

# The MISSIONARY VOICE

AUGUST 1929



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## *The Arkansas Methodist says--*

"The June Missionary Voice is splendid—possibly the best issue that has ever been published of that excellent periodical. It abounds in illustrative and human interest material, the kind that catches and holds the attention of the reader and fills with enthusiasm for the missionary enterprise."

Nothing like as good as we are trying to make it.—E. H. R.

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## THE MISSIONARY VOICE

E. H. RAWLINGS AND SARA ESTELLE HASKIN, EDITORS

PUBLISHED MONTHLY BY DEPARTMENT OF EDUCATION AND PROMOTION, BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH  
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# THE MISSIONARY VOICE

E. H. RAWLINGS  
SARA ESTELLE HASKIN  
EDITORS

August  
1929



Volume XIX  
Number 8

## The Pulitzer Prizes and "Well Informed Interpretative Writing"

THE Pulitzer School of Journalism has made some interesting awards this year. A premature announcement of the Committee gave the award for the best novel to "Victim and Victor," but this was later revised, and the award went to Julia Peterkin for her novel, "Scarlet Sister Mary." Paul Y. Anderson of the St. Louis Post Dispatch is awarded \$1000 for the best example of reporters' work for his investigation and revelation concerning the naval oil lease. Paul Scott Mowrer of the Chicago Daily News was the first foreign correspondent to win a Pulitzer prize, and Louis Isaac Jaffé gets the prize for the best editorial interpretation, in the Norfolk Virginian-Pilot. The test, as announced by the advisory board, was "clearness and terseness of style, preference being given to fair, judicious, well-balanced, well-informed interpretative writing."

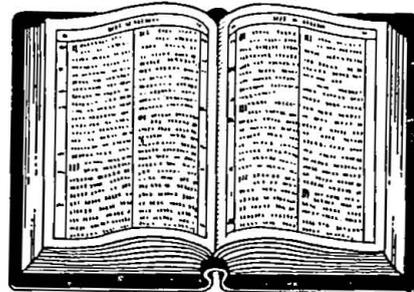
JUST before the opening of the Democratic Convention in Houston, Texas, a Negro prisoner was dragged from a hospital cot and hanged from a bridge just outside the city. Mr. Jaffé says of this "foul thing":

"Houston, which is said not to have had a lynching in fifty years, is understandably stirred by this foul thing laid on its door-step just when it was most anxious to show itself to the world at its cleanest. The City Council made an immediate appropriation of \$10,000 for an investigation to be carried out by a committee of both races. A grand jury has been ordered to drop all other business in order to conduct an immediate inquiry. The Governor has offered a reward for the capture of each participant in the lynching, and has sent a special detail of Texas rangers to assist the Houston police in the hunt. . . . One of the proudest cities of Texas has been polluted by one of the foulest forms of mob murder, and it is a matter for general satisfaction that the authorities are moving so energetically to repair the damage done to Texas' good name. . . .

"The year that saw four months pass without a single lynch-

ing has now accumulated five of them. . . . We have come a long way from the dark days of 1892, when America celebrated the four hundredth anniversary of its discovery with 255 lynchings, but we have not yet arrived at that social abhorrence of this crime that must precede its practical extinction. When eight presumably decent and rational beings can gain the consent of their conscience to rob a hospital bed for the purpose of executing summary vengeance, and when, as was the case a few days ago in Louisiana, two Negroes are torn from their guards and lynched because they were brothers of another Negro who was accused of murder, it must be recognized that the rise and fall of the lynching curve is governed by racial passions that remain still to be brought under civilized control."

## WHAT A WORD IS THIS!



"And hath made of one blood all nations of men . . . that they should seek the Lord, if haply they might feel after him and find him."

—Acts 17:26, 27.

## Again the Black and Red Horror

AGAIN the black horror has fallen among us—a double horror, black and red. A good woman violated and abused, a community going out to avenge—going mad in its fury, and mobbing the fundamental principles of human society. A highly respected lady living near Coxville in Crockett County, Tennessee, was found lying unconscious

in her own yard. She had been badly hurt and her condition was most grave. It is said that as she was lapsing into unconsciousness, she whispered the name, "Joe." A Negro boy, Joe Boxley, about twenty years of age, had been working near the home of the lady during the morning, and at once suspicion centered on him. When search began it was found that he had run off into Gibson County. He 'phoned back to the husband of the lady to come and get him, but he was captured by the county officers near Eaton, and landed in the jail at Trenton. A mob, said to be gathered from three counties, appeared at the jail during the night. The sheriff reasoned with the mob, reminding them that it was not at all certain that they had the guilty man. In the meantime the sheriff took the boy from the jail, got him safely to Alamo, locking him in the Alamo jail. A little later the mob gathered at this jail,

demanding the keys of the cell. The sheriff had hidden the keys, but they were soon found in the furnishings of a davenport. The Negro boy was put into an automobile, whisked away to the neighborhood of the crime and hanged to a tree. The body of the Negro was cut down from the tree about noon, and an inquest held, the verdict of the jury being that Boxley "had met his death at the hands of unknown persons."

### Surely Something Will Be Done, Governor Horton

THESE is no word strong enough to express the horror of this paper over the injury done the good woman who was the victim of this inhuman crime. The least that the Golden Rule could do in such a case would be to place the man who reviews the tragedy on any forum over into the place of the injured woman, her relatives and the whole community of outraged friends and neighbors to whom she has endeared herself by a lifetime of gentle and worthy living. So far as the punishment meted out to the criminal, if he was the right man, is concerned, that was not too severe. A penalty too summary or too severe for such a crime cannot be imagined. But it is the kind of punishment that defeats its own ends—a second wrong, that so far from making the first right, adds injury upon injury in its barbaric assault upon the foundations of civilized living.

IT IS true that the law in this country moves slowly and unsurely. But not in cases of this kind. There is scarcely a conceivable question that if the law had been allowed to take its course, it would have been swift, no doubt would have been left of the identity of the criminal, in a very short time the guilty party would have been punished, and the ends of justice met. The verdict said the Negro had met death "at the hands of unknown parties." Perhaps there is no other conceivable crime so openly committed in this land concerning which such a verdict would be possible. The leaders of the mob were suspected, no doubt. They could have been indicted, prosecuted and—well, convicted, if the authorities had shown the proper zeal and courage in their apprehension.

Diligent inquiry discovers no effort whatever to apprehend and punish the leaders of the mob on the part of judge, grand jury or attorney general. The story was told all over the country in the newspapers. Good Christian people shook with dismay over their coffee at the breakfast table next morning, felt righteous and more or less relieved by the warmth of their own indignation, and went quietly about their own business and did nothing about it.

It is learned that an appeal has been made to the forces of law and order and to the Governor of the State, and it is not too late to investigate the whole matter. As bad as may be the reputation of Tennessee in some other matters, it is everywhere known that there is no state in this Union in which race relation is more satisfactory than in Tennessee, nor a community, perhaps, in which as much is being done for the Negro, and there is better feeling between the two races. If there was ever a horrible example to be set forth, a good chance for a fair and vigorous investigation and a righteous clearance, that opportunity has come to the State of Tennessee.

Dr. George C. Parker, editor of *The Christian Index*, organ of the Colored Methodist Church, in an editorial appeal to the Governor of Tennessee, says:

"The most important thing now before you is the vindication of the law, even if it takes every day remaining of your term of office and every dollar in the state treasury. . . . Tennessee stands disgraced, Governor Horton. What will you do about it?"

LYNCHINGS have rapidly decreased, but they ought to cease, and cease at once. But it will take more than the fulminations of newspapers and the whispered horror of Christian citizens who do no more than whisper. Men who by such violation of the law outrage human decency and subvert the pillars of human law and order, must be apprehended, tried and punished to the limit.

Where better might it be done than in Tennessee? We make our appeal to the Christian community of Alamo, the officials of Crockett County—to the Christian Governor of Tennessee. Surely something will be done, Governor Horton.

# The Desert Blossoming

By E. H. R.

THE picture on our front page, "Miss Arizona," was furnished us by Dr. W. H. Nelson along with other beautiful pictures illustrating his article, pages 6 to 9, entitled "Alluring Arizona." Dr. Nelson's story grades well with his pictures. His business is writing. He has long been known as the brilliant editor of the Pacific Methodist. More recently he has been giving some of his time to writing books. His book, "Tinker and Thinker," a short story of Bunyan, illuminates an old subject, is deservedly popular, and it is understood that he is soon to write a book on the Salvation Army. My first close knowledge of Dr. Nelson as a writer was in his book, "Alluring Arizona." It was on my first visit to the Western Conferences. In the eighteen years that I have been connected with the Board of Missions, for one reason

or another I never had visited these Conferences, indeed, had seen the West only from a car window, and then when I was hurrying back from the Far East to the bedside of a loved one in Tennessee.

I took the book, "Alluring Arizona," with me on the train, and at once found it an "alluring" book. On the back cover I read from Dr. Bulla that "Dr. Nelson has done with his sharp pencil what Moran did with his brush. 'Alluring Arizona' is a volume of word pictures of natural wonders, and is worthy of a place in libraries the world around."

Being a series of connected sketches of "the youngest state in the American Union and the oldest in the world," the book begins with the primitive inhabitants, goes on through the cliff dwellers, telling of the coming of the Spanish explor-

Dr. Nelson's special wonderment is the Grand Canyon. Of this natural marvel he says:

"I have seen the lightnings come out of the dark clouds that hid its southern bank, and I have seen the red fire leap from crag to crag and peak to peak, like a 16-inch gun of a battleship spitting its long tongue of flame from behind a smoke screen. I have heard the thunder crash and reverberate again and again in its multitudinous canyons, until"—well, you must read it for yourself, gentle reader, if you would feel its full enchantment!

THENCE runs the glowing tale through a description of the Petrified Forests, the Painted Desert, the Indian Hieroglyphics, the Snake Dance, the Apache Trail, closing with a chapter on the Arizona of today. He omits the coming of the Americans, he says, and for a very obvious reason—it would take a book twice this big to do it justice. But he does give a striking chapter on the Arizona of today:

"Arizona has the ideal solution for the water question. There are three dams and reservoirs in the Salt River Project: the Roosevelt, the Mormon Flat and the Horse Mesa. Allied with these are the Granite Reef Diversion Dam and the Cave Creek Flood Control Dam. They irrigate 240,000 acres, representing an investment of \$25,000,000, have seven hydroelectric power plants, which generate 84,600 horsepower, have thousand miles of canals, serve 7,000 farms, which grow alfalfa, grain, cotton, cantaloupes, lettuce, citrus fruits and such crops, amounting to \$25,000,000 a year. And that is only the beginning."

Concerning the early American settlers, Dr. Nelson says:

"These pioneers were the kind of stuff out of which heroes were made. . . . They held the plow with one hand, the rifle with the other, and kept both eyes open for Apaches and other hostile enemies. They fought wild beasts, all kinds of varmints and reptiles; they blistered under the blazing sun; they built up irrigation systems, and pulled a reluctant living out of the hard earth of the desert. . . . They builded better than they knew. In what heroic mold these men were cast. And the women—those brave, patient, pioneer mothers"—and on and on about the mothers of Arizona men.

I had heard Bishop DuBose tell of this country, and was prepared for this story of Dr. Nelson's, and when I arrived in Phoenix, the seat of the Conference, was ready to see the best. It was as hot—well, as hot as any bad place

in this land, but the beautiful hotel in Phoenix was air cooled, and the church more or less so. I heard the men make their reports, saw Bishop Hay in action, not a looker-on in Vienna, in any sense, but a mixer-in, and doing his good stint with the men in the line. I preached in two of the city churches in Phoenix, hearing the story of their rapid growth, heard the story by Brother McPheeters from Tucson of our work with the students in the university and our hospital.

On Sunday afternoon we drove around through the valley; heard how the whole face of the earth had been transformed since the building of the dam; saw the wilderness blossoming everywhere as the rose; heard them tell how men were pouring in from every quarter of the land, especially from the South, and what an advantage for this last reason and others Southern Methodism had, and how right well she had been using her advantage; how within a few years, with almost inconceivable suddenness, our work had taken on new life, until this valley was dotted with little chapels and churches and preaching places, and the land was everywhere responding to our touch.

The old-time revival method might work sometimes, but probably would oftener fail, they said, and certainly needed to be supplemented by an earnest pursuit of men and women coming in from every section, and hiding away in a strange land, but who could be gathered into the Sunday School and brought to the churches through proper personal attention.

WE HEARD how our Sunday School work, Epworth League work and missionary work were being fostered in the institutes and Conferences; how with an incredibly small outlay in money and men our brave leaders had planted their churches and laid their plans to make conquest of this country

for the Church and the Kingdom. I am not simply writing an editorial, or telling a good story, but bearing my testimony, when I tell of the profound impression made upon me by what was being done and planned. I heard the men admonish each other that with the help of God they themselves were to carry on the work, not supinely depending upon monetary aid from the Boards and the churches back home. Strong men, well trained men, sound, stalwart pioneers and prophets were needed, they said, and a self-reliance that would dare to walk alone.

All the same, it is my profound conviction that in this American land there is no field riper than this, (Continued on page 16)



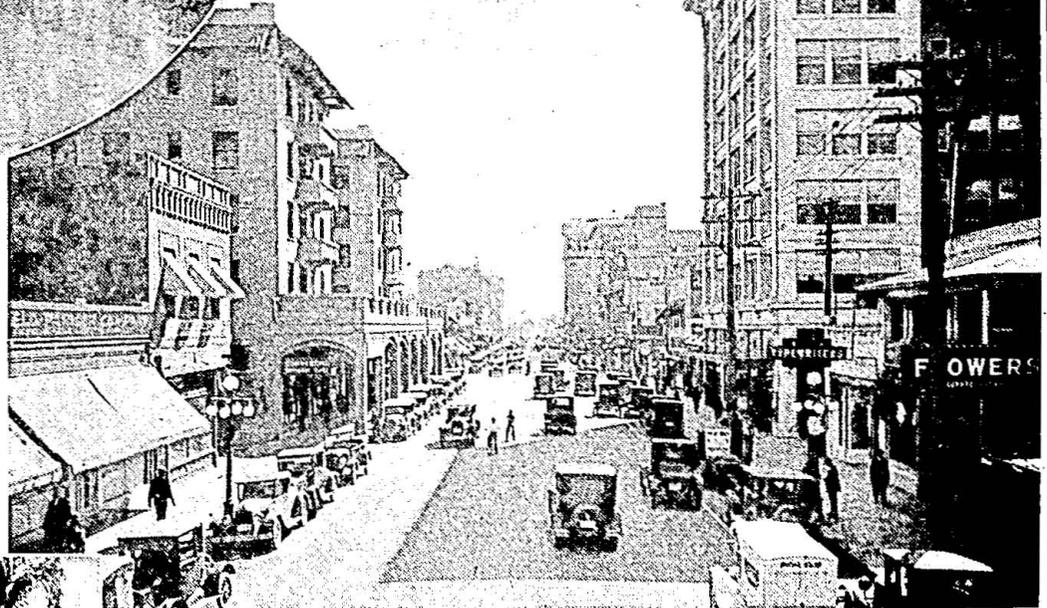
The Indian does lend color in more ways than one to Arizona. Left: A Navajo making a red man's holiday. Notice the beads and that sweater made of red velvet. Right: A Hopi maiden who nourishes a hope-chest. Note the head-dress—sign of virginity. We heard of a Hopi maiden who had her hair bobbed before she married, and there was an uproar in the Painted Desert. Photos by Bate.

By WILLIAM  
HAMILTON NELSON

# Alluring



Who said it took forty acres in Arizona to rust a nail? Since the coming of irrigation in Salt River Valley, it's a case of "water, water, everywhere." "By the waters of Babylon, there we sat down." Photo by Edward Kemp.



Central Avenue, Phoenix, Arizona; one of the fastest growing towns in the country. Courtesy Santa Fe.



A glimpse of the State Capitol building in Phoenix, Arizona. Arizona is one of the youngest states in the American union, but probably one of the oldest in the world. Photo by Edward Kemp.

THE greatest home mission field in our Church is in Arizona. But some of you ask, for Arizona is but a baby among the states, "Where, what and *why* is this Arizona that you speak about?" and this "why" a trifle obliquely and with business of arching eyebrows. However, I am delighted to tell you—just flashes, you understand for it took me 50,000 words in a sizable book to tell the story a little more completely. But what follows in these flashes will be interesting, and, mayhap, instructive.

It is a wonderful state, and interesting, for it seems to be a study in contradictions. Its very name suggests this for scholars are still debating the derivation of the name:

whether it comes from the Spanish, "arid zona," or "arid zone," or from "arizuma" or "silver-bearing," showing the extreme of poverty and riches.

It is the youngest state in the American Union, and yet it is probably one of the oldest of primitive habitations. It may be that the cradle of the human race was here, and not in Mesopotamia.

We know that the Mayas were mixing mortar, and a better grade than we have now, down in Mexico ten thousand years ago; and some believe that portions of the race migrated northward into Arizona early.

Perhaps there was a civilization here before letters were learned on the plains of Chaldea, or art began in the Pyramid-Land.

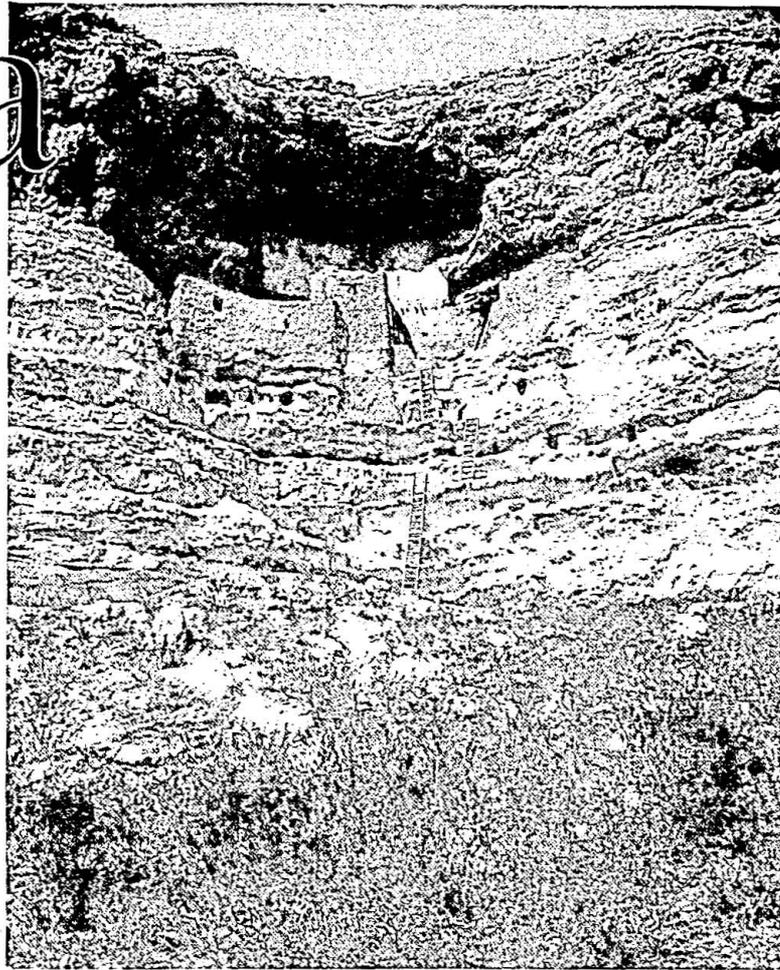
It is at once the driest State in the Union, and the best watered. It is a land of barren rocks, and soil that is more fertile than that

# Arizona

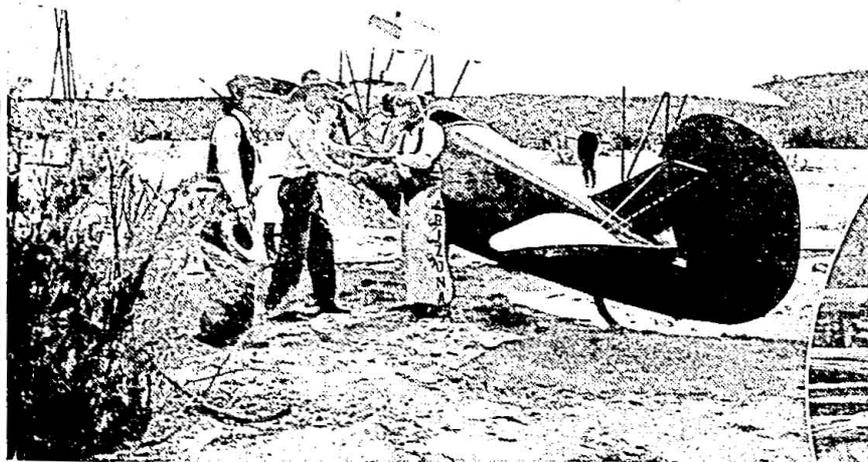
which borders the Nile, or even fertile Phthia, the heavenly land of the Greeks, which the spirit told Socrates he would go to when he died.

