another part of the same town is a challenge to every church member and must be bridged by Christianity if it is ever to be bridged at all.

Wesley Houses are cultural. So far, so good. But culture can never be indigenous to a neighborhood unless the people of that neighborhood have the leisure and money as well as the ambition to assimilate it. The standard of living may be raised but the amount of

money in the pay envelope must be raised to meet it. Appreciation of the higher things of life may be taught, but of what use unless the individual has opportunity to enjoy them. In the last analysis wages determine the food we eat, the clothes we wear, the homes we live in, our outlook upon life. Thus the Church cannot preach a full social gospel unless it concerns itself with industrial reform because industry as at present organized places more emphasis upon money than upon the individual, whereas Christ ever put personality before profits. Wages and hours and conditions of labor affect the welfare of thousands of human beings and are therefore the concern of every church member and lover of humanity.

Wesley Houses do a necessary and beautiful bit of social service. It is up to the rest of us to finish out the task.

Real Cooperation

A committee of the Home Missions Council has recently held conferences in Idaho, Northern California, Wyoming, Oregon and Washington, relative to close cooperation and extension of church work by all of the Protestant denominations in these states. Actual agreements were reached for assignment of responsibility to different denominations of cultivating neglected areas in Idaho, Northern California and Wyoming; and state Home Missions Councils, which will meet at frequent intervals hereafter, have been formed which will give attention to the execution of these plans. As in Montana in 1919, where a similar work was begun, which has proven very successful, these states are embarking upon a fellowship and cooperation which is definite and real.

An Interview with Mrs. Downs

Mrs. J. W. Downs, Secretary of the Woman's Work in the Western and Central Division, has lately returned from California, after visiting Oakland, Alameda, Walnut Grove, Dinuba and other points connected with the missions for Orientals on the Pacific Coast. She also paid a visit to San Francisco and spoke enthusiastically of what is being accomplished in the Wesley House there.

The San Francisco Wesley House has a beautiful building just off Market Street, one of the business streets of the great city of the Golden Gate. It is in a commercial community made up of people of different nationalities, all of them needing to know the way of life. The work is carried on by two workers with the usual forms of community organization. The gymnasium is used constantly and thus the boys from many sections of the city are brought in touch with the religious influence of the House. One excellent feature of the work is with the sailor boys, who are always to be seen in San Francisco in large numbers.

Mrs. Downs estimates that she covered ten thousand miles in this last tour. "I make the trip every summer," she said, "and made it a point this year to arrive in California in time to attend the sessions of the Woman's Missionary Conference at Long Beach. Two weeks were spent at Mt. Sequoyah in the school of missions and I stopped over in Kansas City to visit with Scarritt. Yes, I must have made fully ten thousand miles this time."

When asked about the history of the Wesley House work, Mrs. Downs stated that the Houses in Nashville and Dallas were the oldest in the connection. "They were founded in 1901 under the secretaryship of Mrs. R. W. McDonald.

Many of our women felt the need of a work such as the Wesley House does and saw the necessity of reaching the thousands of people who are untouched by the regular Church service. They felt that a point of contact had to be made in which both would be mutually interested. As you know, women do best what they have been trained to do and the Wesley House simply follows a woman's ideas as to home making, home economics, the training of children and the culture of all homely arts. They do not attempt to do much work for men. Wherever such work flourishes there is usually a man connected with the staff who has this directly under his care. Curiously enough, however, the best piece of men's work done in the Church is done under the direction of women at the St. Joseph's Wesley House, St. Joseph, Missouri.

This club, though it has been in existence only a few months, has a membership of twenty-two enthusiastic Americans and was organized to aid the social and religious conditions in the neighborhood of the Wesley

House. Two meetings are held each month and a good speaker provided for each meeting.

Mrs. Downs did not visit the Southwest this trip, but she was glad to give some facts in regard to the work in San Antonio and Dallas:

"The San Antonio Wesley House is designed especially to meet the needs of thousands of Mexicans who are living in that city. The kindergarten, day nursery, clinic and house to house visiting are salient features. Deaconesses Eugenia Smith and Minnie Webb and Miss Annie Reil, who was educated in Scarritt, are the workers in San Antonio.

"Dallas is planning an enlarged city mission program. Within a radius of five blocks of the Wesley House there are eleven manufactories and four or five large mail order houses. It is true that welfare work is being carried on by other organizations, but none of them exert a distinctly religious influence except the Wesley House. There is need for at least three additional workers in Dallas alone.

"Daily vacation Bible schools have been an especial feature of the work during the summer in more than a dozen of our settlements. The thousands of children who have been enrolled have been taught the Bible and our great Church hymns, as well as trained in other lines of Christian education. In Nashville alone about seven hundred children were pupils in these vacation schools."

America Rebuked

The attitude of Americans on the race question has made its impress upon at least one foreign student, whose name would be readily recognized by readers of the Voice. The following significant sentences occur in a letter received recently at headquarters and are quoted here because it is all too seldom we see ourselves "as others see us" in the international looking glass:

"To me one of the most non-Christian things in America is the way the Negro race is treated. The blackest spot in America is the injustice and inequality the black citizens receive. On the trains, on the street cars, in the theatres, in the churches and almost everywhere a member of the colored race is marked down as an inferior. The North is just as bad on this point as the South. I do hope that by the time I come back to the States again conditions will have improved."

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."—*Ex-President Woodrow Wilson.*

Obregon Government Recognized by Washington

Recent press dispatches indicate that diplomatic relations will soon be resumed between the United States and Mexico. The American-Mexican Commissioners have reached a settlement the terms of which seem mutually agreeable, and as soon as diplomatic intercourse is a fact two pacts will be submitted to the Senates of the two countries. Doubtless these will be speedily ratified, since they will simply set up machinery for the adjustment of claims growing out of the troublous period of the revolution.

Christian America may well rejoice over this peaceful end to a controversy which has extended over a period of years and which might well furnish a pretext for war. Most of the difficulty experienced by the Commission was connected with the interpretation of the new Mexican constitution adopted in 1917 and related particularly to that article of the Constitution which seeks to regulate the development of the natural resources of Mexico and limit the ownership of private property to the public interest. This article claims for Mexico direct ownership of all the natural wealth of the country, whether solid, liquid or gaseous.

The point at issue has been one of property rights, involving the question whether this provision of the Mexican Constitution should be retroactive or apply to the mineral resources acquired in the future. Our State Department has steadily withstood a policy of confiscation on the part of our Southern neighbor but has recognized that she is free to do with her public lands as she will, provided the titles to property acquired by American citizens under Mexican laws prior to the revolution are recognized as valid. The safeguarding of property rights has therefore been the basis of recognition of the Obregon government and the Commissioners are to be congratulated that a just and equitable ground for settlement has been found.

Mexico will now be able to float a successful loan and inaugurate a period of prosperity. Doubtless other governments will follow Washington in the recognition of the present Mexican government. Sometimes such recognition of a new government means little, but in the case of Mexico and the United States it means everything. The great uncertainty in the minds of Mexican people as to the future course of the United States has frightened foreign capital and has affected the economic situation at home as well. It has been impossible for Mexico to float large loans in Europe, even though the income collected today by the existing government is fully fifty per cent more than was ever collected by the Porfirio Diaz administration.

The greatest result achieved by the negotiations is the goodwill established between Washington and Mexico City—no small asset in these days of international unrest. The agreement proposed does not make Uncle

Sam a "favored nation," but there is reason to believe that Mexicans have come to regard us as friends, anxious to live in harmony with our neighbors of the Western hemisphere.

From the missionary's point of view this turn of affairs means much. Our Church has been allotted the territory comprised in the states of Chihuahua, Coahuila, Nuevo Leon and the frontier portions of the states of Sonora and Tamaulipas, together with the interior of the state of Durango, with a total population of about 2,225,000. Thirty-seven missionaries are now stationed there, eighteen of whom are supported by the Woman's department of the Board of Missions. There were 66 organized societies, 3,185 members and property valued at \$780,075 reported at our last Mexico Conference.

