



The  
MISSIONARY  
VOICE



JUNE \* 1927



*Mt. Sequoyah*

*July 5-12-19*

*Lake Junaluska*

*July 20-27-August 3*

SUMMER CONFERENCE NUMBER

## OUR CONTRIBUTORS

THE VOICE IS FEELING ALSO THE LURE OF THE WOODLAND and appears from cover throughout decked in summer green and calling its friends to a good trysting at Mount Sequoyah, Lake Junaluska, and Blue Ridge.

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DR. H. C. TUCKER, of RIO DE JANEIRO, writes the story of Sr. Hipolyto's visit to Portugal. So marvelous did this modern missionary itinerary seem that a cable went to Dr. Tucker requesting that he rush to us the story by fast boat. It is apostolic and worthy the best in our missionary history.

\* \* \*

MR. P. H. YU is a student in Southern Methodist University, preparing himself for special work in the rural sections of Korea. He is a product of our missionary schools and is regarded as among the most promising young preachers that have come to us.

\* \* \*

AT THE TIME when China is so strongly in the public eye, President Nance's article on "Soochow University Confers Degrees" will be especially interesting. The story is longer than the average, but grips with an interest that entralls and holds to the end. Dr. Nance is an alumnus of Vanderbilt University and until recently has been president of Soochow University.

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PAGE NINE TELLS ALL ABOUT THE CONFERENCES on "Making My Congregation Missionary," at Mount Sequoyah and Lake Junaluska, and who ought to go.

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DR. CLARK WRITES an illuminating and striking story of the annual meeting of the Board of Missions.

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G. D. PARKER, W. B. LEE, AND C. A. LONG, all veteran missionaries to Brazil, give glimpses of missionary progress in that land.

\* \* \*

REV. ROBERT L. JACKSON, pastor of Fitzgerald Memorial Church, San Francisco, writes an encouraging story of evangelism in that great city.

\* \* \*

MISS CATHERINE MARSHALL, a student in Southern Methodist University, interviews a student committee and tells the story of how the committee put over a university missionary project in which, on an asking of \$2,000, \$3,400 was subscribed in a chapel service of thirty minutes.

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THE YEAR OF JUBILEE for the missionary societies of Southern Methodism will arrive in 1928. The VOICE welcomes it and will

# THE MISSIONARY VOICE

E. H. RAWLINGS AND MRS. E. B. CHAPPELL, EDITORS

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from now on devote a page to it. In this issue you will find a brief setting forth of its spiritual objectives.

\* \* \*

MISS BERTHA CONDÉ is well remembered by VOICE readers as the author of the Bible lessons used during 1926 in the adult missionary societies. In this issue of the paper she tells of her visit to Constantinople while traveling in Asia Minor under the auspices of the World Committee of the Y. W. C. A.

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MISS MARY HOOD, of Margaret Williamson Hospital, Shanghai, gives a glimpse of the loyalty of Chinese friends and supporters in a time of crisis. She also unconsciously pictures the courage of the missionaries as they carry on.

\* \* \*

DR. MALCOLM DANA is director of the Town and Country Department of the Congregational Church Extension Board

and knows whereof he speaks when he writes of the "Needs of the Country Community—Objectives of the Country Church." This article was given in the form of an address at the last meeting of the Council of Women for Home Missions and the Home Missions Council.

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THE EDITOR REGRETS that lack of space forbids the insertion in full of the report of Miss Althea Jones given the Council at Shreveport. The same is true of the report of Mrs. W. A. Newell on Social Service.

\* \* \*

DR. JOSEPH B. MATTHEWS AND MISS MARY DE BARDELEBEN continue to write helpful Bible lessons for the adult and young people's societies, respectively.

\* \* \*

MR. Y. KODAMA is an instructor of twenty years standing in Hiroshima Girls' School, Hiroshima, Japan.

# THE MISSIONARY VOICE

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NUMBER 6

## Summer Conferences

AMERICA HAS THE REPUTATION of being a nation of "gadders." The Church has caught something of the same spirit—or maybe has helped to make it. But at that, perhaps, we are not so bad. If, indeed, we are a part of all that we have seen, when we come back from our innumerable institutes, conventions, and conferences, we ought to be broader and bigger and much more useful.

Certainly there is a good and lively procession streaming backward as we look down the good years of the last generation. There is the Summer Conference at Mount Hermon, Mass., where the Student Volunteer Movement was born, first and best of them all; the Inter-Seminary Missionary Alliance in Chicago in the late eighties; the Young People's Missionary Movement beginning its work of missionary education at Pittsburgh, and under a changed name continuing its noble service as the Missionary Education Movement to this day; the great Epworth League Convention in Chattanooga that has never been excelled if duplicated since; the fine series of Y. M. C. A. Student Conferences at Montreat, Blue Ridge, and elsewhere; Epworth League, Sunday School, and other Conferences at Biloxi, Epworth-by-the-Sea, and everywhere; then come Lake Junaluska and Mount Sequoyah with their various Board Conferences each summer now for ten years; all these and others too numerous to mention make up the good long list of meetings and conferences through which our people have moved.

These conferences have been helpful. It is a good thing for our young people, and older, to get out of their own contracted ecclesiastical habitats and go abroad a little. They have been some broader and much finer for their



outside contacts. These conferences, many of them, have been interdenominational, and so it is not easy in our Churches in the new generation to be sectarian and narrow any more—a change very quiet, but very profound. We have gotten a very much better idea of service in the denominations. Even the Church itself, perhaps, does not know how much it owes to the Young Men's Christian Association, whose leaders in their student conferences, held the delegates that came to train to so high a standard of work in attendance and study in spite of the generous program of athletics and sports. Some of this same promptness and diligence and conscientiousness in detail, our young people have brought back into their own organizations in the Churches. Emphasis has always been placed on the genuinely spiritual in these conferences. Prayer has been emphasized and practiced. Devotional messages and meetings, vespers, band and fellowship meetings, the morning watch—all the things that go to make up an atmosphere of waiting and real intercession by these seashores and on these mountain tops, have been emphasized; and perhaps best of all have been the deep searchings of hearts by the water brooks, and mighty resolves. Hundreds and thousands of men and women now in special service, many of them in high places in this and other lands, go back to experiences in these conferences through which they came to a definite dedication of their lives that lifted in great crucial moments to higher levels of vision and service.

Summer is just ahead of us. Great programs are being prepared. Circular announcements are going to all the people. We should not despise or neglect these tabernacle occasions. Time lost in such meetings will be time gained. Money could hardly be better spent. Young people to train, older people that they may touch the younger and themselves keep young, should put in their summer program a few days' stay in one of these great conferences.

# Rev. Hipolyto de O. Campos in Portugal and Madeira

DR. H. C. TUCKER



THE desire to participate in propagating the gospel in Portugal and the Madeira Islands has recently become strikingly manifest in the rising Protestant Churches in Brazil. This is especially true of persons of Portuguese birth who rejoice in the knowledge of the truth of Christ as the greatest blessing they have found in this new country of incalculable resources and opportunities.

Early in the year 1926 a leading steward and Sunday school teacher in St. John's Church at the People's Central Institute, of Portuguese birth, together with others, took the initiative to raise the necessary funds and send a Methodist preacher to Portugal on an evangelistic mission for six months. This brother, Sr. Evaristo Rodrigues, who largely financed the scheme, is seen seated on the left of the three in the picture. He is a successful shoe manufacturer and merchant; his devoted wife and ten children are faithful with him in Church and Sunday school activities. Others of Portuguese connection in St. John's Church and several native Brazilians contributed liberally to the scheme.

Their choice of a preacher was Rev. Hipolyto de O. Campos, a man seventy-eight years of age, who was twenty-six years a priest in the Roman Catholic Church and has been a Methodist preacher twenty-seven years. The story of his conversion is known to the readers of missionary literature. The Brazil Annual Conference three years ago granted him a superannuate relationship in view of age and long years of faithful and fruitful service.

He has been and still is one of the most active and tireless superannuates the Church has known.

He was greatly surprised when asked to go to Portugal and protested that he was not the man to undertake such a task. However, there were such evident signs that this was a Macedonian call of the Holy Spirit that he yielded to the influence, saying: "If it be God's will I will go, though I may never again see my family, brethren, and native land." This was his first time to leave the land of his birth and cross the ocean.

The occasion of his departure for Portugal was of unusual interest. St. John's Church was packed almost to overflowing with an audience of deeply interested friends who gathered to assure this apostle of their love, prayers, and faith in his mission. A large number gathered at the wharf to bid him good-by and to wish him a pleasant voyage, a fruitful ministry, and a safe return.

He arrived at Lisbon May 6. A Portuguese brother wrote two days later: "I do not wish the mail to leave without carrying a few lines to our Brazilian brethren expressing the emotions of joy and gratitude that pulsate in our hearts in welcoming among us the Rev. Hipolyto Campos. He brought echoes of delightful farewell meetings held in Rio, which are in harmony with the welcome

that surprised him soon after he entered this port. He said later that he was happy to be in the country of his grandparents."

At night a meeting of welcome was held in Lisbon; a number of friends from the city and some from other points gathered to express their joy and interest and to assure the ambassador from the Brazilian Methodist Church of their prayers and their readiness to cooperate. It was decided that he conduct series of meetings in three different sections of the city.

Correspondence gave notice that Sr. Evaristo Rodrigues arrived there a few days later, having followed the messenger by a later boat. One wrote of the first series of meetings that those were nights of incalculable blessing; 120 persons expressed a desire for salvation.

The second series at another point was reported as richer still in blessing; a still larger number of persons sought to know Christ and his pardoning love. If the preacher could have remained longer many more would have been brought to Christ.

In the third series, held at still another point, 150 persons publicly professed faith in Christ. Several Roman Catholic priests were present to hear the speaker. The spirit and fervor of the preacher impressed every one; all wished him to remain longer. At the last meeting more than 400 persons had sought pardon and salvation.

Another friend, writing of meetings held in these different places, reports 122 persons presented themselves as candidates for membership at one point; the leader in charge of the group said 60 were well prepared to be received into the Church. On one occasion 85 persons went forward and gave the preacher their hand, expressing a purpose to follow Christ.

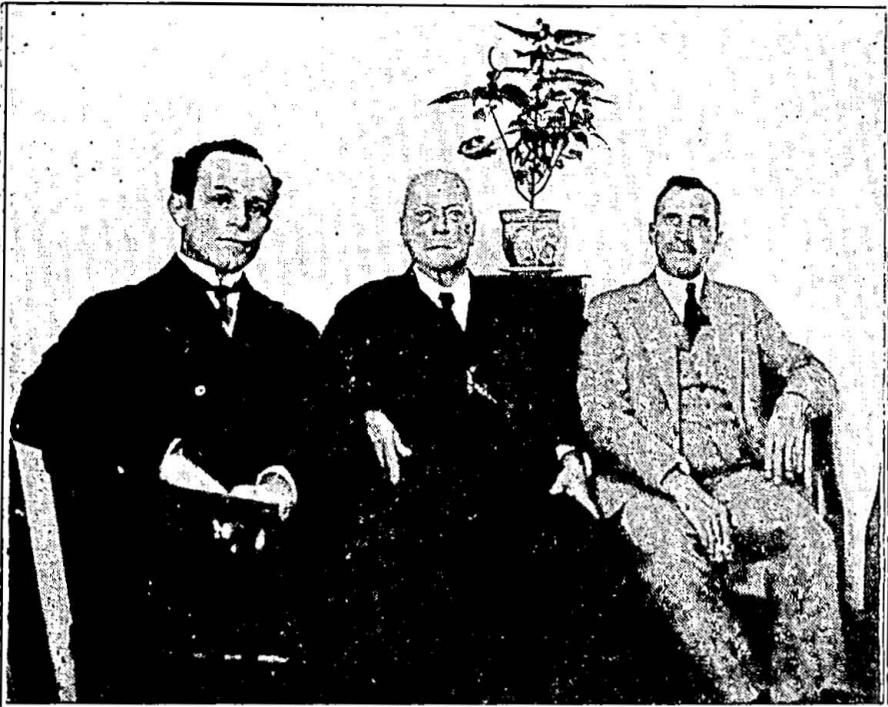
Time and space will not suffice just now to tell of the wonderful meeting and the power of the gospel as preached in Figueira da Foz, Vizeu, Porto Alegre, Rocio d'Abrantes, Frossos, Aguarda de Cima, Passos do Botao, Porto, Mattozinhos, Braga, and the island of Madeira. If the story should be written it would read like a new chapter to the Acts of the Apostles.

Many say that the most signal victory of the campaign was that of preaching the gospel in the old priest-ridden city of Braga. It was said by many that it would be impossible for a Protestant evangelist to preach in that town. Doors and hearts were apparently sealed, and a guard kept watch that no heretic should enter. However, Sr. Hipolyto and a few brethren, after much prayer to God, decided to go in and announce the forbidden good news of God's revelation in Christ Jesus. Sr. Hipolyto wrote: "In Braga, which is the stronghold of Jesuitism, the Portuguese Rome, where they have never tolerated at all the preaching of the gospel, the people heard for five consecutive nights with greatest attention and respect the messages I delivered, and at the close several persons decided to abandon popery and take a stand for the truth. After the services, except two nights, boys from the Catholic youth cried out: 'Long live

## A Modern Evangelist and Apostle



God closed with a golden key my mission as an evangelist to Portugal; there were nearly three thousand decisions for Christ." So writes Rev. Hipolyto de O. Campos to a friend at the close of a remarkable evangelistic campaign in Portugal continuing for six months. Sr. Hipolyto is a member of the Brazil Conference, is seventy-eight years old, was a Roman Catholic priest for twenty six years before his remarkable conversion to Protestantism, and has been a Methodist preacher in Brazil for twenty-seven years. The movement to send an evangelist to Portugal originated in St. John's Church in the People's Central Institute in Rio de Janeiro. Sr. Evaristo Rodrigues, who led the movement to raise funds and who himself largely financed the scheme, is a member of St. John's and a teacher in the Sunday school. This is a mission Church, and the beautiful building a Centenary project. This little congregation at the beginning of the Centenary held a wonderful initial service, made the campaign, and secured in pledges double its quota, finally, at the end of three years, paying every pledge but one. Bread cast upon the waters is coming back to this noble congregation. Nothing in our work in recent years has been more notable than the visit of Sr. Hipolyto de O. Campos to Portugal. From the farewell service in St. John's to the arrival in Lisbon, and from town to town till the crowning service at the close, there was a power of spiritual demonstration that recalled the days of the apostles. The deepest thought and first prayer of the Centenary was that, at home and abroad, should come to the Church a great revival. There have been droppings before the shower. The full refreshing has not come. This missionary journey of a great Brazilian Methodist preacher should recall us to our great first task.



FROM LEFT TO RIGHT: SR. EVARISTO RODRIGUES, SR. HIPOLYTO, AND SR. PITTA. SR. RODRIGUES (LEFT) LARGELY FINANCED THE SCHEME TO SEND SR. HIPOLYTO TO PORTUGAL.

Portuguese Rome; long live the pope!' I was reminded of those who once cried out, saying: 'Great is Diana of the Ephesians.' Even these shouts God used to attract a larger number to hear his Word. One priest who attended said: 'All I have heard is the truth. How powerful is the gospel of Jesus!'"

There were many threats, much opposition and persecution. But a room was secured, and the message was proclaimed to a few who came to hear. Souls were converted during the few days they remained in the town. A definite work was organized, and a later report says the work has been richly blessed of God. In seventeen meetings held since Sr. Hipolyto was there 1,248 persons have attended; a Sunday school has met ten times. A Church has been organized with twenty-nine members. The good work still goes on in Braga and many other places.

A brother from Porto wrote a thrillingly interesting article for the Brazilian Methodist paper, *O Expositor*. He says great audiences heard the messenger of the gospel with profound respect, and at the close large numbers of persons decided to give their hearts to Christ and forsake their errors. At times the halls secured could not contain the numbers that wished to hear. In many places the people wept when the preacher had to bid them good-by. People of all classes heard him gladly, and many of the most cultured of society sought private interviews with him. "He closed his work with a golden key," says the writer in telling of his farewell meeting. "During these meetings more than 2,000 persons declared publicly their purpose to follow Christ; the Spirit of the Lord was present in great power." Sr. Hipolyto, in writing to a friend of the closing meeting, also says: "God closed with a golden key my mission as an evangelist to Portugal; there were nearly 3,000 decisions for Christ."

From Portugal he went to Madeira, the Pearl of the Ocean, where for a week crowds in increasing numbers gathered to hear gospel messages. Great grace and power rested upon the speaker and his hearers.

Space will not permit to tell of the wonderful work in that place and the interesting visit to Paris. Portuguese and Brazilian evangelical papers contained extensive accounts and reports of this most remarkable missionary evangelistic campaign of six months. The fact that a man seventy-eight years of age, who was twenty-six years a Roman Catholic priest, who has been a Methodist preacher twenty-seven years, should make the long journey across the ocean, travel and preach unceasingly for six months

is of thrilling interest. But it is more thrilling to know the truth that thousands heard the message of salvation, listened to this man of God as he related his experience through long years and told how the Spirit of God has led and blessed him, and that nearly three thousand souls were led to publicly decide for Christ and the truth.

Sr. Hipolyto arrived in Rio on his return December 17; his family and a large group of friends who had supported him with money, love, and prayers were on the wharf waving handkerchiefs, shouting welcome back, and embraced him as he descended the gangway. The next evening St. John's Church was packed with friends who had gathered to rejoice with him and to hear him tell of the wonderful blessings received personally and that crowned his mission and ministry for six months.

This journey will stand out as one of the great events in the annals of modern missionary enterprise.

Rev. Erasmo Braga, Secretary of the Brazilian Committee on Coöperation, who was in Europe at the time, says Sr. Hipolyto's work was marvelously blessed and has awakened great interest, and now workers are thinking and praying for guidance as to how the work in Brazil, Portugal, and Portuguese East Africa may be linked up more closely.

The brethren in Portugal and Madeira are pleading with the Brazilian Methodist Church and the Board of Missions to send a man or men to carry on the great work so gloriously begun. Who will go, and who will take part in the sending?

"MAKING MY CONGREGATION MISSIONARY"—THIS IS THE TOPIC OF THE SIX-DAY CONFERENCE IN THE TWELVE-DAY SCHOOL AT MOUNT SEQUOYAH AND LAKE JUNALUSKA. COMING!



REV. DR. HIPÓLITO DE CAMPOS

## A Religiao Evangelica por um ex-padre catolico

O Rev. Dr. Hipólito de Campos, venerado e fluente orador sagrado brasileiro; de visita a Portugal, que durante vinte e seis anos foi conceituado vigário católico-romano numa das mais importantes cidades do Brasil e que acaba de fazer em Lisboa e Porto uma série de conferências sôbre as razões porque deixou a Igreja Romana, virá a Braga a pedido de algumas famílias e fará no SOLAR DO GESTAL, Campo de Agrolongo, 117, uma série de conferências sôbre A RELIGIÃO EVANGÉLICA, A PURA E VERDADEIRH RELIGIÃO DE JESUS CRISTO.

A primeira Conferência realizar-se há no próximo domingo, 25 de Julho, às 18 horas em ponto. As Conferências seguintes serão anunciadas no fim da primeria.

As portas abrir-se hão meio hora antes e poderã fechar-se para a entrada desde que não haja mais lugar.

A entrada é franca emquanto houver lugar e todos são convidados.

