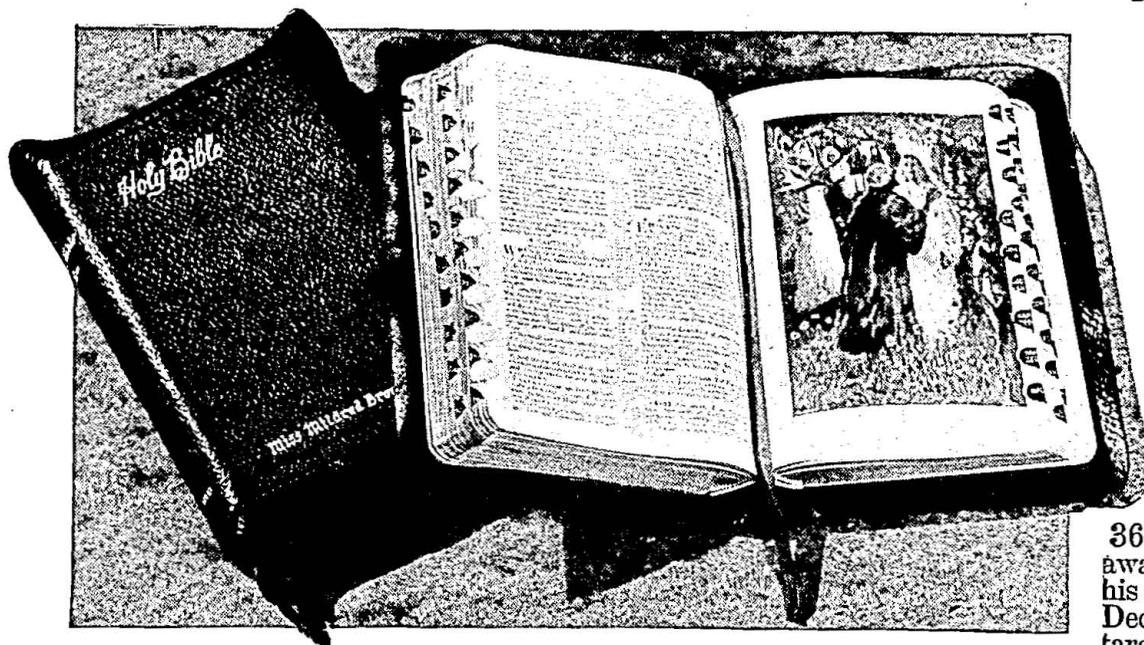


MISSIONARY VOICE



• • NOVEMBER • • 1930 • •

"The World's Best Gift--A Bible"
A Splendid Bible for Every Purpose



**We Suggest Our
 Special Bible**

No. 1930-I

You will find in this Bible a combination of features that will prove useful. A Bible that is everything a complete Bible should be.

Specimen of Type

36 ¶Then Jē'sus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them.

Winston Red Letter Bible

NAME IN GOLD FREE

NOTE THESE FEATURES AND COMPARE THEM WITH ANY OTHER BIBLE

- It is Self-Pronouncing, Illustrated, and is printed with the Words of Christ in Red.
- It contains the Authorized Version of the Old and New Testaments, 60,000 References in center column, nearly 400 pages of Helps to Bible Study, including Subject Index, Concordance, and 4,500 Questions and Answers to the Old and New Testaments.
- It also contains a Family Record and is supplied with a Patent Thumb Index.
- It is printed in Good Clear Type.
- It is bound in French Morocco, Overlapping Covers, Round Corners, Red under Gold Edges, Silk Headband and Marker. Size, 6 $\frac{1}{8}$ x9 inches.
- And the price

No. 1930-I—Only \$3.89

An Unusual Value in a

Bible for Preachers and Teachers

NOTE THESE FEATURES, AND YOU WILL REALIZE ITS REAL VALUE

This Bible is one of the most attractive bargains we have been able to offer in some time. Ordinarily a higher priced Bible, but through a very fortunate purchase we are in position to sell it to you at a very special price.

NAME IN GOLD FREE!

- It is Self-Pronouncing, and is printed from a Beautiful Easily Read Type on India Paper.
- It contains Center References, a Combined Concordance to the Bible, Dictionary of Proper Names, and Subject Index. Also Ten Beautiful Maps in Colors.

No. 75X—Only \$7.45

(Specimen of type)

CHAPTER 14.

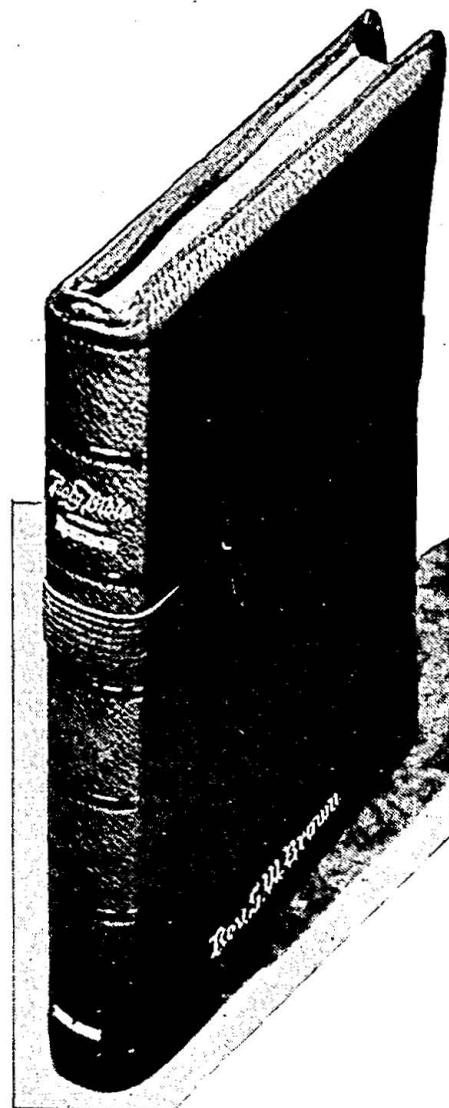
1 The people murmur. 11 God threateneth them. 13 Moses intercedeth, and obtaineth pardon.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Is'ra-ēl murmured against Mō'sēs and against Aār-ōn: and the whole con-

uth, here māi, Now s be- the OWN
 c Josh. 15. 13, 14.
 Judg. 1. 10.
 d ver. 23.
 e Josh. 21. 11.
 f ch. 11. 4.
 g Ps. 78. 12.
 h Is. 19. 11.
 i Ex. 16. 2.
 j Deut. 1. 24, 25.
 k or, valley.
 147

- As a special feature it contains a Cover Index which enables the reader to turn directly to any book in the Bible.
- It is bound in Genuine Morocco, Leather lined, overlapping edges, with the open-flat back feature. A Bible that will last a long time. Size, 6x9 inches.



METHODIST PUBLISHING HOUSE

(COKESBURY PRESS)

LAMAR & WHITMORE, AGENTS

NASHVILLE, TENN. SAN FRANCISCO, CALIF.
 DALLAS, TEX. RICHMOND, VA.

"The South's Largest Bookstore"

THE Missionary Voice

VOL. XX

November, 1930

No. 11

E. H. RAWLINGS AND SARA ESTELLE HASKIN, EDITORS

PUBLISHED MONTHLY BY DEPARTMENT OF EDUCATION AND PROMOTION, BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH, SOUTH
Entered as second-class matter at the post office at Milwaukee, Wis., under Act of March 3, 1879. Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918. Publication Office at 2200 Port Washington Road, Milwaukee, Wis. Editorial Offices at 706 Church Street, Nashville, Tenn. The price of subscription is one dollar net a year.

Also His Sermon Sizzled

ONE sizzling morning this summer, our pastor came to his pulpit announcing that he was to speak on prohibition, and told an interesting story as to why he was doing it.

In the Sunday School room he had been speaking at night for some weeks on that subject, the interest had grown, and a thoughtful lady in his congregation had written a letter beseeching him to move his messages from the smaller service at night to the larger in the morning.

He began in characteristic style, quiet, human, alluring, "took fire," "rose higher," and brought an appeal that was unusual in its personal approach, not only, as his sermons always are, but in its manifest impression upon the congregation.

People in his congregation are cultured, loyal, well ordered and proper, and are not given to demonstration. Many of them voted for Hoover, and some of them, probably just as good temperance people and even prohibitionists, voted for Al Smith. But they love the right and righteousness, many of them in the good old way, and are wide open always to an upstanding moral appeal.