The harsh, sticky, sharp-thorned cactus, all the fifty-seven varieties, are to the manner born and native; and yet the most beautiful and softest flowers that ever graced a fair earth grow here in profusion. In the early days the blistering sun was a drawback, but now it is a source of wealth, for crops grow, brought into life by its potential rays, twelve months in the year.

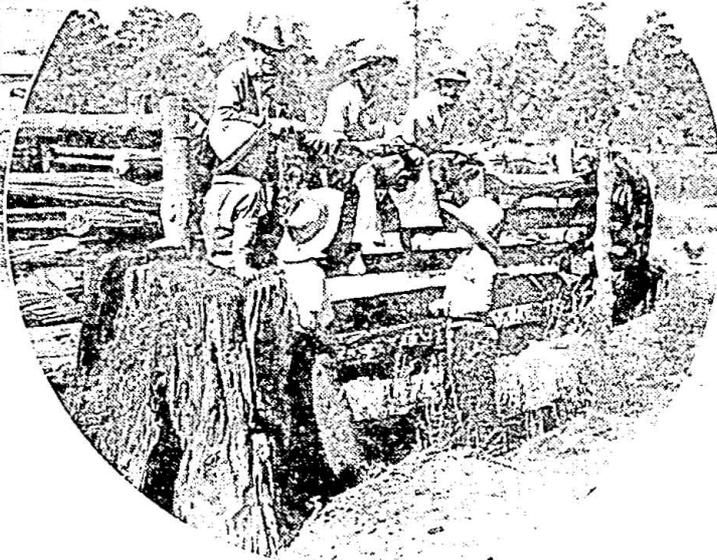
It is a land of mountains whereon nothing would grow, flanked by foothills with the largest forest reserve in the world; a land of alkali flats on the one hand, symbols of desolation and death, and on the other hand near by a place of precious jewels—onyx, turquoise, emeralds and garnets, fit for the fair fingers of a queen; a land of hills with harsh exteriors, and yet out of which treasures of



Montezuma's Castle. Ancient cliff dwelling, five stories high near Camp Verde, Arizona. Courtesy Santa Fe.



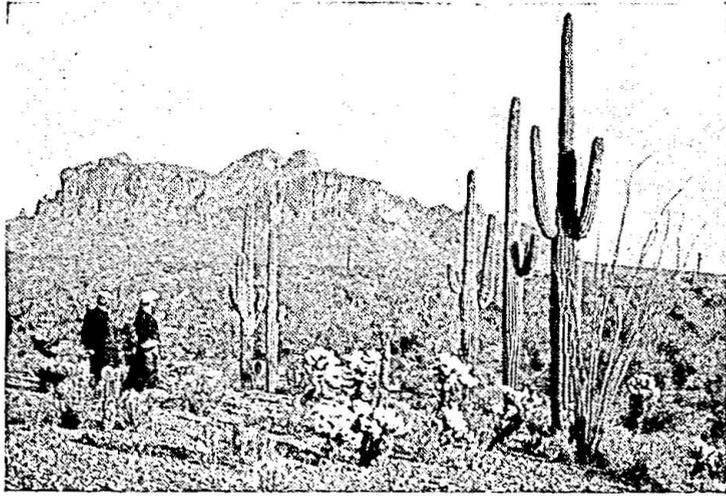
Out in Arizona some of the cow rustlers are exchanging the hurricane deck of a cayuse for the less hazardous, breezy quarters of an aeroplane. Photo by Edward Kemp.



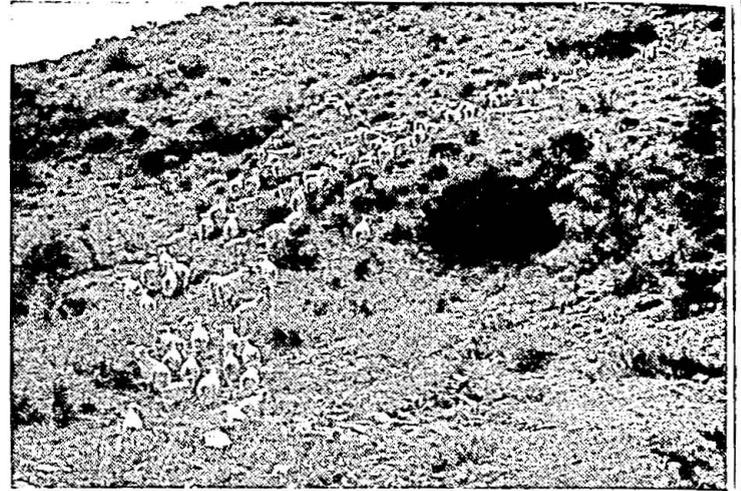
The way they keep the cowboy supply up in Arizona is to catch 'em young, treat 'em rough, and tell 'em all they ought to know. Here is a promising stock of cowboys and cowgirls. Photo by Edward Kemp.

copper, silver and gold, and minerals greater even than the wildest dream of a Monte Christo; a country where in the early days the surface water was as bitter as Marah, and where today they have delved below this bitterness, and streams of water spring up into joyous life as sweet as the waters of Elim.

On the wide open spaces, where once the sagebrush reptiles lurked, we now have a land of corn and wine, flowing with milk and honey, and filled with the finest of the wheat. This is the spot where the pioneer worked like a slave, and nature



Superstition Mountain, on the road to Roosevelt Dam, near Phoenix. The Apaches regard this because of the ghosts of their enemies slaughtered many years ago. Photo by Edward Kemp.

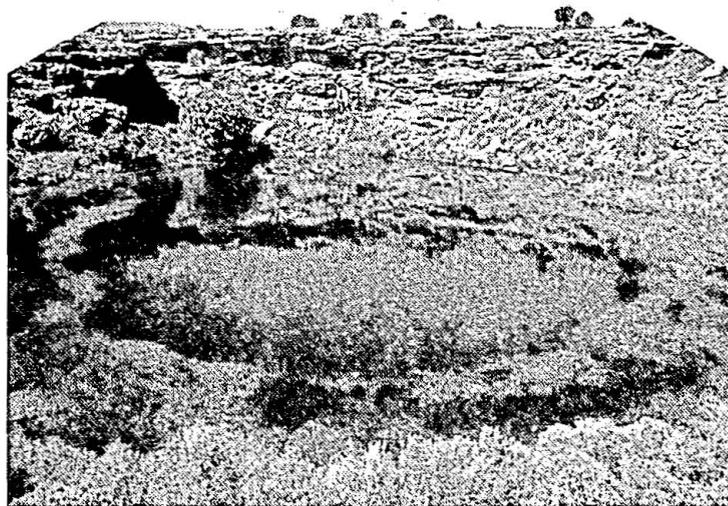


These Arizona citizens would get the angora of Mustapha Kemal. They come right to the point in an argument. Photo by Edward Kemp.

was a merciless slave-driver; and behold the change! For the men of today have put nature to work, and how abundant are her labors!

**T**HERE are wonderful possibilities economically in this State, which is a mere infant; there are astounding possibilities for the extension of the Kingdom of God. You may be sure that big business will do its part. Will the Church be just as faithful? Of course it is a home missionary field, for scattered over the 113,956 square miles there were, according to the 1920 census, only 333,903 people in the State, less than half the population of the city of St. Louis. But of course the State has been growing rapidly since 1920.

It is a source of pride that the Methodist Episcopal Church, South, made more progress in that State from the years 1916 to 1926 than any other denomination. Now, this is official,



Montezuma's Well. Seven miles north of Montezuma's Castle, near Camp Verde. Notice the cliff dwellings in the limestone on top. Camp Verde, Arizona. Photo by Edward Kemp.



A group of Navajos, who wandered into Prescott, Arizona, on an Indian holiday to have "their picture took." The red men screen well. Photo by Bate.

for we gather the figures from Uncle Sam's Department of Commerce, and we quote from the card. For instance, during these ten years the Seventh Day Adventists lost five churches in Arizona, the Baptists lost six, the Congregationalists had a gain of two, the Presbyterians a gain of six, the Christian Scientists a gain of nine, the Methodist Episcopal Church a gain of five, the Mormons a gain of fourteen, and the Methodist Episcopal Church, South, a gain of sixteen, beating every other Church, including the Mormons.

Not only that, but in those ten years our Church had a gain of 2,321 in membership.

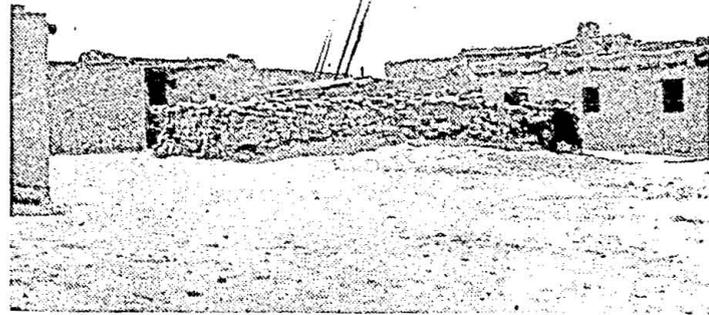
Does it pay? The government statistics show that we are leading every other Church in progress in Arizona. We now have a church membership of 4,486 in Arizona, making an increase of 263 over last year. There is a total enrollment in the Sunday School of 4,871, approximately 400 more than we have in the church membership, and an increase of 275 over last year.

**B**EFORE we leave these figures and the comparison of results with other Churches we want to impress one thing on the mind of our Church in the East. Note well that the Mormons were right on our trail with fourteen new churches. We are putting our finger on something that is going to become a great problem on Arizona in the next decade—Mormonism. While the growth of our Church is perfectly natural, Mormonism has grown in Arizona by colonization.

From the way things look, and from what we can learn, the Mormon hierarchy is laying plans to capture this State. Very quietly they are colonizing Arizona out of Utah—the two States touch right on the north—and in the past they have colonized out of Old Mexico. Some years ago when the revolutions got pretty hot in Mexico and Americans were in danger, Mormon colonies left Old Mexico and came up to



The first capitol and executive mansion combined in the good old days. The old building is still standing "as is" in West Prescott, two blocks from our church. Photo by Bate.



Underground ceremonial house of the Hopis in the Painted Desert, known as the kiva. At Walpi and Oraibi, they use the kiva to hold the snakes before dancing the Snake Dance.

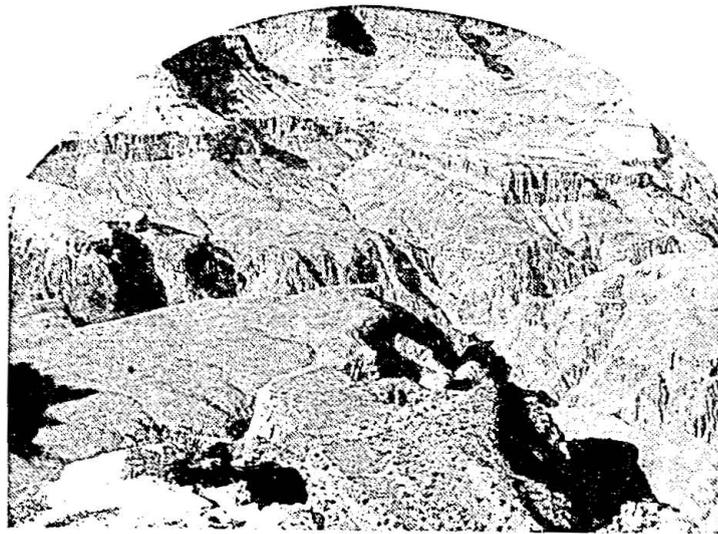
Arizona. Thus their growth in that State has been a forced growth, while ours is natural. Nevertheless, whether they have had a forced or natural growth, they are there just the same, and they are making their presence felt as they do everywhere.

There are counties in Arizona where the balance of power is held by the Mormons, and Mormonism is always in politics. They are good farmers, hard workers, resourceful and relentless in their aim, and clannish and militant in their church life. They vote pretty solid, patronize each other, have very little to do with the "Gentiles," and work unceasingly to get the upper hand in everything.

One of the finest church buildings in the State of Arizona is at Mesa, a few miles from Phoenix, in the Salt River Valley. This is a Mormon temple, beautiful in architecture, spacious, built of gleaming white marble, and set in the midst of a ten acre garden. We are told that Mormons all over the world contributed on what was called "Temple Sunday" to build this edifice at Mesa. On that Sunday a collection was taken, and this spot in Arizona was the object of that collection. They regard Arizona as a mission field, and rightly so, for it is a State in the making.

We wish we had the time to tell of that great apostle of Arizona from 1918 to 1926, when it was making its wonderful gains—Bishop H. M. DuBose. Like an Asbury of the West he traveled over this desert land from east to west, from north to south, planting new churches. He had wonderful assistance from the presiding elders, Rev. W. J. Sims, Rev. D. G. Decherd and Dr. J. E. Harrison. Sims is an old-timer in Arizona, and knows every speck of the country, and right heartily and wisely has he labored.

Just to give you a sample of the way things grow in this land: Six years ago Bishop DuBose and Brother Sims decided



Looking up Bright Angel Canyon. The trail is so precipitous that one is frightened into believing there is a sinister significance in the name. Photo by Baker.

to put our church in Tucson. We had not a cent's worth of property there. The American part of town where the University of Arizona is located was neglected by the Churches. The Bishop and Brother Sims secured some splendid lots on a main street, three blocks from the main gate of the University. They signed notes, becoming personally responsible. We built a small tabernacle, and Brother Sims became its first pastor.

In six years we built up a church of over 800 members, and with property assets of about \$100,000. Thanks to the wise help of some of our

General Boards, the momentum they furnished us has sent us a-whizzing, under the capable leadership of the present pastor, the Rev. Julian C. McPheeters.

Putting a church in Tucson led to something else. Some years ago a man was converted in East Tennessee through the

(Continued on page 38)



This is what you might call a peak, or better still, a hump-load. The burro is the Ford of the desert. He takes you there and gets you back. Photo by Edward Kemp.



Sarajevo has forty mosques, four tekkes, one press and two modern high schools.

# Has the Turk Turned His Back on Mecca?

By SAMUEL M. ZWEMER

**I**T IS an old saying that the world of Islam before the war had three capitals: Constantinople, Cairo and Mecca. The first was the hand, the second the head, the third the heart of the Moslem world. The first city the center of politics, and Pan-Islamism, the second that of literary culture and the press, the third of pilgrimage.

For thirteen centuries every true Moslem has faced Mecca when he knelt in prayer. East, West, North and South, the faithful prostrated themselves toward the Holy House, the Kaaba in the city where Islam as well as Mohammed was born.

Today the caliphate has disappeared, Pan-Islamism is dead, the new government of Turkey is centered at Angora, and Constantinople has lost its prestige. Cairo still prints everything in the old sacred character, Arabic, while Turkey has introduced a new alphabet and a language stripped of all its old sacred associations.

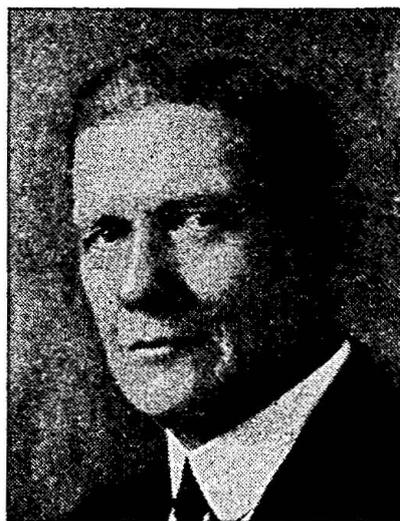
What does it all mean? Do the Turks still pray toward Mecca while their hearts are turned to Paris and Geneva? The young Turk is "on trek," as Basil Matthews reminds us in his little book, and "the Moslem world is in revolution," as Rev. W. W. Cash expressed it, but whither are they trekking, and is the Revolution of Islam only like that of the gyroscope—in two

directions and resulting in unstable equilibrium? To answer this question one can easily theorize, but a better plan is to let the young Turks speak for themselves. When we hear what they say we can ourselves judge in how far the political revolution has been also of a religious character and what it means for the Kingdom of God.

The news of the reformed Turkish alphabet has gone through the world. In this sphere, as in so many others, Mustapha Kemal Pasha is carrying through a significant change with breathless energy and speed. In a remarkable speech he said: "The present epoch calls for deeds, not words. . . . Dearest citizens, learn quickly the new Turkish characters. Teach them to the workmen, to the peasants, to everybody. It is scandalous that eighty per cent of our countrymen are unable to read or write. . . . We are on the point of sundering the dogmatic chains of the past. In two years everyone must have learnt how to read and write with the new characters. Our country will then take its place in the civilized world by reason of its literature and its learning."

And the Prime Minister himself announced the radical change in educational method in the following terms:

"The great Turkish nation has entered into a new world of light with these new



Rev. Samuel M. Zwemer, D. D.  
Cairo, Egypt.

Turkish characters. We believe in his sincerely and with an inner conviction. The enterprise really is an enterprise of saving the Turkish nation from ignorance and darkness."

WHERE formerly ninety-five per cent of the people were illiterates, it is estimated that about half a million people are now attending evening schools in order to learn the new characters. In addition, the six hundred and sixty-four thousand children in the primary and secondary schools are also being taught to use the new alphabet. Nearly ten per cent of the whole population is at school, and this number will be increased as time goes on.

The Bible Society is already issuing an edition of the Book of Proverbs in the new characters as an experiment, and before long it will be necessary to print the entire Bible in Latin characters. The circulation of the Bible is somewhat restricted at present as the authorities are suspicious of anything which savours of "propaganda," but a certain amount of colportage work is going on in Constantinople and the neighborhood, and in 1928 there was a much larger sale of Turkish Bibles than usual.

We may surely rejoice when by a new alphabet new impetus is given to education and the word of God has free course.

Dr. Caleb Frank Gates, the President of Robert College, writes:

"Instruction in the new Latin alphabet is being pushed with feverish activity everywhere. In Angora I found the officials and employees of the Prime Ministry engaged in a class, studying the new characters, when I called there at 10:30 in the morning. The officials in the provinces are held responsible for promoting instruction in these new characters. An order has been promulgated in Constantinople that every firm and institution employing fifteen or more persons, must hold courses for them, to teach them to read in the new characters, and the schools are required to hold popular courses in their neighborhood."