## Do We Realize?

**H**AVE WE LOST THE POWER TO THRILL, to sympathize, to *suffer with* those who are in deep distress since the tragic shock and rub of the World War? A few understand and are disturbed, but the rank and file of the people go on their several ways as if nothing were taking place, when at this moment our country is undergoing the greatest catastrophe, with the exception of war, that perhaps has ever come in the history of this republic.

"A great inland sea will have passed over Southeastern Arkansas, Northwestern Mississippi, and across the entire State of Louisiana from north to south, leaving untouched only the western uplands and the southeastern lowlands in which New Orleans is situated."

After many days the crest is just reaching the southern parishes of Louisiana, and this morning the papers report that 150,000 people lie in the pathway of that devastating torrent. Three hundred thousand people are homeless, penniless, and almost helpless. Well-to-do people see their all swept away in a moment, poor people are left without home or land; old people, little children, black people, under all conditions of exposure and suffering, crowding into emergency camps!

The Red Cross, "the great American mother," has been lending her ministering hand, and will continue, as she always does. The President sends his representative,

Mr. Herbert Hoover, to survey conditions and make report. Governmental supplies will go, but the government must do something about it, and something more and of a different sort from what has been done hitherto. Churches have not been altogether indifferent. Preachers have mentioned it from their pulpits and taken collections; but we shall have to do more than that. The crisis is not yet past. For many weeks, many months, the sufferers will need our help.

Let our preachers mention it again and again from their pulpits; let us pause in the great congregation and earnestly intercede, praying that our own hearts may be greatly touched to yield our aid. Money has been sent, but nothing like as much as will be needed. The least we can do is to give of our money.

Around our hearthstones, in our private communion, we can talk to our Father about his distressed children, our brothers and sisters of every race and condition, praying again and again that, through the gracious ministry of his Spirit the hearts of the people may be touched, that we may be lifted above the absorption in petty private interests that is our social curse, to think of others, to bear one another's burdens, and, fulfilling the law of Christ, so to turn a great sectional disaster into a great national blessing.

## Why Should I Carry Another Religion to the Orient?

MR. P. H. YU



MR. P. H. YU

KOREA HAS OTHER RELIGIONS with elements of value, but Christianity is the pearl of great price. Our country is small, but she has more than four thousand years of history. Since the very beginnings of the country, our people have had some sort of religion, and for two thousand years have had Confucianism and Buddhism, and these ancient religions have real values for the people.

Buddhism deals with the spiritual affairs of the people, while Confucianism deals with all their worldly affairs. Buddhism gave the idea of immortality. Indeed, the vocabulary of Koreans even to this day has words such as "mercy," "compassion," "kindness," "paradise," all coming from the Buddhist teachings.

Confucianism gave a great system of ethics. The ethical summary of Confucianism is the five relations—namely, parents' relation to children, king's relation to minister, husband's relation to wife, elder's relation to young people, and friend's relation to friends.

These are the moral teachings of the Far East, and this great teaching produced millions of gentlemen throughout the ages. But here the real question comes

up: If Korea has such valuable religions, why does she need Christianity?

First of all, those two religions are only one-sided religions: Confucianism is only ethics; Buddhism is only mysticism. Mysticism without morality becomes superstition. Ethics without spirituality is impossible to practice. So these one-sided religions cannot dominate the advanced life of man, because in the advanced life of man the flesh lives according to ethical rules and the soul lives according to spiritual guidance. Here a moral and spiritual religion is needed. In the life of primitive people, while they were changing from animal life to human life, these religions were good enough, because even one side of religion was able to lead them to human standard. But in the life which is transforming from human life to godlike life, both morality and spirituality are required. So now a religion without these two elements cannot meet the needs of the people.

Even the primary and purer forms of the old religions were not able to meet the needs of an advancing people. Certainly the later perverted forms largely misdirected the minds of the people. I do not know whether I am right or wrong, but it is my conviction, so I will give you my comparative view of the two religions and Christianity:

(Continued on page 12)

## Better Days in the Board of Missions

"USUALLY IN MAKING THE REPORT OF THE EXECUTIVE COMMITTEE for the last several years we have occupied you with lugubrious tales of debt and financial embarrassment. To-day it is different, as you have already sensed, and it is a time for the doxology instead." So spoke Dr. F. S. Parker, making the report of the Executive Committee to the annual meeting of the Board of Missions. It was early in the morning of the first day. The words were quietly and unobtrusively spoken, but they were most significant and proved the keynote of the annual meeting.

It is a far cry from that annual meeting a little over a year ago, and farther in the atmosphere and general feeling of the Board, much, than in weeks and months. Then the General Conference was just ahead of us, and officers of the Board were going to Memphis in a few days not knowing what should befall them there. The organization of the Board, everybody understood, was in its constitutional form unsatisfactory and in important particulars required change. The Centenary was rapidly closing down. The Board of Missions was swinging back under its own power, and such changes had come during the Centenary period as to make necessary a plan, in many features of it, different from any plan the Board had ever used. Especially would the Board have to find some method of money getting not yet employed. With all the channels of revenue in operation, the best we could see was half enough money to take care of the work already in hand, to say nothing of advance. The Board must find some way in the General Conference to get the other half or let go the precious work it had built up and, in one distressing rout, fall back to a level lower even than the beginning of the Centenary. The Board was heavily in debt, and that indebtedness had been sounded upon the housetops in our all Churches, the bruit of it mingling with the general plaint of all the Boards in this country against the distressing pressure of indebtedness that was almost universal. At that time it was scarcely known how much the debt was, but it was believed to be approximately \$1,600,000. It is true that the Board had put on a maintenance campaign, the outcome of which was exceedingly gratifying, and true that processes in economy and reduction were already initiated looking to relief, but with the most optimistic there was still a feeling that the Board was pressed down by handicaps that would hold back our work for many months and and maybe many years to come.

## We Round the Corner

BUT HOW SUDDENLY ALL THAT HAS CHANGED! The new administration had been working at it with such loyalty and steadiness of team play that the row and jostle of adjustment had nearly ceased. As for the team play and efficiency of personnel, well—Bishop Ainsworth

made the statement at the conclusion of the General Secretary's report that he had never heard a report better digested, better prepared, or better presented than was that report, and the Board felt that the Bishop was not exaggerating. Action had been taken in several material particulars that constitute perhaps the greatest service ever done in any single quadrennial meeting for its missionary work by the General Conference. New plans had been tried out in the January-February period and found to work even beyond the expectation of sanguine leaders. Not only had the Board a good plan, all secured in the constitution, but a plan that would work. Reports coming to us of the monetary results of the campaign, not yet fully in, were encouraging, leading us to believe that while we might not get the million dollars asked, as we probably will not, by rigid economy and careful handling we may undoubtedly operate the current year without deficit. Then, capping all this climax, was the report on the debt. Mr. Rawls reported: "Twelve months ago the Board's indebtedness was \$1,658,541.11, all due and payable. During 1926 there was paid and refinanced the sum of \$1,440,762.04, payment of which has been provided for. This leaves a balance of \$219,752 yet to be provided for."

## New Strength in Our Stride

It is true the situation before us at home and abroad is far from easy or clear. Quite otherwise, and in many respects more difficult than it was a year ago. Certainly in China developments have taken place this year that tax to the utmost our faith and courage. Certain emergent aspects of change in the Church life and thought of the homeland confront us. The situation is not easy.

But we believe, with a conviction that deepens as our difficulties multiply, that an Invisible Hand is guiding. In China the missionaries are responsible, thank God they are. The turmoil is a surface seethe, but indicates beneath the surface a power stirring in the life of that people. "Greater is he that is for us than they who are against us." The Hand Invisible has been getting us ready for the hour of trial. The atmosphere is different. There is a tingle, an expectancy in the air; there is new vigor in the stride of our missionary business. There was a feeling shared, perhaps, by every member of the Board, that we have rounded the corner and have started uphill again in our missionary work.

AS WE GO TO PRESS a cable comes announcing the death in Shanghai, on May 14, of Mrs. Mary Houston Allen, widow of the late Young J. Allen. A special memorial service was held in the chapel of the Lambuth Building, and some account of her life and beautiful ministry of sixty-eight years in China will appear in the July issue of the MISSIONARY VOICE.

## A Useful Institution

IT IS A FAR CRY from the Anglo-Chinese College in Shanghai in the early beginning under Dr. Young J. Allen to the brave academic days now passing in Soochow University. Soochow University derives from two great sources of life and training. One of them is Anglo-Chinese College, its work running back to the days when Yun Chi Ho was finding the way of truth from its noble head, and, farther back than that, to the early days of the Mission. The other is the Buffington Institute, in Soochow, for years doing such excellent service under the skilled hand of Dr. A. P. Parker. After the consolidation of these two institutions and the location at Soochow, came Dr. D. L. Anderson, later Dr. J. W. Cline, to Dr. Nance, present head of the institution, all of them men of ability and real personality. The equipment in the early days was rather meager, and even now is far below what a great university in any land should have. But from time to time, through special movements, in the Churches at home, and latterly through the Centenary, there has been real advance in building and other college equipment. A very high academic standard was maintained from the beginning, until there has been built up, of both American and Chinese, a faculty of high grade. The standing of Soochow University among the institutions of China is an enviable one. In its scientific department it has done a work that raises it to a level with the best and has drawn to the institution the attention of the Chinese Medical Board, which great foundation has felt that it was ministering to the educational needs of the whole country when aiding as it has done this in-

stitution with very substantial grants for several years past. The standing of Soochow University in the country is indicated in the type of men that gathered in the recent celebration as impressively outlined in the articles of President Nance in this issue of the VOICE. A special pride is taken in the record of Rev. T. C. Chao. Dr. Chao is an alumnus of Soochow, and after a brilliant career at Vanderbilt University, making in that institution what is supposed to have been to this day the highest record ever made by a student, either foreign or American, is now lecturer of philosophy at the Yen Ching University at Peking. President Nance properly regards him as the most significant contribution that Soochow University has made to the Christian movement in China.

It is a great relief to turn away from the things that have been taking place in every part of China in recent weeks—in Hangkow, Nanking, and Shanghai, reports of armed conflict, looting, murder, revolution—to contemplate in this institution at Soochow a great Christian demonstration. It is reassuring to the friends of China and of Christian missions to see how strong a hold this institution has gotten upon the confidence and admiration of the Chinese people and encourages us to believe that while there are coming really great and revolutionary changes as ought to come, these changes, in spite of some present appearances, will not sweep a great people from its foundation and into a revolution as violent, unchristian, and destructive as the world has just witnessed in her near neighbor among the nations.

## Soochow University Confers Degrees

PRESIDENT W. B. NANCE



DR. W. B. NANCE

AT THE END OF DECEMBER we celebrated the twenty-fifth anniversary of Soochow University. There were several interesting features of the program, which lasted through several days. The one which appealed most strongly to the patrons and other Chinese friends of Soochow was a series of dramatic performances given by the two sections of the student

Dramatic Association—the one rendering classical Chinese drama and the other up-to-date modern plays. The gymnasium was crowded to capacity for these performances, and on two nights there were overflow meetings in the Assembly Hall, where two films were shown. One night it was the story of "The Man without a Country," entitled "As No Man Has Loved"; and the other night it was "The Fool."

The celebrations closed on Sunday with a memorial sermon in which Rev. Z. T. Kaung, B.D., 1912, paid

tributes to the memory of Charles Marshall, A. P. Parker, Young -J. Allen, and D. L. Anderson, the founders of the several institutions the work of which has grown into Soochow University. Just before this memorial service, a group gathered at a spot on the campus where old students of Buffington Institute set apart a site on which they proposed to build a kiosk in severe Chinese style to shelter a memorial tablet on which will be engraved in brief outline an account of the life and service of A. P. Parker.

The culminating feature of the program was on Saturday afternoon, January 1. Personal representatives of a number of the leading colleges and universities of the country, prominent alumni, and members of the teaching staff formed the academic procession to the assembly room of Allen Hall, where the exercises were held. A large number of the gentry of the city, distinguished alumni, and the local officials graced the occasion with their presence. Representatives of sister institutions presented their felicitations, there were brief

(Continued on page 16)

# Suggestions for Missionary Leaders

PASTORS -- LAYMEN -- COMMITTEES

THE BOARD OF MISSIONS will be at Mount Sequoyah and Lake Junaluska this summer, and in full force we are hoping. For Mount Sequoyah the date is July 5-12-19, and for Lake Junaluska July 20-27-August 3. Attention is called to the following outstanding features:

1. The programs for the two conferences are practically identical, the general topic and great objective of each being the same—namely, "Making My Congregation Missionary."

2. While the Board of Missions plans with the Sunday School Board, as it has done for two years past in the conduct of a twelve-day school, the Board of Missions is conducting with the full consent of the Sunday School Board a conference to run for six days, the first six days of each school, so that those who cannot remain as long as twelve days—a thing very desirable to those who have the time at their disposal—may take the special course in practical methods of missionary leadership in the short period of six days. The following are the special features of the six-day conference:

(1) There will be a definite and very practical objective of all work of the conference, the topic being "Making My Congregation Missionary." The Church in its general organization is missionary. No one doubts that. But in the local congregation no one would be so innocent as to say that it is even measurably missionary. A superficial analysis of the missionary situation in the average congregation among the 18,136 Churches in our connection would show such average congregations to be far from missionary—far from Christian, if to be Christian is to have the missionary spirit of Jesus, our Lord. It is felt by the Board of Missions that the time has come to hold a Church-wide conference, assembled in these two training centers, in which those who really care may for six days take counsel together how we may make our Churches missionary.

(2) There will be a special mission study class bearing on the general topic. The regular courses in mission study will run, as heretofore, for twelve days, with full provision of credit on a joint certificate issued by the Sunday School Board and the Board of Missions, but a special course will be completed in the first period of six days. The book to be taken for this shorter

period will be the new book to be used in 1928 in the Church School of Missions during the cultivation period. The book is already in process of preparation, pertains especially to the work

*MOUNT SEQUOYAH, JULY  
5-12-19*

*LAKE JUNALUSKA, JULY  
20-27-AUGUST 3*

*A school as heretofore with  
Sunday school workers for twelve  
days.*

*A conference within a school  
for the first six days in each  
school.*

*The topic for the six-day con-  
ference, "Making Our Churches  
Missionary."*

*A Church-wide project:  
Church-wide workers gathering  
in these two centers to counsel.*

*Regular mission study courses  
running for twelve days with the  
usual credits. New book for  
cultivation period 1928 may be  
completed in the six days, also  
with credits.*

*Conference on methods end of  
morning each day for the six-day  
conference.*

*People coming to counsel for  
the six days: Presiding elders,  
missionary secretaries, city pas-  
tors, country pastors, active lay-  
men, elect women, chairmen and  
members of missionary com-  
mittees.*

of our own Church at this moment, and will be taught by the best normal teacher that can be gotten, who, in his teaching, will have special regard to methods of teaching, seeking to show how the book may be taught in any congregation in the connection, from the proudest city station to the remotest little country Church, and from

the Sunday morning congregation to a study class organized up to the minute. Ninety thousand copies of last year's book were ordered. More than one hundred thousand copies of next year's book should be read. At Lake Junaluska and at Mount Sequoyah we will be training to teach the book in such skilled and effective way as to carry the best that is in the book as far as possible out into our 2,600,000 membership.

(3) Another valuable feature of the six-day conference will be the discussion period coming at the end of each morning for six days. This does not mean a teacher or a book. A few highly specialized classes may be running at this period, but for the six-day delegation this period will be a conference in method. There will be no teacher or book. There will be a leader, but with the best-trained preachers and laymen and lay women present, the whole conference will for six days at this hour work away to build up a missionary mind for the ideal local congregation.

(4) Two Sundays will be filled by great missionary leaders. Bishop Ainsworth will be at Lake Junaluska and will be able to tell that dramatic and stirring story from China and the Far East. The speaker at Mount Sequoyah will be Dr. S. H. Wainright. Dr. Wainright is the dean of our missionary force in Japan, a missionary statesman, and a real prophet of God. On each night in the week there will be unique features of presentation.

3. These summer schools parallel each of the periods of the leadership training school of the General Sunday School Board and will make it possible for the students attending each school to take work in the other if they so desire.

Presiding elders, city preachers, country preachers, active laymen, elect leaders of the missionary societies, chairmen and members of missionary committees—these are the skilled workers coming to counsel.

For full information about conferences, address a card to Education and Promotion Department, Board of Missions, M. E. Church, South, Lambuth Building, Nashville, Tenn.

# Meeting of the Board of Missions

ELMER T. CLARK

THE eighty-first session of the Board of Missions was held in Nashville on May 3, 4 and received reports and transacted business of far-reaching importance to Methodism. That our missionary work has been under a severe handicap for several years is a fact well known to our people. The meeting just closed was notable in that it officially announced the dawn of a brighter and more hopeful day in this preëminent phase of our activity as a Church. There were a number of high points, and a few of these are here enumerated.

## THE GENERAL SECRETARY'S REPORT

The report of the General Secretary, Dr. W. G. Cram, elicited from the Board a special vote of appreciation for its statesmanlike character. It gave a swift review of the work of the year, made some announcements of first importance, and offered some constructive recommendations looking to a greater missionary progress.

Perhaps the outstanding achievement of the year was the substantial reduction in the indebtedness of the Board. At the beginning of the last fiscal year this debt stood at \$1,658,541.11; at the close of the year it was only \$783,952.11, having been reduced by \$874,589. Of the remaining indebtedness \$520,000 is carried by the Lambuth Building and will be paid in fifteen years by the income from the building; \$123,952.11 represents inter-departmental obligations, which will be adjusted in the regular course of administration, and this sum is therefore not regarded as an obligation of the Church at large. The actual bank indebtedness is to-day only \$140,000, and Dr. Cram stated that this would likely be paid soon by Centenary returns and unsettled bequests.

The adjustment of the heavy debt which for a time threatened the very existence of our missionary work constitutes one of the most remarkable administrative achievements of our history. It is the more notable in that while these payments were being made our work was maintained without a deficit for the first time in several years.

Dr. Cram further reported that the work during 1927 would be operated without a deficit, carefully adding the qualifying phrase, "however, we must proceed with caution." In order to safeguard the current budget and prevent the probability of a deficit due to unforeseen events in China, Dr. Cram asked for and obtained permission to make private (not public) appeals for funds to bring our missionaries home from China should this become necessary and require funds not available in the budget.

It was estimated that at least \$700,000 in cash would be received from the special

maintenance appeal made in February. Already about \$450,000 has been paid in.

In order to still more nearly balance the annual budget, a reduction of \$110,000 was made in the appropriations. The budget of the General Work Section for 1928 will be \$1,393,000. Even with such a drastic reduction, however, it was possible to increase the salaries of all missionaries.

Dr. Cram made four recommendations to the Board, all of which were adopted. These recommendations constitute the missionary policy for the year and are as follows:

1. The annual budget must be balanced by making income and expenditures find a common level. An operating or revolving fund of \$200,000 should be created so that our work may be placed on a cash basis, thereby avoiding debt and the payment of interest.

2. Emphasis is to be placed on an evangelistic advance. "We are well equipped with schools and hospitals and other buildings in most of our fields," runs the action. "We need now to lay emphasis upon extending the borders of the Church."

3. A more nearly adequate support is to be given all our missionaries.

4. The year 1928 is to be observed as the Jubilee Year of the Woman's Missionary Societies, celebrating the fiftieth anniversary of their founding.