One felt the thrill of an awakening concern and response overspreading the audience, and remembered gratefully other occasions when in the congregation of some great church, at an Annual Conference or some other great meeting of the people, usually a trained messenger of the Anti-Saloon League reached our sympathies and stirred us to action.

And all this must come back. That we have come to a real crisis in the development of the prohibition

movement there is no doubt. The Morrow incident in New Jersey, propaganda incident to investigations in Congress, an organization brazenly mobilized, with literally mints of money, openly fighting our good cause.

IT IS not enough to deplore conditions, to denounce leaders on either side, and to stand shivering in our tracks. We must go out and do something. Some things we have not done, maybe, but some of the old things we used to do.

Open our congregations to the Anti-Saloon League again, bring a great advocate, a real spell-binder, to every Annual Conference, give him a whole hour, two hours if it takes that long, and let him call us, as he once did, to militant action.

Really, we ought to limber the big guns again. The Sam Jones' and George Stuarts are gone, maybe, but there is—well, there is Sheppard of Texas, Borah of the great western spaces, Carter Glass, sometimes called "the Tartar," of Virginia, Josephus Daniels—most of these probably voted for Al Smith, maybe did not want to, and anyway, what of it?

We are not *in* politics, but *into*—"in" but not "of" that dirty business. We shall probably stay in and do our lifting, even if to do it we must touch our hands sometimes to the seep and scum.

Let's forget the old scores, and rallying the big ones, rally behind them on every forum and platform and good old stump in this land, to fling back the gage thrown down to the Church by the racketeers, big brewers, and billionaire wets.

Professor Julius Richter
On World Supremacy

PROFESSOR JULIUS RICHTER, D.D., D.Th., is Professor of Missions in the University of Berlin and Editor of the *Evangelischen Missionen*, as well as the author of many books in German and English. He created something of a sensation at the Jerusalem Conference by declaring the Christianization of the Negro in the South to be the greatest missionary conquest of Protestant history. A few months ago, in an article, "The Christianization of the Negro in the United States," in the *Missionary Voice*, Dr. Richter wrote: "According to the World Missionary Atlas of 1925, there was in the non-Christian world as the result of the united efforts of Protestants among non-Christian peoples in all parts of the world for a century and a half, a Christian community of eight and one-third millions. It is easy to lose sight of the fact that at the same time, and at far less expense, the same number of Negroes in the United States had been Christianized and organized in Christian churches."

In this issue of the *Voice* appears a brilliant article by Dr. Richter on "Christianity's Struggle for World Supremacy." This is the first of two articles by Dr. Richter on that timely subject.

A Great Day
In Washington

ON JULY 21 the London Treaty was ratified, fifty-eight votes to nine, Congress adjourning its extra session with the completion of the treaty debate, which lasted two weeks. Only one reservation was made to the Treaty, the reservation introduced by Senator Norris regarding secret agreements, and stipulating that "there is no agreement, secret or otherwise, expressed or implied, between any of the parties to said treaty as to any construction that shall hereafter be given to any statement or provision contained therein."

It looked at one time as if a bloc of senators might make serious trouble for friends of the Treaty. Some were Republicans and others Democrats. The senior senator from Tennessee

was among the men swashbuckling to make confusion. We might be doing him injustice—he has a general record worthy of better business. At least one did not need to read between the lines in the daily papers to get the impression that he was this time doing a cheap piece of political shindy in order to embarrass the administration.

It was no less gratifying to find our old friend, Senator Claude Swanson, of good Methodist stock, alumnus of Randolph-Macon, ranking minority member of the Naval Committee, doing yeoman service in the interest of ratification. There are Wilsonian democrats still surviving and a lot of them, if we do not miss our loyal guess.

The friends of world peace will respond to the words of President Hoover in signing the Treaty:

"With the ratification by the other governments, the Treaty will translate an emotion deep in the hearts of millions. . . . It will renew again the faith of the world in the moral forces of good will. . . . It will mark a further long step toward lifting the burden of militarism from the backs of mankind and speed the march forward of world peace. It will lay the foundations upon which further constructive reduction in world arms may be accomplished in the future."

Twenty-two Miles
Of Saloon Frontage

TWENTY-TWO miles of saloon frontage in Chicago today, every foot of which pays taxes to the city." So a Chicago publica-

tion of 1900 is quoted as saying. Lament or boast, one wonders, and one doubts first off if every mile paid a tax to the city, not to say every foot, even away back in those good honest days of the saloon.

It is certainly difficult to say how things could be worse in the windy city today, and yet, from all the noise and rumble of it, it is about as bad now as could be, even with the twenty-two miles of saloons. The press—the "great and only"—under strong suspicion of fault or default in conspiracy, municipal government mysteriously mixing in and exposed, a politician running as a dry, winning in the first heat, and to catch

Important Articles This Month

The Methodist Church of Brazil.....	6
By the Editor	
Amazing Arizona	8
By John Barton Bailey	
Christianity's Struggle for World Supremacy....	10
By Prof. Julius Richter	
Why Work in Poland.....	12
By C. T. Hardt	
Volegoff Beat the Devil Out of Him.....	15
By George F. Erwin	
Behold It Was the Lord.....	16
By Ellasue Wagner	
Among the Cajans of Alabama.....	18
By Laura Frances Murphy	
Unemployment and Its Problems.....	22
By Prof. O. C. Ault	
New Days in Mexico.....	32
By Samuel Guy Inman	
Ups and Downs of a Girl in Industry.....	34
By One of Them	
China Missionary Society Becomes a Mother.....	36
By Elizabeth Dent	

a wet constituency against a wet—no choice—shifts her platform overnight—well, as shifts the wind, the Lingle murder, Al Capone going and coming, the whole city, suburbs and surrounding, an armed camp of rum-runners and racketeers, deluging the city in graft, criminality and blood!

Dr. U. M. McGuire, in the *Baptist*, published in Chicago, under the title, "Brewers and Billionaires Conspire," lifts up his voice like a prophet of old: "What is the truth about the reports that there is an organized movement to break down prohibition, that it is abundantly financed, that influential newspapers are subsidized to oppose prohibition, that certain immensely rich men have joined the movement, that foreign liquor interests have joined in the attack on prohibition, that actual resort to arms is respectably advocated in resisting the federal enforcement of the law?"

All these questions he says are courageously answered by Ernest Gordon in a little book entitled, "When the Brewers Had the Stranglehold." In this book Mr. Gordon stamps a brand of criminality, he thinks, upon foremost citizens of the nation that it will be difficult for them to remove except by a conviction for libel. "Better wake up!" the alarmed editor shouts. "This nation is being jockeyed into a situation which may result in a booze rebellion and civil war." Pretty bad, and not in Chicago alone. There is New York, so bad in the thought of us down Dixie way as fairly to be given over to a free state for rum and rebellion.

Mr. William H. Staton, Chairman of the Board of Directors of the Association Against the Prohibition Amendment, has recently boasted that in his super-board there are individuals who direct the management of forty billions of dollars, and it is this same Mr. Staton who reports a letter from Arthur Machen of Baltimore in which he says, "If the dry tyranny is not overthrown by ballots, it is bound to be destroyed by bullets hereafter."

Recently a philippic of incendiarism went the rounds of all the papers in which a leading wet advocate called upon men definitely and violently to resist the present law.

But, God be praised, it is not all going one way. We have still the Edisons and Fords, biggest as well as best business men in this country, who are unremitting and militant in their support of prohibition. Recently the Vice-President of the United States hotly denied the charge that he was favoring some weakening of prohibition enforcement.

That doughty leader in Pennsylvania, Gifford Pinchot, recently staged a great come-back and surprise in winning the nomination for the governorship on a dry platform, and when they tried by fraud to do him out of his victory, his wet enemies backed down incontinently before a menacing moral sentiment. It is interesting that in that contest churches signed through their pastors a poster widely used in which it is said among other things, "The liquor traffic has always been the insatiable foe of the home, the church and the state."

In an interview with Stanley High at his home recently, Gifford Pinchot says, "Right now prohibition in Pennsylvania, and in the nation for that matter, is in the hands of the church people. If even two-thirds of the people who pray every Sunday morning in Pennsylvania's churches "Thy kingdom come," took the trouble to vote, they could turn unrighteousness out of office in any election."