The Feminist movement in Turkey also not only stands for new liberty and emancipation from the evils of the veil, seclusion, polygamy and child-marriage, but for education and enlightenment. According to the daily press, the Turkish Government, as part of its modernizing campaign, intends to open nation-wide public schools in which it is

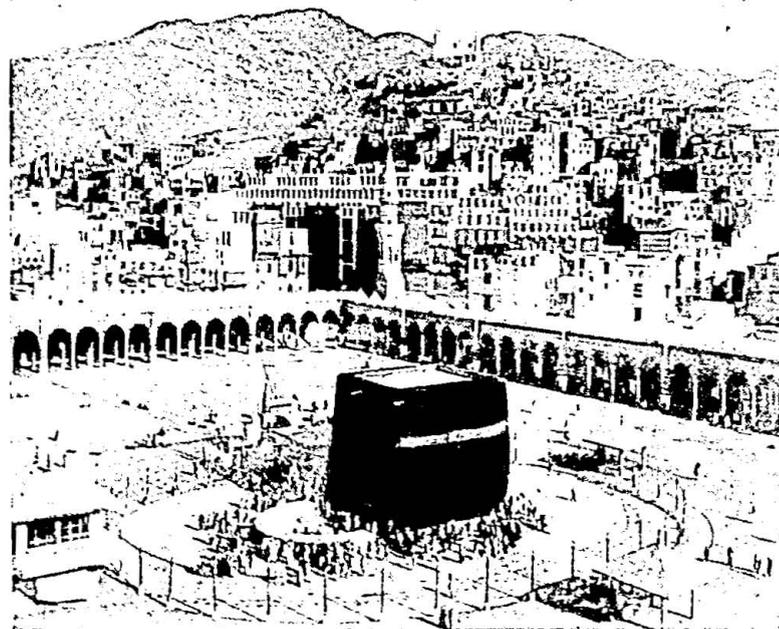


A public baptism of several Gipsy Mohammedans at Bucarest, Rumania, by Orthodox Greek Church priest.

ing, exchange of opinions, the Press, meetings, corporation, public appearing of a man with his wife, while enforcing the women to be kept imprisoned behind the cages; electricity, telephone, travels to Europe, etc. . . . These constitute the contrary of the revolution. Can you imagine a man who advocates nowadays a ban on these novelties? I think everybody agrees with me that the Turkish nation cannot retrace any of the steps which it took forward because of the revolution. Such a regress is utterly impossible. Moreover, our past now begins to seem ridiculous to us. Those who are not aware of these things, let me remind them of the past. Imagine a theatre where the place of women is separate and caged! If you ride on a car with your wife, a policeman immediately stops you and separates you from her! A ship has brought a box of electric bulbs to Constantinople harbor. . . . This ensues a great commotion in the palace. . . . Inquiries, prosecutions . . . ten persons are banished! A man has made a toy telephone with boxes, with which to talk with his ten-year-old son from one room to another in his home. He is banished to Acre! . . . A conservatism, an inaction born out of fear and terror, a cemetery life, this is the past! If we had not adjusted ourselves to the revolution, then the remembrance of these acts of the past would not produce in us these contemptuous smiles.

"These are entirely the tangible results of the revolution. Mentality has

(Continued on page 37)



The Kaaba at Mecca.

estimated ninety-eight per cent of women illiterates will receive compulsory instruction in their A B C's and in hygiene. Even thousands of the nomad women of the eastern provinces must attend the schools.

The Government will also establish women's clubs, where a campaign in favor of hat-wearing, instead of veils, will be carried on with other modernizing propaganda.

It remains to be seen whether the women will respond to these efforts, or whether reactions will take place against a modernism that offends the Islamic prejudice of the masses.

Those who are the ardent followers of Mustapha Kemal in his reform program have no doubt that the hands of the clock have moved forward fast. Gelal Nuri wrote in a leading Angora paper:

"We can best understand the blessings of the revolution when we imagine its opposite. Its opposite is the reign of Sultan Hamid.

Suppose we forbid strictly all think-



President Yang, of Soochow University, wife and little son. President Yang counts heavily upon Mrs. Yang—and the boy, in the great task ahead of him.

# My Impressions of America

By

Y. C. YANG

IT IS often said that a child is apt to be "spoiled" when he has been too nicely treated. If such is always the case, then I am quite afraid that the little Chinese who came over as a representative of the young church in China might be returning to his country much "spoiled" by the nice treatment he has had here. From the time I was met on board the S. S. President Jefferson on the morning of December 12th by Mrs. A. P. Parker and Rev. N. H. Melbert until my former colleague and friend, Mr. An Ching Kung, Chinese Consul-General at San Francisco, bade me *bon voyage* on board the S. S. President Cleveland in the afternoon of March 15th, I have had the good fortune to enjoy from everybody and everywhere an unbroken series of exceptionally cordial receptions that have filled my heart with thankful appreciation. Particularly has my heart been deeply touched by the glow of Christian fellowship from the big hearts of my Christian friends during the three months of traveling in the "Sunny South."

While I was traveling in Virginia with Mr. J. F. Rawls, fulfilling speaking engagements in that old distinguished State, this good friend took pains to feed me, not with the product of his native city, Suffolk, but with raw oysters and other kinds of "brain food." I can now see good reason to thank him for this kind thought, for, in one respect at least, I feel that I have much need of "brain food" to strengthen my memory. Having been so nicely treated all around, I am very much afraid that in going back to China I may leave my heart behind. This much, however, may be added, that if I were asked to select a good place to leave my heart, and, for that matter, to leave myself and China as well, I could not think of any better place than the heart of Christian America.

I had come to the United States with a double object in view: namely, first, to deliver a message of good will and appreciation from our church in China to the church in this country, and, secondly, to present to my fellow Christians here a vision of the golden opportunity for Christian work in China at the present moment. In a way, I feel as if I were particularly fitted to be such a messenger, inasmuch as I am, in my make-up, largely a product of the Southern Methodist missionary enterprise in China, having spent eight out of a total of nine years of schooling I had in China in the Soochow University. I also feel it particularly opportune at this time to help my Christian friends in America to see the necessity of vigorously pushing forward our program of Christian work in China, because this is the time when Christianity could and should meet the supreme need of the supreme moment in China's new national life.

THE particular occasion which has brought me over to America this time is, of course, the great International Missionary Conference with which our Church started the new year. That was indeed a glorious idea magnificently executed. It was certainly an occasion of great spiritual experience to me. Its achievements fully measured up to and exceeded my anticipations. I look upon it as a rededication of our Church to the Great Commission of our Lord to carry the Gospel to the ends of the earth. It rekindled the fire of missionary zeal through a renewed consecration of individual Christian life.

There I had the first opportunity of meeting and hearing Dr. E. Stanley Jones. His addresses made a deep impression upon me. His message was simple and direct, but he breathed into his words the living experiences of a devout and consecrated life. To me the essence of Christianity is in the conscious contact of the human soul with the living God, in which hearsay evidence, no matter what it is or how it is made up, has very little practical significance or value.



Co-education in Soochow University is now full fledged. First group of university girls under the new regime. A promising group.

Although Memphis left its impression upon me by virtue of its having been the seat of the great Conference, to me, a Southern Methodist coming from the mission fields, all roads naturally lead to Nashville, which stands forth, as it were, the Jerusalem of our Church, the nerve centre and power house of all mission activities. Nashville was my home during my sojourn in America. And I may add that it was a real home to me because of the many happy associations in the beautiful Christian homes whose hospitality I have had the privilege to enjoy. Home, sweet home, there is no place like home!

It is, of course, because of its being the seat of the administration of our Board of Missions, that Nashville has occupied such a large place in my mind. I am naturally interested to see something of the working of that great office as well as to get acquainted with the master minds which are directing its operations. One of the results of that contact was a very distinct feeling that probably neither the home churches nor the mission stations fully appreciate the immense task which the General Secretary and his responsible associates are carrying on their shoulders for the Church, nor are they aware of all the difficult problems with which these officers have to wrestle. Fortunately, we have at the head of the administration a man who has a big, square head set upon a sound Christian heart, and who, with only four fingers on his right hand, can in all probability grasp a situation quicker and better than any person who faces him with five, and who can easily open the way for one to approach him with his broad, congenial smile. The more I get to know the persons in charge and the problems they are tackling the greater is my appreciation and regard for them.

Among other things which I have enjoyed while in Nashville I would mention the regular noon-day prayer meeting at the Board of Missions. Whether it was Dr. Goddard's story of the "big beasts and little insects" of Africa, or Dr. Rawlings' report of a certain missionary in Japan needing special prayer, and whether it was an illuminating interpretation of the situation in some particular field or a brief visit from a missionary or visitor from a foreign land, it all appeared to be so wonderfully appropriate and effective in strengthening

and keeping alive the bond of Christian fellowship among the different units. I am sure that the more the mission fields hear of such thoughtful kindness and prayerful interest the more they will appreciate and try to reciprocate it.

Many a time when I was in that assembly room where these daily prayer meetings were held, I had my eyes fixed on that big oil painting of Bishop Lambuth hanging on the wall behind the platform. That picture had a peculiar fascination for me inasmuch as I have a sort of feeling that it would have given that great missionary much personal pleasure had he lived to see the son of one of his favorite medical students going into the active service of the Church. Incidentally, it may be said that he seemed to have taught my father something else besides medicine, for my father, after about twenty years of very successful practice, also gave up his profession to devote himself to religious work. Now for the last fifteen or twenty years it has been the habit of my father to get up at about four o'clock in the morning and spend the early hours with his Bible in prayer. As I reflect upon the probable influence of that great missionary spirit, I often wonder whether it is not true that without any artificial effort on the part of either of us, my father has led me to appreciate the value of the greater realities of life.

THE organization and work of the Woman's Missionary Council interested me almost as much as the General Department of our Board of Missions, because China is now throwing open its doors to admit women into society as co-workers with men to solve the problems of the day and to actively assume their due share of responsibility. It was, therefore, a great pleasure and privilege to me to have had the opportunity of meeting at Memphis, at Nashville and on my travels, many of the leaders of the Woman's Council which is carrying on such a splendid program of work in China. Their ability and personality, the efficiency of their organization and the great work they are carrying on have left me with the impression that in the potential leadership of women lies one of the greatest latent powers for good and constructive

(Continued on page 38)

# THY KINGDOM COME

*"The Kingdom of Heaven Is Like Unto Leaven, Which a Woman Took*

## **"It Is a Solemn Covenant," says the President**

THE President does not please everybody. Apparently he is not trying. Whatever the big newspapers and the politicians say of the President and his administration, nobody seems to charge that he has not a mind of his own, and is not himself the strong man of the administration. And further, if anybody thought that Hoover the Quaker would for political or other reasons be a militarist when he came to power, he is becoming fast disillusioned. In his address at the Arlington National Cemetery on Memorial Day, the President spoke with an earnestness and directness on the subject of world peace that leaves no doubt as to the sincerity of his utterance, or of the fixed purpose of his administration:

"This sacred occasion has impelled our presidents to express their aspirations in furtherance of peace. No more appropriate tribute can be paid to our heroic dead than to stand in the presence of their resting places and pledge renewed effort that these sacrifices shall not be claimed again. \* \* \*

"THERE IS A GREAT HOPE, FOR THIS DAY A YEAR AGO A SOLEMN DECLARATION HAS BEEN PROPOSED BY AMERICA TO THE WORLD AND HAS BEEN SIGNED BY FORTY NATIONS."

The President then quotes the terms of the pact, and continues:

"That is a declaration that springs from the aspirations and hearts of men and women throughout the world. It is a solemn covenant to which the great nations of the world have bound themselves. \* \* \*

"But despite the declarations of the Kellogg Pact, every important country has since the signing of that agreement been engaged in strengthening its naval arm. We are still borne on the tide of competitive building. \* \* \*

"The present administration of the United States has undertaken to approach this vital problem with a new program. We feel that it is useless for us to talk of the limitation of arms if such limitations are to be set so high as virtually to be an incitement to increased armament. \* \* \*

"Therefore we believe the time has come when we must know whether the pact we have signed is real; whether we are condemned to further and more extensive programs of naval construction. Limitation upward is not now our goal, but actual reduction of existing commitments to lowered levels. \* \* \*

"It is fitting that we should give voice to these deepest aspirations of the American people, in this place. \* \* \*"

## **Sounds Much Like a New Diplomacy**

ABOUT the same time important representatives of the administration, after conference with the President and evidently under the inspiration of his definite suggestion, were saying things of a like tenor, things so new and different as to stir a new hope for international peace and world friendship in the capitals of the world. Mr. Stimson recently returned from the Philippines, a warm personal friend and co-worker of the President, speaking from the high vantage point of the State Department as its head, declares unequivocally against a naval policy of our own that runs so squarely in the face of any sincere effort at a good understanding with the other Great Powers of the world. He reminds the country that the cost of our present authorized naval program in construction alone will amount to over a billion dollars, and its maintenance will mount up to very much more than that. This statement from so influential a source, coming on the heels of the naval program controversy and the decision to go

ahead with the construction of new ships, came with a jar, especially in naval circles, but it gives an added impulse to the President's movement for peace.

On the same subject, and to the same purpose, comes the speech of Hugh Gibson, United States Ambassador to Belgium, at the Preparatory Disarmament Commission in Geneva. He says in part:

"It has recently been my privilege to discuss the general problem of disarmament at considerable length with President Hoover, who has always been an ardent advocate of peace and good understanding. I am in a position to realize, perhaps as well as anyone, how earnestly he feels that the pact for the renunciation of war opens for us an unprecedented opportunity for advancing the cause of disarmament, an opportunity which admits of no postponement. \* \* \*

"The lessons of the old strategies must be unlearned. If we are honest, if our solemn promise in the past means anything, there is no justification for the continuation of a war-taxed peace. Great armaments are but the relic until the present deadlock is broken. \* \* \*

"My government has always felt that we need no exact balance of ships and guns, which can be based only upon the idea of conflict. What is really wanted is a common-sense agreement, based on the idea that we are going to be friends and settle our problems by peaceful means. \* \* \*"

Later, Mr. Gibson makes an important concession in the matter of land armaments, and concludes:

"There are two ways in which the Commission can proceed further. The first is for each delegation to hold up the concessions it is prepared to make until the last minute, seeking in return to obtain other advantages for value received.

"The other method is for the delegations frankly to explain what concessions they are in a position to make, to lay their cards on the table and to create a feeling of candor and harmony that will be conducive to the further success of our work.

"It is in this spirit that I have made a fundamental concession today."

## **Chairman Wickersham and the Pact**

HON. George W. Wickersham, who is the Chairman of the Commission on Law Enforcement, is also Chairman of the Federal Council's Commission on International Justice and Good Will. In the April issue of "Foreign Affairs," Mr. Wickersham discusses freely and very earnestly the strength and weakness of the Peace Pact of Paris. He believes that the reservations are a real weakness, and thinks that the correspondence and the report in the Senate will give justification to any Power bent on making war in violation of the Pact in claiming that it was acting in self-defense. He quotes Senator Borah as saying, adopting the sentiment as his own, "Its great purpose (the Peace Pact) is to let the peace machinery of all peace plans work to realize the everlasting real aspiration of the human family."

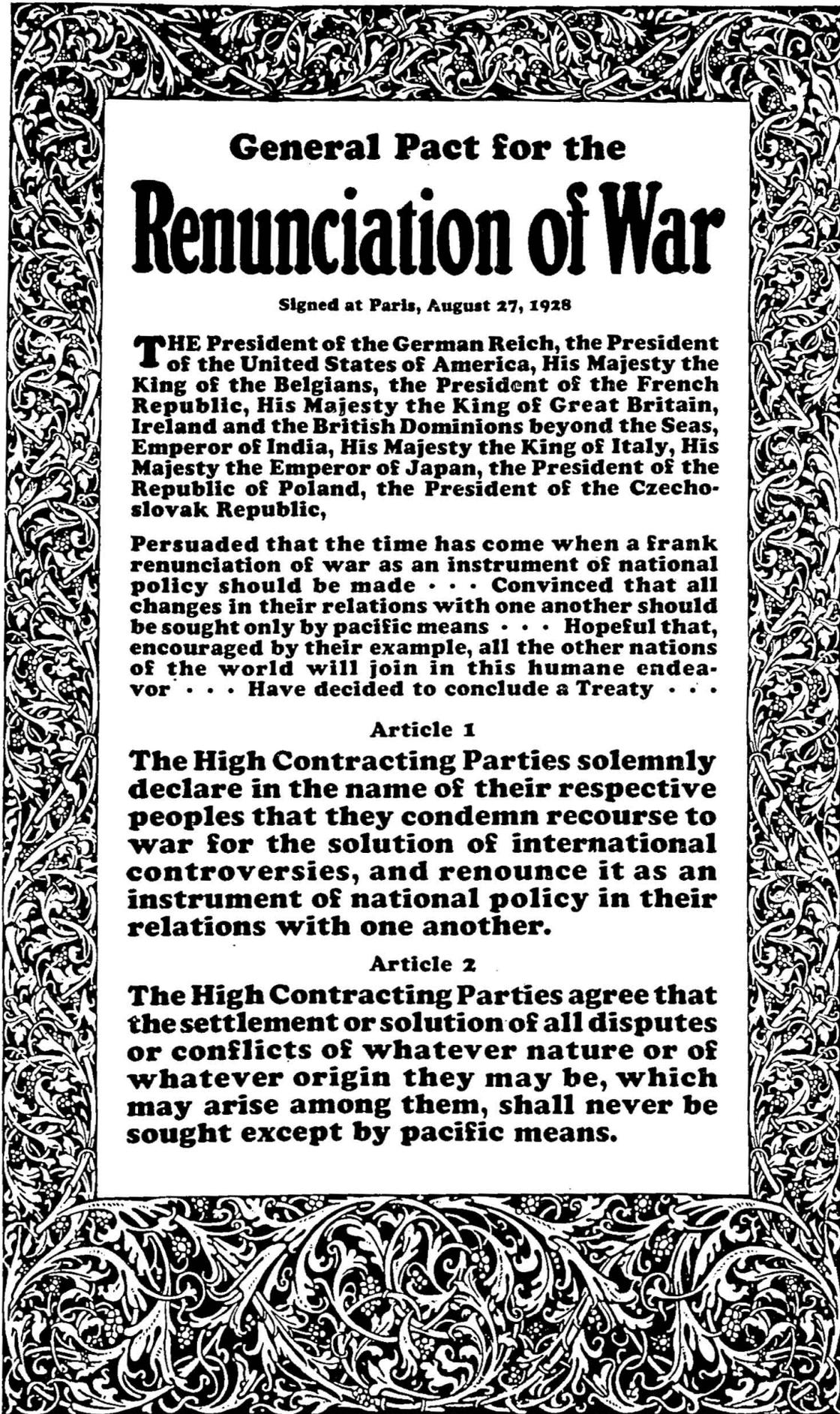
"If the United States is to live up to the spirit as well as to the letter of the great covenant to which it has invited the world to adhere," continues Mr. Wickersham, "it must be through generous and unsuspecting co-operation with other nations. This would reverse utterly the attitude of the past ten years. It cannot be expected at once. The blatant nationalism of legislators cannot be stilled merely by signing a convention which few of its members take seriously. Change will come only as the result of an informed and imperative public opinion. The American people must realize the full meaning of the treaty and compel its representatives in Congress assembled to respect and enforce it. \* \* \*

"If the American people realize the full scope of the covenant that has been entered into in their name, they will visit with political infamy those who would deride their faith and violate their honor by making a mockery of its real import."

ME

# THEY WILL BE DONE

and Hid in Three Measures of Meal, Till It Was All Leavened"



## General Pact for the Renunciation of War

Signed at Paris, August 27, 1928

**THE President of the German Reich, the President of the United States of America, His Majesty the King of the Belgians, the President of the French Republic, His Majesty the King of Great Britain, Ireland and the British Dominions beyond the Seas, Emperor of India, His Majesty the King of Italy, His Majesty the Emperor of Japan, the President of the Republic of Poland, the President of the Czechoslovak Republic,**

**Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made . . . Convinced that all changes in their relations with one another should be sought only by pacific means . . . Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor . . . Have decided to conclude a Treaty . . .**

### Article 1

**The High Contracting Parties solemnly declare in the name of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.**

### Article 2

**The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.**

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# "Let Me Tell You A Good Story"

**T**HERE is a Sunday School called "Escola Wesley" that meets every Sunday afternoon in the Seminary building of Granbery College, Juiz de Fora, Brazil, that has a very interesting history. It was organized five years ago in the home of two workmen, one a carpenter, the other a bricklayer.

In 1920, Sr. Henrique Monteiro and Sr. Francisco Fonseca were not only not Methodists, but even enemies of any evangelical church. Mr. Wiley Clay found them out somehow, and they went to work on our new Central Church in the city of Sao Paulo in the Central Brazil Annual Conference.