## ACCEPTANCE OF CANDIDATES

Formerly all missionaries were accepted by the Candidates Committee. The present administration, however, has placed that responsibility upon the Board in full session. For the first time, therefore, all candidates appeared before the Board, were formally accepted by vote, and their assignments were read. This was the high point of the recent meeting. Thirty-nine new home and foreign missionaries, most of them the seniors from Scarritt College, went forward and faced the Board, while Bishop Denny fervently prayed for them, their work, and the coming of God's kingdom.

## THE HEARN CASE

Some time was devoted to a consideration of the case of Rev. W. A. Hearn, of China, who was not received into full connection by the China Conference because of a statement of his belief concerning the resurrection of Christ. Bishop Ainsworth had recommended his withdrawal from the field. The China Mission, however, had asked a delay in order that additional information might be laid before the Board. Mr. Hearn was not present and had had no opportunity of personally stating his case or his beliefs to the Board. Several members felt that he should be allowed to state

his views in person, lest his position be misunderstood and an unwitting injustice be done him.

The Board, therefore, took the following action:

1. Mr. Hearn's travel to the United States is to be paid and his salary kept in force for six months.

2. Unless he indicates to the General Secretary his desire to present further facts he is to be considered withdrawn from the field.

3. If he does within thirty days after notice indicate a desire to present further facts, the entire case is to be heard by a special committee composed of the Executive Committee and Bishops Candler, Boaz, and Mouzon, these being the bishops on the Foreign Work Committee. This committee has power to pass finally on the matter.

4. Should Mr. Hearn avail himself of the privilege of coming before the committee, his status pending a final decision will be that of a missionary on furlough.

## RUSSIAN WORK

In view of the fact that Russian law prevents us from using our work among Russians in Harbin as a base for entry into Siberia and Russia, provision was made for gradually transferring our work for Russians from Harbin to Little White Russia in Poland. In the later place a wonderful opportunity awaits us, and if this action makes it possible to occupy Little White Russia great evangelistic advances may be expected.

## NATIONALISM

The growing spirit of nationalism around the world has brought most important and perplexing problems before the Church. More and more the people among whom we are working are insisting on a more determining voice and influence in their own religious affairs. In some countries, as in Mexico and China, laws are being enforced excluding foreigners from exercising certain religious and educational functions, and the problem has thus grown acute. No American can now preach in Mexico, and the Mexico Conference has been completely nationalized. No foreigner can be the head of a school in the zone for the Cantonese armies in China, and all presidents and principals of our institutions have resigned.

In view of this situation, the last General Conference ordered the creation of a Commission on Nationalism to study the entire problem. This commission was created by the recent meeting of the Board of Missions. This commission is composed of twenty-five members from our Church in the United States, termed the Central Committee, and fifty-two members from

the foreign fields, termed Field Committees. The Central Committee has the following members: Bishops Candler, Beauchamp, Cannon, Darlington, and Ainsworth, W. G. Cram, O. E. Goddard, Miss Esther Case, Mrs. F. F. Stephens, Mrs. Luke Johnson, Mrs. C. W. Nichols, Mrs. T. J. Copeland, Mrs. J. W. Downs, Mrs. Atilla Cox, Erskine Williams, Nathan Newby, Lavens Thomas, John S. Candler, P. D. Maddin, F. S. Love, J. G. Snelling, F. S. Parker, J. W. Perry, W. J. Young, M. A. Childers.

THE CENTENARY COMMISSION

An interesting sidelight of the meeting was the report of the Centenary Committee, which showed that \$112,244.73 had been collected on the old Centenary pledges since June 1, 1926. The persistence and tenacity of the Centenary giving is one of the most remarkable facts of our history. The Centenary has been referred to as "dead" by its critics for five years. All publicity on the subject was stopped more than a year ago. Yet it survives and continues to bring in sums which before it was launched would have been regarded as vast liberality. All hail to the Centenary!

DR. ANDRES OSUNA

Another interesting feature of the recent meeting was the address of Dr. Andres Osuna, our distinguished representative in Mexico, who in these uncertain days mediates between our Church and the Mexican government. His address cast a flood of light upon a much misunderstood situation.

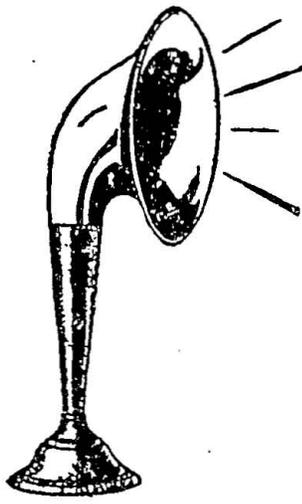
Dr. Osuna reported that plans are under way for vesting the titles of our property in Mexico in a "Foundation," or holding corporation, which will safeguard our interests and comply with Mexican law.

WOMAN'S WORK

One of the outstanding achievements of the year was the completion of the Belle Bennett Memorial fund for Scarritt College. The women were asked for \$500,000 and paid \$633,000, thus providing for one of the most modern and beautiful college buildings in America. By resolution the Board committed the General Work Section to wholehearted support and patronage of Scarritt.

Our Woman's Work has no debt and no annual deficit. It is progressing all along the line and made this year appropriations for advance work, over and above its Centenary program, for the first time since the Centenary was launched.

The appropriations of the Woman's Work Section for 1928 total \$998,279.15. When this sum is added to the \$1,388,486.55 appropriated by the General Work Section it is seen that the entire budget of the Board of Missions next year will be \$2,386,765.70.



# Station Brazil Broadcasting

(G. D. Parker, H. C. Tucker, W. B. Lee, C. A. Long, and other missionaries give some of the unmistakable signs observed of the workings of the gospel in the mass of Brazilian society.)

IN papal lands it is not an uncommon thing to find large families born out of wedlock. "A few weeks ago," writes Rev. G. D. Parker, of Santa Anna, Brazil, "the mother of such a family came to me with tears in her eyes beseeching me to use my influence with one of her daughters about to marry, that she have the Methodist religious ceremony besides the civil required by law. This mother still worships images, but *boasts* that all of her children have founded Protestant Christian homes."

In the state of Rio Grande do Sul there is an active Anti-Alcohol League not identified with any religious or political organization, which is doing far-reaching educational work through its periodical literature, distributed gratis. Its monthly paper is called the *New Man*. The League is subsidized by a great many of the municipal governments, and its scientific propaganda is becoming generally popular. A noticeable decrease in the consumption of alcoholic drinks has taken place in this state during the past ten years.

Dr. H. C. Tucker tells the following: "Granbery College from its early beginning has observed the rule of presenting a Bible to each graduating student at the close of commencement exercises. On the last occasion a member of the board of trustees

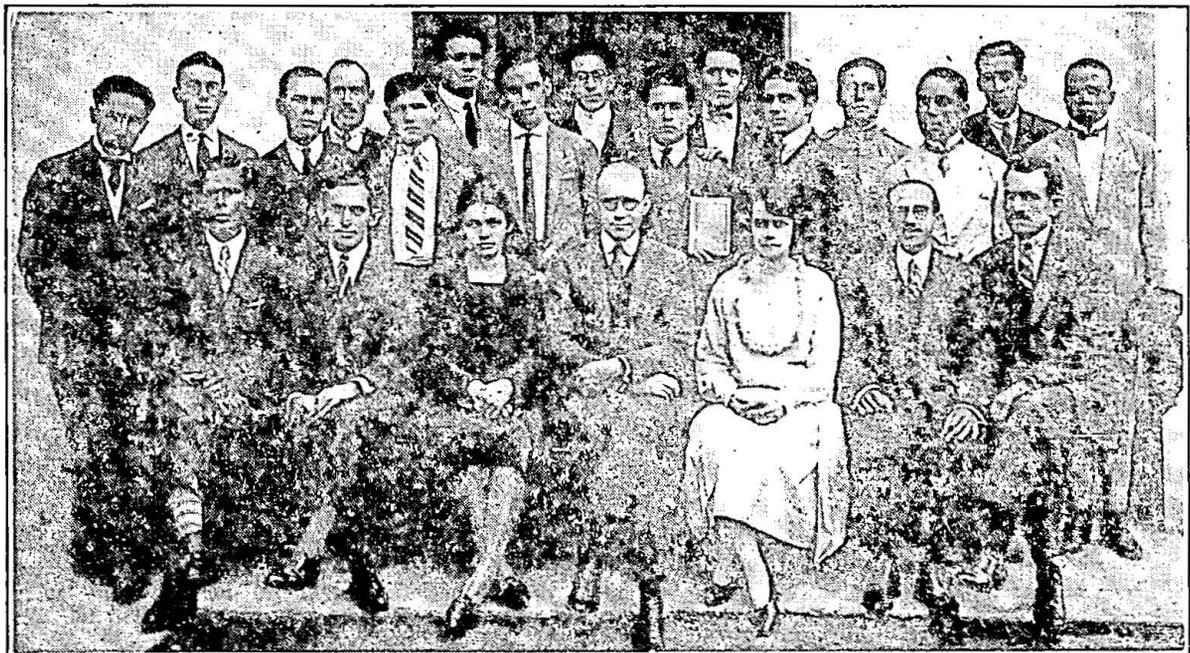
was invited by the president to make the presentation; he spoke briefly but forcibly with enthusiasm and conviction of the meaning and value of the Book to men. After the exercises two young men, not of the college, asked the president if they could buy copies of the Bible, as they had never read it, but are now desirous to do so after hearing these statements about the book."

The following editorial comment was recently published in the principal daily in the state capital, Porto Alegre: "Decidedly carnival has passed out of style in Porto Alegre. Little by little enthusiasm has died down. We have changed our habits, we have changed our tastes. Everything changes, and carnival has suffered with the change; it has lost its former character; it is only a sad shadow of its former self."

Carnival generally means an orgy of several weeks' duration, just preceding Lent, in honor of Momus; in other words, the world, the flesh, and the devil.

In more than fifteen years, says W. B. Lee, of the Brazil Conference, the Sao Paulo District has only once failed to pay all assessments. This district is the first in the Conference in which a charge ever paid as much as 10,000 milreis a year to its pastor, that charge being the Byrd Memorial in the city of Sao Paulo, one of the best church plants on any mission field. It is also the first district in the Conference in which a charge paid the entire support of its pastor. That charge is Jerico, nearly forty miles from the railroad. They built their first meeting house at their own expense. When it became too small they built a larger one. Last year they built a parsonage and spent 4,000 milreis on this church. And now they are building a chapel, on which they are receiving the first help from outside.

(Continued on page 31)



TEACHER TRAINING CLASS OF CENTRAL METHODIST CHURCH, JUIZ DE FORA, BRAZIL. REV. WESLEY M. CARR, TEACHER.

# Why Should I Carry Another Religion to the Orient?

(Continued from page 6)

1. The two religions, Buddhism and Confucianism, were not primarily religions of God, but of man, because the founders of both Confucianism and Buddhism were not gods but men. In the mind of Gautama there was no God, so he said: "I am the highest both in heaven and on earth." And in the teachings of Confucius we cannot get a sufficient knowledge of God, because his primary aim was changing animal life to human life, not changing human life to godlike life. I suppose Confucius himself also was uncertain on the idea of God. His belief in God was a reasoned one, not an emotional or volitional one; because he was a philosopher, he believed the ultimate reality of this universe, but never could reach beyond it. Christianity is primarily a religion of God, not of man. It was not invented by any saint, but is based on the self-manifestation of God. So, as to its canon, throughout the sixty-six books, there is nothing else but the history of God's progressive revelation to men throughout the ages. As to its founder, He was the Son of God, the invisible image of God, the acting God in the human world.

2. But later both Buddhism and Confucianism became the religions of gods, not of humanity. Do you know how many gods they have? They have many thousands of gods. For instance, the five hundred disciples of Gautama finally became the gods of the Buddhist, and the numerous ancestors all became the gods of the Confucianist. So the religions were maintained primarily for serving those gods, not for human welfare. But Christianity was founded by the Son of God, though it existed primarily for humanity, not for God. So he suffered in order to set humanity free from its sufferings. He became poor in order to make men rich. Once Jesus said: "The Sabbath was made for man, not man for Sabbath."

3. The two religions are the religions of duty and burden, not of hope and freedom. Do you know what kind of feeling the people have toward their religions? There is nothing but a broken-hearted, burdensome feeling: Confucianist says: "I have no money for my children's education, but I have to offer sacrifice each month for the thirtieth anniversary of my great-grandfather's death. It may cost about fifty dollars." The Buddhist says: "I have no money to support my family, but I have to offer sacrifices at least three times—on the first of February, on the seventh of July, and on the ninth of September—in order to avoid this year's bad fortune." They have no hope whatsoever, and they are merely enslaved people. But Christianity is a religion of hope and freedom. True Christians are free from the duty of

legalism and free from the burdens of sins. So Paul said once: "We are rejoicing even in the tribulations, because there is an eternal hope for us."

4. The religions are not religions of good will, but of woes. Do you know how they teach their religions? They are not persuading the people, but merely threatening them. For instance, in Buddhism they show the terrible pictures of hell and man's transmigration into animals. And they say that if anyone does not keep a certain duty, he shall go to this hell and in future he shall be a hard-working animal. But

## A Macedonian Call

**A**T a recent institute in the School of Theology, Southern Methodist University, Mr. P. H. Yu, only a little while in this country, was asked to discuss, "Why Should I Carry Another Religion to the Orient?" His use of English was not easy, of course, but his array of reasons was very striking, and his appeal to young American Christians was profoundly moving:

"Since coming to this country I have not had the courage to ask you to leave your good paradise of America and come out to Korea, but I have looked into your faces and breathed your sympathy and am emboldened to beg that you make the sacrifice and come to bring the good news to my poor lost country."

Christianity is a religion of good will. It is glory to God and good will to humanity. Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Since Christ, millions of wearied souls have found the eternal comfort in him.

5. The religions are the religions of dead saints, not of the living Lord. The speculative philosopher, Gautama, and the moral philosopher, Confucius, the saints of ancient times, who died twenty-five centuries ago, cannot be the object of faith in the minds of the people. Their written statements are still good, but nothing can furnish a dynamic power enabling other followers to practice the good rules and theories. But Christianity is the religion of the living God. The living personality of Christ, now and forever, abides in the minds of his devout followers and moves and acts ceaselessly. Whenever he moves in the minds of his followers, love is shown, and whenever he acts, righteousness appears because he is the fountain of love and the source of righteousness. So Christ

is the object of the faith of his followers—he is the risen Lord and Saviour of all men.

These are the collective reasons why Korea needs Christianity. Human life is ever progressing, and the individual human being always seeks the betterment of his life. Then no wonder that the scientifically minded men and women of the twentieth century give up their unsatisfactory religions and seek a new life-giving religion, Christianity. Ethics and philosophy cannot give any more satisfaction to the growing minds of the people. I realize that in the dark midnight, on the crooked pathway, even the dim light of the twinkling stars of heaven give valuable guidance to travelers, but after the dawn of the bright morning sun, this light is no more use. So St. Paul said: "The law is our schoolmaster." I personally appreciate very much our schoolmasters, and I love them very much, but I have to leave them and take some advanced courses in Christianity in order to change my human life to godlike life.

Now I want to say in a few more words how much we Koreans need Christ. Christ is needed by the Jews and the Gentiles alike, but we need Christ more than anybody else. Because we need a good Saviour who is able to deliver us from the land of death and wandering. You know Christ came to this world to seek and save the lost. The lost condition of our country is worse than anywhere else. We lost everything we had—leaders, the glorious culture of ancient ethics and philosophies, money, people, and even the land of our forefathers. Now we are men without a country. We are shepherdless sheep wandering around in the dark and chilly wilderness. Ofttimes I have thought to myself: What do we need most? Money? No, we still have some economic resources. Ethics? No, our people are still comparatively ethical enough. Able leaders? Yes, but leaders only cannot set straight a declining country. People? No, we have at least twenty millions of people. Then what do you need? We are all a broken-hearted people. After all, we need a dynamic power which is able to give us a life-giving spirit—endurance, courage, hope, victory! Then who will give us such power? Gautama? No; while we were stripped by the robbers on the way of Jericho, he came along and said to us: "This world is full of evils, so you cannot get away from them. You have to sweep off all your evil desires, then your future life will be found in paradise." And then he passed by. Then Confucius? No; he came along next to Gautama, and said: "All the calamities are the result of disloyalty to king and disobedience to parents, so you have to keep these two rules ceaselessly." And he also passed

by. Under the shadow of sunset, on the silent way of Jericho, to the stripped people of Korea, who shall be the Saviour? Now, I thank God, here comes the Good Samaritan, our Lord Jesus Christ, who is the only Son of God. Just his outpouring love runs over us. So he bound up our wounds and brought us from the land of death to the land of life.

After all, we Koreans appreciate very much American Churches because they have sent many missionaries, bringing a living message to the dead land and preach-

ing the good news to the bruised people. I am one of the products of your missionaries. I was lost, but you found me. I realize deeply we are the lost, and you are the seekers. Since I know this fact, I should like to be a Man of Macedonia and appeal to you, the true followers of Christ, "Come over and help us." And I want to ask you, all American Christians, your spiritual breath—it is your sincere prayer for our weary people. Because I know you have seen the vision of the dry bones piled in the land of the new Mesopotamia, Korea, as

the prophet Ezekiel saw. We need your spiritual breath more than anything else. Please blow upon us—then some day we, the dry bones, will become a mighty army of the living God. Your infant Church in Korea still needs the mother's nursing. We need cultured native preachers, so we have to educate them, but—we need Church extension, but—we need more evangelical work, but—we need more missionaries, but—the wise mother knows the needs of her babe better than anybody else. Your child is still *crying*.

## No Greater Missionary Field in the World

REV. ROBERT L. JACKSON

THERE is no greater missionary field in the world than the city of San Francisco, right here in our own homeland. With a population of approximately 750,000 there are but 15,000 names enrolled as members of Protestant Churches in the city. Thousands of Protestant Americans who have come out here to live have been swept off their feet by their environment and are lost in a whirlwind of sin. There are in San Francisco enough children of Methodist preachers who never darken the doors of any church whatsoever to make Fitzgerald Memorial self-supporting.

This is a city that breaks the hearts of pastors and sends them to premature graves. It is a city that cries out for the things of this world, a city where men and women, young and old, will look you in the face and ridicule the Church and all things that stand in the way of their liberties and their pleasures. The influence of such an atmosphere upon the children, upon the young people, and upon mature citizens is far-reaching. Can such a condi-

tion continue to exist without contaminating in the end even the nation itself?

Some three years ago Fitzgerald Memorial was a discouraged, disheartened downtown Church with a few members at work and a Sunday school composed largely of a handful of adults. The overhead expenses were so great that it was considered almost impossible to carry on even with the \$1,000 which we received as outside help. The other Churches of the city that were making better progress than Fitzgerald Memorial were being supported practically entirely from outside sources.

In the midst of these discouragements and when the people of Fitzgerald Memorial were just about ready to say they could go no farther, came the news that our outside help must be withdrawn. It seemed that the end had come.

But man's extremity is God's opportunity. "What hath God wrought?" Within these three years 166 new members have united with the Church, 63 during the past year. There are fourteen men on

the official board, eleven of whom have come in during these three years. They have taken over all the financial burdens of the Church. On this board are two physicians, a dentist, two managers of a large packing company, an auditor of a big milling concern, the manager of a nationally known tire company, and other influential business men.