According to Miss Esther Case, Secretary in charge of Woman's Work in Latin American fields, the Mexican work beyond the Rio Grande is about fifty per cent self supporting and has felt in a large measure the financial distress which followed on the heels of revolution.

"At no time," says Miss Case, "were the lives of our missionaries in jeopardy. But the unsettled state of Mexico and the financial panic prevailing in the border states has made the situation very difficult for them. It has affected the enrollment of our schools and has resulted in decreased contributions toward the support of the work.

"Too much cannot be said in praise of the government's attitude toward us. Officials have been uniformly courteous and kind, always friendly and ready to help and always appreciative of the contribution our Church is making to the cause of education. Our educational work is correlated with the public school system and their public school inspectors visit our schools regularly. The Chamber of Commerce of Chihuahua recently sent a delegation to inspect our new Centenary administration building at Palmore. After careful survey of the institution they pronounced Palmore the best school in the state.

"Other examples of cooperation might be cited. The governor of Durango has enrolled members of his family in MacDonald Institute and presided over the program when the new playground was dedicated. When the Mexican Day of Independence was celebrated last year in the state of Coahuila the governor himself had charge of the ceremonies incident to the inauguration of our administration building at Colegio Roberts.

"Yes, I feel elated over the fact that Uncle Sam is about to recognize Mexico. Mexicans have always felt cordially toward us. The financial situation will now improve and that will deepen the feeling of goodwill. When full diplomatic intercourse comes between our two governments we can look forward with pride to the era of prosperity that will dawn for Mexico. May Southern Methodism help to make that era truly Christian."

What is a Wesley House?

DEACONESS MINNIE WEBB

A Wesley Community House is an institution which functions in a constructive way in the lives of the people of the neighborhood. It may be that the individuals helped are in close proximity to the institution and it may be they live in another country. Would a Wesley House be a Wesley House if it failed to link together the people of the community and those interested in them? Through this institution the "Gospel of the Long Reach" is translated into the "Gospel of world service."

Ours is a day when people are forced to think and think constructively, and this they cannot do unless they are keenly sensitive to the needs of others whether mental, physical, social or spiritual. In other words, the Wesley Community House is watching for symptoms and feeling the pulse of the community that the right prescription may be given. This is not an easy task, but it is ours to perform.

To put first things first in the program of work is the first aim of the Wesley House and the center of any community program must be the child. This was the method of Jesus in program building and it must be ours. He regarded the child as the "model citizen in the Kingdom of God." A program which is to serve the people must therefore rest on the touchstone of humanity—childhood.

Many social workers talk glibly about Americanization work and the making of American citizens, but a citizen does not become a citizen overnight nor by taking out naturalization papers. He becomes a citizen by catching the spirit of our government and learning to revere it. Through our clubs and classes this spirit is imparted. The children in the kindergarten in one Wesley House had been told about George Washington the day before February twenty-second celebration. They had also been told there would be no kindergarten that day. On the following morning a youngster of four years arose and dressed himself for kindergarten, but when the time came for him to leave he did not go. When his mother asked the reason, he said, "Because George Washington was born." This is a four-year-old's version of this historical fact, but how else can democracy be made sure and safe except by planting these seeds early in life?

Not only do we make American citizens but our thinking runs parallel with the thinking of the Apostle Paul when

he said, "For our citizenship is in heaven." Making citizens for the Kingdom of God is the chief business of our Wesley Houses. We are Christian social settlements and this is a very special part of the departmental work. For illustration, think of what the night school alone did for one young Mexican. He came from a Catholic family, was a graduate of the Normal in Mexico City and had come to the States because of the opportunity for development here. After eight months of study in the night school his teacher asked him one evening if he was a Christian. This was his reply, "I am not what you would call a baptized Christian, but I know in my heart that I am a Christian." His "Lessons in Democracy" had been well learned from the standpoint of English, but if he had not received a vision of the great democracy of the Kingdom, you would have said his lesson was far from perfect. This very young man is now vice-president of the Church club in his community. This little story illus-

trates the way we feed the churches in our community and it emphasizes the further fact that our greatest task is to teach people, not textbooks.

Wesley Houses are feeders for the public school in the fullest sense of the word. Thirty-seven children were put directly into school last year from one center alone. Their first knowledge of English had been gained solely through the Wesley House.

It is easy to understand our work from the organization standpoint. Sunday school for children, Bible study for adults, cottage prayer meetings, kindergarten, night school, library, milk station, clinic, cooking classes, free baths, playground, daily vacation Bible school, second-hand clothing sales, day nursery, kitchen garden, sewing school, club work, parties, the community parlor—these are synonymous with the name of Wesley House. While it may not be possible to feature all of these activities in any one institution, they are found in all to a greater or less degree. Truly may it be said that the Wesley House "sits by the side of the road and is a friend to man."

Serving a Forgotten People

Mrs. M. J. Adams Tells of Her Work in the Coal Fields Around
Kimball, W. Va.

As we look, drive, or walk through some of the coal camps of West Virginia, one wonders just how to take hold of the great problem at hand—namely the giving of the message of Christ Jesus to a seemingly forgotten people. We endeavored to do this first through the organization of a Sunday school. This suggestion was met with eagerness from mothers, fathers and children. On the opening morning they came all bright and joyous from all kinds of homes—American, English, Hungarian, Italian, Polish—all joining in the singing of songs and the study of the Word.

Soon a mission Church was organized, and forty-five of our people joined after having been converted and reclaimed during a three weeks' revival conducted by the pastor of our near-by town. Since churches must have weekly prayer services and Sunday services, these were arranged for and attended fairly well. Sunday school classes were organized and given tasks to do. Out of these classes Girl and Boy Scout troops grew. These troops have been the life of the young people of the camps. Community entertainments were given occasionally. In midsummer our young people and many fathers and mothers were made happy in the attendance at Scout camps

in a wonderfully beautiful section of the state.

This work became missionary at once, and for nine months of last year supported a Sunday school with an enrollment of fifty-two mountain boys and girls. This Sunday school was held in a little mountain school building in what is known as Laurel Hollow.

Just as the Master did his best work through the personal touch, friendly visiting is still necessary, and much of the work of the missionary is done in this way, for it is in these visits that she gets the real personal touch and wins the good will and love of the people, not only to the representative of the Master but to the Master himself.

It can never be said that the W. M. S. of Picayune, Miss., is "not worth a picayune." "We are doing fine work under the leadership of our president," writes Mrs. A. B. Connally, their reporter, "and meetings are held every Monday afternoon. Business, mission study, Bible study and a social hour fill the program every week. The interest and attendance have averaged well the whole year and the spirit of helpfulness and cooperation among the members is beautiful to see."

"Evangelism Through the Wesley Community House"

NELLE WYNNE

"Does the Wesley Community House Evangelize?" is a question often asked, and a legitimate one. Our answer to this question would be, "yes," for it is an exception for any community center to do otherwise. Where the fault lies in such a case is to be determined by those in closest touch; it may be because of lack of zeal and consecration on the part of the workers, or it may be the fault of those who must stand back of the workers and support them.

This institution was founded that it might help the Church in carrying out the threefold mission given her by the Master, namely, "To teach, to preach, and to heal," the ultimate aim of all of which is to prepare hearts and lives for the Kingdom of God. Jesus himself did not spend all His time preaching, yet no one would question His purpose to draw all men to Him. He never forgot the social and physical needs of man; He was never too busy to heal the sick or the blind, but the thing uppermost in His mind was always their salvation.