There is a story going the rounds of a certain church, maybe Methodist, maybe Baptist, maybe Episcopalian—North, South, or East, it does not matter—it may not have occurred at all, and is only a rumor, but this is the rumor: The leader of the church choir was found to be bootlegging. The preacher

got behind the officials and had him turned out. Then a funny thing happened. The choir-leader went to a leading member of the official board and reminded him that he had been one of his most profitable patrons, that other officials were involved, and that he was going to tell the whole story if the thing were not undone and he reinstated. The last heard was that the choir-leader was on the way to reinstatement and the pastor was—well, *on the way*.

It is difficult to believe that all these things that are whispered, or even shouted from the housetops, about church people drinking, or any small proportion of the things said, could possibly be true. Certainly, we church editors do not move in that circle. But that there is not some fire when there is so much smoke is too good even to be thought of.

Just recently the good Baptist governor of Virginia, in addressing the Baptist Association of Maryland, dared to say: "It is absurd for the churches to expect the state to send a man to jail for a crime when they are not willing to dismiss their own members for becoming parties to that crime by buying and drinking bootleg whisky. . . . A master blow would be struck at the bootlegger if the church members would stop drinking." Governor Pollard got his training under great Baptist preachers, and is not afraid to speak out on temperance.

Dr. Pinson Hears The Great Call

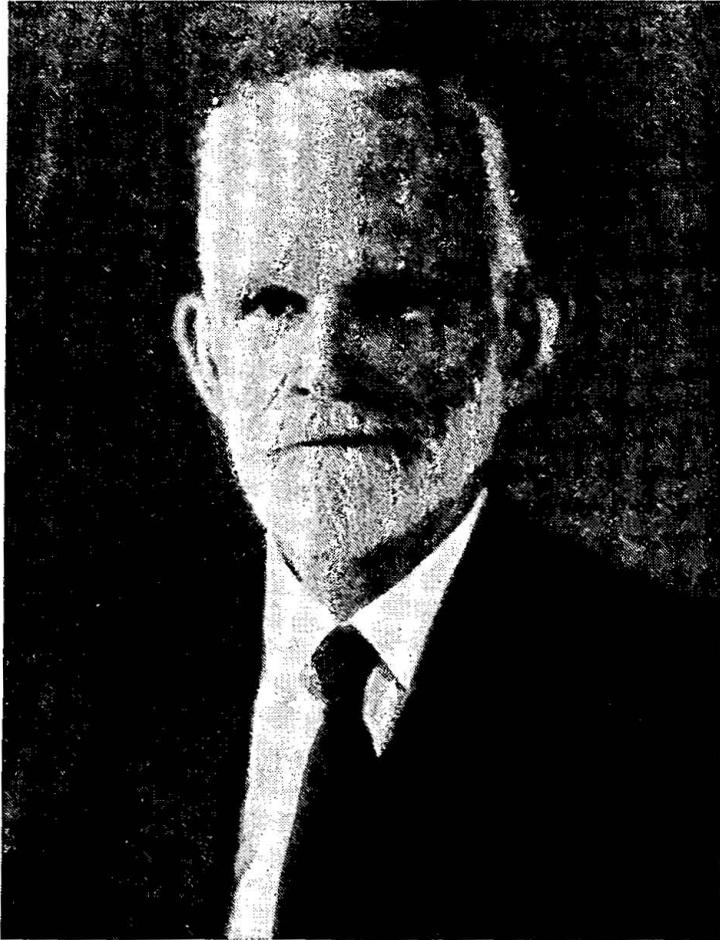
IN THE last pages going to the printer we make room to announce the home-going of Dr. W. W. Pinson. At 8:20 on the morning of Tuesday, October 7, quietly as a dream ends, his great heart ceased to beat, and he passed out into the world immortal. Thus ended the mortal life of one of the great missionary leaders of the Church and the time.

In 1906 Dr. Pinson was elected Assistant Secretary of the Board of Missions, Dr. W. R. Lambuth being Secretary. On Dr. Lambuth's elevation to the episcopacy, Dr. Pinson was elected General Secretary, holding that position until the General Conference of 1922, when the office was abolished and he was elected Foreign Secretary, receiving later from the Board the assignment of Secretary of the Oriental Mission Fields.

The usefulness of Dr. Pinson does not end with his earthly life. He ceases from his labors but his works do follow him. Author of the Centenary, brave leader of many advances, the history of the Mission Board for a generation is largely the history of this man's life and work.

As an author he won distinction. He was selected to write the biography of Bishop Lambuth and the life, also, of Dr. George R. Stuart. A member for years of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, and later, until the time of his retirement, a member of the International Missionary Council, his missionary leadership was recognized far outside of his own Communion.

The funeral service was held in Wightman Chapel of Scarritt College. Dr. Percy R. Knickerbocker, pastor of the family, was in charge of the service, and associated with him were Rev. Isaac W. Keathly, Drs. John E. Harrison, R. L. Ownbey, J. L. Cuninggim and E. H. Rawlings. Interment was in beautiful Woodlawn Cemetery, near the plot of the Board of Missions and hard by the spot in which lies the precious dust of Lochie Rankin. In our next issue there will be sketches of Dr. Pinson and suitable memorials of his life and work.



Rev. J. W. Tarboux, D. D., first Bishop of the Methodist Church in Brazil. Consecrated in Cattete Church, Rio de Janeiro, October 5.

A CABLE from Bishop Cannon, dated Sao Paulo, Brazil, September 5, announces the election of Dr. J. W. Tarboux as Bishop of the newly organized Methodist Church. In the meantime, at his home in Miami, Florida, Dr. Tarboux was hearing for the first time of his election through the newspaper reporters. A little later came a telegram from the President of the new Conference to Dr. Tarboux informing him of his election, and announcing that it was the desire of the Conference that the ordination service should be held at the Cattete church in Rio de Janeiro on the 5th of October. Dr. Tarboux made his reservation at once with the "Western World" of the Munson Line, leaving New York on the 19th, and was consecrated at our church in Cattete, as announced, on the 5th of October.

The election of Dr. Tarboux was not altogether unforeseen. Two years ago the three Annual Conferences had taken action recommending that the General Conference in America elect Dr. Tarboux Bishop of the Church in Brazil.

Dr. Tarboux went out to Brazil as a missionary a little less than a half century ago, and is one of the noted three shown in the photo of the first Annual Conference in Brazil, organized in 1886, the other two being Dr. H. C. Tucker and Dr. J. L. Kennedy.

Dr. Tarboux served as a missionary in Brazil for many years as evangelist and teacher. He was for ten years President of Granbery College, and won for himself a place in the confidence and affection of the Church second to none. When I was in Brazil, Dr. Tarboux was out of the country, feeling that he should return to America for a much needed retirement rest. Among all the missionaries there was none whose name was heard oftener, or whose work was more highly regarded than that of Dr. Tarboux.

In the early part of 1929, upon the insistence of his friends

The Methodist Church of Brazil

By E. H. R.

in Brazil, Dr. Tarboux returned to that country for a visit. It is understood that the trip to Brazil and return was made possible through the generosity of his old students. An eyewitness said of the reception accorded Dr. Tarboux: "When Dr. Tarboux landed at Rio, a group of Granbery boys and friends were on the wharf to give an enthusiastic welcome. . . . The manifestations of welcome and rejoicing in Juiz de Fora and at the Granbery College were enthusiastic. Hundreds gathered at the railroad station on his arrival, formed a procession and marched through the streets on



Rev. H. C. Tucker, D. D., LL. D., Agent American Bible Society, Rio de Janeiro, Brazil, dean of missionaries, president of the first General Conference of the Methodist Church in Brazil.

foot as he was driven to the College in an automobile."

Dr. Tarboux married the sister of Dr. J. H. Kirkland, Chancellor of Vanderbilt University, and has a family of interesting children. It is hoped that Mrs. Tarboux will soon be able to join her husband in Brazil. Of the Bishop's last visit it was said: "The only thing lacking was the presence of Mrs. Tarboux. We all missed her and wanted her." His daughter Louise, born in Brazil, accompanied her father to Brazil, the only member of his family to be present at the service in Cattete.

According to the cable, Dr. H. C. Tucker was elected President of the General Conference. Dr. Tucker is also worthy. He is well known as the agent of the Bible Society stationed in Rio de Janeiro, and has been a member of the Mission from before that day in 1886, when he, Dr. Kennedy and Dr. Tarboux constituted the first Annual Conference.

Dr. Tucker's work with the Bible Society has brought him into close contact with other Missions in Brazil and with official leaders of the country. Dean of the missionary forces in the capital, holding a unique place in the life of the republic, it was altogether fitting that he should be honored by the new church as the President of its first General Conference.