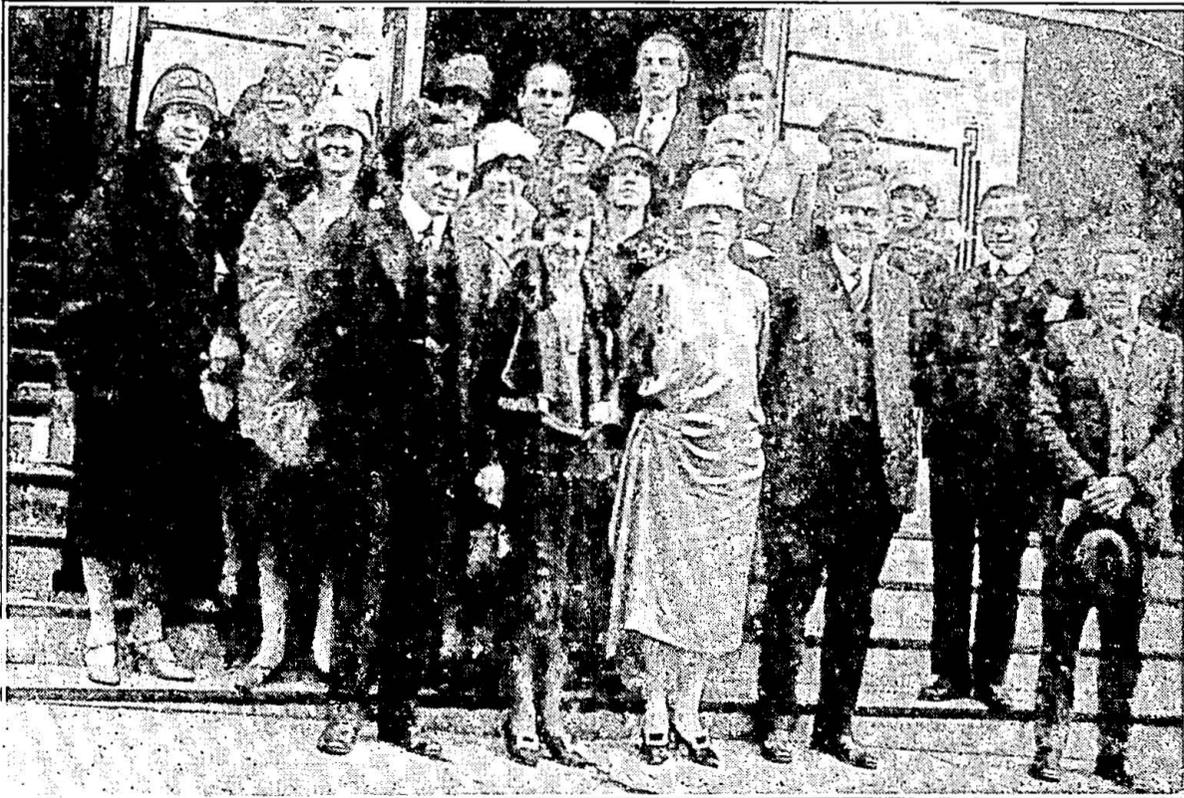
The Sunday school is making splendid progress. The Acton class, the class for young married people, which is less than a year old, has twenty-seven members. All the children's departments are booming. It is a real treat to hear the Fitzgerald choir sing.

On the Sunday before the Annual Conference three grown people openly confessed Christ at the altar and seven babies were baptized in the arms of their mothers, who vowed to rear them for God and his service. That evening twenty-seven young men and women were present at the Senior League service and twelve at the Intermediate. Several of these had been converted, among them the presidents of both Leagues.

In all this work I can see the hand of God, and no pastor ever returned to a charge with a happier heart than I did when I was sent back for my fourth year.

There is no question but that this wicked city can be taken for Christ. It cannot be done by mere entertainment and with a half-hearted spirit, but it can be won away from evil by presenting Christ and him crucified. If Christ were placed in the most difficult post on earth, he would win out, I verily believe.

We have only made a beginning at Fitzgerald Memorial, but step by step we are carrying the cross to victory.



ACTON SUNDAY SCHOOL CLASS, FITZGERALD MEMORIAL SAN FRANCISCO, CALIF.

Attention, Missionary Committee! Your chairman should be there, or some bright member. "Making My Congregation Missionary" will be the topic and pertains to you. Page nine tells all about it.

## Thirty-Four Hundred Dollars in Thirty Minutes

MISS CATHERINE MARSHALL

STUDENTS of Southern Methodist University in 1927 pledged \$3,400 for the support of Earl Moreland, a graduate of their school and an active missionary worker in Brazil. This is nearly double the amount asked for.

"The marked success of the campaign for this fund was due to the fact that a good choice was made in selecting the time for the campaign, the spontaneity of the students, and to the organization of the campaign," said Fred R. Harrison, chairman of the committee on the Earl Moreland Fund for 1926-27 and student in the School of Theology in S. M. U. this year.

Work of the campaign this year centered around a central committee composed of J. Gordon Gay, director of religious activities in S. M. U., Cecil Peeples, and Ruth West, both of the School of Theology.

"This committee was supplemented by a general committee composed of volunteers," said Mr. Harrison. "In answer to about two hundred letters sent to persons on the campus judged most likely to be interested, this committee responded. Due to the nature of the committee, it was fluctuating, but it averaged having twenty members at each meeting.

"In addition to this, subchairmen were appointed for various duties, such as publicity and chairmen of the 'minutemen.'

"These minutemen were students from the volunteer group who made short talks in each classroom in advance of the campaign. This prepared the students for the campaign."

Advance publicity was also given in the form of posters and the *Semi-Weekly Campus*, the official publication of the school. Students in S. M. U. have supported Mr. Moreland the five years that he has been engaged in missionary work, so the campaign is a traditional thing on the campus, though this is the first time that it has exceeded the aim so much. The amount asked of the student body was \$2,000, and in some years it has been necessary to hold two campaigns to raise the sum.

"The opening gun of the campaign," Mr. Harrison continued, "was a talk by Frank Reedy, former bursar of S. M. U. and quite a favorite with the student body. Mr. Reedy spoke of Earl Moreland's life, particularly while he was a student at the university, of the esteem in which he was held by students and faculty members, and of the obligation and privilege offered the students to support so worthy a cause; but no appeal for money was made that day.

"The next chapel exercise, which was attended by all the students of the school, was given over to a devotional service by students, two of whom were natives of

Brazil. These Brazilians spoke of the wonderful work of 'Little S. M. U.,' as our students call Mr. Moreland's school, stimulating the students with 'first-hand information.'

"The vice president of the student association also made a short talk, and he made the appeal for contributions. The entire program was over within half an hour, and I think the brevity of it made a stronger

### Little S. M. U.

STUDENTS of Southern Methodist University had been asked for \$2,000 for their missionary project and subscribed \$3,400 in a chapel service of thirty minutes. And no wonder! Their project was the work of Mr. Earl Moreland, an alumnus doing missionary service in Porto Alegre College, Porto Alegre, Brazil. Miss Catherine Marshall reports her interview with the student committee on this page. The *Ex-Students' Magazine* tells a most interesting story of Mr. Moreland's visit to Southern Methodist University with his wife and little daughter, Jane. Faculty, old students, new students, townspeople, all vied in making this four-day visit a genuine home coming.

appeal to the students than any equally good but longer program would have done."

Pledge cards were distributed during the chapel exercise, and they were so arranged that by using the method of checking chapel attendance, it could be ascertained easily who the students were who failed to pledge. Over 1,100 responded the first day.

The follow-up of this campaign was made through letters, which were sent to each student who had not pledged.

"Records show that in previous years practically all of the pledges were collected, and we have every reason to believe that we will be equally successful this year," said Mr. Harrison.

Earl Moreland was in S. M. U. in the academic department for three years and received his Bachelor of Arts degree in 1918. He was very active in student affairs, having been a member of the glee club, the varsity quartet, the Honor Council, the Y. M. C. A. In his graduate year he was elected the most popular boy in school.

After graduation, Mr. Moreland went to Washington, D. C., as assistant pastor of the Mount Vernon Methodist Church for a year. In 1919 he returned to S. M. U. and took his Master of Arts degree in 1921.

He sailed in July, 1921, for Brazil, landing in Rio de Janeiro, and from there he traveled over the country with Bishop John M. Moore for several months in the interests of the college which was to be founded.

Mr. Moreland organized the college and has been working there ever since. The school was originally organized in Passo Fundo.

For a number of years the Methodist students in Texas have supported the missionary work in Passo Fundo, and S. M. U. had done its part in this undertaking. The student body decided to make Earl Moreland their student representative in Brazil and to pay his salary.

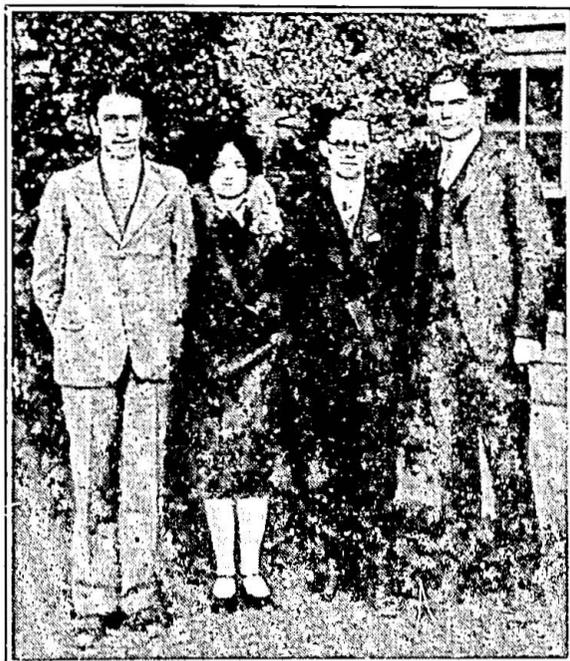
This work of the students was continued after the college was moved from Passo Fundo to Porto Alegre, and Earl was made vice director.

The first year the committee asked for \$1,000 for the support of Earl Moreland. This fund was raised through personal visits to each member of the student body. Later it was found that \$2,000 was necessary. The fund which was raised this year is the largest since the work was undertaken.

Mr. Moreland visited S. M. U. a couple of months after the drive was made this year. In addressing the student body, Mr. Moreland expressed his appreciation of the support that has been given him in his work. When he received his Master's degree in 1921, the students pledged themselves to pay his salary while he was in the



MR. AND MRS. J. EARL MORELAND, AND THEIR LITTLE DAUGHTER JANE.



THE EARL MORELAND COMMITTEE, SOUTHERN METHODIST UNIVERSITY, THAT "PUT IT OVER."

Left to right: J. Gordon Gay, Miss Ruth West, Fred R. Harrison, Cecil Peeples.

mission field. Since that time it has become a tradition in the university.

"I am highly honored as a representative of S. M. U. in Brazil," he said, "and I am very thankful for the support that S. M. U. has given me during my work as missionary, for while we need men in Brazil, we need support more. The missionaries in Porto Alegre College are now laying the stepping-stones for greater prosperity."

He related the history of the college from the time it was first conceived by Bishop Moore.

"We have established 'Little S. M. U.' not only as a Christian duty and experimentation for better training, but also as an expression of friendship between the United States and Brazil," he stated. "There is a strong movement in South America for a closer union between the students of North and South America."

### Missionary Auto for the Congo

A MISSIONARY auto for the Congo, equipped with a special body to carry dental equipment, is now being constructed for use by Dr. W. Hamilton Moore, of Kansas City, missionary dentist of the Methodist Episcopal Congo Mission, who expects to return to Africa early in June.

The car is to be the gift of friends and admirers of Dr. Moore in his home town, according to Rev. William A. Tetley, pastor of the Westport Methodist Church in Kansas City, who is generally conceded to have originated the idea and is sponsoring the movement. During the past year that Dr. Moore has been at home on furlough members of the Dental Association of Kansas City, of which Dr. Moore is a member, and other friends have become much interested in his work on the Dark Continent,

and the plan to aid his labors with the gift of a dental auto has met with general approbation throughout the city.

Committees interested in raising funds for the dental auto are composed of prominent members of the Dental Association, who expect to raise a substantial part of the purchase price among the dentists of the city; members of the Live Stock Exchange; leading Methodist ministers; representative women of the city; and members of the four Epworth League Chapters of the Kansas City District. As missionary work in Africa is supported practically entirely by the Epworth Leagues throughout the Church, the Leaguers in the Kansas City District are taking a lively interest in planning for the missionary car.

All money contributed to the purchase of the car by Methodist Churches and Epworth League Chapters, according to Mr. Tetley, is a voluntary offering over and above the regular Conference assessments and all special pledges. The contributions are largely being made by personal friends of Dr. Moore. Dr. J. B. Swinney, presiding elder of the Kansas City District, is general chairman of all committees.

Dr. Moore, who is the only missionary dentist in the Methodist Mission in the Congo, first went to Africa in 1923, where he remained about three years. During that time he worked at ten mission stations, including Presbyterian as well as Methodist stations. Dr. Moore has spent his furlough year making preparations for better work in the Congo.

On his return trip in June Dr. Moore will be accompanied by his wife, formerly Miss Elizabeth Bass, of Raleigh, N. C. Dr. and Mrs. Moore were married on April 16 and are now in Kansas City, making final preparations for their long ten-thousand-mile journey to the heart of Africa.

### Blue Ridge Missionary Conference

TEN DAYS OF PRIVILEGE AND INSPIRATION, JUNE 28-JULY 8

MR. R. B. ELEAZER

HUNDREDS of missionary leaders throughout the South are looking forward to the All-Southern Conference of the Missionary Education Movement, to be held June 28 to July 8, at Blue Ridge, N. C., one of the most beautiful summer assembly points in America. The 1927 conference promises to be in some ways the best of the long series of annual meetings conducted by this organization in the Southeast, beginning more than twenty years ago. An unusually strong program has been provided for this year, covering a wide range of subjects and presenting many of the ablest leaders from the various denominations.

There will be six general missionary

courses, three courses in Bible study, five in missionary methods, four normal, and four advanced courses. Credits will be given in the several classes leading to a "certificate of training in missionary education." Among the general courses will be "The Adventure of the Church," "The Story of Missions," "The Cost of a New World," and "The Religions of Mankind." The department of methods will embrace courses on young people's problems, on work in young people's groups, missions in the local Church, missionary story-telling, and missionary education through dramatics. The normal classes deal with the teaching of missions to primaries, juniors, and adolescents, and the leading of mission study classes.

The faculty will include Dr. E. H. Rawlings, Mrs. B. W. Lipscomb, and Miss Althea Jones from Methodist headquarters, Nashville; Dr. H. F. Williams and Edward D. Grant, of the Southern Presbyterian Mission Board; Bishop Theodore D. Bratton, of Jackson, Miss.; Mrs. Paul B. White, field worker of the Baptist Woman's Missionary Union; Dr. J. O. Atkinson, Missionary Secretary of the Southern Christian Convention; Dr. John Lobingier, of the Congregational Education Society; Miss Nancy F. White, Presbyterian Home Missions Secretary; Miss Anna M. Clark, of the United Christian Missionary Society; Dr. W. K. Bloom, Congregational Mission Secretary, and many others.

The annual Missionary Education Movement Conference is in no sense a competitor of the various denominational missionary conferences, but is supplementary to them all, occupying a unique place in the field of missionary training. Not only are its leaders drawn from the various denominations, but the attendance also is made up in the same way. About four hundred delegates are expected this year. For further information, write to the chairman, Dr. H. F. Williams, Box 330, Nashville, Tenn.

### Blue Ridge

ATTENTION is especially called to the article of Mr. R. B. Eleazer on the Blue Ridge Missionary Conference. This conference is not denominational, but interdenominational, in the sense that the various denominations, including our own, join in finest fellowship to conduct it each year. It has for years been one of our best training conferences. "The conference is in no sense a competitor of the various denominational missionary conferences, but is supplementary to them all, occupying a unique place in the field of missionary training."

## Soochow University Confers Degrees

(Continued from page 8)

statements by the president of the university and the president of the Board of Trustees, and the principle address of the occasion was made by Dr. Chang Yih-Ling, one of the best-beloved citizens of Soochow. Dr. Chang had a wonderful record in his early years. He took the first degree in the public service examinations in his early teens, the second degree, corresponding to our M.A., soon thereafter, and had received at the capital, Peking, the highest literary degree, corresponding to the Litt.D., before he was fully grown. He was private secretary to Yuan Shih Kai, whose service he renounced when Yuan was plotting to make himself emperor. He held a similar position under other presidents and was at one time Minister of Education. He has now for some years lived in more or less retirement in Soochow. He has been very prominent in the last few years in the promotion of local municipal government and in attempts to maintain peace and prevent the irruption of war into this section. My first recollection of Dr. Chang goes back twenty-eight years to the time when he and his brother, Chang Yih-Bang, started the first modern primary school under purely Chinese auspices in the city of Soochow.

After Dr. Chang's address, felicitations were offered by various officials present, and one very remarkable speech was made by Mr. Li, the Tao Yin (the highest local official). Mr. Li took this occasion to express his deep appreciation of the work that has been done by the Christian missions, especially in education, and he seized this

opportunity to express publicly his entire condemnation of the Anti-Christian Movement, especially as it is directed against Christian schools. Many who were present expressed their surprise and gratification at such an outspoken statement by one in high official position. His children are in mission schools.



Left to right they are: T. C. Chao, B.A., Soochow; M.A., B.D., Vanderbilt; Litt. D., Soochow. Y. C. Chang, Litt. D. Y. L. Chang, LL.D. Y. C. Ma, M.A. Ph.D. Columbia; LL.D., Soochow.

Then came the most interesting feature of the occasion, when the degree of Doctor of Laws was conferred on Messrs. Chang Yih-Ling and Y. C. Ma, and the degree of Doctor of Letters on T. C. Chao and Chang Yuan Chi. I have already given the main facts about Chang Yih-Ling, but I am sure that readers of the MISSIONARY VOICE will be interested in a word about the other three of these, in honoring whom Soochow University honored itself on this occasion.