Does the Wesley Community House imitate the example of the Master? Some say, "Why so much social work? The world furnishes social life; the Church should do more preaching." The social life of the world is attractive and for that very reason the church must wake up to her responsibility along this line. The evil amusements of the world must be counteracted and combatted by the wholesome effects of those which the Church can offer. The Spirit-filled missionary can make every feature of her work religious and evangelistic. Prayer should season everything that she does. Not a club meeting need be conducted without a prayer being first breathed that something may be done to lead someone to a higher, nobler life.

We often find Jews and other people who will not attend the Sunday school or prayer meeting at the social clubs and this is the worker's opportunity to teach them of the Christ. In the gymnasium, in the carpentry class, sewing or cooking class, whatever work is being done, the wise and zealous worker will never let slip an opportunity of directing some man, woman or child to the Saviour.

When the hungry are fed how easy it is then to talk to them about the Bread of Life, which completely satisfies. When clothing is given to the poor how we love to tell of Christ who had not where

to lay His head, but who makes us rich through His death. When going into the home of sorrow, how the way opens itself for us to point the suffering or sorrowing one to Him who has all power and can heal and relieve every broken heart.

The Wesley Community House always has the opportunity of doing direct evangelistic work. Many places find it

The Missionary Hats of Homer Toberman

MATTIE M. WRIGHT

One of the most interesting features of our work has been the development of a demand for hats among the women of the mission. When we think of that first group that came to the mission, either bareheaded or wearing black shawls over their heads, it is hard to realize that they are the same.

A recent customer illustrated what this change means to the woman herself. Her self-consciousness was so painful we doubted if she ever had worn a hat. In an effort to find something she approved, a little black hat was brought by one of the pupils who was trimming it with some modest blue flowers.

When the customer saw herself in the mirror in all that gorgeous array, she covered her face with both hands and exclaimed as she shook her head: "Negro! Negro!" If her next step in Americanization demanded the wearing of a hat it must be an all-black hat, not different, in color at least, from the somber black shawl she had always worn.

Although we realize the responsibility of creating this demand among our Mexican women, we have had no doubt of its ultimate good in their development. An interested friend, after her close association with the work, said recently: "I'd like to tell the Board just what I know about what this class is doing for the girls. I've seen them as they gather in groups at church or at the entertainments, wearing the hats they have made, and there is a self-confidence and poise about them that wasn't there before. I think it is helping wonderfully in their development."

Our sense of responsibility, though, is making us cautious, and we are trying to meet the new demands we are creating in the wisest way. We are discouraging the foolish extravagance of "mid-

wise to have Sunday schools and the mid-week prayer meeting. Bible classes and Cottage Prayer Meetings should always be held, for no greater opportunity is afforded for saving souls than through prayer meetings held in the homes of our needy people.

May the day soon come when we who are workers in the Master's cause will recognize the fact that the Lord's business demands both wisdom and consecration, and that like Him we must be so burdened for a dying, sinful people that the one great passion of our lives shall be to lead them to Him who can save to the uttermost.

season" hats, and it is this in-between-season time we use for our artificial flower making. We are able to conduct this part of our work with almost no expense because of the quantity of scraps of silk and velvet that come in the donations the auxiliaries send to the mission.

Another way we are endeavoring to meet our responsibility is to try in every way possible to awaken in our pupils a desire to not merely make their own hats, but to learn the trade and become milliners for their own people. This is the hardest part of the task we have set ourselves, but we are not discouraged, and almost we think we have discovered some material out of which can be developed our "mission milliner."

These are some of the worth-while things in our department aside from the mere making of hats. But the results in the hats themselves are very gratifying not only in the number made, but in the quality of the work the pupils have done. Each pupil in the class made at least one hat, and several of them made five or six. The twenty-seven pupils have made forty-four hats. In addition to these, the teachers in their own practice work have made a creditable number for themselves and to be sold to start a fund with which we purchased our first "stock." The total number of hats made in the department to date is eighty-four.

One peculiarly gratifying fact is that of the forty-four hats made by our mission folk there is not one penny of indebtedness on them, although the department furnished all materials and credited each pupil until her work was finished.

Our adventure in millinery has proved self-supporting.

Los Angeles, Calif.

Helping Others to Help Themselves

G. E. HOLLEY

The story I am about to tell you is a true story and one that is typical of the good accomplished wherever The Goodwill Industries have been put in operation. Before I tell it let me first emphasize the idea which actuates our Industries, the constructive program of welfare work for which it stands, the slogan of all our work, the stone upon which we build—not charity but a chance.

About one and a half years ago John Doe came to the Goodwill office to apply for work after a fruitless search of many days over the city of Nashville. There was a wife and three children to support and the outlook for John was very gloomy. Hard necessity had already driven him and them into one end of a barn on an alley.

Fortunately, our shoe department had been opened a few days before and we were able to offer him work. Not charity, you understand. He did not ask for that. John wanted a chance to work with the two strong hands God had given him, and good, honest work was all the Goodwill office had to give him.

John has been with us a number of months now and has developed into a dependable, trustworthy employee. He escorts his children to Sunday school himself and is a regular attendant upon the men's Bible class. I rejoice to tell you that he and his wife have surrendered their lives to the Lord and have come into the Church.

It goes without saying that he was not contented to stay in the barn any longer than it took him to find a little house

renting for an amount within his income. He is today looking forward to that time in the future when he will own a home of his own.

This little story illustrates the evangelism of the Goodwill Industries and can be duplicated in Memphis, Chattanooga or Louisville—the three other cities in which our Board is trying out this constructive program for the unfortunate, the handicapped and the unemployed. There is no inspiration in old rags, but there is inspiration in the work done in our workrooms where cast-off materials of all kinds are renovated and made ready for the market. Our plan is to distribute our Goodwill Bags among the well-to-do of the cities in which we operate, to gather up this material at stated intervals, pay cash for the work of renovation and then sell the renewed articles at a small price. It is literally true that

junk is turned into jobs and waste into wages in our work rooms.

Women who must assume the support of a family of children deserted by a trifling father and husband; widows who are alone in the world and unable to get work elsewhere; women whose husbands are out of work, men who have met the "hard luck" of John Doe, are given a chance to care for themselves instead of being forced to apply to Charities. Many have been enabled to walk alone and are today very happy over it.

During the nineteen months in which the Goodwill Industries have been in active operation in Nashville, 1,850 days' work have been given those out of employment and \$2,756 has been paid them in cash. The Goodwill Industries is not only a going concern but a self-sustaining one. Surely it pays, not so much in dollars and cents as in the building of Christian character, the redemption of lives and the ushering in of the Kingdom.

Week of Prayer Program—November 4-10

Our Gifts and Prayers for the Laura Haygood Demonstration School, Soochow, China, and the Bethlehem Center, Nashville, Tenn.

PROGRAM

Morning Lesson:

Hymn 197—"Spirit of God Descend Upon My Heart."

Bible Lesson—"Filling Full the Law of Love," Luke 10: 25-37

Circle of Prayer—For Object of Intercession. See Prayer Calendar.

Hymn 317—"More Love to Thee Oh Christ."

Ten Minute Talk—"Jesus and the Least Ones." (See Leaflet).

Prayer—For Object of Intercession. See Prayer Calendar.

Ten Minute Talk—"Our Teacher Training Center in China." (See Leaflet).

Circle of Prayer—For Object of Intercession. See Prayer Calendar.

Hymn 649—"Praise the Saviour All Ye Nations."

Adjournment for Lunch

Afternoon Session.

Hymn—"From All That Dwell Below the Skies."

Bible Reading—

Circle of Prayer—(in which the young people take part.) For suggestions see Prayer Calendar.

Dialogue—"Mrs. Anderson Visits the House of Good Will." (See Leaflet), for Young People.

Folk Song—"Lord, I Want to be a Christian." (Leaflet).

A Presentation—"Laura Haygood Messengers." (See Leaflet), for Juniors.

Song—"I Gave My Life for Thee."

My Self Denial Offering.