Sr. Henrique said he was so much afraid of even working on anything that belonged to an evangelical church that sometimes he would go outside and ask the Virgin Mary to forgive him. Such was the hatred for Protestants that the priests had instilled into their hearts.

In Sao Paulo, because of the insistent invitations of Mr. Clay and others, they began to attend the Sunday School, and there became interested in the Bible. They were such good workmen that Mr. Clay, who was architect for the Mission Board at that time, decided to make them foremen of different building enterprises the Church had undertaken during the Centenary period.

In 1921 they went to Passo Fundo in the South Brazil Annual Conference to take charge of the building of the Passo Fundo Institute. Rev. and Mrs. D. E. Betts were living at the site of the school. Mr. Betts was director of the school and pastor of the local church. They had opened a boarding department in two of the houses bought for the school, and the classes for the boys were held in another. Still two other houses were used for the workmen in charge of the building. Since there is no couple anywhere that leads a deeper Christian life or shows a greater Christian spirit than the Betts, it was natural that these two families should have found the way to the real Christ through them. Sr. Henrique had five children, one a tiny baby, and Mrs. Betts greeted them all with her cordial, neighborly spirit, and continued to extend a helping hand all the time they lived in Passo Fundo. She got both women interested in the Missionary Society and Sunday School. Mr. Betts worked with the men. He invited them to the services and also organized a Bible class with them at their lunch hour, where he read and explained the Scriptures and prayed with them. As a result of all this they were all converted. The men joined the church in Passo Fundo, and the women joined a little later.

From Passo Fundo they went to Santa Maria and then to Porto Alegre, both in the same state as Passo Fundo, where they had charge of the construction of Centenary College,



The story of Mrs. Bowden, wife of our Professor Jalmar Bowden, Granbery College, tells how two workmen in our building program in Brazil were genuinely converted and became useful workers in our Church in that land.

Porto Alegre College, and the addition to American College. In both places they worked in the church and showed great interest. The women joined the church in Porto Alegre.

From Porto Alegre they came to Juiz de Fora in the state of Minas, in the Brazil Annual Conference, to build the church, the Seminary and the Lander Hall. They lived in two of a row of apartments that belong to Granbery. They saw the need of the Gospel and the opportunity for work for the Master in this section of the city. There are five apartments in the row in which they lived, and one other family was Methodist. Sr. Henrique Monteiro decided to organize a Sunday School. He consulted with Sr. Francisco Fonseca and Sr. Cesario Penna, and they offered their sitting rooms for class-rooms. The Sunday School was organized at Sr. Henrique's house in March of 1924. It was divided into three classes—one for men, one for women and one for the children, and each class met in one of the sitting rooms.

After the Seminary building was finished, the Sunday School moved into rooms there, and has been functioning there ever since. During his stay here Sr. Henrique was the superintendent.

During the three years the two families spent here, Sr. Henrique and Sr. Francisco took the normal course in the Sunday School of the Central Church. They were so consecrated that Sr. Francisco, before tearing down the old buildings that were torn down to make room for Lander Hall, called his workmen together for prayer.

In 1926 they moved back to Sao Paulo. They have been greatly missed, but the Sunday School has gone on. It has had its ups and downs, but several souls have heard the Gospel for the first time, some have come to know Him as their Saviour, and many lives have been touched through its work. Thus the good seed is planted, grows and bears fruit, and the increase is sometimes a hundredfold.

## The Desert Blossoming

(Continued from page 5)

and no territory needier or more promising than the Arizona territory, and none in which men and money right away would count for more as a missionary venture. A real opportunity has our Church, and in that we do not boast, but rejoice, feeling an obligation all the greater to the other great denominations of this land, to do our work bravely and faithfully. We ought to send the best men that can be gotten. We should spend enough money to cover the ground, plant our standards and deploy our workers, across every mile of that blossoming desert, and what we do should be done quickly!

# Facts! Facts! Facts!

- Do you know how many missionaries we have?
- Or what we spend each year for foreign and home missions?
- Or what part is used for administrative expenses?
- Or where the money comes from?
- Or the exact financial condition of the Board of Missions?
- Or what salaries the missionaries receive?
- Or how many members and probationers we have in foreign fields?
- Or how many Churches—Schools—Missionary Societies—Hospitals?
- Or what happened in each foreign field last year?



These and all other questions you will be likely to ask are officially answered in

## THE MISSIONARY YEAR BOOK FOR 1929

Edited by  
**Elmer T. Clark**

This book of nearly 500 pages contains all the facts about Southern Methodist Missions. It should be in the hands of all missionary workers and interested Methodists.

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NASHVILLE, TENN.



The sudden tragic death of Miss Althea Jones by automobile accident came as a terrific shock to her loved ones and her friends throughout Southern Methodism.

MISS ALTHEA JONES and Mrs. B. W. Lipscomb left Nashville Monday morning, June 3rd, about ten o'clock, in Miss Jones' car, a Ford coupe, which she drove. Mrs. Lipscomb was going for a vacation in her native state, Mississippi, and Miss Jones was to fill a series of missionary engagements in the state. She had driven a car for many years; was said never to have had an accident and was noted as an exceptionally careful driver. Out a few miles from Corinth, driving a little fast in order to reach the city before dark, they suddenly struck loose gravel. Miss Jones, it seems, lost control of the car, which left the road, completely overturning and throwing her against the glass. Death was instantaneous, it was said. Immediate help was secured. Mrs. Lipscomb was badly shaken but unhurt.

The body was accompanied to Houston by Dr. W. G. Cram, Mrs. B. W. Lipscomb, and Mrs. Hume R. Steele of the Board of Missions, and Mrs. J. W. Perry, Vice-President of the Woman's Missionary Council. Burial took place in Glenwood Cemetery in the family plot.

Local members of the Board of Missions and many friends of Miss Jones throughout the city attended the memorial service held in the chapel of the Board of Missions headquarters in Nashville. Dr. Cram of the Board of Missions presided at the meeting, Bishop H. M. DuBose offered the prayer, and Mrs. Ina Davis Fulton, treasurer of the woman's department of the Board of Missions, spoke briefly in appreciation of Miss

"Who so loves a child loves not himself but God  
—Who so helps a child brings the Kingdom of God"

—Norman Duncan

# A Lover of Little Children

By

MARY DEBARDELEBEN

Jones in her personal and official life. Miss Julia Lake Stevens, Superintendent of Young People's Work, read the report of the Resolutions Committee as follows:

## *Resolutions of Board Members and Friends*

"With a deep sense of personal loss in her sudden going and with sincere appreciation for her life and service we offer the following resolutions:

"First. That we shall miss her sunny companionship and her unfailing thoughtfulness in her every relationship with us. She was constantly on the alert to give to the members of our staff and visitors to the board headquarters any possible service that was within her power. While she was a specialist in children's work, she saw the missionary task as a whole and was ready to lend to each secretary her unfailing interest and support whenever needed. We feel that our loss is irreparable.

"Second. That her going is a great blow to the work of her department, to the missionary cause, and to the work of the church at large. From earliest childhood she was a zealous co-worker with her Master and for the past ten years she has given herself unreservedly to the interests of childhood the world around.

"Third. That we extend our loving sympathy to her sisters, Mrs. John N. Steele and Mrs. Lee Campbell, our co-workers in missionary service, and to other members of her family. May our Father uphold them in this their hour of tragic sorrow.

"We pray that the influence of her life and work may continue to grow beyond her dearest expectations, and the Master's richest blessing may rest upon her conference co-workers and upon the children of the missionary society who were her especial care and delight."

### A Tribute From a Co-Worker

"I WISH you could have known Althea as I knew her—efficient, true to her convictions, loyal and unselfish in her love for her friends.

"When she came to Nashville to take up her work in the Board she *came home* for she brought with her a knowledge of her work that soon made her one of the most efficient secretaries in the group; and her sweet smile and radiant personality won the love and respect of all with whom she came in contact. She was never too busy to extend a courtesy to a visitor to the Board or to one of our missionaries or deaconesses who happened to be in Nashville, and many will cherish happy memories of hours spent with her, driving over these beautiful hills around Nashville in the little car she lovingly called 'Jubilee.'

"In the little inner circle of friends we jokingly called ourselves *paupers* because she did so much for all of us and always found a way to prevent us from doing things for her. Truly she was a *joyous* giver; smiles and kind words that made the day happier, thoughtful courtesies that made our lives richer, unselfish love that expressed itself in some new way each day, a consecrated Christian life that brought us all closer to our Father because of our association with her.

"Her going has left a vacancy that can never be filled and yet we cannot grieve because she left us that morning full of life and joyous happiness in her trip and in the thought of the work she was going to do. Well we know she entered the presence of our Savior in that some joyous spirit."

### Her Contribution to the Woman's Work

MISS JONES' entire life seemed a preparation for the work with which she was identified at the time of her death. Born into a Methodist home in Columbus, Texas, her father, the late W. B. Jones, was known throughout the church for over twenty-five years as one of the leading Methodist laymen of Houston—her childhood, girlhood, and young womanhood were passed in the most beautiful Christian atmosphere. At twelve, so the lovely record reads, she was treasurer of "Bright Jewels"; at sixteen president of the juvenile foreign missionary society; at twenty-one president of young people's "Gleaners," the home missionary society; and in the richness and fullness of her mature womanhood, president of the adult missionary society of Houston. It was during the years that she served the "Gleaners" of her home church that she was called to the larger work of her conference as second vice-president, in charge of young people's work of home and foreign societies (in the days before the united work).

Dropping the young people's work of the conference in 1912, but retaining her local work as president of her auxiliary, she became secretary of the Houston district (united work now) for three years. From 1915-1918 she again became a conference officer, this time in the capacity of superintendent of study and publicity. Her work in this office was so efficient that she was called in 1918 to the broader field of the Woman's Missionary Council as superintendent in charge of children's work. In 1926 she came to headquarters at Nashville

as a regular secretary of the Board of Missions, in charge of children's work, continuing as Superintendent in the Council.

IT WAS thus we shall remember her. As a worker with children her name is dear to her associates throughout Southern Methodism. Two pictures on her office walls are symbolic of her spirit. One, Copping's "Hope of the World"—Jesus, the world's children at his feet and in his arms, holding them spellbound by his stories; the other, Thayer's "Virgin"—a maiden with forward stride and far-seeing vision, clasping in each of her hands that of a little one, leading them forward and upward. Her stationery for several years bore this motto: "Give us the young and we will create a new mind and a new earth in a single generation."

Her work was almost a passion. She gave herself lovingly, lavishly to the interests of childhood the world around. She felt that "the approach to the task of missionary cultivation of the children of our great church should be made in humility, penitence, and love—in humility, because it is not ours, but a God-given task; in penitence, because we have been so reluctant to answer the call; and in love, because only through love for childhood in our own hearts can we hope to perform the task." (From her last report to the Woman's Missionary Council.)

HER work for the children of the church was laid on the broad foundations of knowledge of child psychology and a keen insight into the real meaning of Christianity as a deep abiding friendliness and appreciation of personality regardless of race or nationality or class. "We seek to provide," she wrote, "for specific and concrete expressions of brotherhood, to Christianize all social contacts, develop right attitudes, friendliness, sympathy, kindness, helpfulness, cooperation, generosity, sharing. Sharing not only themselves and their earthly blessings, but sharing their Greatest Blessing, the Greatest Friend, Jesus Christ.

"Such aims as the above necessarily imply a curriculum of activity. This we seek to incorporate in our missionary training program. Missionary education is not solely a matter of information and giving, but touches all of life. Would we teach of the Good Samaritan, would we teach friendship? We must provide opportunity for concrete expressions of friendship."

IN SPEAKING of her interest in children, her secretary—the understanding office comrade for three full years—has said this of her: "She knew more about children, never to have had any of her own, than anyone I ever saw. Indeed she was a constant help, through her advice and encouragement, to scores of her friends who were mothers of little ones."

There is a poem that she loved and quoted often. Doubtless if she were asked to send a message to those who stood shoulder to shoulder with her in her work for the children of Methodism and of the world, it would be conveyed in the words of this poem:

Hold high the torch! You did not light its glow;  
'Twas given you from other hands, you know.  
'Tis only yours to keep it burning bright,  
Yours to pass on when you no more need light.  
For there are little feet that you must guide,  
And little forms go marching by your side;  
Their eyes are watching every tear and smile,  
And efforts that you think are not worth while  
May sometimes be the very help they need,  
Actions to which their souls would give most heed,  
So that in turn they'll lift it high and say,  
"I watched my mother carry it this way."



Annual Meeting of the Women's Missionary Societies of the South Brazil Conference, Porto Alegre, Feb. 2-24, 1929.

# Temperance Movement in South America

By MABEL K. HOWELL

AT THE time of my recent trip to South America, taken in the late summer and fall of last year, the question of prohibition was uppermost in the thinking of the people of the United States. Many believed that in the fall election the people would again register their decision as to whether prohibition was deemed a failure and whether they wanted a policy of strict enforcement. It was of deep interest to me and I feel sure will be to my readers to learn something of the temperance movement in South America as I personally came in touch with it.

When I reached Rio de Janeiro and began to mingle with the Christian people, I noticed at once the fact that so many of the missionary women, Christian teachers in our schools, both men and women, and even school children in large numbers were wearing the white enamel ribbon badges of the Women's Christian Temperance Union. I naturally wondered about the progress of the prohibition movement in South America.

I soon heard the missionaries at Bennett College, Rio de Janeiro, telling of a Miss Strout, who was soon to return from the World's Conference of the W. C. T. U., which had recently been held in Europe and I expressed myself as interested in meeting her. One evening, a few weeks later, Miss Strout called to see me at the college and told of her recent trip to Europe and of the fact that she had come back to continue

her work in Brazil for another period of seven years. She had been there already about seven years, she said. "Had she learned the Portuguese?" I asked. "No." But she had a wonderful interpreter, a Brazilian woman, who was very gifted in speaking, who always traveled with her, as assistant secretary. She intended, she said, now that she was going to remain in Brazil for another term to learn the language. She had been granted a larger appropriation for office expenses and the outlook seemed more favorable. I asked about the character of her work in Brazil. I learned that she traveled from place to place, met women, both Protestant and Roman Catholic, organized Women's Christian Temperance Unions and then, through the office, kept in touch with them. I told Miss Strout of the Social Service Department of the Women's Missionary Society of the Methodist Episcopal Church, South, in Brazil and suggested the temperance work as a fitting part of their Social Service activities.

Later I visited the missionary societies throughout the Brazil Conferences and came constantly in touch with separate societies of the W. C. T. U. organized in many of our churches. I saw that many of our church women were wearing the little temperance badges. When I asked them about their social service work as missionary societies, they usually referred to the temperance work as organized by Miss Strout. I took the opportunity of telling them of the way we had furthered the

cause of prohibition through our Social Service Departments.

I found that all the Protestant churches in Brazil and indeed in South America were interested in the possible outcome of the approaching election in the United States. Usually in speaking of women's work in America I would mention what they had done through their "Law Enforcement League" and of their deep concern for the coming election. There was usually manifested very deep interest. Everywhere I went, about the first question a missionary would ask, after the first greetings, would be, "Well, what of the coming election?" "We are all concerned down here. If Hoover is not elected we had better pack our trunks and go home. It will hurt the cause of temperance and the cause of missions out here decidedly for the wets to win."

LATER I visited the Central Brazil Conference located largely in the State of Sao Paulo. My itinerary for this conference was in process of being formed when I received a letter from Ribeirao Preto, an interior city of Sao Paulo, asking that on the Sunday morning of my visit there I should speak on "Temperance." "Our people want to know," the Brazilian minister wrote, "about the effect of prohibition in the United States." I talked there on prohibition in the United States, and found the men especially taking a very deep interest. What women were doing to further the cause of temperance appealed greatly to them. The Social Service Superintendent of the Conference Women's Missionary Society lived at Ribeirao Preto and I talked to her about the work the women had done. "Up till now," she said, "it has been chiefly temperance."

From Central Brazil I went to the South Brazil Conference in Rio Grande do Sul. The special thing that interested me in the cities of Cachoeira, Santa Maria and Cruz Alta was the celebration of Temperance Week, a week established by the Government, they said. I inquired further and learned that the federal government of Rio Grande do Sul, largely through the influence of Miss Strout, had proclaimed throughout the State an Anti-Alcoholic Week, during which the evils of alcohol were to be presented to school children in all the public schools. I thought that never in our country had our government proclaimed such a week for the education of the people. I found the missionary women in great excitement over the opportunity that was before the church. "They have come to the Protestant pastors for information," the women said in Cachoeira. The little woman who was President of the Missionary Society at this place said that the director of the public schools had asked her to give talks every day in the public schools. "This Anti-Alcoholic Week is to be an annual event," she said, "and we missionary women must get ready to assist in it." I found women of other places feeling the same way about it. "Can we not

have some literature about temperance—something," they said, "that we can use in preparing talks. We Protestants are being sought out to do the educational work." I could see clearly the marvelous opportunity these missionary women had for service. "You must train yourself for this very work," I said. "It is a challenge to you as Christian women."

LATER I went to Montevideo to attend the Congress of the Evangelical Women of Uruguay, largely a gathering of the women of the Methodist Episcopal Churches of that state. I listened as I heard the outline of the work of their "ligas" or auxiliaries, a large part of which was temperance and social service. I was staying at the time at "Instituto Crandon," a splendid girls' school of the Methodist Episcopal Church, and asked the director to tell me about the temperance movement in Uruguay. "Was there really such a thing?" I asked. "Why, yes, I can tell you all about it," she replied. "It largely began in Crandon." And then she told the story of how some eight years before there had come to Montevideo a Miss Hardinia Norville of the Methodist Episcopal Church, South. She came as a representative of the Woman's Christian Temperance Union. She organized three societies at Crandon; one a children's society, another an English speaking ladies' society, and another a Spanish ladies' society. This had been the beginning of the temperance movement in Uruguay. "Today," she said, "the Spanish ladies' society is made up of some of the most distinguished women of Uruguay." These first societies are now organized into a National Non-Alcoholic Society, of very great influence in the entire country. The government of Uruguay was so pleased with its activity that it paid the expenses of one of the officers of the society to attend the World's Conference of the W. C. T. U. that was held a few years ago in Washington, D. C. When in the United States, this representative studied especially the facts and methods regarding the teaching of temperance in the public schools, and brought back the material to the government. The government was so pleased that an appropriation was made to allow her to translate the literature and publish it, and it is being used in all the public schools of Uruguay. "Today the Non-Alcoholic League is strong and influential," she said.

From Montevideo I went to Buenos Aires, where I again learned of the general interest in the cause of temperance. I was there when our national election day came and read the daily South American newspaper articles concerning the issues. The missionaries of Argentine were filled with intense excitement over the election. "We are lost," I heard them say more than once, "if Hoover does not win." Others spoke of the interest among higher officials and public-spirited men in Buenos Aires in the entire anti-alcoholic movement. "If Hoover  
(Continued on page 35)



The boarding department at Collegio Centenario, Santa Maria, Brazil. It is interesting to note that there were exactly fifty students enrolled during the Jubilee year.

# Friendship between America and Britain

By EDWARD SHILLITO

ON THE morning of May 22nd I had planned to write, in answer to the kind invitation of the editor, upon the friendship between America and Britain; on that very morning I found in my paper the Manifesto, signed by one hundred and fifty religious leaders in the U. S. A. and in Great Britain upon this very theme. Their words will be familiar by this time to all readers of THE MISSIONARY VOICE; but they are so important that they may well be quoted again:

"We believe that the paramount obligation of political leaders in our respective Governments is to shape the policies and programmes of these countries in accord with the treaty renouncing war, to the end that the whole psychology of supposedly hostile interests and competitive armaments may be transformed into the creative faith which shall build and strengthen those arbitral treaties, courts of justice, and covenants between the nations by which peace can be assured.

"As patriots, loyal to the solemn promise of our respective countries to renounce war, and as believers in a better future for the world which our nations can help to assure, we hereby pledge ourselves as individuals to accept in spirit and in fact the words of the treaty which we have already quoted; to discountenance any and all but pacific means for the settlement of disputes or conflicts; and to do our utmost to rally men and women of good will to unite with us in this same determination."