Mr. Chang Yuan Chi is best known as the organizer of the Editorial Department of the Commercial Press in Shanghai, the

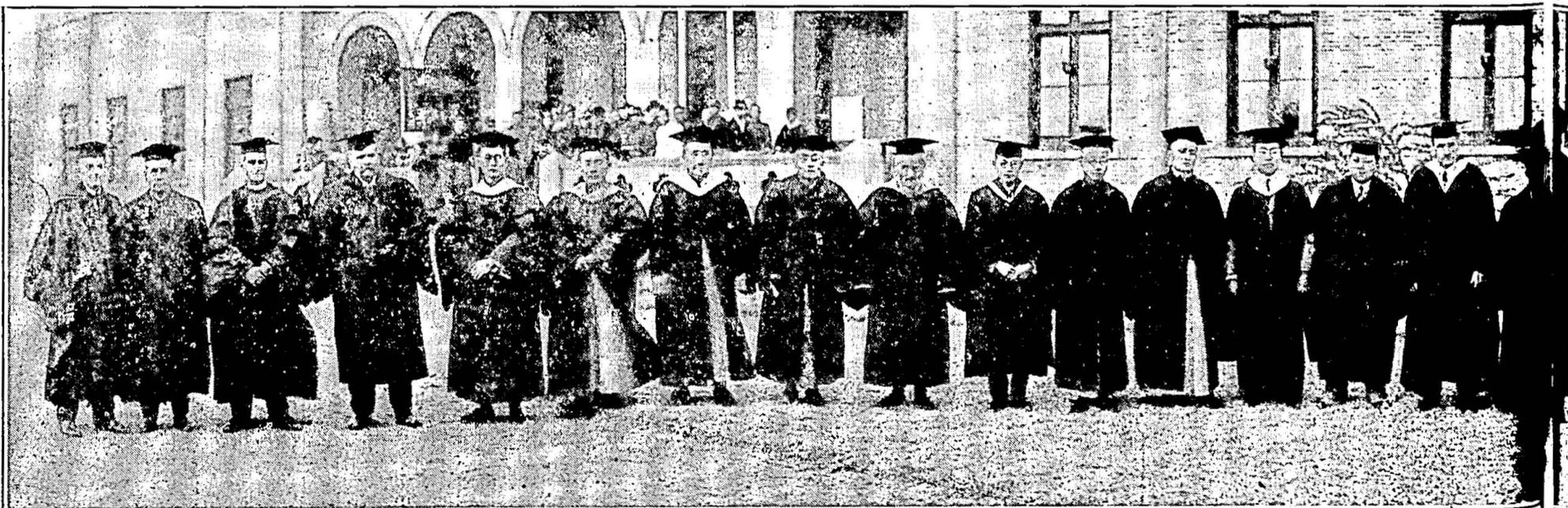
largest publishing house in the Far East. Under Mr. Chang's leadership a large group of editors has been brought together, under whose direction textbooks of every grade and in every subject for the whole system of public schools in China have been produced. In a sense the Commercial Press is the official publishing bureau of the

Department of Education of the government of China. Mr. Chang's most characteristic activity, however, and that which doubtless has brought him the greatest personal satisfaction, has been as a collector of rare ancient Chinese books. Many of these have been republished by the Commercial Press and thus made available to the general public. His large collection has been made the nucleus of what is probably the completest and most up-to-date library of Chinese books in existence, which was formally opened to the public by the Commercial Press less than a year ago. Thus as a promoter of modern education, by furnishing the necessary

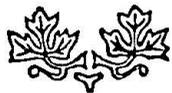
textbooks, and as a lover of the ancient culture of China, and preserver of that ancient wealth for future generations, Mr. Chang commended himself to the faculty and the Board of Trustees of Soochow University as one eminently deserving the recognition given in the conferring upon him of the degree of Doctor of Letters.

About twenty years ago Y. C. Ma was a very bright student in the Anglo-Chinese College, Shanghai. He transferred from that institution to a government institution of North China, through which he received an opportunity for study in America.

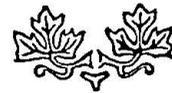
(Continued on page 31)



SOOCHOW UNIVERSITY: MEMBERS OF THE FACULTY CANDIDATES FOR HONORY DEGREES, AND RE...



# Woman's Work



## The Jubilee



HE Year of Jubilee has come—for the Woman's Missionary Society. Authorized by the General Conference in 1878, this year completes fifty years of splendid history, and the Jubilee celebration is the order of the day. It is planned to begin with the Council meeting of 1928 and to close with the Council meeting of 1929.

The celebration will be Church-wide, international, and interracial and will include large constructive plans for the future. In it prominence will be given to pioneer missionaries, Conferences, and auxiliaries. Five great objectives are set before us as we celebrate the Jubilee—namely, that we shall, as an organization and as a Church, rise to a higher spiritual standard of life; that we shall have a more intelligent appreciation of our inheritance in the faith and heroism of our mothers; that the privileges of our great organization shall be extended to every woman in the Church; that we shall evaluate our task as a missionary society in the light of present-day needs and opportunities; and that we shall make a great thank offering as an expression of our gratitude for the past and our consecration to the future.

During the year 1927 two of these objectives are taken as preparatory to the real celebration. One of these is already being worked out as the historians in Conferences and auxiliaries collect the data from which to write the history of the past fifty years. No feature of the entire program should create more appreciation of and enthusiasm for our great organization than this work of bringing into completed form the record of the heroic service of the women who pioneered in the missionary enterprise.

But the goal which takes precedence over all others is that of the spiritual cultivation of the membership of the missionary society and of the Church as a whole. The

whole Jubilee celebration is undertaken with the purpose of making the spiritual motive the dominant note. Out of the spiritual life of the Church has come the whole missionary movement. By spiritual power the results have been achieved, and only as spiritual enlargement of life and heart shall come to those who celebrate the glad anniversary shall we make the Jubilee a worthy occasion.

We cannot consider the great needs of the Church to-day without realizing how imperative it is that new tides of spiritual power shall flow. The life of the entire Church should be touched and changed as thousands of missionary women set their hearts to reach the spiritual goal of the Jubilee. These earnest-hearted women will band themselves together in a great Jubilee Prayer League for the deepening of the spiritual life of the Church and for its great program of service for the whole. Retreats for the devotional study of God's Word and other helpful books will be held. Personal effort will be made to win those who have not accepted allegiance to Jesus Christ and his program. Family altars will be set up in the homes of our Church people. Underprivileged lives will be nurtured for Christ.

May each one who reads this brief statement of the spiritual objectives of the Jubilee resolve that she will heartily enlist in the efforts to reach them.

So shall we celebrate our Jubilee Year to the glory of God.

And ye shall hallow the fiftieth year, . . . it shall be a Jubilee unto you.

(Lev. 25:10.)



MEMBERS OF OTHER COLLEGES, BEFORE FORMATION OF THE ACADEMIC PROCESSION, JANUARY 1 1927

## Miss Condé in Turkey

[You will be interested in this splendid letter from our special friend of the Woman's Missionary Council, traveling in the Near East, who here shares with our readers some of "the thrills of this land of Moses." She says that a big group of European women are meeting with her for study and are most responsive.]

**N**OW that I am about to leave this fascinating city after nearly six weeks in it, I want to share with you some of my causes of rejoicing. As I sit by my bedroom window, I look out on two continents, Europe and Asia, and sweep the open sea where the eyes of all Europe have been centered for generations. Across in Asia is the land of ancient Bithinia, to which Paul essayed to go, but the Spirit suffered him not. I, too, essayed to go and did on two occasions, one of which was devoted to speaking to one hundred and fifty girls in a Christian school.

My weeks in Constantinople have been at a time of great delicacy so far as international relations are concerned. The Turkish government and all the American interests—missionary, business, tourist, Association, and diplomatic—were eagerly hoping that America would ratify the Lausanne Treaty, which twenty-seven nations had already signed, and have some basis for relationship. Everywhere in all circles I was asked eagerly: "Do you think America will work for international agreement?" And so we waited. Then came the day when our embassy called us up to tell us the sad news that America had refused to ratify the treaty. It was like a day of mourning among all Americans. What would happen? How would Turkey receive this rebuff? Would she retaliate in any way? We all waited eagerly to see what the Turkish press would indicate.

A very wonderful comfort came to us all as we talked with many Turkish friends in high official position. They all seemed to feel that the Americans in Turkey were so truly their friends and the bond of understanding was so strong that they would merely wait until our land should face the future relationship free from the emotional complex which has led us to be negative rather than positive in our dealings. Even the leading Armenians with whom I talked said that their cause would not be helped, but hindered, by the refusal of America to sign the treaty. Of course I realize that many Armenians in America, far removed from the situation, would not agree with me, but there are thousands in Turkey who must find some way of living in this land, and the stronger and more businesslike the relationship is with our country, the better the future will be for them.

Turkey is a new country now. The government that was responsible for the terrors of the past is now replaced by the present one, which is trying intensively to harmonize the country with the best European ideals. The Swiss civil code of law has been adopted for the courts and the Italian criminal code. A Swiss professor of law is teaching the young lawyers in the university, and far-reaching changes are being brought about. Women are free to an unbelievable degree. At the University of Stamboul, which is an all-Turkish University, there are

two hundred and fifty women students mingling with the hundreds of men students with the same freedom we see in our own universities. It seemed incredible that they could have been living in seclusion so recently.

I have come to know about thirty or more Turkish women during my visit, besides the large groups to whom I spoke in the American University and the other girls' schools and in the Stamboul center of the Y. W. C. A. Every one of them seemed to be perfectly at ease and well-poised socially. I was in several homes where the graciousness of these women was evident to a marked degree.

During my weeks in Constantinople I conducted discussions on the general subject of "New Approaches to Spiritual Reality." The methods of work here had to be changed radically in Turkey because of the complete separation of state and religion so that neither Islam nor Christianity can be taught in the schools. But there are endless chances to show the living reality of the Christ by daily living, and the best workers testify that the questions that are asked in personal talks give the widest scope to present the reality of the gospel. I have had many such talks during my stay.

The Y. W. C. A. is doing very fine work with girls. There seemed to be a wonderful spirit of coöperation between the Turkish, Greek, Armenian, and Russian girls in the clubs. They are coming to understand and love one another, which will help to break down the age-long antagonisms between them. I have much to tell you later, but must get this off in the mail. Do continue to pray for me. The opportunities are very great and real.

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ONE of the issues of the next presidential election will almost certainly be the repeal of the Eighteenth Amendment and modification of the Volstead Act. Indeed, the question has already been raised by certain political prophets as one that will not down. The organizations standing for strict law enforcement have begun to marshal their forces, as witness the Congress of the World League against Alcoholism, scheduled to meet in Winona Lake, Ind., August 17-24, immediately preceding the National W. C. T. U. Convention to be held in Minneapolis.

The World League against Alcoholism is a league of fifty-five temperance organizations in thirty-four countries. It was organized in Washington, D. C., in 1919 and held its first convention in Toronto with sixty-six countries represented. Although the program for the coming congress has not yet been announced, the meeting is certain to prove an important one, where speakers will be heard representing all sections of the earth and all phases of the temperance and prohibition question.

## Understanding Japan

JAPAN'S foreign policy may be better understood by studying her economic situation. On an area smaller than the State of California, only 14.6 per cent of which can be cultivated, she must support a population equal to one-half that of the United States. She cannot send her nationals to the United States, Canada, Australia, or New Zealand; she cannot colonize or own land in the Philippines; she cannot own land outside of treaty ports in China; Russia opposes her advance in Siberia; and the whole world looks with suspicion upon her activities in Manchuria. In short, she must either fight for a larger place in the world or find some other way of supporting her surplus population.

She seems definitely to have chosen the way of peace. Handicapped though she has been by the great earthquake of 1923, which destroyed her most prosperous cities, by the high American tariff, and by the turmoil in China, which destroys her commerce, she is struggling to develop the one peaceful means through which she can hope to take care of her population at home—industrial expansion. The two main problems which she faces are where to secure the raw materials which she lacks and where to find markets.

Says the editor of the *Far Eastern Review*: "The principle of the Open Door to trade is vital to the continued peaceful existence of Japan. Deny to her these rights by the imposition of discriminatory duties on her manufactured goods, and Japan goes under."

Japan's ambition is to be friendly both to Asia and to the West. Her officials have repeatedly asserted that she stands for world coöperation. She is taking an active part in the League of Nations, and the name of the new emperor's new era is "Showa," or "Enlightened Peace." Liberal forces are clearly making headway in Japan, as evidenced by a changed front since the World War and particularly since the Washington Conference on the Limitation of Armament. With the granting of universal manhood suffrage in 1925, after three stages of successive enlargement, democracy has taken firm root in Japan, and the world may look for the strengthening of the liberal movement.

Japan understands that the United States cannot introduce another race problem into the country, and acknowledges that every nation has a right to say who may come into its territory. But what Japan wants is honorable and friendly coöperation, as among equals, which cannot exist as long as discriminatory measures place her before the world on a basis of inequality.

With good will on both sides, there is nothing in the relations of the two countries that cannot be adjusted peacefully. Are the American people ready to "stand side by side for all time in friendly accord" with Japan to solve together the problems—social, economic, and international—that a steadily shrinking world is bringing to the fore?—*Part of a pamphlet issued by the National Committee on American-Japanese Relations.*

## Margaret Williamson Hospital, Shanghai, in War Times

MISS MARY HOOD, R.N.

IN spite of the political changes going on, we are working as usual. We have a group of very congenial and brave doctors and nurses. They do not seem to be the least bit disturbed or distracted. You may have read about the fighting which went on in Shanghai, but it took place in the northern part of the city, and we are quite far from the field. Many of the other hospitals are filled with the wounded, but we have gotten only one case, which shows we are much out of the way. This one patient came to us because she knew one of our nurses.

Although we have not seen any fighting, we witnessed several of the most remarkable public gatherings of students, business people, and laborers. Three days ago, on March 22, to welcome the Southerners over 500,000 people gathered in that piece of public ground adjacent to our hospital compound. They paraded most orderly in the streets, considering the number of people who took part in the event. They carried all sorts of banners and flags, which made the procession very impressive as well as beautiful.

To make better acquaintance among ourselves, we have arranged to have a social night once a month. The

nurses had charge of the first gathering, which took place three weeks ago. They gave two amateur plays, which were indeed well done.

We were given a choice seat at the ceremonies attending the turning over of the city to the Southerners, or Nationalists. There was a big demonstration in the playgrounds across the street, 20,000 people—men and boys—with flags and banners all fluttering in the breeze. It really was an inspiring sight, and then the conquering heroes arrived in dust-laden automobiles and were loudly cheered. The police took the oath of fealty to the incoming general, there were some speeches, the band played "Marching through Georgia," "Tenting on the Old Camp Ground," and "Glory, Glory, Hallelujah," as well as several Chinese tunes.

The reports are in from the Nurses Association of China, giving the result of the yearly examination. More than 300 new diplomas are being issued. This means that there are more than 300 nurses added to the state register. All of our seniors passed, and we hope to have commencement in May. Taking everything into consideration, there was never a better spirit among our hospital staff and students than now.

## Little Glimpses of World Opportunities

### A New Near East in the Making

"THE Near East needs physical help," says Barclay Acheson in the March number of the *New Near East*. "Malaria may explain the decline of Greek culture and civilization. Tuberculosis in one year killed 10,000 people in the Athens area alone. Intestinal parasites have depleted the vitality of the people of large sections of the East as seriously as the hookworm depleted the vitality of people in our Southern States. I would estimate that the people of the Near East are from twenty to thirty per cent incompetent because of the ravages of preventable diseases and bad sanitation. Peace and good neighborliness cannot be built amidst hunger and want, which can easily be overcome through a sound medical program that should be undertaken in cooperation with the local governments."

The joint missionary enterprise now carried on in the Near East brings to the needy people the material help they so much need, and much else beside. In spite of embarrassments, delays, catastrophes of nature, and other setbacks, those engaged in the task see a new Near East in the making. The work being done has a broad basis, embracing general welfare work, including orphanages; instruction of deaf, blind, defectives, cripples; industrial work, including agricultural and educational work; medical work, including hospital and nurse training; and religious work, including not only personal Christian influences upon individual lives, but cooperation with the great Eastern Churches.

### College Students Favor Arbitration with Mexico

From the classrooms of seven New England colleges has come a declaration of support for the arbitration of the dispute over the Mexican oil and land laws in the form of a vote which placed 799 students on record as favoring arbitration, against 163 who hold that the United States should sever diplomatic relations with Mexico if the oil and land laws are enforced. In the same poll, 1,322 students declared that they favored "the policy of making it clear to our citizens that when they own property in Mexico, they must abide by Mexican laws." The results of the poll, which was taken in March after an intensive study program of American

foreign policy in Mexico, Nicaragua, and China, are being sent to President Coolidge and Secretary of State Kellogg. The colleges represented were Yale, Dartmouth, Wesleyan, Massachusetts Agricultural College, Smith, Mount Holyoke, and Middlebury.

### Temperance Movement Abroad

In both Japan and Germany sentiment is growing in favor of stricter regulation of the liquor traffic. A bill has been introduced in the Japanese Diet this year which would raise the age for the legal selling of liquor from twenty-one to twenty-five years. It is expected that the bill will pass the lower house, but the action of the upper house is uncertain. Buddhist and Christian organizations are cooperating in the support of the bill.

In Germany, the Reichstag Budget Committee has recently defeated a local option bill by the narrow margin of four out of twenty-eight votes cast, according to Adolph E. Meyer in *Current History* for April. German women are "probably the most powerful political force in favor of a dry Germany," according to Mr. Meyer. The consumption of wine and beer in Germany is less now than in 1913, but is increasing. Local option bills have been considered in the Reichstag several times. Each one has been defeated by a rather narrow margin.



MISS ANNIE REIL

a graduate of the 1922 class at Scarritt, was consecrated at Shreveport in March. She is at work in Holding Institute, Laredo, Tex.

### "The King of Kings"

Moving picture audiences will soon have the opportunity of viewing "The King of Kings," a new film produced by Mr. Cecil B. DeMille, which seeks to present the universal Christ in such a way that young and old will love him. In this undertaking Mr. DeMille has had the help of Rev. George Reid Andrews, of the Federal Council, to assist him in representing the Protestant point of view, the Rev. Daniel A. Lord, Professor of Drama at St. Louis University, to represent the Roman Catholic, and Rabbi Alkow, the Jewish faiths. The story deals only with the public ministry of Jesus and makes no reference to his birth or boyhood. It is more an interpretation of the Man and his purpose than a life of Jesus, but those interested in the venture believe they have found a new way to bring Christ to the multitudes.



## Know Mexico

ONE of the major policies of the present government of Mexico has been the development of a national system of popular education. To this end federal and state governments spent \$23,000,000 for education during the year 1926. In addition to this, \$12,500,000 was set aside for the construction and repair of schools. One thousand new schools were opened, and President Calles announces that he proposes to maintain this pace every year until the needs of the school population are provided for. The magnitude of the task before the government may be gauged by the fact that there are 2,500,000 children of school age in the republic, of whom 1,868,490, or about 40 per cent, are not enrolled in any school. With an expenditure of \$75,000,000 a year, it is estimated that the needs of all children of school age in Mexico could be provided for.

One of the most important developments of the year has been the opening of rural schools for the native Indians, who form 80 per cent of the population. The number of pupils enrolled in these schools in 1926 was 143,435, an increase of 22,400 over the previous year. All of these rural schools have night classes for adults. John Dewey, Professor of Philosophy at Columbia University, after inspecting these schools, declares this to be one of the most important social experiments undertaken in Mexico.

It is the belief of President Calles, who began his career as a rural school teacher, that the hope of Mexico lies in assimilating and educating the Indians, more than two million of whom cannot speak Spanish. The Indian rural schools offer courses in elementary subjects such as reading, writing, and arithmetic; also courses in vocational training, and many of the schools have farm lands and workshops attached where students may put this training into practice. The schoolhouses are used as social centers for the community, almost all of them being supplied with libraries by the Federal Department, in order that the rural population may have some of the advantages of the city dwellers.

Scientific training in agriculture is another branch of the Calles educational program. The first agricultural school for country boys was established in October, 1926, in Michoacan, with 200 students. A second was opened in Hidalgo in November. These schools teach the rudiments of scientific farming. One such school is planned for each state, from which the most promising pupils will be sent to the central Agricultural College at Chapingo.

Trained teachers to man the new schools is another problem which is admitted to be very great. The Federal government is meeting this by the establishment of normal schools in the states and by encouraging the states to open their own normal schools. A central normal school, with 5,000 students, has recently been added to the thirty-three Federal normal schools in various states, and it is planned to establish a regional normal school in each state.