Closing Prayer.

NOTE: Prepare three boxes, making sure the offerings of the adult, young people and juniors are taken separately and reported separately.

BIBLE LESSON

"Filling Full the Law of Love." (Luke 10: 25-37).

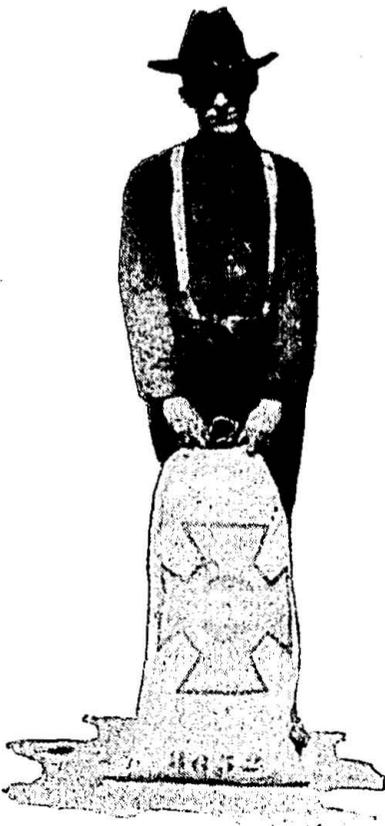
The Heart of the Lesson: A lawyer came to Jesus with a vital question. He was not sincere in his question, for he knew its answer. Jesus knew that the man could answer his own question in a perfectly satisfactory way; he knew that this same wise man did not act upon this truth; that his application of it did not extend beyond his own limited aristocratic circle. Jesus drew from him the answer. Then there came a second question, its motive still untrue. Jesus answered with a telling and a daring story, for lo, the hero is a hated Samaritan. He made clear the meaning of neighborliness and revealed the heart of real religion by placing the acts of a loving hearted Samaritan in antithesis to indifferent, unloving, and unneighborly Jews—a priest and a Levite. He ends by the pointed application, "Go and do thou likewise."

How this lesson goes to the very heart of two matters:

First, our beliefs. Do they have feet? Can we act upon them?

Second, our own love to God and our own love to our neighbor. Does it find expression?

Do we choose whom we shall serve? Jesus says that real goodness and real neighborliness are wholly democratic. For him there is no aristocracy in service. Neighborliness must include the one the farthest away and the unloveliest one nearest by. How do we measure up to the standards of Jesus?



The Nashville Bethlehem Center

MARTHA NUTT

The Nashville Bethlehem Center is the greatest opportunity the Church has seized in a long, long time. When I began my work among the colored people I went to a well known colored physician and said to him, "Tell me some of the things you think I should know." He replied, "I have a prescription that will solve your every difficulty. Keep your mind open and your heart right." Think what is wrapped up in an open mind and right heart!

The Nashville Bethlehem Center conducts its work through a board composed of white and colored women and it was here that the thought of a summer training school took form. With the cooperation of the Commission on Race Relations of the Woman's Missionary Council of the Church it was enterprised, the first one of its kind undertaken by the Woman's Missionary Council.

The purpose of the school is to furnish to leaders of the Negro Church an opportunity for inspiration and study of the Bible and methods of church organization; to aid those who are already serving their communities in carrying forward community betterment; and to assist and encourage any who may be looking toward missionary or social service work as a life investment.

There was an attendance of thirty-four from the following states: Alabama, Arkansas, Florida, Illinois, Louisiana, Oklahoma, Texas and Tennessee. Some of these students expect to give their lives to the work of Social Service. There were classes in Bible Study, in the current Mission Study Book and "The Trend of the Races." Lecture courses were given by prominent leaders and speakers of both races. Mrs. George Haynes of New York acted as dean of the school, and the faculty was composed of both white and colored people.

One of the outstanding features of the Conference was the dedication of the beautiful new building, the Nashville Bethlehem Center. The service was held in the quiet of a Sunday evening in the assembly room, chaste and beautiful in its appointment.

The audience was composed of men and women from both races, and the speakers were white and colored. One of them was Miss Estelle Haskin. She told of the origin and history of the movement which was in truth the history and growth of an ideal, the ideal of cooperation between the races. She showed how the work begun by an elderly colored woman's great yearning for

the uplift of her people had been the beginning of the cooperative work of today, and that it is going forward now with the ideal and on the basis of "with" not "for." Other speakers were Rev. J. Allison Malloy, presiding elder of the Nashville District; Dr. Romaine, a colored physician of high standing in the city; Dr. J. W. Perry, and others.

It was all such a success that adjectives fail me! These excerpts from recent letters will tell the story better than I can: "Only eternity can reveal what that summer conference meant to me. The fire is still burning and I am putting into everyday practice the suggestions gotten there. I thank God that I have been associated with you." "It was a great conference," writes one of the colored pastors. "Any time I can serve Bethlehem Center, call on me." "The information gained there is helping me in my work," says another colored worker. "Others are beginning to plan now to come with me next summer."

Here are some of the salient features which are making the Bethlehem Center a success:

1. Day nursery where mothers may leave their babies from seven to seven while they work. The only thing for colored children in a dense population.
2. Playground where children from back alleys are given a chance at wholesome, supervised play.

3. Clinic where the needy may receive the care of doctors and nurses daily without money and without price.

4. Welfare work among mothers and children. Prenatal instruction for mothers and care of infants by public health nurses have greatly reduced mortality. Out of the nineteen babies cared for this summer, we have not lost a case.

5. Gymnasium for all kinds of athletics. Both body and mind are stimulated here.

6. Showers for community. These are greatly appreciated and used by a large number.

7. Community kitchen and dining room for all kinds of social affairs. Here the right kind of supervision and care is maintained.

8. Home-maker's classes for mothers and girls; clubs, classes, and the like.

9. Kindergarten. The only colored kindergarten in the city of Nashville with its population of 30,000.

10. Training school for a group of college girls. These social and religious workers are expected to establish Bethlehem Houses throughout the South.

St. Francis of Assisi, we are told, said that the many thousands who visited his confessional confessed every sin under heaven except one—nobody ever confessed the sin of covetousness.



What They Say Themselves

The Work of Our Wesley Houses as Described by the Workers

Italian and French Work

COMMUNITY HOUSE, BIRMINGHAM: ENSLEY, ALA. "After their day's work many men come in to play or enjoy the practices of the band or orchestra. The night school has aided in obtaining citizenship papers and has been a great means of Americanization because of many problems of life discussed. . . . The kindergarten with its limit of fifty is always full of dear children ready to be trained and directed. This is our greatest means of Christian Americanization."

* * *

INSTITUTIONAL CHURCH, KANSAS CITY, MO. "To be a worker in the Christian Social Settlement is to stand in the very center of the great social circle of humanity with our hand on the pulse of the suffering, the sorrowful, the poverty stricken, and the sinful; and with the other hand becoming to those who have all the gifts and culture that education, wealth and religion can give, a mediator, a discoverer of one to the other. . . . In the years of work in Institutional Church, the workers have had the glorious privilege of bringing together constantly people who need each other in various ways, and it has been borne in upon them with increasing depth that what people need most of all is to get close to each other and that the strength of united effort is what is lacking in the effort to bring his Kingdom in."

* * *

MCDONELL WESLEY COMMUNITY HOUSE, HOUMA, LA. "The McDonell Wesley House is, first of all, a home. The members consist of twelve children, three workers and the guests. The guests have ranged all the way from Council representatives to a tiny French girl who often spends the night, or an old colored woman needing encouragement and help. It is a training center. This embraces much of the work given the young people in the home throughout the year, the special periods of training covering a period of three weeks and having a total attendance of seventy-five; special classes held in various communities and less direct methods under the classification of recreation. . . . It is a social service center, receiving gifts from all over the state and from distant states and getting them out to persons and places of need. . . . Evangelistic and religious work is car-

ried on by cooperating with the pastors and evangelists. A gospel tent is used to great advantage in the summer. Through Sunday schools and missionary societies, work is carried on in six different communities."