The cable announced that Bishop Cannon was made the honorary President of the Conference and was to remain for the consecration at Cattete and the Annual Conferences.

I heard the discussion on nationalism by the Brazilians in Piracicaba in 1922, an hour and a half of debate, probably the most memorable of my life. For a good part of one afternoon, the Brazilian leaders presented their reasons for larger freedom in the direction of their own work, and without abating a whit of the earnestness of their contention, showed in every word and movement the spirit of Jesus our Lord.

Since that memorable afternoon I have desired one thing for the Brazilian church, and that is that these leaders, when they had made up their minds as to what they wanted, should have it in the form of their organization, because I was convinced that they were seeking only the will of God. Nor am

I now gravely concerned about the form of organization adopted in Sao Paulo. I rest my faith upon the evangelical spirit of the church's new leadership.

Traveling with Bishop Moore through the Conferences at the peak of the Centenary, I witnessed such a movement of material advance as I have never seen in any mission field. At that time he declared that in his opinion the country was ripe for a great evangelistic advance, and that if he should return, the emphasis of his leadership would be placed at that point.

Through the years since 1924 I have been more and more confirmed in the impression gotten at that time that we have in Brazil one of our greatest mission fields.

Shall not the prayers of the Mother Church continually ascend that great grace may be upon the younger church in Brazil, and that the leader chosen by the people, endued richly with all heavenly grace, may have vision and courage and *power* to lead out the church under the Southern Cross in a great evangelical advance?

Methodism
In Mexico

FULL information regarding the unification of Methodism in Mexico reaches us too late for this issue. Cabled information announces that the General Conference of the Methodist Church in Mexico convened in its first session at ten o'clock on the morning of September 16 in the Methodist Church of the Holy Trinity on Gante Street, Mexico City, that on Friday the 19th, on the nineteenth ballot, John Nicanor Pascoe was elected Bishop, and on Sunday morning, in the same Methodist Church of the

Holy Trinity was consecrated in the presence of a congregation that filled every nook and corner of that now historic church. "Before and after the flood in Noah's day," writes a Quaker friend who was an enthusiastic looker-on, "before and after the war in the United States of the North, but here time will be reckoned from before and after John Nicanor Pascoe was consecrated Bishop of the Methodist Church of Mexico—the first Protestant bishop Mexico had ever known." A full account will be given in the next issue of the Voice.

Teach Me

CLAUDE L. SMITH

Teach me to walk as Christ walked,
The selfsame ways He trod,
With faith and hope and perfect love,
The paths that lead to God.

Teach me to love as Christ loved,
Nor seek for selfish gain,
And with His depth of sympathy
To feel my neighbor's pain.

Teach me to live as Christ lived,
Leagued consciously with heaven;
My brother always to forgive
As I would be forgiven.

Teach me to pray as Christ prayed,
"Thy will, not mine, be done;"
O, Father, God of light and life,
Teach me to know thy Son!

Teach me to walk, to love, to live,
To pray from day to day,
That I may help my brother-man
Along life's rugged way.

Left: "Potatoes, dates, wheat, berries, peaches, pecans, walnuts, grapes, grapefruit, oranges, lemons, figs, olives, cabbage"—and the Arizona Giant Cactus

Below: Ray Branch, Nevada Consolidated Copper Company, Ore Bin and No. 2 Crushing Mill. Homes in the distance. This is a typical Arizona copper mine



SURELY, Arizona is "alluring." As far as the work of the Church is concerned, Arizona is one of the most interesting fields—it is *amazing*. Although Arizona is the youngest state in the Union, it is a prosperous and growing state. It is rich in mineral resources, producing one-fourth of the world's supply of copper, and becoming richer through its recent agricultural developments, especially in the Salt River Valley. These facts coupled with the fact that just a few years ago the state was crowded with Indians and a few of the really bad men of the nation, and that it had no churches or ministers, makes the present situation amazing indeed.

Arizona has a wonderful future in the agricultural world. And what the state will become in the future depends largely upon irrigation. Already the state is covered with huge bodies of water for the purpose of extensive growing. Not only do these bodies of water supply ample water supplies for farmlands, but they are of great benefit in generating millions of kilowatt hours of electricity annually.

Roosevelt Dam is the most successful project of its kind in the nation. This dam supplies water for the great Salt River Valley. Before the construction of Roosevelt Dam this valley was nothing more than a large strip of hot desert sand, producing only desert shrubs and cactus. Today it is a paradise as compared to then. Other dams in connection with this project are the Horse Mesa Dam and the Mormon Flats Dam.

The Lake Pleasant Dam is one of the recently finished dams, and besides its huge reservoir for water allows power to develop twenty-three million kilowatt hours each year.

Amazing

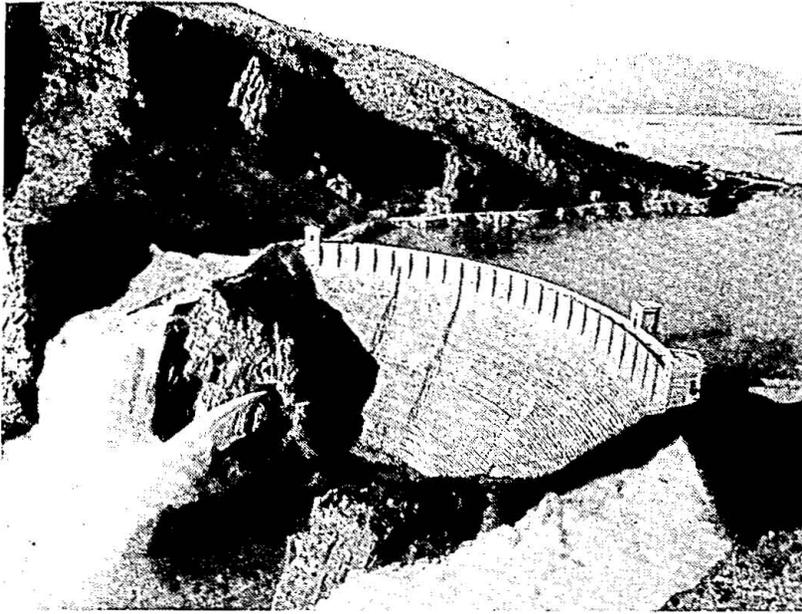
"Is this not a challenge to Southern Methodism...when we remember that the first Protestant church in the state was a Southern Methodist church, built at Prescott by a Southern Methodist pioneer?"



Capitol Building, Phoenix, Arizona

Right: One of the precocious grapefruit trees in an Arizona grove. This tree is four years old. When mature such a tree will produce twelve to twenty boxes of the choicest grapefruit

Below: Roosevelt Dam, the most successful project of its kind in the nation. Before its construction this valley, now a paradise, was a strip of hot desert. (Copyright, McCulloch Bros., Phoenix).



Arizona

By

JOHN BARTON BAILEY

The Gillespie Dam on the Gila River gives water to several thousand acres of land.

The new Coolidge project, a masterpiece of engineering, will impound one million, two hundred thousand feet of water for the San Carlos territory.

In the not far future the great Colorado River, in which the entire nation is interested, will be put to a very useful task, and will be the Power Giant of all North America.

Naturally, with this wonderful system of irrigation, Arizona should produce in large quantities to help meet the nation's demand for food. Arizona's production of cantaloupe and lettuce is in high demand at various points in the United States and in many of the European capitals. Two crops of lettuce are raised each year, spring and fall. Last year over twelve thousand cars were shipped out of the state.

Potatoes, dates, wheat, berries, peaches, pecans, walnuts, grapes, grapefruit, oranges, lemons, figs, olives, cabbage, and cotton are some of the principal products.

Arizona's cotton is the world's finest. Cotton farmers this past year received over twelve million dollars for their crops. The Goodyear Tire and Rubber Company maintains large cotton farms in Arizona which produce long staple cotton for the manufacture of Goodyear Tires.

Everybody, perhaps, has eaten the delicious Arizona grapefruit. It cannot be beaten for sweetness and taste.

For many years live stock raising has been one of the chief

industries. Many thousand heads are raised and shipped annually.

Copper is the principal metal mined, and as stated above, Arizona produces one-fourth of the world's copper. Copper is king in Arizona. Great enterprises are conducted at Bisbee, Ray, Hayden, Globe, Miami, Clarkdale, Ajo, Jerome, and Superior. One hundred fifteen million dollars are realized each year from the mining industry alone. Besides the copper mining, much activity exists in the production of gold, silver, and lead ores.