"Missionary teachers" have traveled in small groups from state to state, giving intensive training courses to the local teachers, organizing night classes for adults, and directing the school courses. These groups of traveling teachers include specialists in hand industries, social workers, instructors in physical training, and experts in school organization and methods of teaching.

The basis of the present educational system, according to Dr. Jose Vasconcelos, former Minister of Education and pioneer leader for popular education in Mexico, is "the diffusion of knowledge to destroy the burden of illiteracy and technical training to make human work more productive, with emphasis upon the need of artistic education of the masses."

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### Protestants, Catholics, and Jews Unite in Interdenominational Conference

EIGHT Protestant denominations, and also Catholics and Jews, were represented at the interracial conference of more than fifty prominent Texas ministers held in Austin recently under the auspices of the Commission on Interracial Coöperation, for a two-day study of race relations. At the conclusion the group unanimously adopted and each member personally signed a statement declaring it to be their conviction that "a just and righteous solution of interracial problems is one of the outstanding obligations and challenges of the times," and indorsing and pledging their support to the method of interracial coöperation in reaching such a solution. They also urged "the religious and moral forces of the State to give the movement their most cordial coöperation," and requested their several religious bodies to provide for the consideration of this subject in all their important gatherings.

Among the subjects brought to the attention of the group were the conditions of negro health, education, justice in the courts, transportation, and religious opportunity, resulting in requests by the conference that the legislature make the necessary appropriations for a school for delinquent negro girls, recently authorized; that it empower the incoming prison commission to make much-needed reforms in the penal system of the State; and that it provide for the care of negro tuberculosis patients as early as possible.

Referring with satisfaction to the decline of lynchings in late years, the group expressed the hope that "this crime against the laws of God and man may soon be wholly eliminated," and pledged their fullest support to every effort to this end.

A continuation committee of nine prominent ministers was appointed to coöperate with the organized interracial movement in the State.

## Needs of the Country Community---Objectives of the Country Church

REV. MALCOLM DANA, D.D.

WHEN we use the word "community" nowadays, we have increasingly in mind a certain "rurban" reality spoken of by such men as Paul Douglass, Luther Frye, and Dr. Galpin. The village or town, for example, may constitute a legal community. They are not the *actual* community. Small centers, and larger ones as well, are merely service stations for open country sections which can be rather clearly defined. The small-town business man, perhaps unconsciously, thinks of these as "trade zones." He is always busy trying to enlarge such an area of patronage. As a member of the local commercial association or board of trade he seeks to show villagers and country folks who live within that area that they have common interests and that neither could exist for any length of time without the other. It is not easy to develop a consciousness of this "rurban" relationship or to produce a corresponding felt loyalty. The man at the center discovers that the only real method of doing it is to give the man from the country a sense of ownership in town and village institutions. This means giving him a proportionate representation in their management and an active participation in their activities. He will, then, think, and even say, "my high school," "my library," "my bank," "my store." The retired farmer is often called a tight wad because he is not interested in community affairs. The fact is he was never taught the community game while living on the farm. Meanwhile, the townsman must have the interests of the country people at heart whom he lures to the centers for social, economic, and other privileges.

A recognition of this "rurban" relationship is absolutely essential to the welfare of the Church of the countryside. Some one has truly said "only that village or town Church will live which buttresses itself up with a strong country work." Nor has the country minister any real right to consider himself as called to a parish limited to the confines of a village or town. He, and his Church with him, is called to minister over an area as well as a Church, with an obligation to serve all peoples of the countryside. Such a conception coincides with the theory of sociologists who tell us that the consolidated school spells the fate of the open country Church. If the latter be true, then the Church at the center must increasingly practice its "rurban" obligations. As far out as the enterprising village tradesman goes to solicit business, so far out the Church must go with pastoral oversight and religious privilege. It must specialize in so doing. For it is the folks

of the open country who will be compelled to come in long distances to the consolidated Church; and they will probably be faithful in that coming in the proportion that attention is shown them where they live, since it still abides true that "a house-going minister makes a Church-going people." And here is the tragedy! Farmstead visitation and open country service constitute the most neglected forms of pastoral and Church ministrations.

It is perhaps time now to ask just what impact the country Church as a whole has made upon the countryside. Facts and figures will not be to our liking. For by and large, the country over, the rural Church has not measured up to its opportunity or the tragic need. It is not doing so to-day. And this concerns these two Councils, since the failure is largely a Protestant failure. Father Edwin V. O'Hara cites the Roman Church as probably 75 per cent urban, whereas the Protestant Church is probably 75 per cent rural. Incidentally, the Roman Church has, at least on paper, the most statesmanlike and far-reaching rural program of any branch of the Christian Church. A recent number of the *Federal Council Weekly Information Service* tells how the Catholic Extension Society is assisting the consolidation of parishes. This, and other experimentation, marks a new departure in their rural Church administration. But the move toward consolidation of parishes into larger units is in harmony with the trend of rural organization.

The tragedy of quoting statistics is that we have become so hardened to them that they make no apparent impression. And yet, allowing even a wide margin of fallibility, they present a terrific indictment. The Institute of Social and Religious Research is sponsor for certain facts and figures which appear in that little book, *Empty Churches*, written by Dr. C. J. Galpin, of the United States Bureau of Agricultural Economics. Dr. Galpin suggests that it is generally supposed that country people are intensely religious and inveterate Churchgoers. Yet the figures show that after one hundred and twenty-five years of preaching and evangelizing only one-fifth of them go to Church. There are, roughly speaking, seventy-two thousand communities within the town and country area of the United States. Thirty-three thousand eight hundred and eight of them, or forty-two per cent, have Churches, but no resident pastors. Seven out of ten of these Churches have only a fraction of a minister apiece. Thirty-four thousand one hundred and eighty-seven additional min-

isters would be required, each giving full time to his work, to provide a minister for each pastorless community. And the wrong is mostly against the open countryside! Seventy-eight out of every hundred town Churches have a resident pastor, whereas only seventeen out of every hundred country Churches have them. And, finally, of the one hundred and one thousand town and country Churches in the United States, two-fifths of them are standing still or losing ground, and only one-half of them are making a ten-per-cent gain yearly.

But this is not all, or the worst of it. The country is the place of children. There are two and a half million more children in the country than in the cities, or eleven and six-tenths per cent more than might normally be expected. Or, to put it as Dr. Galpin does, there are four million more children in the thirty-two million folks living on the farms than in any like number of city folks anywhere. Yet one-fourth of the rural Churches have no Sunday schools. One million six hundred thousand children live in communities without a Sunday school, and two million seven hundred and fifty thousand more do not attend Sunday school for other reasons. It is a terrible indictment which tells us that four million farm children are without knowledge of God and that youth is going to the cities pagan from farm homes which were once pious and godly; or that twenty-seven million of all children in the land are not in Sunday schools and seven out of ten getting no religious instruction at all. Dr. Galpin is certainly right in his conclusion that Bible illiteracy ranks as a problem with book illiteracy and that as great unanimity must be shown in rooting it out as is shown in the efforts to eradicate book illiteracy.

It is no pleasant task to quote such facts and figures; and yet, in my humble judgment, they ought to be quoted and re-quoted until they register in our minds, hearts, and wills, and we proceed to grapple with a situation which can be remedied.

At this point let us consider a primary cause which has allowed such a general situation to exist in the American countryside. This deplorable state of affairs is due to the two great sins of Protestantism—overchurching and underchurching, the latter being quite largely a consequent of the first. I heard it frankly admitted by the participants in six Every-Community Visitations made under the tuition of the Home Missions Council that this situation is due to a home missionary policy whereby the various denominations have been ac-

customed to rush in pell-mell, all together, to occupy "strategic centers" to the general neglect of open country areas where there was little or no promise of early "self-support," or where the work might be a missionary charge to the end of the chapter. And religious competition is nearly always selfish! Churches engaged in a competitive struggle to perpetuate themselves seldom put kingdom interests first. Surveys made pretty much all over the country reveal the indisputable fact that where there is congregation of religions privilege there is generally a corresponding lack of any concern for the open country.

We are now at the heart of our discussion. The cure for such a situation is perfectly clear. In the Home Mission Council surveys it was frankly admitted by most, if not all, of the denominational representatives that "we have not either men or money enough to finish the work already begun." If that be so, then the only hope of evangelizing the neglected areas of America lies in freeing both men and money from overchurched areas to serve where there is no privilege at all. This is an inescapable conclusion! And a policy of "fewer and better pieces of work" might well become the slogan of every denomination represented here this morning.

It is doubtful if the American towns are aware of the fact revealed in *American Villages*, written by Luther Frye. It is quite possible that the members of these Councils are not aware that the towns have gained almost as rapidly as have the cities, and that, if immigration be discounted, for the last twenty-eight years or more they have been an increasingly important factor in the sum total of rural populations. It is, therefore, all the more important that ways and means be found by which such rural centers can come into their own religiously.

With numerous exceptions, villages and towns are unattractive. A losing out in business in competition with the larger places, as well as apparently profitless agriculture, makes the future look dark. Such places are not likely to be proud of themselves, or the country of its rural institutions. Old days are gone, and there is a dawning consciousness that any comeback must be along new lines. And it is not easy to do, as Lloyd George suggested at the close of the war—"cease harking back to the good old days—*get a new day.*" The small town is overdone economically. An outworn theory that "competition is the life of trade" survives in a superabundance of similar businesses; and this goes over into religion. The latter is highly competitive with methods used in that competition which high-grade doctors, lawyers, bankers, and even business men would not tolerate in their professional relations with each other. Robbing a bank is a crime. Stealing Churches or Church

members is often taken for religious enterprise. In a drab environment the church buildings are often drabbier still. They are not structures of which the community is most proud. I often think it is not much short of an insult to ask the Almighty to meet his people in some of the churches I see. Few Churches have a real program which, together with buildings and equipments, is directly related to the actual needs and opportunities of the community as revealed by a careful and painstaking survey of both. And here is the real tragedy of the situation! The struggle for existence between too many Churches is at the expense of the community and not for its betterment. Churches are envious and not rejoicing over each other's successes. Religion itself is divisive rather than a unifying influence. And here is an even more pathetic fact! The support of too many Churches is not merely unbusiness-like and a wrong use of sacred funds, it taxes those who are least able to give of their resources of time, labor, and money and makes religion a burden rather than a joy. The business man, too, is often embittered and alienated from the Church. He wants customers in all Churches. Therefore he must go down on the subscription lists of all rather than subscribe to the one Church of his preference. Again, the competitive struggle for existence on the part of Churches tends to cripple both the ability and desire to give to benevolences. Many an apparently overchurched community might not be that if the open country was systematically cared for. But competition destroys any such felt obligation or practice. Statistics show that the tenant farmer is unreached in almost exact proportion of his numbers. The farm owner is equally neglected. It only remains for a well-known sociologist to declare that Protestantism has no real program for the new American but "detours" around him. Still further, many Churches mean groups too small to function effectively. There is not genius or leadership in any one of them to maintain an ideal worship, an efficient religious education, or to lead out in an extensive program of social service. Such weak Churches do not attract modern youth or the masculine, for they do not appear as "going concerns." It is quite true that figures given me recently by Miss Elizabeth Hooker, author of *United Churches*, seem to indicate that several Churches will sometimes enroll a larger total membership in Churches and Sunday schools in a community than will one or two. But, when it comes to the matter of real community service, she naively remarked, "They are *fighting* units."

The consequence of the situation we are facing is all the more disastrous because of the very grave agrarian problem confronting America right now, a problem in large part that of preserving a sufficient popula-

tion upon the soil. If machine farming and scientific agriculture are going to require fewer and fewer people upon the land, then the task is one of preserving the high quality of those rural peoples. That is the chief function of the town and village Church. And, in my judgment, there never was a more favorable time for both to again become "center" and "central" than to-day. It is, therefore, imperative that any condition which hinders rather than helps the country Churches must be changed. Competing Churches cannot command a ministry which will rank with the educated farmer of to-day, afford equipments which will compare with the school buildings going up in almost every village and town, or support programs abreast of modern business or agriculture. Federated efforts can! Two hundred and twenty-seven such Churches in one hundred and seventy-nine villages have resident pastors as over against thirty-five nonunion Churches. Surveys show that salaries double in places where three are two as over against four Churches. In sixteen federated efforts \$43,055 was gained for benevolences.

But, after all, this is the fact that should burn itself into our minds and consciousness. Overchurched is not a mere matter of right and wrong. It absolutely prevents any one of too many Churches from doing a creditable piece of work for the kingdom.

This situation in village and town has to do vitally with the youth question. Young people are leaving the country to a large extent because of a desire for much that stronger, better, and more interesting Churches might easily supply. Much is said of the difficulty of recruiting for the gospel ministry. No one detects shams so easily as youth, or more dislikes sectarian rivalries. I wonder if something I heard last week is not worth our thought. A specialist on religious education, himself a middle-aged man, warned us that the Church of to-day is in reality an adult institution. He said that we gray heads had better bethink ourselves as to whether we are not trying to superimpose a grown-up institution upon a youth of clearer vision, more catholicity, and equal convictions with ourselves. The young man and woman knows the home town through and through! Can we altogether wonder that if perchance either gets to the seminary, or religious training school, they will prefer to volunteer for the foreign missionary service rather than for the homeland with its competitive religion? Youth is as ready to respond to the heroic as ever! But how much of the heroic is there to challenge him in the religious atmosphere of the average village or town? Hosts of young folks are flocking to the agricultural colleges who are the very ones who should return to the country as religious leaders. They are fitting themselves, apparently, for every

(Continued on page 27)

## Children of the Council, 1926

MISS ALTHEA JONES

THERE are 2,002 Baby Divisions, with 37,805 babies as members now under the care of the Secretary of Children's Work. There are 2,556 Junior Divisions, with 65,677 members. There are enrolled in this division 1,294 study classes. They also have their social service work, their Week of Prayer observance, and contribute to all causes of their missionary activities last year the sum of \$65,686.16.

The first duty as your new-old Superintendent of Children's Work was to act as a member of a committee of three to confer with a like number from the Epworth League Board to "formulate and publish joint programs which shall provide for the education and activities of both organizations." The necessity of such a committee was created by the action of the General Conference concerning the Junior Epworth League and the Junior Missionary Society.

A great deal of study and time has been devoted to the performance of this task, which is still unfinished. At the proper time a new constitution for this department will be submitted for you to consider, and we hope it will be adopted. A new constitution becomes necessary because of the changes brought about through the General Conference ruling concerning the Junior Missionary Societies and the Junior Epworth League.

This action of the General Conference has caused a great deal of confusion among the leaders. Much of this has been unavoidable. You can readily see that a great deal of time and study and careful consideration is necessary to make the proper adjustments so as to best serve the needs of the children and preserve all of the best of the two old organizations for the new. Because of this confusion and unavoidable delay the figures for the Children's Department are much smaller than for 1925.

There were very few changes in Conference Superintendents of Children's Work the past year, which has helped the work very much. At this trying time special effort has been made to steady them in their work. The women have been loyal and have done their best, but they have been handicapped because they have not had definite plans and authorization for the promotion of the work.

Although the Juniors are the only ones supposed to be affected by this new legislation, the work of the whole department has felt the confusion and uncertainty.

This department has four separate lines of activity to be promoted—*i. e.*, the organization and cultivation of Primary and Baby Divisions, Mothers' Meetings, and Epworth Juniors. To carry out all lines it is necessary for the local Superintendent to enlist the active coöperation of many

women, and this calls for a high quality of leadership and organizing ability. Work with the children is the most important and requires the greatest skill in its execution, so let us plead for the selection of your very best women for Conference and local Superintendents of Children's Work; also let us urge their attendance on leadership training schools.

We have been signally ignorant till lately of the diversified natures of children, even

now these facts are known to few and the great problem to-day is to get the Church to understand these facts and apply them to the care of the young.

One great hindrance in putting this knowledge into practice in our missionary societies is the reluctance of the membership to give themselves to this glorious service, their unwillingness to study and strive to learn of the needs of the child and to give of their time to meet these needs.

## Social Service Functioning in Woman's Missionary Council

MRS. W. A. NEWELL

THE Woman's Missionary Council has relations with the National Child Labor Committee, the American Association for Labor Legislation, the Woman's Trade Union League of America, the American Social Hygiene Association, the World Alliance for International Friendship through the Churches, the Commissions of the Federal Council of the Churches of Christ in America (those for International Justice and Good Will, Race Relations, and Social Service) Survey Associates, and the General Commission on Interracial Coöperation. Through them we are identified, as a body of Christian women, with great national and racial and international relations of life.

We cannot be specialists in the various fields of social work, but we can learn from them and appreciate and use the knowledge they are constantly attaining.

An illustration of this is found in the events that followed Mrs. Henry W. Peabody's address on law enforcement at the last Council meeting. Your response to the Woman's National Committee of One Hundred for Law Enforcement, won high commendation from Mrs. Peabody. Hundreds of letters from women back home were rushed to the Senate Judiciary Committee.

National Prohibition is largely the result of a half century of woman's agitation for temperance. Let us continue as an organized body of Christian women to educate our constituency in the need of children and adolescents for the "abundant life," impossible in the cramping of mind and body in the monotony of machine production and the hazards to life and limb in dangerous processes.

Eight and one-half million women, mothers and future mothers of the coming generation, are at work in stores, laundries, restaurants, canneries, and in a great variety of manufacturing industries, many in our Southern States. We need to know the facts concerning the condition of their toil,

and when conditions are known to be harmful, where hours are overlong, pay insufficient, or surroundings unsanitary we must spread the knowledge before we can ask for better State laws.

Our relation to the General Commission on Interracial Coöperation continues to give us access to this source of help in our efforts toward interracial justice and good will. Their leaflet literature has been placed freely at our disposal, and I would urge a larger use of it by auxiliary interracial committees.

South Georgia has made a departure which we commend to other Conference Societies in appointing an assistant or director in each district whose duty it will be to aid her in presenting social service at group, zone, and district meetings. This key woman is supplied with the necessary leaflets, literature, and instruction. This should give clearness and definiteness to the auxiliary activities.

We cannot hope for unimpeded progress in foreign missions until we try in earnest to correct wrong social conditions at home. Our movies, our attitude to child labor expressed in State legislation, our lax standards of social conduct, the failure of the family as indicated in broken homes—all these are internationally exploited to the discredit of Christian civilization in foreign mission lands, we are told. For these reasons we cannot tolerate passivity and complacency in the Churches, and for these reasons we must assume an aggressive and constructive attitude toward social and civic movements for social welfare.

THE Standard of Excellence adopted by Council for the Children's Department will not go into effect until next year. Copies of this will be printed and distributed with the literature for the first quarter, 1928.

## Story of "Supplies" as Told by Workers

*MacDonell Wesley House, Houma, La.:*

MacDonell School and Wesley House, Houma, La., receive invaluable help from donations from the Conferences amounting in cash value to at least two-fifths of all our income. If we include scholarships from the Louisiana Conference it would be half the income. We would be greatly handicapped in the French work without the Louisiana Conference Supply Department, and we receive some aid from Baltimore Young People, Arkansas and Texas and North Carolina.

*Rebecca Sparks Inn, Waco, Tex.:*

The donations from the Conferences are of untold value to us. All our bed and table linens, bed covers, canned fruit, and a good bit of produce is given us. Without these we could not be self-supporting on the rates we give. *We depend on them.*

*Wesley House, Nashville, Tenn.:*

You inquire as to serviceableness of donations from the Conference auxiliaries. Yes, indeed, these good things are most acceptable and timely in ministering cheer and comfort to the sick and the needy, and Wesley House is glad to cooperate in the sharing of these good things among our folks who lack fruits, vegetables, etc. Assure the auxiliaries of our grateful appreciation.