The religious leaders here speak words of truth and soberness; and it is the business of all members of all the Christian churches to follow their leading. All that the present writer wishes to do is to make personal this most urgent appeal. It must become local and personal, and every individual citizen must take his part.

## *The Real Problem—Personal and Spiritual*

WHEN we say that the immediate future of Western civilization depends upon the kind of relationship which is established between America and Britain, we are not speaking of two vague, and almost limitless abstractions; we are speaking of a vast number of persons, each one in some ways a centre of thought and feeling and will. This multitude is divided into two main groups, one American, the other British; the members of these groups are related to each other in ten thousand ways; but they remain personalities, and the problem of their relations is a personal, that is to say a *spiritual* problem. We must set ourselves free from all merely abstract terms or from the language of mechanical things; we are in the realm of the spiritual and we should think and plan on that assumption. That is where the Christian church can take its central part in the settlement of this momentous problem. WE MUST THINK PERSONALLY, AND SPIRITUALLY.

IN view of the recent negotiations for better understanding between England and America and of the prospective visit of Ramsay McDonald to this country, this article from one of England's great religious leaders comes to us as a most timely one.

## *Thou Art the Man*

SOMETIMES it would be well if each of us could hear as a refrain the words of the prophet Nathan, when he spoke to King David. THOU ART THE MAN. Whether it is a question of relations between man and man, between capital and labor, between America and Britain,

I have to realize first of all that I AM THE SOCIAL AND I AM THE INTERNATIONAL PROBLEM. The relationship between the two nations will be the resultant of thousands of personal decisions and attitudes, made in individual lives. It will be settled for good or for evil on the spiritual plane. It is the business of the statesmen to adjust as well as they can the wants of their peoples, but who is to determine what these wants are? The effective social or international reformer would be the man who could make people WANT WHAT NOW THEY DO NOT WANT, OR MAKE THEM CEASE TO WANT WHAT NOW THEY WANT. To do such things is the work of the spiritual leader, who can claim the dynamic powers of the world unseen. This is where the Christian church enters and here it has no serious rival.

## *Let the Ostrich Die*

WHEN we are down upon the spiritual and personal plane, we must face facts without fear. "Let the ape and tiger die," Tennyson said; we have also to let the ostrich die. We must not bury our heads in the sand; there is a situation which has grave possibilities of evil in it and of all people those who live by the faith of Christ should be ready to admit facts. It has been said that thinkers who do not believe in the Grace of God are tempted to set in its place a faith in the essential goodness of humanity. No Christian thinker needs to postulate such a difficult dogma; he knows indeed how weak man is, how inconstant and easily deceived, how intractable; he has no difficulty when he sees himself in the light of the vision of God in singing, "false and full of sin I am."

## *No Drifting*

IF WE wish to make our contribution to the fine relations between our two nations we shall not deceive ourselves by postulating in either America or Britain a natural goodness and harmlessness which does not exist. We shall not say, "These two peoples can never quarrel; they are so essentially good." We shall say rather: "We remember the Alabama case and the Venezuela frontier quarrel, and we are not prepared to say that foolish and mad as a conflict between the two nations might be, it can never be. It can and it may be. But by the grace of God it shall not be." There must be no policy of drift. The question is not yet settled how these two

nations are to be related. That will depend upon the spontaneous free and creative movements within the hearts of persons on both sides of the Atlantic. There is no destiny holding us either to perpetual peace or to an inevitable war. Everything depends upon the spiritual life of the two peoples.

### *Let the Cousin Complex Go!*

ONE other fact we must face. For those who deal with the relations between America and Britain there is one golden rule; they should never describe each other as cousins. Let the cousin complex die! There is after all no very great virtue in cousin-ship; today we are more likely to be friends if we pass over that doubtful term. America and Britain are two nations; not branches of one family separated by a family quarrel more than a hundred and fifty years ago. They have diverged and they will diverge still more. They have different parts to play in the drama of the world. If this is understood there is a better chance of fellowship between them. It is only a cause of irritation to appeal to a common family origin. We shall become much better friends when we come to admit that we are two nations, in the Providence of God thrown much together and sharing many ideals and memories, two not one, friends rather than cousins. Each has its own calling to fulfill; each must work out its own salvation with fear and trembling; each can help the other, and perhaps the help will be all the more effective if each nation is true to its own self.

### *Let Us Understand Each Other*

WE SHALL be all the more ready to seek for an understanding of each other if we cease to think of each other as in one family. Our first concern will not be either to praise or to condemn, but to understand. So long as we think of ourselves as separated members of one family we may hastily assume that there is no need for the study of each other. But given that we are two, not one, we shall try to enter into each other's mind and this is a spiritual achievement. "The beginning of understanding is a recognition that there is something that needs understanding." When we see that there is a river or a gulf between, we begin to build bridges! Blessed indeed in this world are the bridge-builders!

### *The Discovery of Britain*

IF THIS were written for British readers, it would be necessary to describe some of the facts and tendencies which must be taken into account before the heart of America, what the French call *L'Americanisme*, can be understood. But since this article is written for Americans, I would plead for the understanding which sympathies alone can give for my own people. Neither Americans nor British should think in terms of higher or lower, better or worse; we should be content to recognize that there are differences of tradition and outlook and each needs the other. The American should allow for the situation in which without its choice the present generation of the British find themselves. History constrains us, and lays its hand upon us. Europe is not to us what it is to America, a distant continent; we are Europeans ourselves with all the inheritance that Europe gives, with its glories, its hazards—alas! its tragedy and its shame. It is necessary, if the British are not to be misunderstood, that they should be set against this background.

To the British the speed and the audacity which mark American policies seems strange; to the American the caution and the faith in slow movements, from precedent to precedent, which mark the British approach to affairs, must appear

equally strange. There are two temperaments; each must seek to understand the other. Those to whom a day is as a thousand years must sympathize with those to whom a thousand years are as a day.

### *"In Christ"*

BUT there is something more required of those who find their life in Christ. They must seriously consider what is involved in that bond; how does it relate those who share that bond one to another? If I were to meet an old school fellow in some foreign land, I should hail him as a friend; if I were to meet one of my own countrymen in a strange land, I should feel that there was something he and I shared unknown as we were to each other. I might not think much of him at home, where the bond is taken for granted, but where there are few of us, we are drawn together.

Now, there is by definition a bond which unites men in their deepest spiritual life; to be in Christ is either the most sacred and abiding fact in the lives of those who profess to have it, or it is nothing. If, therefore, I met a man in any place under heaven who is in Christ, I should at once recognize in him a kinship which is stronger than even the ties of nationality—

"In Him there is no East or West,  
In Him no South or North."

### *The Church Must Take Itself Seriously*

THE members of the Christian churches must take their common inheritance much more seriously. They must acknowledge and act upon the acknowledgment that they are one family under the one heaven. This will not mean that they are delivered from all the loyalties of their natural life. But it must mean that in the Kingdom of God they are in an inheritance deeper and holier than ever the nation can be. It is one of the besetting sins of the Christian Church to underestimate its own power. There is no limit to be set to the influence which those who are in the Christian Church might have in the formation of new and happier relations between America and Britain. They may drift; they are bewildered, easily led one way or the other, lacking in energy and initiative, but they are not without good feelings. How much a body of Christian people, who know what their faith meant and involved, can do, we can readily see. Moody said that the world had yet to know what God could do through one entirely surrendered being; the nations have yet to learn what can be done for peace and good-will by the bold and confident action of Christians who think and act as members of a society which is above the barriers of nations.

### *Venezuela and a Sunday*

IT WAS considered a happy thing that when America and Britain were dangerously near to conflict upon the Venezuela question, A SUNDAY INTERVENED; and on both sides of the Atlantic voices were raised within the Christian Church counselling peace and protesting against any breach of relations between the two states. That Sunday helped to avert what we see today would have been a pitiful and disastrous act.

What we need is a Christian public opinion which makes itself felt steadily and fearlessly at all times. It must make it clear that on either side of the Atlantic there are societies which are under the same divine rule and walk by the same divine word. In a world where so many are uncertain, the

(Continued on page 35)



MRS. WEISMAN

From the Portrait painted by A. T. Nowell, in the Mission House, 24 Bishopgate, London.

# British Methodist Women and Missionary Service

By MURIEL WRAY  
*Secretary*

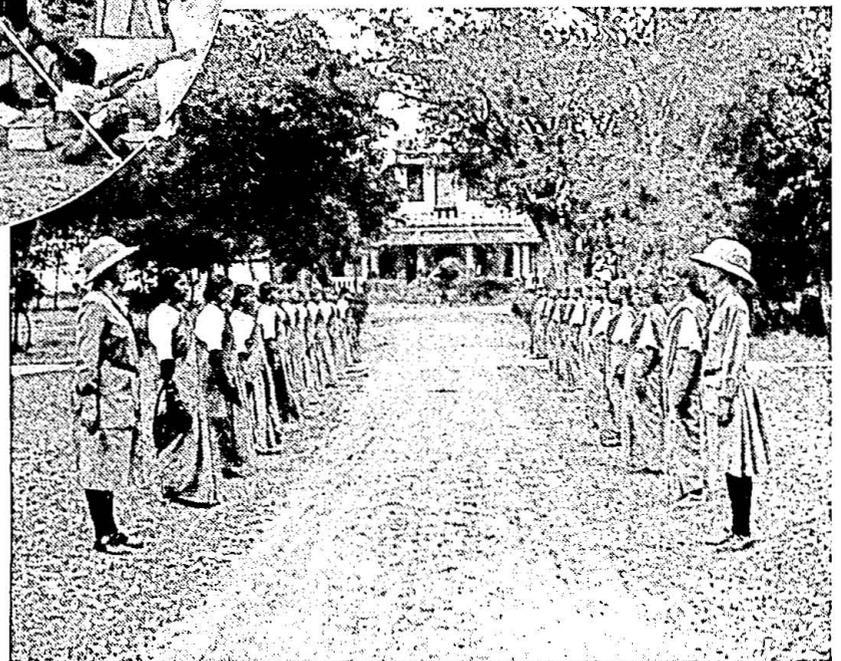
A LITTLE over a hundred years ago, when men of vision were laying the foundation of new branches of the Church of Christ in the East, women here in England were scarcely less limited than their sisters out in India. Though Christ had set them free, "traditions of the elders" held them prisoner and only the rarer spirits dared break through the walls of prejudice that surrounded them. But a new force was at work. Wives of the pioneer missionaries, sharing with their husbands the rigours of those early days, found themselves faced with a need that only a woman could meet. Letters to their friends in the homeland told of the sufferings of Indian women, prisoners indeed behind the purdah, and groups of women began to get together to prepare and send out supplies for the work of the missionary wives in the East. News from the field was eagerly awaited and in these companies who served the Kingdom with prayer and the work of their busy needles, we find the beginnings of the great women's missionary societies of today. It was America, in

the person of Dr. David Abeel, who first sounded the call to women of Britain. Dr. Abeel, returning to his station in China, asked permission to speak to a company of ladies in London. That was in 1834 and it was surely one of the decisive tea parties in the world's history, for as a result an Interdenominational Ladies' Society was formed. It needed the heart of a pioneer to respond to the challenge. Volunteers, unmarried women, began to come forward ready to face the perilous adventure of a voyage in a sailing ship and the unknown dangers of life in the tropics, that they might give their lives to bring Christ to Eastern women. One Miss Twiddy by name was the first woman missionary of the Methodist Church in England. She was appointed to Ceylon.

Miss Twiddy did what many of her successors have done; she married a missionary and as Mrs. Batchelor continued to serve the women of Ceylon. But she looked for



A medical missionary on one of her tours.



Girl Guides at Ikkadu Industrial School, South India.

This story of the very interesting missionary enterprises carried on by the Wesleyan women of England will be of particular interest to our readers since many of the experiences recorded are in common with our own.

the day when the Methodist Church would have a women's (or rather ladies') society of its own and she wrote a letter which was read to the General Committee in 1858. The committee responded and a group of London ladies was called together. A minister opened the meeting with prayer, a missionary secretary presented the business and then the two men retired, leaving the fourteen crinolined ladies to discuss without embarrassment. They were women of personality and decision. They discussed to some purpose, elected their officers and christened their new society "The Ladies' Committee for the Amelioration of the Condition of Women in Heathen Countries, Female Education, etc." Those were leisurely days! Like many a child whose god-parents were possessed of more zeal than discretion the society has survived its formidable name, having exercised the woman's right to change it. As the Women's Auxiliary it continued to grow and flourish as an independent organization. Cooperation with the main W. M. M. S., the parent society, has been of the closest. In 1928 the Women's Auxiliary ceased to hold a separate identity, and the women's organization came into full partnership as the Women's Department of the Wesleyan Methodist Missionary Society.



**SISTER GRACE CRUMP**  
Member of the Wesley Deaconess Order, and  
Home Organization Secretary.

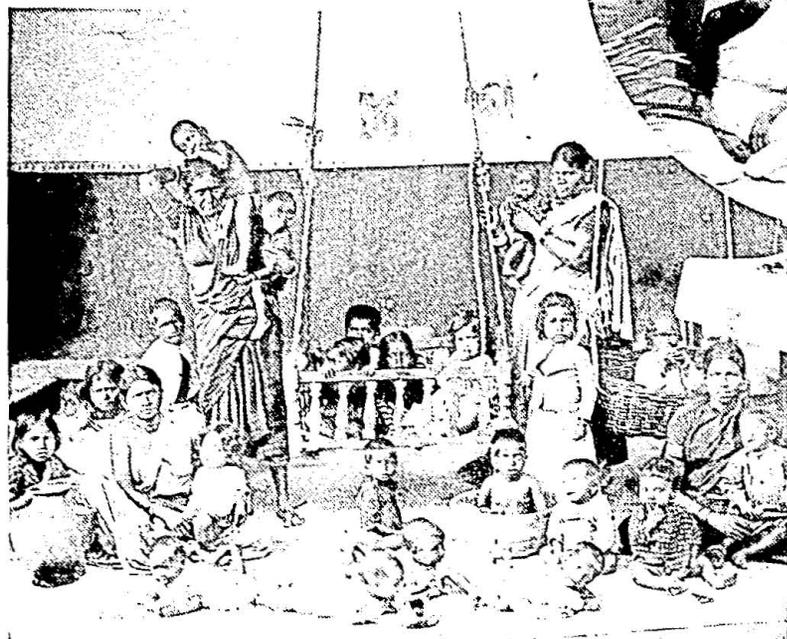
It brought as "dowry" to this union a fully organized, well equipped society, reaching the farthest corners of these islands, responsible for evangelistic, educational, industrial, medical and social work among women in India, Ceylon, Burma, China and Africa. The "etc." of the first title has been fully explored.

*A Great Pioneer*

THE age that gave to Britain Florence Nightingale, Catherine Booth and Josephine Butler gave to women missionary work Caroline Meta Wiseman, a personality in every way worthy of that noble company. From 1882-1912 she was the leader and moving spirit of the Women's Auxiliary. As a beautiful, vivacious girl she dared to defy custom in the city of Bath and gave herself to rescue work. The Ragged Schools claimed her time and energy, too, and it was not long before her fellow citizens recognized her genius and elected her to the newly formed school board, the first woman to take such a position. Later she married a secretary of the missionary society and when, within a year, she was left a widow, she



Wesleyan missionary with group of friends of India.



Babies of evangelists' wives being cared for while their mothers go to school.

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directed her tremendous energy and vitality to the work of the Ladies' Committee. She traveled widely in Britain and twice visited the eastern fields. It is difficult to realize what an adventure it was for a woman of her day to speak in public and plead, as she did with dramatic power, the needs of India's daughters. At the first public meeting of the society, in the year of Mrs. Wiseman's appointment, when the chairman boldly said that at a meeting organized by women for women it would not be out of place to have women speakers, the suggestion was greeted with "laughter and cheers"! But Mrs. Wiseman changed all that, inspired and led where others have followed. Today tales "of Mrs. Wiseman's days" are the treasured possession of the senior workers. Their younger colleagues are never tired of hearing of the ready wit, the amazing daring, the perspicacity and charm of the great Victorian of the society. Her portrait, hanging in the place of honor in one of the committee rooms at the Mission House, smiles down, month by month, upon the women's committee. The old order changes and sometimes one hears a murmur as something more new and daring than before is put before the meeting: "What *would* Mrs. Wiseman say?" But, having the heart of a pioneer, she still seems to say "Go Forward."



A group of members of the Girls' League at a Methodist School of Fellowship.

### The Home Base

ON THE first Tuesday in every month the General Committee of the Women's Department assembles in London. There are ninety-six members, including representatives from Scotland, Ireland, Wales and England, and the average attendance is about sixty. It is difficult to single out individuals, for each member is making a valuable contribution in prayer, thought and service to the whole enterprise. Round the table are seated the headquarters officers. The president is Mrs. Haigh, widow of Dr. Haigh, a secretary of the society. Miss Bradford, secretary for India, Burma and South Africa, worked with Mrs. Wiseman for nearly a year and has given her whole time and service to the society since 1912.

Miss Hellier, a life member and former secretary, is honored and loved by all. Miss Hunter, who hails from Scotland, has also given her services as general secretary and represented the society with ability in united and international missionary councils. Mrs. Duncan Leith, now secretary for candidates and for West Africa, has been a missionary in Madras and Miss Clara Hornby, appointed this year as secretary for China and Ceylon, has given fifteen years' distinguished service in evangelistic and social welfare work in the city of Colombo. Mrs. Norman Sargeant, the honorary treasurer, and Miss Hilda de Moulpiéd, the financial secretary, receive the gifts and report on monetary matters. Sister Grace Crump, a member of the Wesley deaconess order, is home organization secretary and is largely responsible for the extension and efficiency of the society at the home base.

It would be possible but perhaps not profitable to extend this list indefinitely. Each member is a center of inspiration in her own sphere. She will return to her district to report proceed-

ings, to share news from the field, and to initiate action. Every woman who is connected with the Wesleyan Methodist Church here in the homeland is a potential missionary worker and these committee members are at work to win and retain the interest of other women, close binding East and West in a fellowship of prayer and service.

### Home Organization

FROM the General Committee the next step is to the District Council, an unofficial but none the less vital link. Membership varies in numbers according to the size of the Methodist district. In scattered country areas like Cornwall a council meeting may be an annual event. Representatives from the circuits make a day of it, starting in charabancs in the early morning, meeting at one of the town centers. Business is transacted, one or two missionary guests are present to give new knowledge and inspiration, and the day's gatherings close with a service of dedication and communion. Sometimes when the roll is called a large map is displayed and the represented circuits are marked with a flag. To isolated country workers these meetings bring fellowship and inspiration for many months of uphill toiling. In the northern industrial districts, councils with a membership of between two

and three hundred women, all eager workers, meet each quarter and a visit to one such gathering is not soon forgotten.

The councils keep in personal touch with the missionaries that have gone from the district, help to find new candidates, devise ways and means of raising the funds, organize extensive and intensive work within their own area. Representatives go back to their *Circuit Committee*, having gathered new knowledge and new ideas, and so the message of the General Committee gets through, by living keen personalities, to the local Church. The Circuit Committee of the Woman's Department is an official part of Church organization. Its members are appointed by the Quarterly Meeting; the circuit secretary is a member of that assembly and must present her report each quarter. And there seems no end to love's ingenuity, when women, once their imagination is captured, get to work. Knitters in the far-away Shetland Islands send their gifts in jumpers and shawls. Irish peasant women, living in the poverty-stricken peat bogs of Galway, transmute their service into finest of Irish lace and linen embroidery. By the willing offering of many a mickle, for there are no large subscriptions, the muckle is gathered to the Treasury. In the last twenty years the income has increased from £18,983 to £65,300 (a gain in American money of about \$221,585) and in missionaries from 86 to 216.

### The Girls' League

It would take many pages to give any adequate account of the youth movement of the Woman's Department. The Girls' League is officered and organized entirely by the under-thirties.