* * *

ST. MARK'S HALL, NEW ORLEANS, LA. "The clinic continues to grow. Doctor's service is available every day in the week except Sunday, and a nurse is on duty even then. Six general clinics and two special clinics are held each week. Specials are for ear, nose, and throat and a dental clinic. Anyone of any color may come and most of them are successfully treated, but if a specialist is needed the patient is directed to him. . . . Advice and guidance have been sought and given many times. One bewildered young woman who needed an understanding friend said after her problem had been partly solved: 'The day I came here I was tempted to jump in the river, and probably would have later if it had not been for St. Mark's.' . . . Pray for St. Mark's that there may be seasons of refreshing and ingathering, that the new building put up with Centenary money may render a large service for the upbuilding of the kingdom in this needy field."

* * *

Mexican Work

WESLEY CHAPEL, DALLAS, TEX. "The attendance on church and Sunday school has been good throughout the year. Twenty-five have been converted and joined the church. Many men have been turned away from our night school on account of limited space in the chapel. This has been a delightful year for our kindergarten. The attendance of the Mexican children in the public schools is the best in the city. . . . Besides the Baby Clinic and the other clinics held, clinics are also held under the auspices of the Tuberculosis Association."

* * *

MEXICAN WORK, HOUSTON, TEXAS "The need of a kindergarten in this community had long been felt and the success it has made has proved that need. . . . With its four-fold purpose it is indeed a bright spot in the lives of these little dark-skinned people, who have little of the bright and lovely in their lives. Very few spoke any English when they started, but they are learning new words each day, as kindergarten is taught entirely in Eng-

lish. We are getting into the Sunday school some children who were not coming before the kindergarten opened and touching many that were not interested in Sunday school and church."

* * *

WESLEY HOUSE, SAN ANTONIO, TEXAS. "Our splendid new fifteen-thousand-dollar building made possible by the Centenary enables us to serve our people better with a beautiful new gymnasium, clinic and nursery. . . . Wherever our Mexican Christians go it is a nucleus for a religious service or church. I have attended some wonderful services in their homes. . . . Thirty-one children have passed into the public school through our kindergarten, and the principal of the ward school says he wants our children. . . . There is marked improvement in the English work. We learn our Bible verses in both English and Spanish, but all our singing is in English. I have sons of fishermen, which I have recently organized as boy scouts, fearless, hearty and sometimes rough. I find them becoming Americanized, Christianized, having consideration for each other, for their country and for their God."

* * *

Cuban Work

RUTH HARGROVE SETTLEMENT AND SCHOOL, KEY WEST, FLA. "By constant visiting we have come in close touch with the home life and needs of the community. Gifts from several auxiliaries have made it possible to relieve some of the suffering of the poor with food and clothing. . . . One of the most pleasant features of the work was the Vacation Bible School. The children were faithful in attendance and interested in their work. . . . Our school has established a reputation for careful and thorough work, and its continued popularity justifies us in the belief that we are keeping up the same standards."

* * *

WOLFF SETTLEMENT, TAMPA, FLA. "Our day nursery is an interesting place. It is always full of children whose parents are in the factories. We have had as many as sixty-three per day. We teach them to drink milk instead of coffee and observe such wonderful improvement in them when on a well balanced diet. . . . We were fortunate in securing a scholarship for two fine young men and placed them in Southern

College. One, a Spanish boy converted through our influence and a real artist with the violin, stands at the head of his classes in college. The other is an Italian educated for the priesthood in Italy. He became disgusted with this, came to the United States, on to Tampa and fell in with our Methodist folk, and now is in training as a Methodist minister. . . . The stupendous task of lifting these 25,000 foreigners out of the ignorance and superstition in which Romanism has left them challenges the very best within us; and while we have hundreds coming to us each week, we feel that we are only touching the edges compared to the great need."

* * *

ROSA VALDES SETTLEMENT, WEST TAMPA, FLA. "It is a wonderful privilege to work for and help these beautiful little strangers within our gates. There are four nationalities represented in the group of thirty-six children now in attendance. Such good times as they have make all happy who witness their plays, busy work and English drills. I am trying to do a fourfold work: make them happy, teach them of God as their Heavenly Father, give them as good a start in the English and as much busy work as they can grasp."

* * *

Among Miners

COAL FIELDS, HEMPHILL, W. VA. "During most of the year I live alone in my 'house by the side of the road.' I have had a good many visits from the people of the community and have done a good deal of visiting in the homes, often having prayer and when necessary doing a bit of nursing. . . . In the winter and spring we conduct club work every Friday afternoon in connection with the Shannon school. Visits to the State Miners' Hospital, visits to the jail and work in the Sunday school, Epworth League and missionary society has taken a part of my time."

* * *

COAL FIELDS OF WAR, W. VA. "Your two workers of the Wesley Community House at War have many opportunities and privileges of service, for which we are thankful. . . . In the transient coal field life of our people we often realize an opportunity to care for children of families who are facing some crisis. Many times the need is for personal care and attention and not financial aid. . . . Our Sunday school has grown steadily and we have given special attention to the music. Our Sunday afternoons have been given over to children's work, in-

cluding Scripture studies and choral practice."

* * *

THURBER, TEXAS "One has the opportunity of being both foreign and home missionary at Thurber, at least one feels so when she is placed in a school room with above thirty pupils who speak little or no English. One week after my arrival at Thurber, December 5, last, we opened our primary school with eight pupils. We are especially glad to have with us some pupils twelve to fourteen years of age who have never attended any school. There seems to be no difficulty in securing members, but our prayer is 'Establish thou the work of our hands.'"

* * *

Cotton Mill Work

WESLEY COMMUNITY HOUSE, ATLANTA, GA. "We have tried to befriend all, realizing that inasmuch as we do it unto the least of these, we do it unto Him. We have assisted in all forms of church work in our community, and through all our activities have tried to keep as our ultimate goal the bringing of souls to Christ and the building of them up in Christ."

* * *

DUMAS INSTITUTIONAL CHURCH, MOBILE, ALA. "There being such a dearth of religious life here, a small group of us met nearly every night for two months to pray for a revival. Our prayers were answered, and as a result there were fifty accessions to the Church. Since a number of these were children, I organized a Children's Church Members' class to meet once a week for instruction and spiritual help. This class and my week-day Bible class have been an inspiration and a joy to me."

* * *

KING MILL SETTLEMENT HOUSE, AUGUSTA, GA. "Our workers and helpers agree that the Home has told positively this year for an increased interest on the part of parents in the Settlement Home, a better attendance upon all services and classes, a higher sense of honor and a more cooperative spirit among the young people."

* * *

WESLEY COMMUNITY HOUSE, DANVILLE, VA. "Last year our sewing school won two prizes at our Danville fair. This year we received four blue ribbons, and the children say that they are going to get eight next year. . . . Each child was weighed and measured in January and, with the exception of three chil-

dren, all were underweight. With the nickels and pennies that the children brought we were able to buy milk one month, and the Board furnished it for the remainder of the term. The result was that every child gained in weight and health. . . . My class of Little Housekeepers is very interesting. We stress the importance of good health, and they have chosen as their motto, 'No coffee, no tea, no pop' and are living up to it."

* * *

WESLEY COMMUNITY HOUSE, KNOXVILLE, TENN. "Our newest feature is the day nursery, which was opened February 1st. Fifty-three children have been enrolled. The average attendance is fifteen to twenty. We have a fine matron in charge, and feel that the most constructive piece of work we are doing is with these children, whom we have with us the whole day. They do not hesitate to take part in our morning devotional services, and several of the children lead in prayer. One child said that her father and mother had begun to pray at home."