*Brevard Institute, Brevard, N. C.:*

The Conference donations are of great value to Brevard Institute. We could not operate on our present appropriation if we did not get the Conference gifts. All necessary linen is furnished to teachers and students in the boarding department; we seldom have to buy any.

*Vashti School, Thomasville, Ga.:*

The donations to this institution from the Conferences all over the Southland have been of very substantial help to the work in the institution. In fact, we would hardly know how to get along without them and hope the Conferences will not cease to remember us.

*Wesley House, Biloxi, Miss.:*

I can truthfully say the donations have been a very substantial help to the Wesley House here. We have had no need to buy household linen or aprons or rompers for the nursery. The sales of clothing, though the price per garment is small, has this

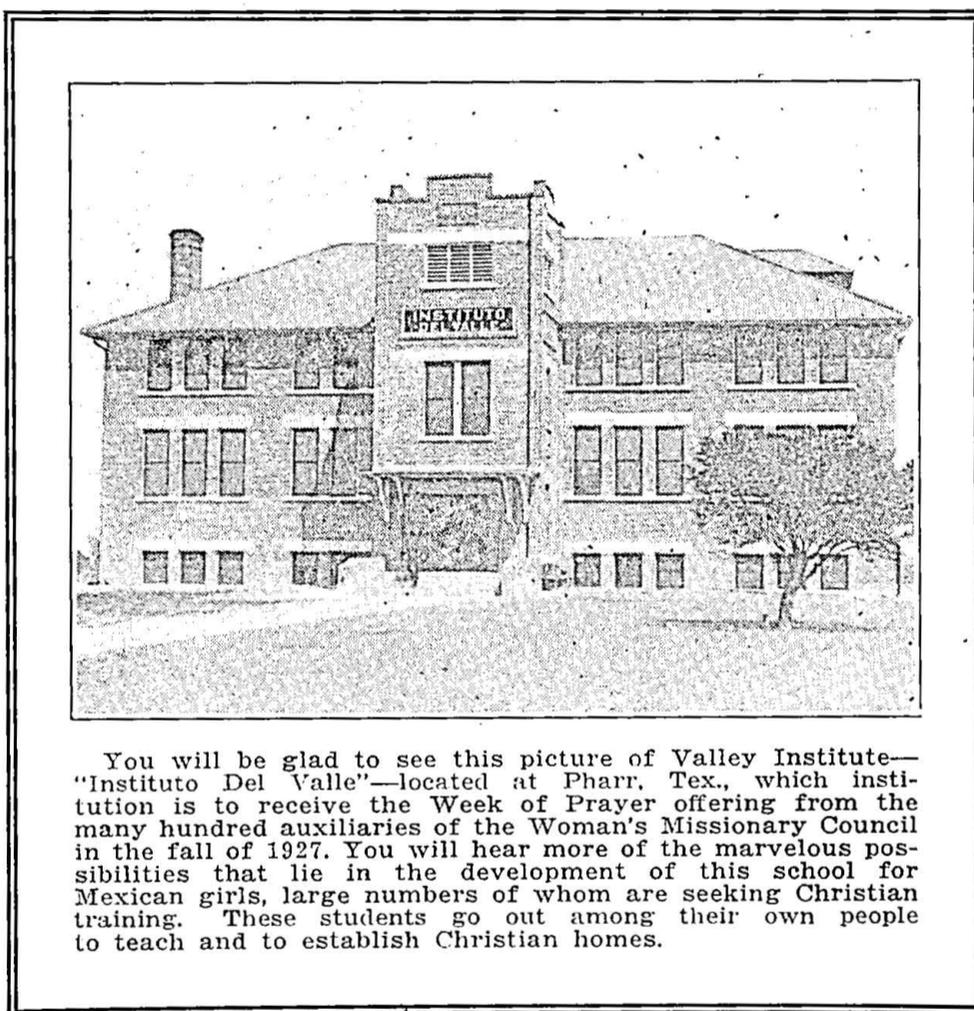
year helped make needed repairs as well as meeting current expenses.

*Rosa Valdez Settlement, Tampa, Fla.:*

What the ammunition factory is to the soldier, yes, what the arsenal is to the man at the front, so is the Florida Conference, as it stands back of us. Anything we've asked for, from old clothes to a check for \$75 to meet an emergency, has been sent in.

*Ensley Community House, Ensley, Ala.:*

The donations that have come to the Ensley Community House from the North Alabama Conference are of great substantial help. The bed and table linen, towels, etc., have saved our Board from purchasing



You will be glad to see this picture of Valley Institute—"Instituto Del Valle"—located at Pharr, Tex., which institution is to receive the Week of Prayer offering from the many hundred auxiliaries of the Woman's Missionary Council in the fall of 1927. You will hear more of the marvelous possibilities that lie in the development of this school for Mexican girls, large numbers of whom are seeking Christian training. These students go out among their own people to teach and to establish Christian homes.

the same. The lovely boxes of canned vegetables, canned and preserved fruits, jellies, etc., have greatly helped in the house expense and in caring for the sick.

*Virginia K. Johnson Home, Dallas, Tex.:*

Conference donations supply comparatively all Home linen, quilts, soap, and large amount of canned fruit. Materials for layettes come almost wholly from this source.

REMEMBER this story about "Supplies" when you do your summer canning and dedicate a few jars to the institution sponsored by your Conference.

## Life Service Educational Board, St. Louis, Mo.

MRS. FREDERICK VIERLING

THE Life Service Educational Board of the St. Louis Conference was organized by a group of Southern Methodist women of St. Louis in the fall of 1923. They saw an opportunity in helping young people into lives of Christian service by furnishing them with education, and later with Christian training.

There are Student Loan Funds and committees to instruct life service students. There are superintendents who organize classes to obtain students for life service work. But as far as we know, this is the only organization that gives to young people who are orphans, or girls without homes, a Christian education.

There is only one requirement. If the young person changes her mind in regard to her life service work, she must return to the fund the amount paid out by the board for her education, as soon as she takes up any remunerative occupation. Young women are sent to one of our Church schools, where they may have Christian homes and training. They receive scholarships and help in other ways.

Many of these girls could not even attend public schools, as they usually have to stop school to make their living and live in boarding houses. Most of them are at Sue Bennett Memorial School, London, Ky. Two of them will enter Scarritt next fall, one from Sue Bennett and the other from Cottey College, Nevada, Mo.

The results of four years as an organization are encouraging. We have two

ways of raising money for scholarships. One method is through a Life Service Educational Club, consisting of friends interested in the support of these young people. Members agree to give one dollar a year dues. Anyone may become a member, and as the work becomes better known the membership becomes larger. It is hoped that the memberships will eventually take care of the scholarships.

The late Bishop Lambuth was enthusiastic in getting young people to volunteer for life service. Sometimes only \$100 stands between a young person and his education, but it is as effective an obstacle as if it were ten times that. Why not remove the obstacle and enable them to "carry on"?

## Missionary Voice Takes Stock

REVIEWING the twelve months of 1926 becomes a pleasing task, in that the work of the offices of the editors and business manager has been done with the smallest amount of friction and irregularity and with the continued support and coöperation of auxiliaries and Conferences. It seems a good time to take stock of our assets, a little like counting our blessings. We will start with

### GOOD WILL

"There is no substitute for good will in international affairs" is a statement that applies also to all business affairs. The MISSIONARY VOICE rejoices in the large share of good will it possesses through the generosity and fine loyalty of its patrons and strives constantly to be worthy of such esteem.

We cannot go far in any business without

### A STRONG CONSTITUENCY

This the MISSIONARY VOICE ranks as perhaps its best asset. Throughout the bounds of the Church are thousands of women who have assumed the responsibility of their missionary paper along with other missionary obligations and are back of it to the extent of their influence, their good words, and their loyal support in all possible ways.

Yet another asset is the backing of

### THE BOARD OF MISSIONS

This means a tremendous advantage. With its resources in men and women, its property interests in America and in foreign fields, its financial standing, its place among the other boards of the Church and among the mission boards of other Churches, mentioning only material resources, the Board of Missions constitutes a power which any publication might covet.

Among its most valued assets the MISSIONARY VOICE counts the band of

### MISSIONARIES AND DEACONESSES

They are those who carry the banner of the cross in the near and far places and who find in their missionary organ a strong ally in the work they have undertaken and make valuable contribution to its progress.

Numbering first, and ranking highest, among the assets enjoyed by the MISSIONARY VOICE are its more than

### FIVE THOUSAND AUXILIARY AGENTS

They work in season and out of season. There's no time of the year, nor of the month, nor of the week that does not find members of this company plying their trade. They magnify their office to build up the circulation of the paper in their own auxiliaries and to promote its interests in every possible way in their local Churches.

The last-named asset is not the last nor least in importance—

### A CAUSE TO PROMOTE

the possibilities of which are bounded only by the extent to which the love of God is shed abroad in the hearts of his children, making of them brothers to all men the world round.

The emphasis for the coming year must be laid on new subscribers. The paper must reach a larger proportion of the Church membership. Will you place all the emphasis possible on this obligation as you lead out in your Conferences during the remainder of the year 1927?

We must go above the 50,000 mark, and we can with combined effort. Help to make the MISSIONARY VOICE fulfill its mission of evangelism and to begin to take a larger place in making the Church missionary!

## Needs of the Country Community—Objectives of the Country Church

(Continued from page 24)

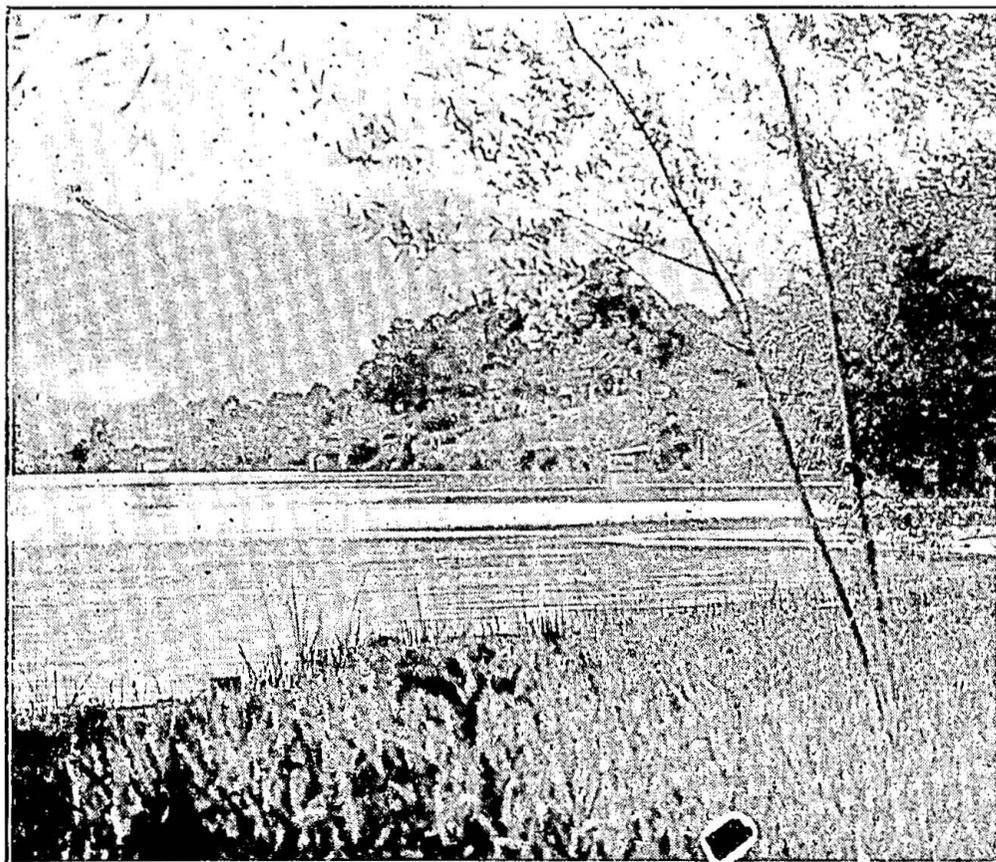
kind of leadership except the religious. Why? Many will tell us in all frankness

that the ministry of a country Church is not a man-sized job and that the work of the county agent, the farm bureau representative, and the home economics specialist is more fundamentally religious than the ministry under small-town conditions. These young people are not hesitating to adopt the country as a field for their life work. But they propose being apostles of coöperation and discouragers of everything that savors of the individualistic or sectarian.

What is our way out? This! An interdenominational and sacrificial team play in which every denomination shall really be willing to put kingdom interests first! The sin of Protestantism has not been one of ignorance, but of willful persistence in the face of known or easily ascertainable facts. For example, it is perfectly well known how large an area and how many folks can be reasonably expected to support one Church and pastor. These Councils, two years ago, put the number of folks at one thousand. If the denominational leaders were willing, and refractory Churches would let them, it would be perfectly possible to sit down tomorrow and work things out. Just as was done around the table at Versailles, only for giving rather than getting, maps, figures, and facts could be assembled and statesmanlike allocations, reciprocal exchanges, and denominational and interdenominational yokings devised, which would completely do away with overchurching. In so doing, no denomination would suffer any lack of opportunity, prestige, or financial loss. On the contrary, better pieces of work would be done and moneys freed for a larger benevolence. And, more to the point, vast areas and classes of folks would no longer be neglected through lack of either money or men.

To further such ends, therefore, it must somehow come to pass that officials immediately next to the fields shall know that sacrifice of Churches is required at their hands, and that their sure and certain reward for such doing will be "well done."

Achievements in this direction are inevitable! And it is worse than a tragedy when they are consummated in spite of officialdom rather than with its generous assistance, or in a spirit of bitter revolt against so-called "ecclesiastical domination." I believe that denominations will continue for years to come and that they should, therefore, perfect their team play. This is the great need of Protestantism.



LAKE JUNALUSKA N. C. BECKONS YOU TO COME.

# Young People's Bible Lesson---July

## Getting Acquainted with Jesus

WHAT ARE THE EVIDENCES THAT JESUS WAS A GOOD WORKER?

Read Matthew 13: 55; Mark 6: 3; Matthew 7: 23-27; Luke 14: 28-31; Matthew 11: 28-30.

MARY DE BARDELEBEN

IN Matthew 13: 55 Jesus is spoken of as "the carpenter's son"; in Mark 6: 3 he is himself called the carpenter, and though the rest of the family—his mother, brothers, and sisters—are spoken of, Joseph is not mentioned. The tradition has come down to us that in Jesus's early youth Joseph died and the responsibility for the family fell upon the lad. He had learned the carpenter's trade from his father, had made good at it, and at Joseph's death was ready to step into his shoes.

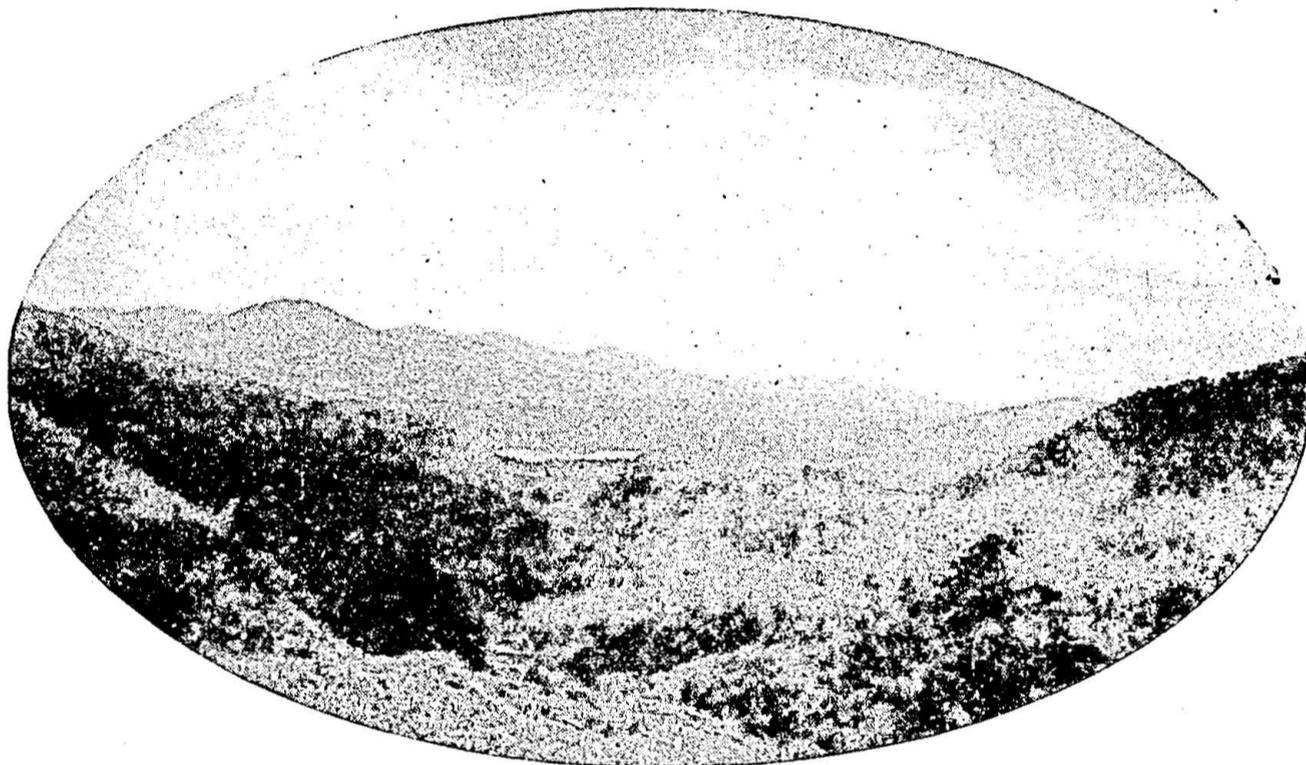
In fact, from later reference that Jesus makes to the builder's trade, we may draw the conclusion that he was a master builder. He was doubtless used to having men of comparative wealth drop into his shop and discuss with him the cost of such and such a building. One can imagine in the interview how careful and conscientious Jesus would be in his advice to such men. "No, that will cost too much," he would probably say; or "Are you sure you can afford this? You do not want to begin on too large a scale and find later that you haven't money enough to finish it." Perhaps a man wouldn't like his straightforward, honest advice and go to another builder with the very result that Jesus had warned him against. Then perhaps one day Jesus would pass the great unfinished, weather-beaten skeleton of the building that was to have been. The owner had failed "to count the cost."

This experience he perhaps uses later as an illustration when he says: "What man of you, if he wishes to build a tower, does not first sit down and estimate the cost of it, to see whether or not he has enough to complete it?" Or else when he had laid the foundation and found he could not finish the building, people seeing it would begin to ridicule him, saying: "This man started to erect a building and couldn't finish it."

Then Jesus as a master builder knew the value of good, sure foundations. Can you not hear him calling to one of his men who had slipped shoddy material into the foundation of one of his buildings? "No, this will not do," he says, "the whole building, the life and safety of the people who live in it depend upon our honesty in making the foundation sure. Here's your pay. You cannot work longer for me." Then years afterwards we hear him saying: "Every one who listens to this teaching of

mine and acts upon it will be like a sensible man who built his house on a rock. And the rain fell and rivers rose and the winds blew and beat about that house and it did not go down, for its foundations were on a rock."

laid aside his tools, closed up his daily account book, shut the door of the little shop, and turned his face toward the Judean country that borders on the river Jordan. Why did he go? Because the carpenter's



VIEW OF COUNTRY NEAR MOUNT SEQUOYAH, ARK.