(Continued on page 29)

# Orphan Babies and Peanut Milk in the Congo Belge

By MRS. E. C. STILZ

**D** OUBTLESS some of you are interested in the saving of orphan babies that are left from time to time. In this part of the country they are usually left to die, as no other mother would think of nursing one for fear that her own baby would die as a result.

Several orphans were brought to the Mission here. The first method of feeding them was with canned milk, but that is very expensive as well as poor food, to judge by the results. We have now what we think is a very good substitute for mother's milk, namely, milk made from raw peanuts.

We use the following method in making the milk: Pound the peanuts in a mortar or grind in a food chopper or meat grinder until thoroughly ground up, sifting and running the coarse part back through the mill until it is as fine as meal. Take one cup of the peanut meal and add five cups of boiling water. Let mixture simmer for several minutes (do not boil it). Then let set for several hours if possible and strain to extract the milk. Add a teaspoon of molasses or brown sugar to each cup of milk.

**A** T PRESENT we are feeding six orphan babies, and they require about two gallons of milk a day. Some canned milk is mixed with this while the babies are small, but the amount is gradually decreased and at six or seven months old is discontinued altogether. Babies do not fatten as quickly on peanut milk as on canned milk, but according to our observation they have better health and the bones and teeth develop better and the flesh is firmer. One of the six orphans here was fed for about two months on every kind of milk, including goat's milk, but nothing agreed with it and it cried day and night. It was put on peanut milk and now at thirteen months is walking and is in every way normal.

All of the orphans are doing well, though some were nearly dead



Ella Ruth Stilz, aged one year, and orphan Suzanne.

when brought to us. They are started on peanut milk mixed with a little canned milk as soon as they are brought here, even if they are only a few days old, as some of them are.

**A** CCORDING to a list that we have, peanuts are deficient in vitamin C, but this deficiency is very easily remedied by giving them things that are rich in this vitamin, such as tomatoes, oranges, pineapples, almost any raw fruit or vegetable. Sunning the peanuts is a help in this regard and makes the milk whiter and perhaps better to the taste. One of the most important things, though, is to sun the babies themselves, without any clothes to hinder the good effects. They thrive when sunned regularly. When the babies are a few months old very ripe bananas and sometimes rice water is added to their diet. As they get

older the milk need not be strained; just mix the peanut meal with hot water, a little sugar, stir well and serve.

Instead of using sugar in the milk it might be found preferable to use the raw sugar cane juice, if one has a small fruit press or something to extract some each day. The natives sometimes keep orphan babies alive on cane juice. This combination they could make in their own villages if taught how.

Since peanuts are very rich in oil, some of it could be extracted first if one has a press. If it is all extracted the milk would correspond to skimmed milk. If the peanut milk is allowed to stand for a while it clabbers like ordinary milk, and if churned or shaken in a jar it makes good buttermilk.

We haven't succeeded in making peanut butter in this way yet.

We have been using peanut milk successfully now for a year. The first peanut milk baby is now a year and a half old and as fine a looking child as one can find anywhere.

Further experimentation along this line is needed, but we think that we are on the right track.



Mrs. Stilz, her two children, and William DeRuiter and nurses with the orphan babies.

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# Centurion's Faith

By WINIFRED KIRKLAND

ONCE again Jesus is entering Capernaum, his chosen city, surrounded by an acclaiming multitude. Quick-tongued huzzas are upon the air; quick eyes, beaming with admiration meet his at every turn. Suddenly the surging throng is pierced by a group forcing its way to the center. A delegation of the proudest men of the community, trustees of its holiest and most majestic building, come bowing themselves at Jesus' feet, begging a favor. It is an amazing request for any Jew to make, a favor for the hated Roman who holds their sacred fatherland beneath his heel. Plainly their errand needs apology and persuasion. This splendid young prophet, newly risen with blessing for their nation, can hardly be expected to defile his dignity by service to the alien conqueror.

The Christ stands gazing at haughty men made obsequious by their earnestness, and within himself he questions how any Roman captain has been able to transmute hatred into friendship urgent as this. The explanation is in the outpoured words, "He has loved us, he has respected our customs, he has revered our aspiration, he has built us our synagogue. He has a slave boy very dear to him and lying sick unto death. The Roman commandant entreats you to heal the lad."

Instantly Jesus, with all the attendant crowd, is following the elders of the synagogue to the garrison, a place which, except for its captain, would be of all the town the spot most detested. But the onpressing throng is met by emissaries hurrying to intercept. To Jesus these deliver an astounding message—"Our master begs that you speak the word only and his sick slave will be healed. He bids us say that he is too humble to be visited by one so much worthier than himself. He recognizes your exalted command because he also has been placed in power by those higher in authority than himself. Like you, he is able to say to his servants, 'Do this and do that.' Yet he knows his to be merely an earth-made eminence, while you govern the mysterious forces of the spirit. Therefore to you, officer of an invisible order, our master, officer of a humbler empire, says, 'Only give the command, and my suffering boy shall be well.'"

IN THE moment of his highest popularity, when his own people would have forced him to be a king, it was no Jew but a Roman who perceived the nature of Jesus' kingdom.

It is recorded that Jesus, looking about upon all his eager, fickle multitude, turned from them, saddened, to a surer hope, saying, "In all Israel I have not seen such faith as in this Roman. His faith is of the very fibre of Abraham's and Isaac's and Jacob's. Out of faith like this shall the future be built."

May it be that we of today are stewards of that future? What heritage did he leave to you and to me, that obscure Roman captain buried now in forgotten time, even as that proud, bright city once in his alien charge? What was it he gave to Jesus that could win such tribute, "Among all God's chosen people I have not seen faith like this Roman's"? And in return what gift did Jesus give to him, priceless still for every one of us today? While his own people were soon to doubt him, to question, to gaze askance, seeking to fit this

Galilean peasant to their notions of what a god-man should be, while his own people searched their scriptures, conned their ritual, shredded their dogmas before they would adventure acceptance, a Roman centurion looked from his own heart into that other's, and recognized his fellow-officer.

That Roman captain saw in Jesus one who also held himself the servant of his own divinity. That nameless centurion had a conscience worthy of imitation. If Jewish hatred of the conqueror was boundless, so also was Roman contempt for the conquered boundless. All Palestine quivered with mutual detestation. If those elders of Capernaum's synagogue felt that Jesus might hesitate to risk his prestige by attendance upon a Roman's need, surely that proud Roman hazarded the scorn of his fellow Romans by begging aid from a Hebrew quack. To most Romans abroad in old Palestine that is all Jesus would have appeared to be—an itinerant faith healer, member of a contemptibly superstitious race. The faith of this forgotten commandant was built upon a strange independence of character only in one way to be explained. It was because he had already recognized and revered the divine within himself that this still-living captain of long-dead Capernaum could recognize and reverence the divine in Jesus.

PERCEIVING the divine in oneself entails perceiving it in others, for one cannot feel oneself unique in experiencing those flickering splendors, those ever-ebbing yet ever-returning aspirations within the soul. Respecting one's own conscience involves respecting other people's consciences. We are impelled to study the springs of nobility in others when we realize how unstable are the springs of our own idealism, and how impotent we are always to be true to our own souls. Humbled by the unattainable yearnings of his own spirit, that Roman centurion was not too proud to examine another's creed. Although he did not worship within it, yet he built a synagogue for his Jewish friends, built it, too, in lavish generosity. But it was the inner motive of the gift that won their affection. King Herod might have built them a synagogue, for he craved popularity, but the Jewish elders would not have loved him for it.

In the clear words of his message to Jesus the centurion reveals himself the patriot. He is proud of the state he serves, proud to be one humble link in the wide-flung organization of the Roman empire. Yet with all his loyalty to his Rome, he can perceive the qualities of an alien nationalism as passionate as his own. He can even admire the inner dignity of a nation ground down in chains to his own nation. International brotherhood is not a modern invention. Christ found it in the heart of an unnamed Roman captain two thousand years ago. A strange and beautiful thing about that unknown captain is that his loyalty to his government seems for him to have argued a loyalty to a government even greater, yet invisible. He sees in Jesus the representative of a spiritual system only imperfectly adumbrated by the systems of men.

Like the brotherhood of races, the brotherhood of classes is no new thing. Jesus beheld it a tiny lamp in the heart of a

(Continued on page 35)

# Amelia Elerding, Missionary

By ELIZA PERKINSON

MISS AMELIA ELERDING passed away at the home of her sister, Mrs. O. C. Tummel, of Freeport, Illinois, on Wednesday, April 17, 1929. Her body was laid to rest in the family lot near Sheridan, Illinois, on Saturday, the twentieth.

Miss Elerding went to Brazil as an evangelistic missionary in the summer of 1892 and her first appointment was in Rio de Janeiro. She gave faithful service in that city for five years and in 1898, at the end of her first furlough, she was transferred to Sao Paulo, where she remained continuously, except while on furlough, until the summer of 1920, when she came home for health reasons. She never regained her strength sufficiently to return to the foreign field and so was retired. Eager to render further service to her church, she was grateful for a place in the Home Department as an employed worker and as such remained at Thurber, Texas, until failing strength required her withdrawal. She continued her services by doing what she could in her local church at Freeport until a few months before her death.

While she was on the foreign field she gave herself unstintingly to the work of the church. Her Bible women had had no preparation for the work; it was her pleasure to have regular hours for meeting with them, when she taught them the sacred truth and instructed them in the best methods she knew of doing the work. In the close contacts of those meetings, a fine understanding and strong friendships developed which

lasted to the day of her death. She never allowed outside matters to interfere with her work, which was done in obedience to a daily schedule. Bishop Hoss once said, when speaking of her, that when she got to heaven she would make out a programme and live by it through eternity.

HER work was largely among the humble poor, and she chose to live among those with whom she worked. She was so well acquainted with the poverty of others and the privations it entails, that she denied herself much in the way of food, clothes and the conveniences of life. But the money she thus saved was not kept for selfish ends. One who knew her well has told of the visits she made from time to time to one of the schools; she asked permission to look over the wardrobes of some of the scholarship girls; she must have thought they were inadequate for after she had seen them she went to town, bought material for clothing and spent spare time sewing. It was not uncommon for her to assume the cost of books for girls who were not able to meet this expense.

Her love for the work in Brazil and her loyalty to it never wavered. After her retirement, letters of encouragement and seven-tenths of her retirement allowance went regularly to the aid and support of the Bible women she had trained and loved so well. She had saved part of her earnings and left an Annuity Bond of \$4000.00 for the Woman's Work. Her prayers went up continuously for the messengers of the Gospel and the unsaved in all lands.

## British Methodist Women and Missionary Service

(Continued from page 26)

It was founded in 1908 and now has a membership of over 8,000. Missionary in outlook and inspiration, it is making a vital contribution to the spiritual life of young Methodism in this country, winning keen minds and eager spirits and setting them out on adventures of service. Sixty-eight Girls' League members are now missionaries overseas and others are engaged in full-time service in the home Church, for membership involves a pledge of loyalty to the home Church and readiness to render any possible service, as well as preparation by thought, prayer and study for the appointed share in the world mission of Christianity.

### *The One Purpose*

BEHIND all the organization the one purpose holds. Having come into fellowship with Christ, who has brought to womanhood abundant life, we cannot bear to think of others trying to live without knowledge of Him and we would commend our Saviour to women in Eastern lands and stand beside those who, in the young churches of today, are showing forth Christ to their own people.

In South India at the center of a new mass movement area a girls' school is established. A group of little houses face into a big open garden compound. Each is the home of a group of girls, little and big, the eldest acting as "mother" of the family, responsible for stores and cooking, food and clothing; and the care of the little ones becomes the project for the group. Discipline and order are in the hands of a committee of the girls; the English principal of the school is a member of the committee but she is helping those girls to

govern themselves that they may know the true freedom that is God's gift to them in Christ. When holidays come these girls in their homes are responsible, dependable, lovable people, not separated from village life, but understanding it better and finding God's meaning in it. Their teachers are Indian Christian girls, too. They have come from the town many miles away and are willing to forego the amenities of city life, the handsome salaries which would be theirs in government service, and to be separated from their own people, that they may hand on to these village folk the riches which have come to them, the traditions of their district high school. Old girls from the high school are serving Christ in India as home makers, as doctors, nurses, evangelists and elementary and high school teachers, and many of them have received all their training in Christian colleges and universities in which our mission has a share. This could be repeated in district after district on the Indian field.

In the homeland the precious gift of fellowship has come to women sharing a common purpose, too big to be held in the little circle of their lives. This fellowship has brought enrichment to the Methodist Church but it has meant still more. Barriers of denomination have been broken through—and we find our pathways are converging and, as we step along this road together, we see new views of the City of God, whither our road is tending. So we send our greetings and give thanks to the Lord of the City that He has given us a work to share and has helped us to know each other in the sharing. We see a world Church now, sharing a world-wide Mission.

# A Short Term School

By VIRGINIA ATKINSON

THE greatest handicap in our work among women is illiteracy, and many plans have been tried to get rid of it. Our latest and best one, however, has been these Short Term Schools. We gather together the women and girls from a district or circuit and teach them in classes for at least two weeks. We get all the teachers we can by calling on our Chinese workers from other places to come to our help. If there happens to be mission schools at the station the teachers from them are also asked to help and they respond gladly. Those who come to study either bring a nominal sum for board for the two weeks or the equivalent in rice or other things that can be turned into money. These schools have worked wonders in many places, and so I will tell about ours that has just closed.

All the other places held their celebrations of the Jubilee of the "Mother Society" in connection with their Short Term Schools for women last autumn, but it was impossible to get ours in before Christmas. So we said we would have it in the spring. We knew for many reasons that it would be hard to get it in before the annual meeting of the China Woman's Missionary Society which was to meet earlier than usual, so there was not time to work it up properly. We women workers on this Changshu Circuit, too, seemed so pitifully few that we felt discouraged. We said that we would rather have no school and no celebration than such as would not be worthy of the great cause—our Jubilee. After praying about it, however, we decided to put the subject before our women church members and see what their response would be. We spoke first to those in the city, and were encouraged to find that they were ready to promise to come as students. Then we went two by two to the country stations to try to "compel them to come in."

WE HAD no place large enough to lodge many, but the Chinese pastor, Mr. Wong, had a little more room in the parsonage than he and his wife needed, so they gave us three small rooms to use as bed-rooms, and the church was used as class-rooms. We planned to borrow beds and tables and stools from our Chinese neighbors, but our Episcopal friends had some things which belonged to their school which had closed and they kindly offered them to us for the time being. It looked for a while that we were not going to be very successful as to numbers but in the end, including some teachers from Faith Johnson School who took the course in Galatians, there were forty studying daily. The oldest was eighty-five and youngest seventeen.

The teaching staff consisted of the four women evangelistic workers on this circuit, Mrs. Wong, Mrs. Zau, Miss Yui and Miss Li. Deaconess Koo came from Wusih to put on the pageant and Mrs. Yui from Shanghai came to help with the revival services for the first four days. Miss Mary Chen came from the Nanking Bible Teachers' Training School to help with the revival also, and every morning at eleven either one of the pastors on the circuit came and talked or Mrs. Li, our woman doctor, talked on hygiene. The school was graded and the subjects were as follows: Bible Text, Bible Stories,

Hymns, Hygiene, Family Worship, and the Books of Mark and Galatians. All attended the revival services which were held every afternoon, and then family prayers were conducted every evening. One evening our head Bible woman, Mrs. Zau, held a model family prayer service for the benefit of the students such as she holds in her own home all the time. It was just to show them how to do it. She had her own two children present, a relative who happened to be visiting her, her woman servant, and a man servant who works for the mission. They took turns in reading, sang a hymn, and then each led in prayer; even the little boys took their turn as naturally as though they were really coming with petitions and thanks to their earthly parents. It was most impressive.

The revival services were conducted first by Mrs. Yui, who is the wife of one of our Shanghai pastors and who receives as many invitations to visit and do Christian work as her husband does, and that is saying a lot. She made just the kind of revival talks that the women needed. Then Miss Koo led some of these services, but the last four were taken by Miss Chen from the Nanking Bible Teachers' Training School.

One Saturday morning was given entirely to the district meeting of the Soochow District Woman's Missionary Society. Reports were made and the delegates were as enthusiastic over their successes as they ever get in the home land. Some children from Faith Johnson School acted out the pageant of the "Seven Sevens of Years." The afternoon of that Saturday was given to the celebration of the "Jubilee" of the "Mother Society." The history of the attainments of the Woman's Missionary Council had been taught to the students of the Short Term School in their regular lesson periods, so that they had become quite familiar with it all. Many questions about the organization and the work of the women in the various countries now occupied by them were printed and prepared as for a recitation. Not a single question was missed and the interest was beautiful. A report of the Jubilee as it was celebrated in



A member of the Short Term Bible School, Changshu Circuit, proud of her credentials.

America was made to them and they were inspired to greater effort in their own work for the future. A collection was taken up as it had been done at all the other places. Some of them certainly went beyond their financial ability in giving. There was no compulsion about it, but they were told that what they contributed would be used to extend the work of their Woman's Missionary Society to a place in the Shanghai District where there is no work for women being done. They were delighted and thought it was a most appropriate thing to celebrate with the "Mother Society." They considered this a real birthday party and the Chinese are keen on making much of birthdays, especially the fiftieth one. So their contribution was a good one.

One evening the students were invited in a body to the kindergarten rooms of Faith Johnson School to a party of refreshments and games. Deaconesses Tsu and Koo and Miss Rogers, who had come for the district meeting, were in charge of the games. Old and young entered into the program with zest and no one refused to do anything she was asked to do. All were kindergarten children and though some had never seen such a gathering, they were ready to run, jump, sing or to do anything that would add to the general success of the party.

ONE day after lessons for the day were over, Mrs. Smith, who had helped patiently and efficiently at every singing lesson in playing the organ and in drilling and costuming them for the pageant, invited all the students to her home. Rev. Wesley Smith is our head pastor here in Changshu, and a kinder or more indefatigable is not to be found on any circuit or in any institution. He is always ready to either take the initiative or to do anything that will help in our work, and Mrs. Smith is indispensable to the Changshu station. So it was considered a great treat to be entertained in their home. Some of the students had never seen the inside of an American home before, since they live in the country and seldom come to the city. Refreshments were served first, and one old lady from the country was delighted with them, of course, but all of a sudden in the midst of enjoying something special she stopped and said: "If I eat these good things, will I be made to do something? Will I be asked to sing?" About that time a soft instrumental piece was started on the victrola. They took no notice of that, strange to say, but when a vocal solo was put on, they stood up and took notice in earnest: They flocked into the living room where the machine was performing. This old sister was curious about it. She advanced a step and fell back three. She wanted to come close to it, but was too scared. Another one came closer and declared that Mr. Smith was hidden behind the table doing the singing. Another very old one actually hovered over it, not missing a single note. After the voice died away, some one asked her whether she had understood it. She answered that she had, and when asked what the voice had said, she replied that it was "the precious words of Jesus."

(It was really a secular and perhaps an operatic selection given in English.)

On the last day of the school we held "commencement exercises." Not one who had attended regularly had failed to do something to show her advancement in her different studies. Five old ladies sang a motion song just like kindergarten children. It ran somewhat this way: "There is only one God who is our Heavenly Father. He furnishes me food, clothing and sympathy. There is only one Mediator who is the Lord Jesus, who died for me, shedding His blood, thus saving my soul." Some of them told Bible stories and some explained the charts which treated of sanitation and hygiene. One actually sang a solo about family prayers and home management. Then the last thing on the program was the giving out of the certificates. These have the subjects studied written out one by one, and when a subject is finished a star is pasted on the certificate just over the name of the subject. There are about twenty subjects on one certificate and when one is filled out the student can change the certificate for what they call a diploma. They study hard if a star is ahead of them, and then they look forward to taking the paper home with them when they go to show to their husbands and children and neighbors to prove that it was worth while to leave the home duties for awhile in other hands while they went perhaps for the first time in their lives to pursue purely intellectual pursuits. This was a great day for our women. Mrs. Zau, the principal, presented about forty certificates and they were a proud lot. Each one also received a present of a wall calendar with Bible verses on it to hang in her home.