* * *

WESLEY COMMUNITY HOUSE, MERIDIAN, MISS. "The younger teenage girls began asking for a club of their own soon after I came, so I organized them into Camp Fire Girls, and they have certainly entered into the Camp Fire spirit with enthusiasm. One girl says she loves her club next to her Church. The girls are making part of their expenses by making and selling reed baskets."

"We were anxious about the older boys for a while, as we felt something should be done for them, and we did not know just what was best. In just a little while the young men sent a committee to me asking that they be allowed to organize a club. They have a club of thirty, called the 'Lion Tamers' Club,' with a young man as president who has been instrumental in leading others to accept Christ."

* * *

DUNCAN MEMORIAL CHURCH, CHARLOTTE, N. C. "Work in connection with the Duncan Memorial Church has grown steadily. There have been a number of conversions and additions to the Church. The membership of the Sunday school has increased about seventy-five per cent. We are striving now to meet the standard set by our General Sunday School Board in our Cradle Roll, Beginners, and Primary Departments. We have almost reached the standard. This has been one of the achievements of the past year."

(Continued on Page 317)

FOR YOUNG PEOPLE

News from the Conferences

"In the St. Louis, (Missouri) District we have eleven auxiliaries and get together once a quarter," writes Mrs. W. B. Phillips, the Conference Superintendent. "The literature for the next quarter is distributed and reports brought in. A good speaker is always featured and the opportunity given for the exchange of ideas and plans. Once a year we entertain the conference officers in order to become better acquainted with them and to give them a chance to stress their duties. These are always interesting meetings and have done much to make the work better in the district."

* * *

In planning a campaign for new members, the North Alabama Conference has brought forward a clever idea for reaching the unenlisted girls. Those they were anxious to reach were first grouped under the following headings:

1. The indifferent girl—"Can't make time,"—"Not interested."
2. The has-been—Once active but now dropped out.
3. The social climber—Needs the ideal of world brotherhood.
4. The uninformed—Gives but doesn't know what for.
5. The really busy girl—Needs social contact and broadening.

Study the girls of your auxiliary under a similar grouping; learn the excuses they usually give for not joining, then choose the girl who can make the best appeal and send her after them. No one worker can appeal to every outsider, but some one can be found for every class of objectors. In order to reach the busy business girl it may be necessary for you to have evening gatherings, an occasional night service in which they can take part. Learn to modify your custom, if need be, to suit those you are trying to reach.

* * *

"If it be true that 'a summer conference sprinkles the summer with that salt of spirituality which alone can save the world,' then the Texas Summer Conference held in Belton, Texas, July 3-10 was a true success," writes Mrs. John W. Spivey of the Texas Conference. "Nearly a hundred attended under the auspices of the Woman's Missionary Society of the Texas and West Texas Conferences and under the direction of the two young people's superintendents of these conferences.

"Our Camp was held in Confederate

Park, almost in the city of Belton, but so sheltered by the large trees on the banks of Nolan Creek that it was ideal in every respect. Artesian water, electric lights, a large pavilion, a cafe and wooden cottages and tents, were provided by the hospitable Belton people. When I tell you that we often slept under blankets you will realize that the weather was ideal.

"The mornings were given over to a School of Methods, Bible study, Mission study and Auxiliary methods—our textbooks those recommended by our council for young people. Physical education, chorus singing and orchestra were added. The afternoons were devoted to recreation, which I feel inclined to spell

Bible Lesson for November

A Prisoner at the World's Capital (Acts 23: 14-21, 23, 24, 30, 31; Phil. 1: 12-14; 2: 19-28.)

MARY DEBARDELEBEN

Paul Reaches Rome

Reading the reference from Acts, we easily make the connection with our last month's study. After the shipwreck and rescue the centurion puts his prisoners aboard an Alexandrian vessel and in a few days they make the landing in safety at Puteoli, the seaport of Rome. From here they set out on foot for the imperial city. At the Market of Appius some of the Christians from Rome meet the party that they may show honor to Paul. The favor of the centurion still rests upon the noble prisoner, we note; for when they arrive in Rome permission is given him to live by himself in his own hired house guarded by only one soldier. He is even allowed to visit—accompanied by his guard, of course—in the home of his friends. He is free always, it seems, to give his message of the resurrected Christ to all who wish to hear; and continually he announces the "coming Kingdom of God and teaches concerning the Lord Jesus without let or hindrance."

His Companions

Luke and Aristarchus, we will remember, were with him on the journey; and later, at the time of the writing of the letter to the Philippians, Timothy and Epaphrōditus are with him in Rome. The latter he sends with this letter to his friends at Philippi. We get a glimpse in the verses, Phil. 2: 10-28, of the warm tender heart of Paul, his affection for his friends, and his unselfishness in caring more for their happiness than for his own.

're-creation.' Basketry and swimming were the chief attractions. Vespers was the blessed hour of the day and was conducted by the young people. Party night brought out the social side of our Camp, showing just how the social gathering can be made uplifting and attractive.

"The presentation of thirty-two certificates at the closing service was most gratifying. Many of the Adult Auxiliaries invested in their young people this year by providing money for their camping expenses. We hope more societies will follow this example and radiate inspiration and enthusiasm among the young folk. Let us remember that they need information, re-creation and association and that the summer conference is the place for all."

Paul's State of Mind

This letter to the Philippians (it would be well for the leader to read it through) gives an insight into Paul's state of mind while in prison. We would expect him to be gloomy and morose; but on the other hand the entire letter has in it a note of gladness. The words, "joy" and "rejoiced" appear again and again. Paul even seems to rejoice in the very fact of his imprisonment, for thereby he feels he has reached with the gospel message some that he could not have reached otherwise; and he declares that the things he has gone through with have "turned out for the furtherance of the gospel." The same calm and poise that were his in the experience of the shipwreck are to be noted in his facing of the trials that meet him in Rome. The circumstances of his life are immaterial to him. All that he asks is that through them Christ be glorified. (Phil. 1: 20.)

Program for Young People for November

Hymn: "Brightly Beams Our Father's Mercies." Business.
Devotional: Hymn No. 634: "Tell It Out Among the Nations."
Bible Lesson: "A Prisoner at the World's Capital." (Phil. i. 12-14; ii. 19-28; Acts xxviii. 4-11, 23, 24, 30, 31.)
Prayer.
Missionary Topics: "Pioneer Heroes in Work for Immigrants."
1. Ellen Alfter.
2. Mrs. William Acton.
Poem.
Hymn: "Hasten, Lord."
Prayer.

Book Review

Mission Study Course for Young Women and Older Girls

"The Child and America's Future" by Jay S. Stowell contains six chapters designed to treat in a definite way the particular work of the Home Mission boards in the education and care of children. Their health, recreation, public education and religious education are thoroughly discussed and in the later chapters the author suggests competent methods of religious instruction and shows their results.

"For a New America" by Coe Haynes will serve as an introduction to the Home Mission enterprise. Country Life Work; The New Frontier; The First Americans; The Negro in America; Mexicans North of the Rio Grande; Some Spiritual Forces in Industrial Reconstruction serve as chapter headings, each followed by questions and topics for discussion. This is an extra book, general in character.

"The Woman and the Leaven in Japan" by Charlotte De Forest, the president of Kobe College and a leader in Christian education in the Empire, will furnish a delightful study book for young people and college groups. She has had an unusual opportunity to cultivate acquaintance with the girls and women of Japan and makes a telling appeal for the extension of Christian work among them.

"Japan on the Upward Trail" is the product of the pen of William Axling, the missionary in charge of one of the great institutional churches of the Orient, the Misaki Tabernacle in Tokio. Besides a number of biographies, it contains a message to American young people from ten Christian and non-Christian leaders, including Premier Kato and Prince Tokugawa. His wide acquaintance with the leaders of Japan has made it possible for him to write a book that young and old will find interesting and instructive.