There were smaller jobs turned out from the carpenter shop in Nazareth: chairs and tables, plows and yokes, all kinds of wooden necessities for the home and the farm. Never a shoddy piece of work left his bench; and so with truth he could say literally as well as figuratively: "My yoke is easy. It does not gall the neck of the poor tired oxen; but smooth-fitting, of exquisite workmanship, it makes the burdens light that are to be drawn with its aid."

Then one day Jesus, the master builder,

work was not the work of his Father in heaven? No, I think not. But there were larger fields that needed him. There were so many tired people, so many sick people, so many hungry-hearted people to whom his Father would have him minister, and he felt within himself the stirrings of compassion and of power to meet their needs. The carpenter's work had been well done, and as he stood by the banks of the Jordan he knew in his heart that his daily work had been pleasing to God his Father.

## Hiroshima Girls' School

Y. KODAMA

I AM very glad to have an occasion to talk with you beyond the sea. I am grateful to know that you are always interested in our Hiroshima Girls' School. I am in charge of the Koto Jagakubu (high school), and when the school celebrates its fortieth anniversary on October 1, I shall have served the school for twenty years. I want to serve for twenty years more.

Thirty-three years ago my wife was the only Christian in our family. She was one of the first students of Miss Gaines. But the whole family are Christians now. We

have seven children. One of my daughters went through every department of the school from the kindergarten to the college and was married to a Christian young man.

My eldest son, who was graduated from Duke University and George Peabody College for Teachers, is now teaching in the college department of our school. When one of my children was born the pastor of the Church said: "Though the membership of the Church increases very slowly, it is all right, because the Church increases from within."

(Continued on page 30)

## Adult Bible Lesson---July

### Major Themes from Minor Prophets: The Book of Haggai

JOSEPH B. MATTHEWS, S.T.M.

THE book of Haggai is one of the most unpretentious, yet one of the most suggestive in the Old Testament. It tells us, between the lines in part, the story of the recovery of idealism.

It is too often true in life that the morning of *great adventure* is speedily followed by the noon of *disillusionment* and then by the evening of *practicality*. Once in a while there is a recovery of the enthusiasm for the early adventure, as is shown by the book of Haggai.

In the year 586 B.C. Nebuchadnezzar of Babylon destroyed the city of Jerusalem, including the temple, and carried a large number of its inhabitants into captivity. These captives lived in exile in Babylon until 536, when Cyrus, who had conquered that city two years earlier, issued a decree permitting their return to their homeland. Not all of them returned, for some had become prosperous in the new surroundings and did not care to assume the risks of such an adventure. Only the more idealistic members of the exilic community would respond to the appeal to return to Jerusalem in order to rebuild the temple and reestablish the people of Jehovah in the land.

The return accomplished, the little band set about its work of clearing the ruins and restoring the house of the Lord. But all was not easy; they were soon to find themselves in the presence of great discouragements.

The first obstacle in the way of rebuilding the house of God was the necessity of providing food and shelter for themselves. Economic necessity is a stern commander, and under ordinary circumstances claims a large part of man's time. Often it leaves little or no time for those great idealistic pursuits that challenge the best in men. But there is nothing wrong in respecting our economic needs; it is only when we give more than sufficient attention to them, making them the whole, that life becomes improperly balanced. It is the age-old problem of balancing the claims of God's house and the claims of "my" house. Life is not satisfying when the higher is neglected for the lower. Haggai warned the people of this:

"Consider your ways.

Ye have sown much, and brought in little,  
Ye eat, but ye have not enough,  
Ye drink, but ye are not filled with drink,  
Ye clothe you, but there is none warm;  
And he that earneth wages earneth wages  
For a bag with holes."

Is there any more important theme for a prophet than the warning that materialism frustrates the highest ends of living?

There was also the discouragement incident to the "backward look." Among the returned exiles were those who had lived in Jerusalem before its destruction in 586 and who had seen the Temple of Solomon in its former glory. They were inclined to sneer at the new project because of the reduced proportions of the structure. Haggai was indeed patient with these critics of the "backward look": "Who is left among you that saw this house in its former glory? and how do ye see it now? is not such a one as nothing in your eyes?" The practical solution for this discouraging view was presented by the prophet in a stirring appeal: "Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts." That was putting "vision" in place of "retrospection."

The difficulties, which hindered these enthusiastic workers who had recently come out of Babylon with high hopes, soon produced a slump in their idealism. Work stopped and they surrendered to the difficult factors in their environment.

Things went on in that fashion for sixteen years, when the prophet Haggai appeared on the scene in the year 520 and urged them to the completion of the task. He caught up the current attitude of the people and voiced it for them: "This people say: The time is not come, the time that the Lord's house should be built." Haggai told them that the time to begin to build is *now*. There was general recognition of what should be done *eventually*, but "the time is not come," the people said. Thus the paralyzing force of postponement had thrown itself across the path of achievement.

The building program for every divine structure has been unnecessarily delayed by this postponement of effort. Some day the battle flags shall be furled in the Parliament of Man, but not yet; the time is not come, the time to build the Temple of Peace. Some day there shall be an end of hatred between the races, but not yet; the time is not come, the time to build the Temple of Brotherhood. Some day there shall be an end of body-destroying, soul-blighting exploitation in the world of industry, when love of man is put in place of lust for power, but not yet; the time is not come, the time to build the Temple of Justice. Some day there shall be an end of deadening conformity, when men shall be masters of their own souls, but not yet; the time is not come, the time to build the Temple of Freedom. Some day I shall say "no!" to every base desire and give glad response to

every noble impulse, but not yet; I am busy with the support of my family, with the education of my children, with making secure my place in the social and economic order, with establishing myself in my profession; I am building a house for myself just now, and the house of God must wait.

It is worth noting again that Haggai was a man of rare patience. He did not flay the people for their indifference to the claims of religion. He was not enraged when he found them putting into their own houses what belonged to the house of God. Many a man, Moses-like, possessing the moral law within himself, hurls it to the ground when he returns from the mountain of his own high experience and finds the people worshiping the golden calf. But Haggai said: "Go up to the hill country, and bring wood and build the house. . . . The glory of this latter house shall be greater than that of the former, saith the Lord of hosts; and in this place will I give peace."

#### Adult Program for July

##### STOCKHOLDER'S MEETING

##### HYMN.

##### DEVOTIONAL PERIOD.

*Bible Study.* A Call to Repentance. "Rend your heart and not your garments, and turn unto the Lord your God." (Joel 2: 13. See MISSIONARY VOICE.)

##### Prayer.

*BUSINESS.* Minutes. Reports of officers and committees. Missionary news. (See *Bulletin*.)

##### HYMN.

A REPORT ON OUR FOREIGN MISSION ENTERPRISE. (See leaflet.)

##### AN INFORMATION TEST.

ROLL CALL. (Let each member answer with the name of a foreign missionary, giving her place of service and a few words about her work. See Council Annual Report.)

#### Y. P. Program for July

WORSHIP SERVICE. (See page 12, Yearbook.)

BIBLE DISCUSSION PERIOD. (For additional material, see VOICE.)

*Question.* What are the evidences that Jesus was a good worker?

1. Read for the lesson Mark 6: 3.

2. What evidence do you find that Jesus was both skillful and intelligent in his work as a master carpenter? (Matt. 7: 23-27; Luke 14: 28-31; Matt. 11: 28-30.)

Write these down and bring to the meeting for further discussion.

SONG. "My Master Was a Worker." (See page 26, Yearbook.)

OUR HOME SPECIAL. St. Mark's Hall, New Orleans. News from the *Times Picayune*. All about St. Mark's Hall (leaflet).

*BUSINESS.* Report of officers and committees. Plans for Christmas gifts for St. Mark's.

##### SONG.

BENEDICTION. And Jehovah, he it is that doth go  
before thee;  
He will be with thee;  
He will not fail thee,  
Neither forsake thee.

## Things We Do

We would like to hear from other organizations of this kind in other Conferences for the purpose of exchange of ideas and plans of work.

ONE thousand dollars raised in six weeks, besides connectional moneys, is the record of the auxiliary of Amory, Miss. This money was applied on their new church.

A THIRTY-DOZEN crate of eggs for Sue Bennett School, London, Ky., was presented as an Easter gift by the Young People of Jackson, Ky. Could anything have been more appropriate—or useful?

THE Troy, Mo., auxiliary has nineteen members, but recently closed a mission study class with thirty-five members enrolled. Would that every mission study class in Southern Methodism enlisted non-members in as good a ratio.

THE installation of the officers of the Woman's Missionary Society at a public Church service greatly dignifies the work in the minds of the officers and in the mind of the public. Dimmitt, Tex., recently held such a service and found it helpful.

At the recent meeting of the Little Rock Conference Woman's Missionary Society, the ten-thousand-dollar memorial to Mrs. C. F. Elza was completed. This money is devoted to the Woman's Building on Mount Sequoyah, which is being constructed by the twelve Conferences of the Southwest.

Two newspaper clippings from two publicity superintendents (First Methodist Church, Albany, Ga., and Marvin Chapel, near Brownsville, Tenn.) indicate that somebody must have read what "Ye Editor" said in the last issue. Didn't she tell you that the daily press is wide open to missionary and Church news these days?

THE Limestone, Fla., auxiliary writes that every active member of their Church is also a paid-up member of the Woman's Missionary Society in good standing. Mrs. B. W. Lipscomb, Secretary of Education and Promotion, says this is the first instance of the kind that has come to her attention throughout the connection.

THE Lucy Covington Missionary Society of Flat River, Mo., raised enough money last year to equip the parsonage with a

bath. Besides paying their pledge and a Bennett Memorial assessment twice the amount of the pledge, these plucky women also helped on the Conference claims. They write, too, that they are supporting a Bible woman in Mexico.

ONE of the circles of Trinity Church, Charlotte, N. C., is known as the Red Cross Circle. They spend one day in each month making garments. At their April meeting they had seventeen present, three new members, and seven subscribers to the VOICE. Their total collections since the first of the year amount to \$100.05. We don't blame them for feeling proud of themselves.

TILLAR, ARK., is a small village of about two hundred and fifty persons, where there has been a faithful band of missionary-minded women these seventeen years past. One of the pioneers is president of the auxiliary to-day, which numbers fifteen active members. From a pledge of \$40 paid in 1909 to the Foreign Missionary Society, they have progressed to a pledge of \$100 for 1927 to the Council. The VOICE rejoices to hear of such steady faithfulness.

THE wife of the pastor of First Methodist Church, Columbia, Miss., pepped things up in the missionary society by organizing the auxiliary into circles, one of them a business women's circle, which is proving a success. The best work, writes the superintendent of publicity, is done in the mission study class which draws from sixty to seventy-five per cent of the membership of the auxiliary. This Church has an intermediate society and a junior group which are making progress.

### Hiroshima Girls' School

(Continued from page 28)

Forty years ago the Hiroshima Girls' School was the only one for girls in Hiroshima. At present there are seven more well-equipped girls' schools to cooperate with ours. This year our department has an enrollment of 360, and about one-fifth of them are baptized Christians. These are proving to be fine leaven. In the next forty years we are hoping that every graduate of our school will be a Christian.

We are thoroughly convinced that what the Board of Missions has done and is going to do for our school will some day mean that the kingdom of God has been established in Hiroshima.



MARY POOL, PRESIDENT BUSINESS WOMAN'S COUNCIL, ATLANTA, GA.

### Atlanta Organizes Methodist Business Woman's Council

MRS. WALLACE ROGERS

A NEW organization has been perfected in the city of Atlanta which is believed to be the first of its kind in the Methodist Episcopal Church, South.

The two Atlanta districts in the North Georgia Conference Woman's Missionary Society have led the Conference in organizing business woman's circles in the missionary societies until North Atlanta now has eleven and South Atlanta nine. The chairmen of these circles came together recently at the Y. W. C. A. and organized themselves into a Business Woman's Council.

Because of office hours, these young women rarely ever have an opportunity to attend a quarterly district meeting and get the inspiration that comes with information and enlarged vision of the needs of the world. This council will meet quarterly on Saturday afternoon, and the programs will tend to furnish these women the same kind of inspirational material that the other adult members get in their district meetings. At the organization meeting twenty-two made reservation for luncheon and reported that they represented an active membership of 550 women.

It is thought that Atlanta had the first business woman's circle ever organized in connection with the Woman's Missionary Society, Druid Hills having the first, which was organized early in 1920. The movement is growing rapidly. Marietta First Church is one of the newest in the Conference.

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## Station Brazil Broadcasting

(Continued from page 11)

Last year an attempt was made to amend the federal constitution of Brazil authorizing religious instruction in public schools. "The fine Italian hand" was visible and recognized by the public, although shrewdly screened. The liberal and Protestant elements of the population overwhelmingly defeated the measure. Most prominent in this fight was a federal representative from Rio Grande do Sul, Lindolpho Collor, who did such valiant service that he incurred the enmity of the Roman Catholic Church. A few months ago, when he stood for reelection, the

Roman Catholic hierarchy, aided by the Young Men's Catholic Association (a sort of Brazilian edition of the Knights of Columbus), took the field against him in the first congressional district, which includes the capital. Pulpit and press denounced him as a dangerous candidate because he had stood against the religious instruction measure. They called upon all Roman Catholics to vote against him, but he polled 48,893 votes, or about 10,000 more than any of the other candidates. And yet one hears sometimes that Brazil is overwhelmingly Roman Catholic.

A short time ago a friend, who is a pronounced Roman Catholic physician doing a good deal of charity practice, asked Rev. G. D. Parker to go with him and perform the marriage ceremony for the daughter of a poor patient of his who was lying critically ill. Says our missionary: "He had borne the expenses of the wedding, and upon his suggestion the family called me for the religious ceremony, as he assured them that it was a very beautiful service. As we drove down to the house in the outskirts of the city in his car, he suggested that I take advantage of the opportunity to *exhort the family on its religious duty.*"

In recognition of the excellent work done by two Southern Methodist schools for women in Brazil, the Brazilian government has recently granted to Collegio Piracicabano and to Collegio Americano the rank of official government gymnasios where women may receive training for entrance into government schools of dentistry, pharmacy, law, and other callings.

After a careful study and comparison of all schools in Piracicabano, including several Catholic and independent institutions, the coveted recognition was bestowed upon Collegio Piracicabano, largely, it is said, through the influence of the son of Senor Prudente Moraes, first president of Brazil. This son was a student when a small boy in Collegio Piracicabano shortly after it was founded. At that time Senor Moraes was governor of the state of Sao Paulo and placed all his children in the school. So pleased was he with the working of the institution that after he became president he made it the model upon which the public school system of Brazil was founded.

## Soochow University Confers Degrees

(Continued from page 16)

He received the degree of Bachelor of Arts at Yale, after which he went to Columbia University to specialize in Economics and Public Finance. From Columbia he received the degrees of M.A. and Ph.D. Returning to China in 1920, Dr. Ma very soon found his way to Peking, where he became a lecturer on economics at the National

University. His ability in finance was recognized by the Bank of China, in which he received an important post. Through subsequent promotions he has now reached the position of chief of the Department of Issue at the head office of the Bank of China, Peking. A year and a half ago Dr. Ma made a lecturing tour through the Yangtze River Valley, speaking at Shanghai, Soochow, Nanking, and a number of other points, and spending a month or more giving lectures at Wuchang. Some of his foreign friends wondered what on earth the tuchuns were thinking about in allowing this keen-witted and marvelously convincing lecturer to lay bare before audiences of students and business men the damning facts with reference to the present military system of those same tuchuns and its ruinous effects upon the country. Last fall Dr. Ma spent a month at Canton studying the Nationalist Movement, and more particularly the internal organization of the Kuomintang, as well as the results of the movement in Canton itself. He had a long interview with Borodin, in which he showed, to his own satisfaction at least, the utter futility of the communist proposals so far as China is concerned. He pointed out to Borodin the fundamental difference between Chinese and Russian conditions. Here is a country where there have never been any serfs, but where the more than eighty per cent of the population, consisting of farmers, have throughout the long history of this country cultivated their own fields and where they have been held in the highest esteem, second only to the scholars; whereas in Russia the land has been held by great landlords, and the masses of the people have been serfs at the very bottom of the social scale. Dr. Ma received the honorary degree of Doctor of Laws along with Dr. Chang Yih-Ling.

The fourth recipient of an honorary degree, that of Doctor of Letters, was T. C. Chao, whom I have mentioned previously. Those who knew him as a student at Vanderbilt University and became acquainted with the keenness of his intellect and the earnestness of his purpose will not be surprised to hear that he has come to be recognized as probably the most gifted Christian writer in China to-day. Promoter of the National Christian Literature Movement, author of the first two books published by that society ("A Philosophy of Christianity" and "Jesus's Way of Life"), leader of "The Truth and the Life" group, Peking, lecturer on philosophy and religion in Yenching University and on Chinese Civilization in the Yenching School of Chinese Studies, member of the Executive Committee of the National Christian Council—he is probably the most significant contribution which Soochow University has made to the Christian movement in China.

# Books and Graded Materials for Missionary Education

## Foreign Missions

### THEME—THE MOSLEM WORLD

#### Adults and Young People

##### THE MOSLEM FACES THE FUTURE. T. H. P. Saller.

For study and discussion group presenting the dominant social, educational, and religious movements of the Moslem world. Price: Cloth, \$1; paper, 60 cents.

Suggestions to Leaders. 15 cents.

##### MOSLEM WOMEN. A. E. and S. M. Zwemer.

Describes the real condition of women under Islam and the need of the ministry of the Church of Christ. Price: Cloth, 75 cents; paper, 50 cents.

Suggestions to Leaders. 15 cents.

##### YOUNG ISLAM ON TREK. Basil Matthews.

An account of the rise and spread of Islam and the turmoil caused by the impact of Western civilization and by the release of new spiritual forces. Price: Cloth, \$1; paper, 60 cents.

Suggestions to Leaders. 15 cents.

#### For Intermediates

##### LAND OF THE MINARET. Nina Rowland Gano.

A handbook for leaders containing a series of programs on various phases of Moslem life and missionary work in Moslem lands with suggestions for service, worship, dramatization, etc. Price, paper, 60 cents.

##### TALES FROM MOSLEM LANDS.

Hero stories suitable for use in connection with "Land of the Minaret." Price, paper, 40 cents

#### For Juniors

##### FRIENDS OF THE CARAVAN TRAILS. Elizabeth Harris.

A book for teachers of Juniors setting forth life and customs of children in the Near East and the influence of Christian missions. Price, paper, 50 cents.

##### TWO YOUNG ARABS. A. E. Zwemer.

A fascinating story of two Moslem boys; to be used in connection with "Friends of the Caravan Trail" or independently. Price, paper, 50 cents.

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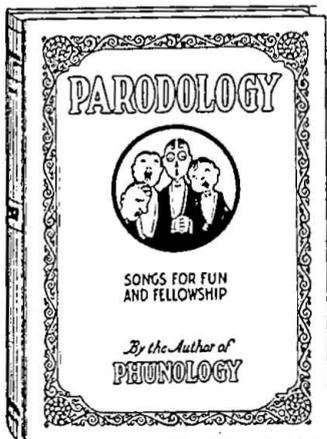
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