Forests, streams, lakes, deserts, mountains, plains, and historic wonders appeal to almost everyone. The scenic grandeur of Arizona is a much valued asset. In a book by Dr. W. H. Nelson, Editor of the Pacific Methodist Advocate, "Alluring Arizona," he gives many of the details of Arizona's scenic beauty. This remarkable little volume should be read by anyone interested in Arizona from a viewpoint of beauty and historic wonder.

Nature has left some beautiful designs in the rocks and mountains. These cannot be described by words or pen. One must see to appreciate.

Even the Giant Cactus adds a thrill.

Last, but not least, the Grand Canyon is one of the wonders, not only a wonder of Arizona, but one of the wonders of the world. Let man make an effort to describe that!

Texas may have its climate to brag about, the mountains of Virginia may be wonderful, and the sunshine of Southern California may be worth advertising to the world, but Arizona takes first place.

In Arizona one can secure any climate that suits, regardless of the climate one desires. There are the mountains. They offer both high and low elevations. Ray, Arizona, is in the

(Continued on page 14)

Christianity's Struggle For World Supremacy

In the Christian West

By JULIUS RICHTER

A SURVEY of the history since the great turning point in the history of the world shows that Christianity has for a millenium and a half been the soul, the staying force of the civilization of the peoples of Europe and America. Great spiritual movements have only had permanence and effective force among the nations in so far as they were borne by great spiritual ideas. Certainly history knows enough of conquests and establishments of new empires, which only originated in the desire for power or in the capricious desire for expansion; one should call to mind e. g. the Mongolian campaigns of aggression of Dschingiskhan and his successors or the constant ebb and flow of rising and disappearing kingdoms in Equatorial Africa. These are but ephemeral events.

They were not borne by any constructive forces, therefore they soon crumbled away. It is different with the Christian peoples. One should recall the inner history of the Roman Empire. After the establishment of the world empire amidst a century and a half of confusion and civil war, it was an ingenious act of statesmanship on the part of the founder of the empire, the Emperor Augustus, to give emperor worship as a religion to this mighty empire. For three centuries this religion formed the cohesive bond of the nations: But it was too slender, too poor in spiritual content.

It was very fortunate that since the time of Constantine Christianity was substituted for emperor worship as the world embracing idea. This could be done because of the idea of the Kingdom of God inherent in Christianity. This idea, however, developed its staying force through a one-sided outlook. There is in the Christian idea of the Kingdom of God a mundane and a celestial factor; the factor of mundane development and that of celestial perfection stand side by side. Mundane development in the form of a political factor naturally became prominent. The great Augustine is its most ingenious exponent; the Christian Church is the Kingdom of God realizing itself on earth; Church and State are the two supplementary sides of the same godly-human development, which supplement and condition each other as the inner and outer side, as spirit and flesh.

When the Middle Ages made the gigantic effort to create

"Theology is again, after a century of silence in real or supposed religious experiences, becoming aware that the great objective realities are its foundation, the aim of its work; the ALMIGHTY GOD, who today, yea, today again claims with especial force; I AM GOD AND NO OTHER"

a universal civilization, which should embrace all phases of life from the most external to the most inward, Christianity again was the decisive, constructive factor: the Holy Roman Empire of the German nation was the romantic, sustaining idea. It was tragic that the conflict between Papacy and Empire was inherent in this idea: the Papacy was compelled to carry on its church policy outside the German Empire, in countries which were attached to the Papal chair and also in the newly opened mission fields. The Empire, on the other hand, was, in spite of all romanticism

about Christian ideas, in the first place confined to a national policy. The universal civilization of the Middle Ages failed because of this inevitable discord. Next to the Russian-Orthodox and the Romano-Papal world idea of the Kingdom of God, the Anglican attempt is instructive. The Anglican Church also intends today to be and increasingly to become, at least to a certain extent, the dominating spiritual force, the soul of the British Empire. The idea at the root of it is: God, the Omnipotent, has to a very marked degree chosen the English people as an instrument for the realization of His redemptive purpose; the extraordinary expansion and world position of the British Empire, which goes beyond all possible political calculation, proves this. The English State Church has to fulfill the part humanity plays in the realization of the divine redemptive purpose necessary for the establishment of the Kingdom of God. There is unfortunately no doubt that this development, in which church and civilization go hand in hand, is today strongly and triumphantly confronted by a wholly different and differently orientated development.

Let us consider the process. The efforts of religion to dominate all spheres of the life of the peoples that come under its influence stand from olden times side by side with the opposite endeavors of one sphere of civilization and life after another to liberate itself from the tutelage of church and religion. There is no necessity to trace this process in detail through Renaissance, Humanism, Enlightenment, Rationalism, Idealism and Romanticism. Three stages are clearly marked: first, the liberation of one sphere of life after another from the Mediaeval embrace and domination of the church; then the

(Continued on page 49)

Rev. Vaclav Hunaty

*Soul Winning Pastor
in Czechoslovakia*

By E. H. R.

REV. VACLAV HUNATY came to the United States this summer, and is now spending a year in Southwestern University, Georgetown, Texas. Brother Hunaty has had a marvelous record as a soul-winning pastor in Czechoslovakia. Under his ministry the high and the low, the literate and the illiterate, were brought to Christ. There is a colporteur now in Czechoslovakia who, when Brother Hunaty first met him, was one of the most beastly drunkards in the republic. He is now a great leader in the distribution of religious literature.

Mr. Hunaty was converted under the ministry of Dr. O. E. Goddard, who led the first revival meetings held in Continental Europe by our Church about twelve years ago. The Hunaty family were loyal Roman Catholics. There are thousands of nominal Roman Catholics, but this family was truly devoted to the Catholic church. This young man attended the tabernacle meeting held by Dr. Goddard in the city of



Rev. Vaclav Hunaty, young Czechovakian preacher converted under the ministry of Dr. O. E. Goddard in Prague twelve years ago, now studying in Southwestern University



Rev. Vaclav Hunaty, left end, and family. To Mr. Hunaty's left, his mother; rear, his brother John, also a preacher; and wife, on the end, seated, his fiancée

Prague, in the part of the city which is called Vrsovice. He became interested in the new view-point of religion, especially in the fact that Jesus Christ alone can remove the guilt of sin without the intervention of priest or ritual. In the course of time he came forward for prayers, and was gloriously converted. He then brought his father and mother to the meeting, and they, too, in the course of a few days were deeply converted.

The older brother was an atheist, and for some time he watched the lives of those who professed to have a new experience, and soon saw that there had been a radical change on their lives. He, too, after renouncing his atheism was soundly converted. The two brothers then applied for license to preach, and for nine years they have been efficient preachers in their country.

They received their training under Rev. Joseph Dobes and Rev. J. P. Bartak. Brother Vaclav Hunaty was anxious to get a knowledge of good English literature and such other help as can be given by a year's sojourn in this country. He was therefore given this year for study in America, and through the kindness of Dr. King Vivion he is receiving gratuitous instruction in Southwestern University. Dr. Dobes and Dr. Bartak are both alumni of Southwestern, and there are many Czechoslovakian people in and around Georgetown with whom Brother Hunaty will have an opportunity for many friendly contacts.

Why Work in Poland

By C. T. HARDT

OSTROW (pronounced Austroof) is a town of about 35,000 inhabitants sixty-five miles southeast of Poznan (Posen), Poland. A Methodist church was organized in 1928 with about a dozen members. Due to poor leadership, arising from our shortage of trained preachers, and to the bitter opposition of the Romanist clergy, who control the people's livelihood to a degree which few people in America can appreciate, our weak congregation soon almost disappeared.

Last year it was found possible to send one of our stronger young men, Konstanty Najder, stationed at Poznan, to preach at Ostrow twice a month. Slowly interest revived, largely among a new group of people. The opposition also began to show new signs of life. Denunciations were thundered from Romanist pulpits.

In January of this year Stefan Borkiewicz, preacher at Wilno, helped Mr. Najder in a series of special meetings in Ostrow. These gatherings were small, consisting of from twenty to thirty persons usually, who met in a private room we have rented, and sat on the bed, the sofa, some chairs, and whatever they could find to sit on. The services consisted of Scripture readings, prayers, sermons and discussions. Songs were not used, nor regular worship program, so as not to cause unnecessary excitement.

Through the efforts of this week ten families became interested in the development of our work, so that the results of the meeting were encouraging. Yet pressure was sure to be strong against those seeking the truth, and especially since the season of Lent and confessions was soon to come.