"Young Japan" was written for leaders of intermediate groups by Mabel Gardner Kerschner, formerly on the staff of the Department of Religious Education at Teachers College, Columbia University. This handbook contains stories, suggestions for worship, instruction, dramatization, class or group projects, service activities, etc., and may form the basis of a series of lessons on Japan with the help of a small amount of additional material. A good map is a feature of this book.

For Juniors

The Home Mission Study book for Juniors this year will inaugurate a

three year cycle of books to be known as "The Better America Series" by Joyce C. Manuel, on the staff of the Congregational Education Society. The building of a better, truer America is the task set before the boys and girls of the homeland in the first volume. Reverence, Thrift, Justice, Loyalty, Respect for Law, Love of the Beautiful are some of the subjects touched upon in its twelve chapters.

"The Honorable Japanese Fan" by Margaret Applegarth is the type of the baseball fan, and boys and girls who study this book are sure to appreciate their Japanese friends better than ever before. The chapter titles are as follows: Introduction—Wanted, A Fan; The Basket that Opened a Door; On the Wings of a Paper Prayer; Astonishing Japanese Prints; The Honorable Inside-of-the-House; After Five Sleeps or The Worm that Turned; Butterflies and A. B. C.'s

Primary children have not been forgotten. Six stories based on the general theme and illustrated with beautiful pictures are told in "Helping Uncle Sam" by Mrs. H. N. Price. A pamphlet containing a story for each picture in the Japan Primary Picture Stories will bring things Japanese very close to our little folks. These are suitable for poster or scrapbook work and are sure of a warm welcome wherever introduced.

What They Say Themselves

(Continued from Page 315)

There is a growing feeling of friendliness and good will between the mill owners and employees due largely to the influence of the Church in the community and the Christian attitude of the superintendent of the mill toward his people."

* * *

**CENTENARY
METHODIST
INSTITUTE,
NASHVILLE,
TENN.**

"Centenary Methodist Institute has nineteen clubs and classes for women and girls. Through these clubs four Sunday school classes and friendly visiting, five hundred and ninety-five families are reached."

* * *

**WESLEY COM-
MUNITY HOUSE,
ORANGEBURG,
S. C.**

"We were proud of our Daily Vacation Bible School, being the first ever held here. Two little girls received prizes for learning all Bible verses given them. The play-

ground, which has been equipped since we came, means much in the development of the children and young folks.

* * *

Polyglot Work

**WESLEY COM-
MUNITY HOUSE,
FORT WORTH,
TEXAS.**

"We were well pleased with the work of our kindergarten this past year. We had an enrollment of sixty children, composed of seven nationalities, the majority being Mexican, with Greeks coming next in number. . . . Many of their mothers came to enjoy their songs and games."

* * *

**WESLEY COM-
MUNITY HOUSE,
ST. JOSEPH, MO.**

"Besides the work which is being done in the clubs at Wesley House, our free milk station is filling a great need in the community. Eighty different families receive from one to four quarts daily. The customers deposit ten cents when they first begin taking the milk. . . . The religious services on Sunday afternoons are growing in size and interest. The ministers from different denominations take charge and they always bring us splendid messages."

* * *

**WESLEY COM-
MUNITY HOUSE,
BILOXI, MISS.**

"In spite of the fact that the Catholic priest says the mothers are throwing babies in lions' mouths when they leave them at the Wesley House, the day nursery has had a larger enrollment and more regular attendance than ever before. Two Austrians did not want to miss a day, even begged their mother to bring them on Sunday. That problem was solved by taking them into our Beginners' Department in Sunday school. One canning factory sent a twenty-five dollar check at Thanksgiving time in token of their appreciation of their employees' babies being so well taken care of here."

* * *

Work in Industrial Centers

**PORTSMOUTH,
VA.**

"The work of the City Mission Board of Portsmouth operates under four departments: The Clinic, Relief, Americanization and Milk Station. The working staff is composed of one employed worker, two graduate nurses and a deaconess.

"The outstanding work of the Board is done through the clinic. A baby clinic, ear, eye, nose and throat clinic, and a general medicinal clinic are held twice each week. Hundreds of patients are treated each month. There

(Continued on Page 319)

Bible Lesson for November

Jesus the Son of God. A Discerning Woman's Testimony (John 11: 18-30)

DR. W. A. SMART

John calls the miracles of Jesus "signs," and as signs they have a double significance for him. They are significant in themselves, as evidences of the power and compassion of Jesus, but they further suggest corresponding truths in the realm of the spirit. The bread with which he fed the multitude suggested the "bread of life" which only he could give to hungry hearts; the opening of blind eyes was only another way of saying that he could cure the blindness of the soul as well.

In both of these respects the miracles of Jesus reach their climax in this Gospel in the raising of Lazarus. If there are degrees in the miraculous, it is the greatest of all the miracles which John records, and it is told in a way to protect it against natural explanations. And by the very manner in which it is recorded it carries one's thoughts on from the fact of the resurrection of the body to the higher thought of the new life of the spirit, the passing from death unto life through faith in Jesus.

Martha, in her house of mourning, heard that Jesus was coming. She had been expecting him, and possibly she had friends on the lookout to notify her of his approach. She did not wait for him to come to the house. The relations between them at such a time would be too intimate for the presence of those mourners who thronged every Jewish home of death, so she went out to meet him alone.

"Lord, if thou hadst been here my brother had not died." How natural! It is almost instinctive to look back and see how the death might have been avoided if something had just been different. And Martha had reason for her regret, for many there were who still lived because Jesus had rebuked their diseases. In fact, there were a few whom he had even raised from death, and Martha's faith suggests, rather timidly, that even yet the Father will grant his requests.

Jesus' answer was in terms of the current Jewish belief. The average Jew had no doubts as to the resurrection of the dead, and the Sadducee was considered unorthodox because he did not accept the belief. When Jesus said "Thy brother shall rise again," he said just what her Jewish comforters had probably been saying over and over these four days, and she immediately replied, "I know that he shall rise again in the resurrection at the last day."

It is at this point that Jesus goes on

to speak those words which lift us into a higher realm. He has a type of life in himself which is entirely superior to death. Through faith in him one comes into possession of that life which goes right on living, regardless of death. "He that believeth on me, though he die, yet shall he live." This life is something greater than the mere continuance of bodily existence, for he goes on to add, "whosoever liveth and believeth on me shall never die." Of course those who believe on Jesus do die in the literal sense just as anyone else. But in a larger sense the Christian has already passed from death unto life. At the command of Jesus his spirit has come out of a tomb of spiritual death, and has begun a life which can never die.

Immortality is something to be lived, not something to be proven. Someone has said that no one can really believe in immortality until he has found a life which is immortal, for immortality is not in the length of life, but in the quality. Jesus is Life, and through contact with him there is kindled in each of us a life of those divine values which are but reflections of the nature of the deathless God. A germ, an opened artery, a faulty organ may so disarrange these bodies that they will cease to function and begin to decay. But the life in which are deposited the values of God, the high achievements of the spirit, cannot cease to be because of a misplaced blood clot. He that really liveth and believeth in Christ can never die.

It is not surprising that poor Martha, whose thoughts were all in the nearby tomb, could not follow him, and with a vague statement that she believed he was the Christ she went to find her sister. Even yet we understand but little of the immortal life which was in Christ Jesus.

Our Wealth of Mission Study Material

The themes for the year 1923-24 are:

Home—"Saving America Through her Boys and Girls."

Foreign—"Japan."

A wealth of material has been prepared and graded for the study of these topics which, if properly used, cannot help but make us more enthusiastic and useful in the great missionary enterprise. Fifty years ago only a few books were available for study and reference. Today leaders may plan for the year's

work intelligently and with adequate program helps close at hand.

"The Debt Eternal" and "Creative Forces in Japan" are recommended for intensive study classes and discussion groups.