That night we put on the big pageant very much as we did at Tsungzak (as told in the May issue of the VOICE). We only invited the Christians of the city and they made a most appreciative audience. The students, having been taught the history of the Council's activities, were ready to appreciate the different scenes as they came on the stage. Most of those taking part in the pageant were the teachers in the Short Term School.

A FEW days after the closing of the Short Term School we held our Easter services. Pastor Smith received a class of fourteen into the church on Easter Sunday, four of whom were students from this Short Term School. Three of them had previously been under instruction, but one had never heard of the Gospel until she entered an ignorant, timid child from the country, who had never seen an electric light or a wheeled vehicle. She is the seventeen-year-old daughter-in-law of our head boatman who has been in charge of the boat, that

itinerates in the Soochow District, for more than twenty years. When he heard of the school he went immediately home to get this daughter-in-law and bring her in. When her heart opened and she received the message, we asked him if he were willing that she should become a church member. His answer was most characteristic: "Why was I crazy enough about getting her

(Continued on page 35)



Short Term Bible School, Changshu Circuit, Shanghai District.

# The Message of the Leopoldville Conference

Compiled by DR. and MRS. HENRI ANET

**T**HIS little volume of 123 pages, a report of the Protestant Congo Jubilee and West Africa Conference, makes a most valuable contribution to our knowledge of Protestant Missions in the Congo and in West Africa. The occasion of the Conference was the celebration of the fiftieth anniversary of the founding of Protestant Mission work in the Congo by the Baptist Missionary Society of London.

Its dominant aims, as expressed in the "Message" were the improvement of methods; a better use of means of available resources; a more profound preparation of the native and European staff; a more effectual assistance from the natives in the sphere of education, medicine, and evangelization; and a more intimate and brotherly cooperation with all Protestant societies not only in the Belgian Congo but also in the neighboring colonies.

From a reading of the "Message" one gets interesting information concerning the background of this field of missions and a delightfully informal survey of the religious, educational, industrial, medical, evangelistic, and social work being carried on there. Three appendices summarize the committee reports brought into the Conference on various items of the work, and in the list of delegates attached a Southern Methodist is interested to find the names of his own representatives and secretaries, Dr. O. E. Goddard and Miss Esther Case, who were visitors to our Congo Mission at that time.

Some interesting facts are gleaned from a reading of this report:

*Bible Translation.* "Prior to the coming of the white man to Negro Africa within recent years, African languages remained unwritten. Since that event, however, more than three hundred of these languages have been reduced to writing and at least one book published in each. What amazes one most is not the difficulties encountered in translating the Bible into a primitive language, for these would be increased ten times in translating any other book, but the ease with which the Bible lends itself to such languages."

*The Educational Program.* This embraces kindergartens, village schools, the training of native teachers, pre-vocational education. To us who are acquainted with developments of Negro education in the South with its system of Jeanes visiting teachers in rural districts, it is of interest to note the establishment, as a result of the recent visit of the Phelps Stokes Educational Commission to East Africa, of a Jeanes school at Kabete for the special training of Jeanes visiting teachers for that colony. Another interesting feature in this connection is the recent organization of the Jeanes teachers in America and the sending of one of their number to Liberia to organize the work there.

*Economic and Industrial Training.* We find economic and industrial training carried on in the teaching of trades to prepare artisans for the rapidly developing community life of the Congo, a work on the part of the missions of the Congo that has received great commendation from the government.

Instruction in domestic economy and the development of family life is also helping the State in encouraging monogamy among the natives. Agricultural training is another important feature of missionary endeavor in the Protestant Congo Mission.

*Medical Work.* Cooperating with the government for medical and sanitary service for Africans in rural districts, its efforts to combat the native diseases of leprosy, sleeping sickness, etc., its fight against infant mortality, its teaching of hygiene, form an interesting section of this Message of the Leopoldville Conference.

*Church Organization.* Up to the present the native churches of the Congo and of West Africa "have remained in a state of dependence, but the Jubilee Conference of 1928 made a decisive forward move towards the organization in Africa of a self-governing, self-supporting and self-propagating indigenous church."

*What the Future Holds.* "Points of Major Emphasis" for the future program are given as follows:

"The number of foreign missionaries should be greatly increased. Political, commercial, and industrial interests are overwhelming Africa's belated tribes with a flood of bewildering modern contacts of a material nature.

"There must be a larger emphasis upon the place of the native church.

"The task of building up an African staff should be greatly accelerated. Special emphasis should be placed upon the training of a medical staff.

"The seeds of racial ferment and misunderstanding have already germinated and sprung up in many parts of Africa. What we do now is of paramount importance for the future.

"It is a reason for genuine satisfaction that in recent years governments and missions alike have learned that they have many interests in common. This is particularly true in respect to medical service. Both groups now recognize it as one of their major responsibilities to combat the physical evils which beset the untutored peoples of this great land.

"A relatively new problem presented to Christian leadership is found in the concentration in commercial and industrial centers of large numbers of native peoples from many tribes and languages.

"There will come a time, we may hopefully believe, when the African church will begin to come to that position of self-consciousness which is already found in differing measures in older fields. . . . Would it not be well to begin a process of serious education among our Christian constituencies in an effort to help them to comprehend the oneness of our effort, and may we not consider the possibility of a wide interchange of fraternal delegates on suitable occasions as well as of arranging as soon as may be possible a gathering of African leaders for fellowship and mutual help?"

NOTE: Published by the Committee of Reference and Council, 419 Fourth Avenue, New York City. 50c.

# Spiritual Cultivation

## Inner Attitudes for True Worship

By BERTHA CONDÉ

For Study: Matt. 5: 23-24, Luke 7: 1-10

### *The Demonstration of Love*

AT THE moment of worship it may be easy to say that we love God with all our heart, and our neighbor as ourselves. The brain is an instrument which enables us to concentrate on the present and shut out the past with all we wish to forget. But "the mind," as Bergson says, "overflows the brain on all sides." It has an infinite capacity for reaching out backward and forward. We begin our time of worship, ready to fix our thought on God and receive His blessing. Then in that silence our mind may startle us with a memory. Somewhere in our contacts with life there was a brother or neighbor to whom we have been a stumbling block. The neighbor has a grievance against us. Our vagrant mind interrupts our desire to worship with that uncomfortable memory. What are we to do?

Jesus had an explicit answer. "If you *remember*, even when offering your gift at the altar, that your brother has any grievance against you, leave your gift at the very altar and go away; first be reconciled to your brother, then come back and offer your gift." In other words, demonstrate the spirit of love in a way that will truly prove that we have it. To make something right with another requires true humility and shows our readiness to die to self-pride and vanity. We prefer to use our brain to fix our attention on what we want from God and to restrain our mind from ranging over all our past experience. But spiritual victory comes only when we face our mental memories and prove our love to God by obeying his counsel, and by being willing at any cost to be one with our neighbor. Fear of such memories keeps many from finding reality in worship. The heart that humbles itself for love's sake is the only one that knows the transcendent joy of finding God within. Does this explain our lack of yearning for worship?

### *The Spirit of Faith*

IN HIS practical epistle, James urges everyone to pray to the "God who gives to all men without question or reproach . . . only, let him ask in faith, with never a doubt." He says that the doubtful man never gets anything from the Lord.

Perfect love casts out fear and brings a perfect confidence. All worship must rise from a trustful heart. Faith in our Heavenly Father spells trust.

The centurion, of whom Luke writes, showed a faith that caused Jesus to marvel and to say that he had never met any faith like his. From what roots did this beautiful flower grow in a soil that was made up of Roman paganism? How could a Roman military man gain such praise from the Christ? The answer is quite obvious. His love knew no narrow prejudices; and had an open-minded interest in whatever was worthy. His dignity of position did not keep him from appreciating a servant. He not only valued the work but the person of the man when he fell ill. His concern for him led him to do

everything possible for the one beneath him. This same brotherly love extended to the Jews whom the Romans had subdued and downtrodden. The centurion had such a respect for a religion not his own that he gave lavishly of his money and built a synagogue where they might worship their God who was different from the pagan gods. His love knew no racial, religious or social prejudice. He also was awed by the spiritual powers of Jesus. He craved His help for his sick servant, yet felt unfit even to come into His presence. He realized that the love of Jesus was far beyond his own, and he bowed before it.

The centurion's triumphant faith sprang also from another root. He recognized a world of law and authority; that each one is placed in a set of relations involving obedience to some higher authority. We are responsible for guiding those dependent on us; and we also owe obedience to those above us in experience and power. The centurion recognized the spiritual authority of Jesus and bowed before the One who reigned in a realm beyond human experience. How different this is from our attitude! We like to exact homage to our authority but do not obey a higher authority. Homage makes us proud instead of humble, because we do not recognize this double relationship. How many homes would be saved if children saw their parents obeying God as they expect children to obey them! The faith that works wonders is born from such love and such obedience to authority as this centurion had.

### *How Faith Grows*

LIKE the centurion, we gain power in the spiritual realm by the self-discipline of earthly experiences that test our love and loyalty to the teaching of Christ. How far does our love reach? Does it work in the realm of the poor, and socially inferior, and among those who differ from us in point of view? Are we ready to uproot our deep-seated prejudices to make room for the love of God which yearns to shed itself *abroad* in our hearts? Are we ready to bow to those teachings of our Lord which cut across our likes and dislikes? Is His authority first in our lives? Until we face this in all earthly relations, we cannot gain heavenly power to work spiritual miracles. In worship our minds bring memories of what we must do next. Let us face them and adventure into the realm of the faith that achieves the impossible.

### *Suggestions for Fellowship Group*

TAKE time to face silently the memories of relationships we need to make right. Under Section II discuss what the group can do in the community to reach in love those who are not in our circle of friends, or who are socially depressed, or different from us in their thinking. Make some plan to widen the reach of our love this coming week. Under Section III share with others of the group the special teaching of the Christ which we will obey fully from now on. Close with a fellowship of prayer, of confession and dedication.

# Another Editorial Word

## "The Holiness of Beauty"

SINCE the early dawn of the world's morning, men have thrilled to the message of beauty of earth and sea and sky. In the majesty and splendor of the thunderstorm they have heard the voice of God—

The voice of the Lord is upon the waters;  
The God of glory thundereth:  
The voice of the Lord is upon the waters . . .  
The voice of the Lord divideth flames of fire.

In "green pastures" and "beside the still waters" they found His presence. In the glory of the starlit night they have traced the handiwork of the divine. In the strength and beauty of the sun they have rejoiced as in a "bridegroom coming out of his chamber" and as a "strong man to run a race."

THE phrase "Holiness of Beauty" has in it a message which we in our traditional Protestant reaction against the ultra formal and ultra ecclesiastical in religion are in danger of missing. We often hear it said, "We can learn lessons in reverence from our Catholic friends." True, but the spirit of reverence we find in Catholic churches is not something innate in any particular kind of creed or dogma, necessarily. It is an attitude of mind and soul that can in some measure, at least, be induced by surroundings.

The glare of harsh light from unshaded windows, the bare white walls, the rude harsh lines of crude, cheap architecture but stimulate the chitter-chatter of neighborhood gossip; while on the other hand the "dim religious light" filtering in through jeweled windows, the simple lines of upreaching arch even in a small unpretentious chapel serve to draw the spirit upward. A healing, soothing, restful hush—the glamor, the tumult of the world shut out—descends upon the soul, and one feels that God the Infinite One is near, expressing himself in simplicity, sincerity, and in beauty.

## The Value of Beauty in Character Building

A RETURNED missionary was asked what she thought of the expenditure of missionary funds in the beautifying of the Scarritt buildings. Without a moment's hesitation she replied, "All the beauty we can put about our missionaries in training is none too much. Their souls need to be fed and nourished and strengthened in an atmosphere of beauty, that they may be the better fortified against the hardness and ugliness and sordidness of life that they must meet on whatever field they may labor at home or abroad."

The value of beauty in character building is coming to be more and more appreciated. Two people, a thrifty young business man from a large southern city and an older companion, a school teacher, were riding along the lake-front on top of one of the Chicago busses, sightseeing, enjoying the refreshing breeze after the terrific heat of a summer's day. As they rode along through the beautiful stretch of lakeside parkway they saw little children darting here and there in play, tumbling on the grass, playing at hide and seek in the shrubbery. Men and women sat, lounged, ate, slept, giving them-

selves in abandon to the healing coolness of the air, to the damp, sweet freshness of the grass against their hot, tired bodies.

The young man was quiet for a while, his eyes alert with interest in the sightseeing of this big city of the middle west. Finally he spoke, "I cannot get over the wonder of a big, bustling center like Chicago," he said, "giving up to the people for recreational purposes all these miles and miles of water front, infinitely valuable for commercial interests."

The older teacher-friend said nothing. She had lived and worked among an unprivileged class of people—men, women and children—whose lives were starved for beauty. She understood that Chicago was but seeking to meet a fundamental need of human nature for the cleansing, healing touch of beauty, without which crime and disease, hopelessness and despair must run rampant; so she silently thanked God for the understanding ones that had helped to bring this gift of the spirit to Chicago's hot and tired throngs.

## Youth's Yearning for Beauty

A STUDENT in one of our great universities was wrestling with problems of psychology and philosophy. Questions piled dense and confused. Life itself for the moment seemed a system of mechanics, the Divine remote. Tired, baffled, she left her studies for a walk along the river that lay like a silvery girdle about the edge of the city. It was past sunset. The sounds of the city penetrated only faintly. A mist hung over sky and water, pierced here and there by the lights from the farther shore—one vast infinitude of greyness fringed only with broken shafts of gold.

Through the silence, the mystery and the beauty there broke somehow the sense of the presence of God, quietly real, exquisitely near, and infinitely loving. The sea of faith came flooding into the soul of the seeker. A cry of ecstasy broke from her lips. With Browning she understood:

O world as God has made it  
All is beauty.  
And knowing this is Love;  
And love is Duty.

YOUTH is seeking beauty—beauty of light, of color, of form; and in its restlessness, though it does not realize it, youth is seeking, too, beauty of soul that brings symmetry and poise and adjustment and strength. The tragedy is that often in its yearning youth is attracted by beauty of exterior only that hides beneath its veneer the mockery of disillusionment and disappointment and death of spirit. If we would win them we must give them beauty. They must find beauty in our churches, beauty in our ideals, but most of all beauty in our lives, for beauty is the garment of God.

Life has loveliness to sell—  
All beautiful and splendid things:  
Blue waves whitened on a cliff,  
Soaring fire that sways and sings,  
And children's faces looking up,  
Holding wonder like a cup.

—Sara Teasdale: "Barter."

# The Missionary Society

## Adult Program--September

DEVOTIONAL TOPIC: The Centurion's Faith. (Matt. 8:5-13; 27:54; Luke 7:1-10; Mark 15:39.)

MISSIONARY TOPIC: Oriental Homes. (See leaflet, also September VOICE for Adult under the title "Chinese Homes.")

## Young People's Program--September

WORSHIP SERVICE: See yearbook.

MISSIONARY TOPIC: Growers of Cotton—Their Worship, Patriotism, and Progress. (See Program Material for Senior Young People.)

DEVOTIONAL TOPIC: The Centurion's Faith.

## Temperance Movement in South America

(Continued from page 21)

is elected, the cause of temperance will be greatly helped," they said. And when that result did come, they said, "We are so glad Hoover won decisively. It will help the cause here very much."

On further investigation, I found that the educational and organizational movement for temperance had begun in Uruguay in 1916, and had greatly influenced surrounding states. I learned that in almost all of the republics of South America there were temperance associations of some kind. In Uruguay the association had its headquarters in the Uruguayan capital. I learned that at the fifth Pan-American Congress held in Santiago, Chili, in 1923, Venezuela had suggested prohibition as a theme for discussion. Chili, which is the greatest wine producing country in South America, drawing a rich government revenue from the liquor traffic, championed this resolution and, joining with Columbia and Argentine, presented in the Congress a project for partial prohibition. It was this conference that gave inspiration to the temperance instruction in the public schools. I was interested to know that the "Working-Men's Federation" of Chili had a statute forbidding the sale of fermented drinks in any of its labor halls under penalty of immediate expulsion from the organization. Even in Peru as early as 1912 a National Temperance Society had been formed. As a result Peru has a law prohibiting the sale of intoxicating liquor from Saturday night to Monday morning. A young Peruvian, a graduate of the University of Wisconsin, has prepared a manual on temperance for the guidance of teachers in the public schools of Peru.

What I have written is of the greatest interest because of the background of it all. One can scarcely believe what is taking place. The Latin people of South America have always had their wines. It is a staple of diet. Portuguese, Spanish, Germans, Italians, French, Russians, all drink with their meals. It is difficult to secure drinking water in any public place. On trains, on diners, in hotels, and in fact all public eating places, one was constantly surrounded with bottles of wines and liquor. In the State of Sao Paulo, in Caxias, we saw the vineyards operated by the Italians. In Argentine and Chili there were miles of vineyards and the making of wine was a great industry of the people. Yet in the entire trip we never saw one drunken man or woman. Women drink as freely as men. They give it even to their children. In such a land will the

cause of temperance win? It will be a long hard fight, but the foundations are already soundly laid in the educational processes that have been begun and, as in the United States, the women, working with the government, are going to be a force that will ultimately bring victory.

## Friendship between America and Britain

(Continued from page 23)

presence of a body of men and women who know where they stand and what their policy must be, will be a force of incalculable power.

*For What Are We Waiting?*

THE relations between America and Britain depend in the last resort upon the mental and spiritual life within thousands of personalities. That life is in its turn shaped for a great number by the Lord Christ. Where it is so shaped it is a life which is lived within the Kingdom of God, in which there is neither American nor British. We are waiting for the time when that Christian life shall be so assured and so fearless that it shall make itself a master-power in public opinion. We are waiting for the hour when there shall be a voice proclaiming not on the ground of past history or our fellowship in the common dust, but on the ground of the redemption which is in Christ Jesus. "Sirs, ye are brethren." Commerce may do much; art and letters may do more; but there is something which can only be done for the two nations by the Church of Christ. For that we wait.

## A Short Term School

(Continued from page 31)

here for this school if I did not want her to become a church member? I have worked for that, I have prayed for that, I have had fits that that might come to pass." The husband of the girl is not a Christian, having been apprenticed to an unbelieving tailor, for a number of years, but we are praying that the simple faith of this child wife may have its reward in the conversion of her husband in the near future.

We are hoping to call the women together again for another school in the autumn. We will have no place to house them if they should come in increasing numbers, but we have faith that the Lord will provide.

## Centurion's Faith

(Continued from page 28)

humble commandant of a lakeside garrison. That captain loved his slave. The reward that Jesus gave to the centurion's faith was the power to help a loved one. There is for each one of us no more agonizing necessity for faith than the ability to help some loved one in torture.

There is another centurion painted on the canvas of the Gospels. At the height of his earthly success, it was a Roman captain who perceived the spiritual character of Jesus' kingdom. In the hour of his greatest earthly degradation, when his own people either jeered or fled, it was a Roman captain who recognized the nature of Jesus' kingship, saying, "Truly this was the Son of God."

# Personals

**REV. JOSEPH DOBES**, wife and younger son, William, sailed from New York, on the steamship Volendam, on June 8th, going by way of Rotterdam to their home in Czechoslovakia. The older son, Joseph, who graduated from the Finlay Engineering College in May, remains in this country. Dr. Dobes and Mrs. Dobes have had a good year, seeing their friends in Texas, and making new ones throughout the Church. Refreshed in spirit and strengthened in body, for the great task, they go back to the loved work in their native land. The address of Dr. Dobes will be: Prague II Jecna 17.

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**MRS. ELLIN J. TOY KNOWLES**, known for her activity in missionary, temperance and Sunday School work, passed to her eternal reward at Clifton Springs, N. Y., April 10. To those attending the beautiful chapel services in the sanatorium at Clifton Springs, Mrs. Knowles being rolled in on her wheeled chair was a notable and most attractive figure. So youthful her appearance and spirit, that one was amazed to be told that she was nearly ninety-five. Active in the societies of the Methodist Episcopal Church, she was well known as a writer for many years in some of the periodicals of the Methodist Episcopal Church, South. A little while before her death she wrote: "This old world grows so interesting as the shadows lengthen toward the setting sun, I wonder if we shall be willing to leave it when the time comes to say good-bye."