In the religious Supplement to the *Ostrow Intercessor* for February 28, 1930, under "Parish News" and just below the announcement of a worship service to the Sweetest Heart of Jesus, appeared a notice about the recent activities of the Methodists in that city. Translated it read:

WARNING

"I have several times already called the attention of the esteemed parishioners to the abominable work of the sects, which seeks to confuse those among the parishioners who are religiously poorly informed and to tear them away from the faith of the holy Church. I am informed that there are being carried about through the city printed invitations to religious gatherings which are taking place daily on Barracks Street. In the face of this new danger I therefore warn once more. I point out that it is agitation carried on by an international sect society. Persons taking part in these meetings commit mortal sin and persons who receive part in the hands of the sects holy scriptures unapproved by the Church, or books and religious pamphlets written by the sects, incur the curses of the Church. Because

of the same, naturally they cannot belong to any of the brotherhoods or orders of the Church."

Denunciations and threats continued to issue forth from the strongholds of the priests. They were doing their duty, warning—perhaps advising—the faithful.

Najder decided to give a public lecture.

He found an old hall in the edge of the city and rented it for \$2.25 for Sunday morning, April 6, at 10 o'clock. Friday he gave out printed invitations, and registered the meeting with the police, as required by law. Friends advised him that the Catholic League of Defense was planning a disturbance.

Sunday morning, shortly before ten, Mr. Najder arrived at the hall. Already there was a large crowd inside, mostly men, seemingly from the professional and business classes, and high school students in their caps. Walking sticks were prominent. Outside Mr. Najder met two policemen and asked them to come in. They replied that they would wait and come when they were needed.

When the preacher walked in, he was accosted by men brandishing sticks and demanding to know who he was. When he remained silent, they began to shout, "Speak!" "Begin!" "Let's hear you!" until, in an effort to stop the uproar, Mr. Najder went forward. He began, "I want to read from the Gospel of Matthew, chapter—"

"What!" they cried, "you're going to read us the Gospel! Away with him! Away with him!" and the assaulters rushed forward in fury with their sticks, striking him over the head and shoulders until he collapsed, unconscious. Someone had gotten him by the throat, tearing off his collar in the act, and they continued to beat him as he lay half under a table until

ends of walking sticks broken across the table were lying about on the floor. His Bible and papers were seized and torn into pieces.

The policemen came in and expelled the mob. Outside the angry crowd threatened to demolish the house unless their victim was released to them. The police agreed to come out with him, but only after secretly planning a dash for police quarters when the parade called for should reach a certain point on the way to the railroad station, where the mob promised to see him off right. Having thus prevailed over the police, the rabble fell into military form, the older men forming a column of four abreast on the right and the young men similar lines on the left. Behind this imposing company, singing the Rota, a stirring song of exaggerated patriotism,



Rev. Konstanty Najder, Polish preacher. "The assaulters rushed forward in fury, with their sticks striking him over the head and shoulders until he collapsed unconscious."

the collarless Najder was escorted toward the main part of the city, with the policemen just behind him. A sacred figure was passed, and when he failed to take off his hat, threats of flogging and murder were thrown into his face. Suddenly the police broke away with him at right angles and dashed for the police office. When the mob saw what was happening, they began to pursue, but at this point friends stood in the way and the police office was reached. But the mob surged around the house, and a larger armed escort was requisitioned to lead Brother Najder to his room on Barracks Street.

Here the few friends he had come to comfort him, and some wept. In the evening, Mr. Najder, still collarless, came back to Poznan by train from the main Ostrow Station.

Monday I visited him as he lay on the bed in his room. He had blue spots on his shoulder and on the small of his back. Five days later a physician gave a written statement certifying the injuries.

Throughout this unhappy affair Mr. Najder seems to have conducted himself with discretion. Perhaps the one mistake he made was in the tone of his printed invitations. Spurred by the utterly unchristian invectives of the Romanist authorities, he was probably unnecessarily provoking in his printed announcement. Yet the course of action pursued by the organized Catholics showed that he was fundamentally right. His



Another country scene. The ox-cart is a familiar sight in the Polish countryside. The building in the background might be one of our churches

announcement read: "All who are dissatisfied with the specious and hypocritical Christianity of today are invited to a lecture on 'Christ as the Antagonist of the Priests.' (Time, place.) This lecture will be given by K. Najder of Poznan, a former student in the Roman Catholic Department of Theology in the University of Lwow. Admission free."

And another and perhaps stronger evidence that he was fundamentally right in his indictment was the attitude of the Romanist press throughout this section of Poland.

The *Kurjer Poznanski*, the most influential and widely read newspaper in Posen, printed the following from its special correspondent in Ostrow:

A few days before Sunday our city was filled with handbills announcing the anticatholic debut of a certain otherwise unknown K. Najder of Posen, claiming to be a former theological student of the University of Lwow (Lemberg). Najder chose as the theme of his address "Christ as the Antagonist of the Priests."

Then followed the text of Najder's printed announcement, including, possibly for purposes of punitive publicity, the name and address of the printers. The correspondent continues:

This information, provoking the Catholic feelings of the inhabitants of our city, aroused especially the spirit of the "Youths of the Camp of Great Poland," and as a result the young folks with a strong impulse opposed in a determined way the arousal of the religious spirit and the profanation of the holy Gospel.

Half an hour before the beginning of the lecture the hall was occupied. "The enemy of the priests," having come into the hall, proceeded in the beginning with great impudence. At the moment, however, when he approached the platform, he was inflamed by the sight of a plate and a holy water sprinkler in the form of a broom prepared for him.

The local youths stood up against the speech-making of the masonic apostle, demanding his credentials and an explanation as to why he appeared and at whose order. The speaker, not giving an answer, began his talk by citing from the Gospel of St. Matthew. At this instant there broke forth in the hall a storm of thundering protests, crying out in complete decisiveness against the abuse of the word of God by its use in places not suited to it. The general cry broke out, "Away with him!"

The lecturer, who wanted to fight the Catholic church, had to leave the hall under the protection of the police, who conducted themselves with tact. From hundreds of breasts flowed the strains of the Rota.

(Continued on page 50)



Polish country woman. Mr. Woodard says this picture represents "the faith which may be developed in simple people through a true love of the Word of God"

Amazing Arizona

(Continued from page 9)

mountains proper, though the elevation is only two thousand feet. Clifton is also in the mountains, while the elevation of this beautiful little city is about four thousand feet. Bisbee is yet higher. McNary has the highest elevation of any town or city where Methodism has gone, in this state, if not in the world. This lumber camp has an elevation of nine thousand feet.

Then there is the desert. Both Tucson and Phoenix were once great stretches of dry, hot desert sands. Today these cities have large populations and are surrounded with green everywhere. But even with their successfully irrigated farms and ranches, their streets lined with massive palms and trees, and their green grass lawns, these cities are hot, nevertheless. Phoenix, during the summer months, has a thermometer reading of 118 degrees F., while Tucson is somewhat cooler, the reading seldom going over 114 degrees F.

Someone has well said that whoever remains in Arizona one winter will never leave. Arizona has the best all round winter climate in the world.

Prescott has an ideal climate. It is cold in winter, but not extremely so. It is never hot during the summer. It is a mile-high city. During the summer months, when people begin to leave Tucson and Phoenix and other hot towns and cities, they go to Prescott. Church work at Prescott is always at its best during May, June, July and August.

In many towns of the northern part of Arizona, schools are open during the summer months, the vacation period being in the heart of the winter. This gives teachers ample opportunity to continue their studies during the summer and also to practice teaching. At Flagstaff is located one of the state normals. Another of these institutions is at Tempe.

One can readily find altitudes below sea level. Between Phoenix and the border line of California lies the Yuma Valley. Some of the towns in this valley are three hundred feet below sea level.

ARIZONA is the world's greatest center for those affected with the dreaded disease of tuberculosis. It is God's natural hospital. At Tucson is located the Southern Methodist Hospital, the only hospital of our Church which has a department specializing in the cure of tuberculosis. In the next few years this hospital will be one of the Church's million dollar institutions.

The government maintains great hospitals for its affected soldiers at Tucson and at Prescott. Both cities have been found to have climates which are highly effective in the cure of this disease.

In connection with this idea of health and climate, it might be of great interest to mention the fact that Arizona has been of much benefit and assistance to the Church in healing many Southern Methodist preachers. Some of the men of the Church who have been overcome with this disease, and other diseases, so far as climates effect a cure, have come to Arizona and have found their health. Many of them come in a dying condition, but they are now serving appointments in Arizona, or after a full and complete recovery have gone back to their native homes to serve the Church in their normal capacities.