Dr. John H. Finley says in the first chapter of "The Debt Eternal."

"We have need to remember that the supreme debt under which we have been placed by our past, by our hope for the future of the race, by our faith in a Divine Being and by our belief in the Christ in whom He has been revealed to men, is to teach our children that which has been committed to us through centuries and to enable them, so far as that is humanly possible, to realize that which we have struggled toward in our best moments and in our highest aspirations and our most unselfish deeds."

Dr. Finley is the kind of guide we can follow safely. As professor at Princeton, president of the College of the City of New York and as Commissioner of Education of the State of New York, he has become known as one of America's great educators. He is now one of the editors of the New York Times.

"Creative Forces in Japan" was written by Galen M. Fisher, for twenty years senior secretary of the Y. M. C. A. in Japan. The six chapters of the book are packed with fresh material on such vital subjects as Militarism and liberalism, social problems, characteristics of the Japanese, the achievements of Christianity and the outlook for the future. Little space is devoted to geographical and historical facts, which are presumed to be part of the equipment of the reader.

"The Child and America's Future," "For a New America," "The Woman and the Leaven in Japan" and "Japan on the Upward Trail" are recommended for classes desiring a shorter and more simple treatment of the theme.

These books are reviewed on the Young People's page.

Program for November—Evangelism and the Wesley House

Hymn.

Business:

Special Topic, "Another Talk, with General Information."

Missionary Topic:

"The Wesley House as a Gospel Center."

Hymn No. 423:

"Where Cross the Crowded Ways of Life."

Devotional:

Hymn No. 545, "Jesus Calls Us O'er the Tumult."

Bible Lesson, "Jesus the Son of God. A Discerning Woman's Testimony." (John xi. 18-30).

Prayer.

Leader.

Note.—See VOICE for the work of a typical Wesley House.

Prayer.

What They Say Themselves

(Continued from Page 317)

are separate waiting rooms for white and colored people. We also have an operating room and two wards, one for white and one for colored, where minor operations are performed and the patients cared for in our own building. Our nurses make hundreds of district visits each month to both white and colored people, where bedside care is given to the sick."

* * *

CITY MISSION, BALTIMORE, MD. "We are reaching some of the foreign families in the district who hitherto have been untouched by any Christian influences. Their little tots are coming to the kindergarten, the older ones to the Sunday school. Lives are being touched and won for the kingdom. . . . Much relief work has been carried on among the needy. Hundreds of garments, as well as baskets of food, have been given out; the sick and the shut-ins have not been forgotten."

* * *

METHODIST INSTITUTE, RICHMOND, VA. "We occupy exclusively a territory comprising one hundred and twenty-five densely populated city squares. There were held at the institute last year ninety evangelistic meetings. We conducted one hundred and fifty services in the jails, where we reached from two hundred to two hundred and fifty persons per week and about seventy-five in hospitals and other charitable institutions. We work in friendly fashion with our Jewish friends, whose neighborhood house is located within a block of our buildings, and we are endeavoring to enlarge our work for other foreigners—Italians, Greeks and Russians, that are coming into our field in large numbers."

* * *

WESLEY COMMUNITY HOUSE, NASHVILLE, TENN. "No other Wesley House ministers to such a cosmopolitan community as the one in Nashville.

Those who are enrolled in our kindergarten, clubs, and classes and reached through the clinic, come to us from homes ranging from those of refinement and comfort to others where poverty, illness, or misfortune have made inroads into the family life and taken away the joy of living and working. It speaks well for the democratic spirit of the community that in spite of these differences of environment, all meet on common ground at the Wesley House and enjoy the privileges of membership. Cooperation with the city health depart-

ment, boys' club, and other civic organizations has enabled the Wesley House to do a larger work."

* * *

WESLEY COMMUNITY CENTER, CHATTANOOGA, TENN. "Our club rooms have been enlarged to twice the original size, giving us commodious and com-

fortable quarters. A domestic science kitchen has been fitted up, and we have reason to hope for a branch of the Carnegie Library soon. The Good Will Industry, while still very modest in its plans and equipment, has been more than self-supporting and has been and still is a constructive force in the community, numbers of families securing the greater part of their clothing from it. There was a marked improvement in attendance and work of the Daily Vacation Bible School."

* * *

WESLEY COMMUNITY HOUSE, LOUISVILLE, KY. "The following outstanding features make up a very vital

and necessary part of our program: Daily Vacation Bible School, summer camps for boys and girls, out-door picnics, radio concerts, annual Christmas parties, friendly visiting, aiding boys and girls in securing graded and high school education, and monthly community sales. Our five week's Daily Vacation Bible School, with an enrollment of one hundred and sixteen children, the assistance of eleven volunteer workers, and one paid kindergarten proved to be a most successful part of our summer program."

* * *

KINGDOM HOUSE, ST. LOUIS, MO. "One young lady from our Senior

Epworth League is in school at Marvin College. She is preparing herself for missionary work. The president of our league has entered Washington University to equip himself for usefulness. This has been an inspiration to other young people of our Church, and some of them have entered night school. We are expecting these young people to be filling responsible positions some day."

* * *

WESLEY INSTITUTE, MEMPHIS, TENN. "Situated in the heart of the poorest sections of Memphis is our beautiful

Wesley Institute building. Here we serve a community composed mostly of American people, though there are a few foreigners. These are for the most part factory people, there being four factories within the bounds of the district. For the greater part they are an appreciative folk and respond beauti-

fully to the teachings given them. Many homes have been uplifted, and during the past year more than a hundred have been led to a saving knowledge of the Saviour. At the tent meeting held by our pastor, seventy-five were converted, the influence of this meeting being felt throughout the city."

* * *

NORWICH COMMUNITY HOUSE, ROANOKE, VA. "The work of the year which resulted in the largest fruit-

age was that of our Vacation Bible School. One hundred and twenty-two were enrolled, with an average attendance of seventy-three. Thirty-three did not miss one day of the fifteen. We had fourteen teachers and five assistants. The prizes for memory work were copies of the Psalms and small pica, leather-bound gospels. Our Bible Class completed St. Mark, and the mission study class of nineteen did most excellent work. One result of the Bible school was that the city took in hand the mill playground and provided a supervisor for the three summer months."

* * *

Negro Work

HOME MAKERS' SCHOOL, DALLAS, TEXAS. "The Home Makers' School, an organization supported by

the Council of Church Women of this city, has this year, for the first time, succeeded in securing the cooperation of many of the most intelligent colored women of Dallas. Several of these hold college degrees, but they give evidence of possessing the same traits that real education always develops—modesty, simplicity, and the desire to be of service. An interracial board has been formed, and the guardian of the Colored Girl Reserves has already secured the preparation of a fraction of a lot adjoining the school for a tennis court."

The Belle H. Bennett Memorial Service given by the W. M. S. of Sturgis, Kentucky, in August was successful both in the matter of attendance and in program rendered. Addresses were made on Scarritt Carrying the Gospel, A Memorial to Miss Bennett and The Memorial Fund, after which a social hour was enjoyed and refreshments served.—Mrs. E. Segraves.

Errands of love are easy to run,
Saying sweet words is the dearest of fun.
Let's see, you and I, just for today,
How many kind things we can do and say.

—Selected.

“SEE THE CHRIST STAND”

In the midst of this world-situation, at the heart of all the agony and turmoil of this confused human scene, stands Christ—a Christ not of a dead past but of the living present; a Christ who is already in the future, and in the farthest outposts ahead of all our bravest action and our most adventurous thinking—away in front bearing in His pierced hands the solution of all problems, the healing of all diseases and distresses, proclaiming the programme of all true progress, and publishing the plans of the city of God whose walls will embrace all humanity.

—MR. BASIL MATTHEWS AT THE MISSIONARY CONGRESS OF THE SCOTTISH CHURCHES, OCTOBER, 1922.