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**DR. JOHN R. MOTT**, who is returning from a tour of the East, sailed from Yokohama for San Francisco May 28th. It was a high personal tribute to the usefulness of Dr. Mott, as well as a significant tribute to Christianity, of which Dr. Mott is so outstanding an exponent, that he was decorated by the emperor of Japan with the "Order of the Sacred Treasure," First Class. This is said to be the highest honor conferred by the Japanese empire upon a non-official foreigner.

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**THE OKLAHOMA METHODIST** records that Mrs. M. L. Butler, the wife of Dr. M. L. Butler, had recently fallen and crushed her shoulder, necessitating a serious operation at the Baptist Hospital. Dr. Butler has been since the early days in the Indian Territory a missionary in spirit and service. One of the leaders in Oklahoma Methodism, for years he has been an active advocate and friend of the missionary enterprise. Mrs. Butler has stood by his side and been for forty years, as our dear friend testifies, "an inspiration to me in my work for the Master. . . . In the old days I served charges with ten and fifteen preaching places, and then she manifested the spirit that nurtures the heroic in life." It is gratifying to note that Mrs. Butler is improving.

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**REV. PAIK HI YU**, brilliant Korean student of the School of Theology, received the Bachelor of Arts, Master of Arts



Rev. Edmund Clark Peters.

and Bachelor of Divinity degrees at the June Convocation in Southern Methodist University. Mr. Yu, of Keuchun, Korea, came to the United States in 1924, after studying at the Union Theological Seminary in Seoul and service for some time as pastor in our Church in that country. He attended Clarendon College and Southern Methodist University, finally graduating with his three degrees.

During his stay at the University, Mr. Yu has attained the further distinction of making the highest record of any foreign student in the history of the institution, maintaining practically a straight "A" average at all times.

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**REV. EDMUND CLARK PETERS**, who has just taken over the Presidency of Paine College at Augusta, Georgia, was born and reared on a farm in Morgan County, Tennessee, and received his education at Maryville College, Louisiana State Normal, University of Tennessee and Chicago University. He has his Bachelor of Arts degree from the University of Tennessee, and Master of Arts from the University of Chicago, and has nearly completed his resident work for a Ph. D. from the same institution. For five years he was principal of public high schools in the state of Louisiana, and for two years was director of the Department of Rural Education of the Louisiana State Normal. For four years he served as head master of a Mission School in Shanghai, China, and for another two years served as treasurer and business manager for the China Mission of the Methodist Episcopal Church, South, in Shanghai.

His wife, Dr. Ethel Polk Peters of Em-

poria, Kansas, the niece of Dr. Margaret Polk, for some time as Dr. Ethel Polk was a missionary in China. They have two daughters, aged seven and five respectively.

Mr. Peters' ability, his wide experience with different races, and his acquaintance with men working in the same field, together with his business judgment and training make him eminently fitted for the task which he has assumed. During a short sojourn in the office of the Board of Missions, Brother Peters has won all hearts, going to his important work at Paine with our heartiest "Godspeed." The whole Church should give him every possible cooperation in this great undertaking.

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**DR. T. C. CHAO**, Dean of the School of Religion at Yen Ching University, Peking, has been visiting and doing work in a Christian Conference at Fenchow, China. The following very high tribute was paid him:

"Dr. Chao is one of the most brilliant of the younger generation in China. His articles and poems appear in leading magazines in both China and the West. He is even now at work upon a new Chinese interpretation of the life of Christ. Dr. Chao's university and graduate school study were done chiefly in America. He was one of the Chinese delegates at the Jerusalem Conference last Easter time. Following this he was guest of the British Student Movement, giving a series of lectures in England as well as on the continent. While here in Fenchow his winning personality and luminous presentation of the essential elements of Christianity gripped our hearts, Chinese and foreign alike. One evening he reported the Jerusalem Conference to our foreign group, telling of the personal side of the conference, speaking with such deep feeling and charming presentation that afterward one American was heard to remark with a sigh, 'If I could speak English like Dr. Chao, how proud I would be!'"

Dr. Chao was educated in Vanderbilt University and, it is said, broke all scholarship records in that institution. Before going to Yen Ching, he was a very popular professor in Soo Chow University.

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**LADY NANCY ASTOR** was returned to Parliament by a narrow margin of 211 votes. Even then she ran better than some other quite distinguished members. A conservative in politics, but a strong prohibitionist, worn out by the heckling she had encountered through weeks of hard campaigning, she wept as the ballots were counted, and said, "I am going back to Westminster, anyway, and not back to Virginia, as my opponents predicted. Thank God, I have never truckled to the liquor interests."

Lady Astor meant that she is not coming back to stay. Every now and then she comes back to drink again for awhile at the fountains of good old Virginia democracy.

THE MISSIONARY VOICE

## The World in a Word

**A**N ASTONISHING thing has happened in the Punjab. Citizens of the town of Taran have lately secured from the Provincial Government the privilege of holding a local option as to whether liquor shops in the town should continue to operate. Over 1500 voters went to the polls and voted "dry" to a man. This is probably the most decisive local option vote yet recorded in any country. ¶ The name of Russia has been changed. Mail for that country must be addressed to the Union of Socialist Soviet Republics. Otherwise it will not be admitted into the country.

¶ The distinction in progress between South America and North America is explained by the President of a South American Republic who says the former was settled by Spaniards seeking gold; the latter by pilgrims seeking God. ¶ The Institute of Social and Religious Research reports that there are 10,000 rural communities in our country without a church of any description, Protestant, Catholic or Jewish. It also reports that there are 30,000 other communities which have shells of churches, but with no pastors resident in them, which is equivalent to no church at all.

¶ Over ten million volumes of Scriptures in 158 languages is the record of distribution of the American Bible Society for a single year. In city, town and hamlet in every continent distribution is occurring. In addition to that done within and from ten cities of the United States, Bible distribution radiates outward of Latin America from six strategic points, as well as from Cairo, Vienna, Bangkok, Tokio, Shanghai and Manila, serving humanity regardless of race or language. ¶ After six months' work, in which it spent \$3,250,000, built 37,600 homes and assisted 158,000 families, the Red Cross has completed its work in Porto Rico, so cruelly torn by a hurricane last September. ¶ A campaign by the American Otological Society to raise a fund of \$500,000 for the prevention and treatment of deafness has been announced. A survey shows that ten million Americans suffer from deafness.

¶ The Essex County (Ontario) Automobile Club states, according to Associated Press Reports, that, of the 85,000 Americans who crossed over into Canada in a recent brief period, only 5 per cent asked for drink permits, and that no American was arrested for driving while drunken.

## Has the Turk Turned His Back on Mecca?

(Continued from page 11)

changed from its foundations. Life has taken on a new form. In the past leisure was employed in eating and drinking and that in a closed house with pyjamas. The good mark of our affairs; the progress of the nation and the country; and our hopes for the future, are all of them the results of our revolution."

**A**ND there have indeed been economic, intellectual and social changes which may well be called startling. The motor-car, the cinema, the theatre have brought East

and West closer together than they ever were before. Broadcasting from Moscow, Bolshevism has introduced the Turk to the doctrines of the Third International. Karl Marx's "Das Kapital" has been translated into Turkish and is being read. Western agnosticism and infidelity are bidding for the mind of Asia.

Everywhere communications are becoming easier and more rapid with the development of natural resources in Anatolia.

Negotiations have been proceeding for some time past between the Turkish Government and two groups, one Belgian and one Swedish, for the construction of railways and ports in Asia Minor, and the Government has now signed a contract with the Belgian group, La Societe Industrielle de Travaux, to build a port at Samsun on the Pontic shore of the Black Sea and construct two railways, both of standard gauge. The Swedish group is also reported to have signed a contract, but official confirmation of this report is lacking.

The first line will branch off from the Bagdad Railway at Ulu Kishla and run to Kaisarie, about seventy-five miles away, and the second will connect Sivas and Turkhal (neither of which is at present on a railway), about seventy-five miles off. Both these lines will eventually form part of the North-South railway system from Samsun to Mersina on the Mediterranean, which will serve the regions of Amasia in Pontus, Nigde in Cappadocia, and Yenije in Cilicia, the junction between the Bagdad Railway and the Mersina-Adana line.

With the railways will enter the commerce of Europe and America—the struggle for raw materials—oil, metals, phosphates.

**T**HE present population of Turkey is far less than it was in the days of Abd-ul-Hamid. It is still estimated by Chevky Pasha in the Times as nearly twelve million, including the provinces in Europe. But this is said to be far too high. The massacres, the dreadful losses by the wars and the exile of the Greeks and Armenians have cost Turkey much. She has lost some of her best manhood. Nevertheless, at present there is opportunity to regain these losses. There is law and order and peace. To quote again the words of President Gates:

"Under the old regime the governors of the provinces stood in great fear of the central government, and put forth every effort to gain the favor of that government by transmitting funds to it, but in their dealings with the people of their province, they were very arbitrary and oppressive. At the present time the governors are required to act by law, and breaches of the law and acts of oppression are investigated and punished. Also, there has been a great improvement in the security of the country, so that travel is safe in all parts. In Angora a large number of motor buses transport the people to distant quarters of the city.

"The Turkish Republic is animated by peaceable intentions. Their one desire is to be let alone by other nations in order that they may work for the development and improvement of their own country, and they are honestly desirous of settling all problems which might threaten their amicable relations with other peoples. No one can review impartially the development which Turkey has made within the last years, and especially

the last five years, without feeling that it is one of the most remarkable events of the past decade."

**B**UT a nation, as well as a man, may gain the whole world and lose its own soul. The old Turk was religious, faithful to his prayers, fanatic in his devotion to Islam, conservative in his habits and a frequenter of the mosque and the *zikr* (the Dervish meeting for meditation and prayer). Has modern Turkey divorced Islam? Under this caption a long article appeared in the *Islamic Review* (London) by Sirdar Iqbal Ali Shah, in which he said:

"The clergy were against and for the Sultans turn about, as it suited their own scheme of self-aggrandizement; they did the same with the Nationalists; but Mustapha Kemal Pasha, whose merits equaled his reputation, never fumbled in discovering in that priesthood a very real menace to the future of his country. And so the whole structure, burdened with the clerical heaviness of centuries, had to be dismantled.

"To view the whole perspective in this light is to view it correctly. There is no revolt against Islam in Turkey—rather it is a reaction against that unspeakable intrigue of the 'Ulamas that would have deprived Turkey even of the merest semblance of national existence if it were allowed to remain in the land. Culturally the purest form of Islam is to be seen everywhere in Anatolia. One needs to go only a hundred yards up the hill on which Angora is built to notice real Islam in all its glory, despite Occidentally dressed men and unveiled women. In Konia, that lies in the heart of Old Turkey, you would notice Islam writ large over the ploughboys' faces, as also over the countenance of the manager of a modern hotel there. That heavy tapestry of dogma which cast a gloom over the young and old in Turkey is gone—gone, I hope, never to return. A healthy sense of Nationalism bubbles from the heart of every young Turk that you meet in the cobbled streets of Angora. After breaking the shackles of that sham religion, they feel free, even freer than when they won the war against the Greeks. Nationalism is the cry of the moment; none would throttle that deputy in the chambers today in Angora if he speaks of religion in a liberal tone. All look to their military leader, Mustapha Kemal Pasha, their great Khan of the Great Wolf, to lead them on to Nationalism of Old Jagatai."

What does language mean? If we read correctly, that means a new Islam, a liberal Islam, a reformed Islam. And Lord Cromer said that "a reformed Islam is Islam no longer."

**I**S THERE to be greater religious liberty and are doors open for evangelism?

A recent Turkish writer leaves no doubt of the opinion among some government leaders. "Some time ago," he writes, "I became convinced of the fact that when any of us leaves Islam he causes a loss to Turkishness. . . The number of Turks in our country must not decrease on any account. An apostate Turk cannot remain any longer a part of our society. According to myself apostasy must be forbidden by law. I do not think that such a course of action is against the principles of secularization. This is a matter

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of national preservation, which cannot be sacrificed for any theory of 'freedom of conscience.'

Many rumors are afloat and conflicting voices are heard. Some openly criticize Islam and even Mohammed. Others are eager to defend Islam and attack Christianity. Restrictions against missions are still real and hamper advance not only, but hinder all aggressive evangelism.

For better or for worse Turkey has become the leading nationalist power in Western Asia and the cynosure of other nations. We may well watch the issue with hope and fear, with earnest prayer that the present revolution is preparing the way for the Kingdom that has no frontiers and no end.

## Alluring Arizona

(Continued from page 9)

preaching of Dr. James A. Lyons, a member of the Holston Conference. This convert prospered in business, and became quite wealthy. Suffering a break-down in health, he came to Tucson, which is a health resort. After our Church went to Tucson, Dr. Lyons' son, Rev. James L. Lyons, through a divine providence met this rich man. He had joined the Presbyterian Church, as we had no church in Tucson when he first came, but his love for Dr. Lyons and our Church caused him to give \$35,000 toward a hospital to be owned by our Church in Tucson. That was four years ago. We now have a hospital there with assets of over \$200,000.

You have heard of going up Salt River, which used to be the fate of disappointed political lame ducks who sailed up that briny stream to oblivion; but as far as this writer is concerned, nothing would please him more than to be sentenced to reside on Salt River—in Arizona. The Salt River Valley, of which Phoenix, the capital city, is the head, is one of the most delightful valleys in the world. In the City of Phoenix on the main street, Central Avenue, we have our Central Church, a magnificent building which is a monument to the fidelity and sacrifice of our members there. The Rev. C. Raymond Gray is the pastor. Right on one end of town we have Bethel Church, where Rev. D. G. Decherd is pastor.

Four years ago this was considered a country appointment; now it is in the city. Three years ago Brother Sims projected a work right in the shadow of the capitol of over 250 members, and more than \$10,000 in property. The Rev. R. V. Johnson, known throughout the State of Arizona as a successful pastor and flaming evangelist, is in charge. Right in the Salt River Valley, and near Phoenix, we have three other churches. Cartwright, Peoria and Liberty. We also have preaching places but no church buildings as yet at Litchfield and Avondale.

It may be that you have heard something of the Grand Canyon. We can assure you that there is a big hole in Arizona worth looking into. Contiguous to this great natural wonder is the Forest of Coconino on the west, then the Oak Creek Canyon country, and south of that Camp Verde. Our pastor at Camp Verde has practically all the Oak Creek Country and the Camp Verde Country as his parish.

Our people in the East cannot understand that there are folks in this west-

ern country who live fifty miles from a church building, and children grow up to adolescence without hearing a sermon. Just two years ago this writer ranged all up and down that back country, sixty to seventy miles from a railroad, preached in the shadow of ancient cliff dwellings, as at Camp Verde, and with the then pastor, Rev. C. A. Clark, visited our preaching places in the hidden recesses of the Oak Creek Canyon and in the Forest of Coconino.

Brother Clark was the only preacher in all that part of the country, and he labored like a true missionary, for he found those neglected folk hungry for the Old Gospel; but it is hard to minister to them because of the scarcity of men and money.

There is one thing that we want the Church to understand distinctly: Arizona is strictly home mission territory. It is a new state with great material resources and marvelous possibilities. It is a haven of rest for people suffering from tuberculosis, or from throat trouble. Hundreds of our own people, from Texas and Oklahoma especially, come out to Arizona and get a new start in life financially. Others come out because they are seeking health. Nearly all of these are poor, and have to build from the ground up; they have to struggle to get a new start in life.

This writer has been in close touch with Arizona for sixteen years, and he knows of folks who came out to that State sick and busted, and in a dozen years they became well and prosperous, and they and their children are now loyally supporting our Church. They are our folks. But what is going to happen if we don't minister to them? The answer is easy: other Churches, recognizing the wonderful possibilities of Arizona as a mission field, are pouring in money. We have a mighty fine leadership in Arizona at present in the person of Rev. H. M. Bruce, presiding elder of the Tucson District, and Dr. V. A. Godbey, presiding elder of the Phoenix District. Both men are alive to the situation, but they tell this writer, "We can't go here, we can't go there yet, for the folks need a building and we can't put it up." Don't believe for a moment that these people aren't willing to help themselves, for they are doing that right along.

Then to confirm all that we have said about sacrifice, just get down the General Minutes and look at the salaries paid our preachers in Arizona, and you will see an example of devotion which will startle and challenge the whole Church.

## My Impressions of America

(Continued from page 13)

work in China. This is a problem which is just beginning to receive the serious attention of the educators in China, but is one which has a legitimate claim for first attention.

**I**N NASHVILLE as well as at other places, at the Lambuth Building as well as at the Publishing House, the thing which has given me the greatest pleasure and will contribute most to the enrichment of life was, of course, the personal contact and friendships I had the good fortune to make and enjoy. Only life can really touch life.

The greatest inspiration to any young man, like my humble self, comes to him through seeing and meeting elderly friends who have fought the good fight and can inspire others with a record of achievement.

"Lives of great men all remind us,  
We can make our lives sublime."

To all the older ones who have treated me with fatherly or motherly tenderness and to all the younger ones who have met me with brotherly or sisterly kindness, I owe a debt of deep appreciation. I am almost tempted to give names, but propriety and discretion counsel otherwise. Maybe this is purely oriental psychology. But in any case let them be assured that silent water runs deep.

I am now returning to China with a very different and much better impression of the religious work and devotional life in the churches in America. Whether it is due to a change of attitude or interest on my own part, or whether it is because I have been visiting a different part of the United States than before, or whether it is because of any difference in time, I do not know. But this is nevertheless a fact. When I was here before, both at Wisconsin and at Washington, some eight or ten years ago, I had a sort of impression that many of the churches aimed at being popular rather than devotional, and many of the preachers in the pulpit tried to be smart rather than religious. The associations and contacts I have had this time have produced quite a different impression upon me, and have reassured me that our Church is essentially sound and deeply religious at heart.

NOT only as to the Church alone, but also as regards the American nation as a whole, certain incidents have left a rather strong impression upon me. One of the most interesting experiences that I have had this time was to sit at the country club of Nashville as the guest of Dr. Elmer T. Clark, my esteemed friend, and listen over the radio to the Inauguration program. As I listened first to President Hoover delivering his inaugural address at the Capitol, then, all of a sudden, to Ex-President Coolidge bidding farewell to the cheering crowd at the Union Station, and then, without as much as shifting ourselves in our seats and scarcely any break at all in the program, came the voice from the other

side of the continent announcing, "The Pacific Coast now greets you," and introducing the beautiful choir and band of Leland Stanford University at Palo Alto, California. How I sat in amazing admiration of the wonderful scientific achievement and material development of America. But what left a greater impression upon my mind and the one which I would be most anxious to carry back and pass on to my students and friends in China was the fact that the new President of the United States opened and closed his first message to the nation and the world with a devout and reverent reference to God.

An isolated instance perhaps would not mean very much. But I have had the self-same impression produced upon my mind by such persons as the Hon. Charles M. Hay, whom I heard both at Memphis and then again at the Laymen's dinner in Nashville. His utterances led me to believe that he would rather be right than be elected, and that in all his busy and professional life he would always find time for his religion and his church. The way he entertained his audience with a joke upon himself that he belonged to "the Royal Order of Defeated Candidates" in his recent senatorial race may be an indication that he is fitted for even higher posts.

WHAT I have learned in these three months of delightful and profitable experience in America has only whetted my appetite to learn more. But time flies. Duty in the homeland issues its summons for me to come back to my job at Soochow. And so, on March 9th I left Nashville, starting on the track of "Westward Ho," to go back to the Far East. But just before I stepped out of my room in Hotel Hermitage and as I looked once more through the window overlooking the Lambuth Building about two blocks away, there arose spontaneously in my heart a pious wish that ascended to Heaven that God would richly bless this great land of great hearts and, in gratitude to our Heavenly Father, the song swelled up in my bosom:

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

## Among the New Books

By E. H. Rawlings

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