Arizona is the last frontier. Here the work of the Church continues to show improvement.

The following is taken from the Arizona Conference Journal, 1927, and is a part of the report of the retiring missionary

secretary, Dr. W. J. Sims: "Within the state we have seventeen towns of more than one thousand population where there is no Southern Methodist church. Then we have twenty towns of one hundred to five hundred population where there is no Southern Methodist church. The hands that administer the affairs of the Church in this Conference for the next ten years will of necessity be hands of courage and diplomacy. The complexion of the religious life of many communities is such as to tax to the point of breaking." Another statement from this same report is of interest: "In the bounds of one pastoral charge there are nineteen public schools, two thousand, three hundred twenty-eight children, taught by one hundred twenty-nine teachers. These are scattered over a large and difficult area. This is only one among other communities."

Rev. C. Frank York has served as Conference Missionary Secretary three years. The following is his statement of the growth of the Church in Arizona: "There is no greater opportunity anywhere to develop a strong church than in Arizona. There are at least eight places at this time where our Church should be doing work. In these places there are no services of any kind being conducted. I think within ten years we could easily double our appointments, if we push forward in the fields that are calling for someone to give them religious services."

The Missionary Year Book, 1929, published by the General Board of Missions, reports that during the year 1928-1929 \$9,500 was spent for missionary work in Arizona. The Conference Board spends on an average \$1,000 each year.

The Church Extension Hand-Book reports that \$3,500 has been spent in Arizona during 1929 for the building of churches and \$1,000 for the building of parsonages. The Conference Board has about \$100 each year at its disposal.

All of these agencies spend a total of \$15,000 annually.

But as a matter of comparison, the Arizona Synod of the Presbyterian Church, at its meeting for 1929, reported the fact that one church had spent \$192,784 in Arizona for missions during the year 1928-1929. Another report revealed the fact that Presbyterian churches in Arizona are sending from the state each year \$12,000 to their mission fields in Alaska, Africa, India, China, Japan, and Persia. The sum spent in Arizona by the church at large was used principally for the support of ministers serving appointments, these appointments being too weak to support their pastors, hospitals, schools, and Indian Mission work.

IS THIS not a challenge to Southern Methodism? It must be so considered, when we remember that the first Protestant church in this state was a Southern Methodist church, built at Prescott by a Southern Methodist pioneer. The Southern Methodist began the work of Christ in Arizona. She is making wonderful progress. The growth has been slow, almost too slow.

At the last meeting of the Arizona Annual Conference thirty-four men were appointed. Many of these appointments are the weakest to be found in the entire church. They, however, are appointments in infancy. Every one has a future. Many of these appointments will grow to be strong institutions in the Kingdom of God. They will in time be able to erect magnificent structures for worship, match the salaries of the best churches, and be outstanding in all of the activities of Southern Methodism.

Volegoff Beat the Devil Out of Him

By

GEORGE F. ERWIN

BROTHER EGOROFF was a down and out drunkard when the workers of the Russian Methodist Church in Harbin, Manchuria, set out to win him for Christ. Brother Volegoff, now pastor of our church at Tsitsikar station on the Trans-Siberian Railroad, was converted first. He became greatly concerned over his friend, Egoroff. He went to see him several times but was repulsed; until Volegoff became overly anxious or just a bit peeved.

On one visit he decided to use another method, and so he proceeded to give him a sound beating. It worked fine, for it was not long before Egoroff was converted and entered training as a ministerial student. This is one case in which it might truthfully be said, "Volegoff beat the devil out of him."



Mr. Egoroff and His Class of Russian Children



Rev. C. D. Egoroff and Bride,
Jalantun, Manchuria

For a good while I could not see the making of a preacher in Egoroff. After two years training in the Harbin Bible School, we sent him out on trial as assistant to Rev. A. A. Gouroff, then pastor at Tsitsikar. He soon showed himself quite capable and was greatly admired by the young people.

We later organized a church in Jalantun, and Egoroff was selected as its pastor; where he has been ever since.

He has done a splendid piece of work there. When he had less than twenty members, they began to plan for a church building. I furnished them a little mission money for material, and he and those few faithful members built the house. The walls were built of mud and straw brick, like those the Israelites had to make in Egypt, and the roof was made of straw. Gavrelovchuk writes that the old Russian church there has almost been abandoned, while our little mud church is nearly always filled to overflowing. He writes that there has not been a single "back-slider" in the church during the five years of its history.

The accompanying picture is of Brother Egoroff and his new bride. They were married in November. She was Miss Romonova, and was one of the finest members of our Harbin church. She will make him an excellent companion and co-worker in that distant corner of the world, where Christ is needed more than all things else.



A modern preacher in modern Korea

Behold It Was the Lord

*A True Story of
the Early Days of
Persecution in
Korea*

By ELLASUE WAGNER

IN KOREA today there are a multitude of those who call themselves Christians. Church spires point heavenward fingers in almost every valley. How difficult for us to realize that less than a hundred years ago the followers of Jesus faced bitter persecution! They fell by hundreds gladly facing death rather than deny their Master. No one knows the number nor the names of those who won the martyr's crown.

Kim Ja Sung was a Korean boy who lived at the time of the great persecution of the Roman Catholic Christians. Protestant missions had not yet entered Korea. The rulers hated and feared the foreigners, and every precaution was taken to keep the doors of the Hermit Nation locked against these "red-headed men of the sea," who came from the mysterious realms beyond the ocean's rim.

Kim Ja Sung's home was in a beautiful valley in central Korea, not far from Seoul, the capital; his father was a gentleman of wealth and leisure. The homestead was hundreds of years old. Generation after generation of his ancestors had lived in the beautiful old rambling house that spread its rooms and verandas out in every direction and inclosed a multitude of lovely courtyards. The people of the village were nearly all living upon the bounty of the rich man of the neighborhood, Father Kim, who in the kindness and generosity of his liberality could scarcely count the number that made up his family or of those who ate at his tables.

Ja Sung as he grew into a strong sturdy lad had his own private teacher. From the time he could walk and talk he was taught the Chinese classics which in those days made up the higher learning of the Korean gentleman. By the time he was twelve he could write the flowing, beautiful characters almost as well as could his teacher. (His father frequently spoke of the time coming when he should go to Seoul to take the examination. His knowledge of the ancient

literature must be so perfect that he could hope to compete with the greatest scholars of the land in the examination halls.)

He knew little or nothing of the great outside world, nothing of the countries that lie beyond the Seven Seas, but he loved his own homeland Korea and his heart thrilled with the thought of becoming a great leader.

Oftentimes the boy sat in the *sarang*, the guest room of his father's house, listening with wide eyes and beating heart while the old men talked of many things. He heard how those who were called Christians came to teach his people a strange new doctrine of a man-God named Jesus, and he believed, as did his father and the other men, that great evil would come to his beautiful and loved country if those terrible strangers were allowed to stay.

One time Father Kim had been away from home a long, long time. He had been in Seoul. At last he came home and all the old men of the village gathered in the *sarang* to hear the news he had to tell them.

"The streets will flow red with blood," said he, "for all the Christians must die. The council has willed it so." The old man's face was thin and drawn, for he had a kind heart and did not like to see death.

"Why must they die, father?" asked Ja Sung.

"My boy, the Christian teachers are bad. They came to our country to teach our Korean people an evil doctrine and to make them forget the gods of their ancestors; to make them forget the sacrifice to the spirits. They are traitors to Korea. The whole land will be ruined if we follow the Christian's God!"

"Father, let us send them away. I hate them, too, but do not let us kill them! You yourself have said that it is bad to kill, even to kill animals."

"Impossible, my son! The Christian teachers have already

done so much harm; even though we send them away there are more than fifty thousand Korean Christians in this land today. They must die! The king has spoken."

"No, no, father! Tell the king to send them away, and the new Christians will be afraid and then forget this strange doctrine!"

"Too late. It is done! Already the foreign priests are dead. Only last week two more French priests were beheaded." The trembling old man put his hand over his eyes and sadly shook his head, "But they died like men; they were not afraid of death."

"Tell us! Tell us!" cried the men about him, "What does this all mean?"

"It means," answered he, "that Christianity in Korea must go. The rulers have said to the people that they must be true to the religion of their fathers."

Ja Sung listened in consternation. "But what if they will not forget?"

"Then they, too, must die," said the father, "but they will obey. A man will forget much before he is willing to lose his head."

In the rear of the room an old man with long white beard arose. "The Christians are not evil," cried he, "they are good and true and kind. They only live to serve others, as did the Jesus they follow. Jesus was the Son of God."

"Grandfather Pak! What strange words! Are you, too, then, a Christian?" All eyes turned to the speaker.

"Be careful, Grandfather, you will lose your head!"

The official spoke. "Let us not worry any more about it. It will soon be over. In a week or a moon at the most the people will have forgotten all about it. Do not think any more of it. Keep quiet and hold your tongues. The king is in earnest. All who have favored the new faith will be given an opportunity to renounce it publicly. They will doubtless do this when they see it is a matter of life or death, then there will be no more blood shed."

Grandfather Pak still stood, leaning on his cane.

"Suppose they do not?" asked he.

"Then there is no help for them. They must die. When the morrow dawns, all over the land each magistrate will call those who are suspected of this evil. Those who will not give it up will die. It is right and just, and it is the King's word."



A Korean village of yesterday

"Does the King think that the Christian fears to die?" asked Grandfather Pak. "Not so." In the dim old eyes there was a strange gleam and a light that the village people had never seen there before. They listened in amazement while the feeble old man told them of the faith in that other world beyond the grave; of Jesus' love for the world, of His compassion and mercy and goodness, of how he came to this earth to teach men the way of Heaven.

The light of the tiny candle fell on the tense faces of the men who sat still as death and listened to the story. The old man talked on and on; the candle went out; but they sat on in the darkness and listened eagerly to that sweetest story ever told. Day dawned over the distant mountain, and still that little group sat spellbound, asking questions, drinking in for the first time the story of Jesus. So fascinated were the hearers that they forgot the danger that surrounded the man who acknowledged Jesus as his Lord. They saw only the glory and beauty of the *new life*, and in each heart was born a longing to follow.

Ja Sung was the first to speak: "If that is what it means, then, to become a Christian, I, too, will follow Jesus."

"And I."

"I, too!"

"I, also!"

All over the room men were moved to new decision, and were ready to face death even then for their new faith.

Others slunk away in the early light, with the thought that they could bring death to their fellow men and perhaps fill their purses by their treachery.



Main street of Seoul, Korea, as seen today

(Continued on page 37)

Among the Cajans of Alabama

By LAURA FRANCES MURPHY

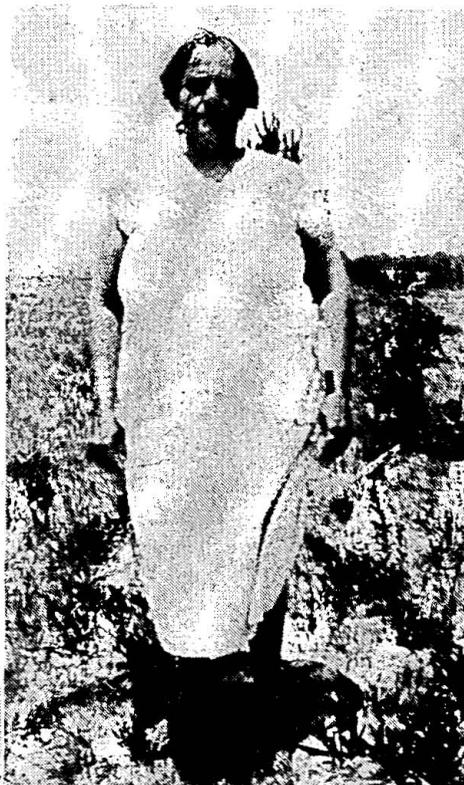
IN THE spring of 1929 Obra Rogers and I went to Mobile County, Alabama, as teachers in a school for Indian Cajans in the Byrd Settlement. We were introduced to the community at a funeral that was being held at Byrd Chapel the day we arrived. It was interesting to see the great variety of color and other physical characteristics of the members of the congregation, for the Indian Cajan has no typical physical characteristics. In one family it is not uncommon to find blonde, brunette, and Spanish-blond types. The size of the individual is likewise determined largely by heredity; in a race so young as this there is no typical height or weight. Both curly and straight hair are found in practically all families.

The temperament of the Indian Cajan is too little understood at present to be dealt with by an outsider. By living in Cajan homes one finds the native to be a combination of Indian and Latin characteristics. In times of sorrow or other great emotional stress he is often the stoic, while his Latin traits show clearly in the *manana* policy so typical of the group in general. The courtesy and the hospitality met with in Cajan homes is outstanding. The Cajan, who to the average white person is suspicious and otherwise unresponsive, is to one who knows him most sincere and loyal. Never have I found more devoted friends than among Indian Cajans of Mobile County. However, to be accepted as a friend of the Cajan one must first prove himself friendly, for this mixed race has been deceived too much by exploiting whites to permit anything but doubt at the outset of an acquaintance.

The Indian Cajan group are a mixed race composed of varying combinations of Spanish, French, English, German, Russian, Italian, with Mexican

and American Indian predominating. Little is known of their history. They comprise a third racial group in Alabama, known among their own people as *the mixed race*.

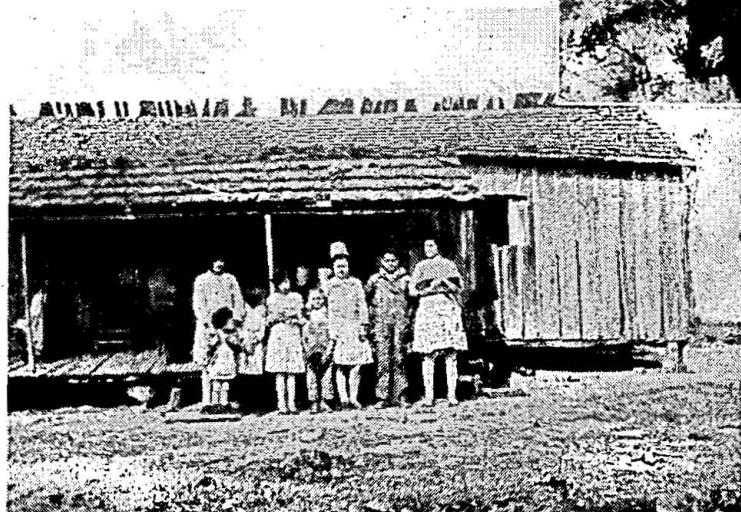
Tradition brings to us stories that attempt to give an explanation of this racial mixture, but none have been found authentic, so far as it is possible to judge now. Each tribal settlement has its own folklore, verbally preserved. Stories that attribute the origin of the race to pirates who settled around Mobile Bay are plentiful. It is a known fact that some families were started by Indian women and American soldiers when the latter were stationed at Mount Vernon in the middle nineteenth century.



An adult whom the writer taught writing



A typical Cajan family, all types of complexion



Left: The house in which the writer lived. Her room was to right where window is seen



An Epworth League member, an officer in that organization

Whatever the origin of the group, we are faced today with a situation that would appear total tragedy were it not for the hope that comes through the Gospel which opens the door to a new, rich life in Christ. Within a distance of forty-five miles from the thriving seaport of Mobile are settlements to whom modern schools and churches are unknown. Within a fifteen minute drive from an established church we find communities where the name of Jesus is never heard.

Our six weeks school, financed cooperatively by state,

Wife of lay leader in Church where Council is at work

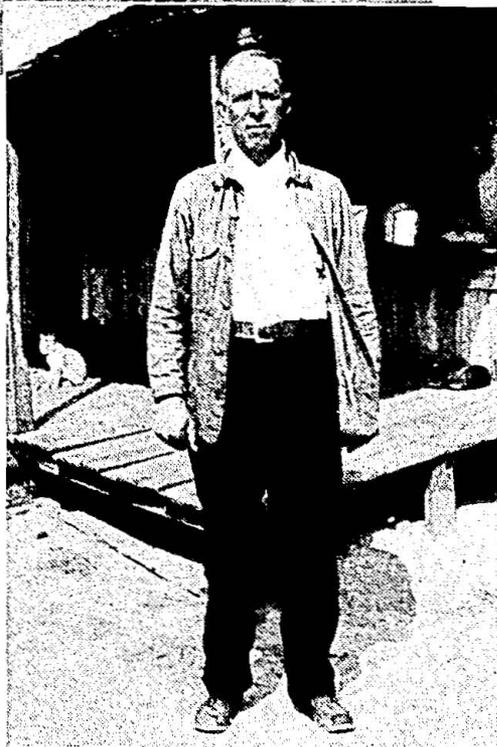


This family is returning home after a day of work in turpentine

A typical means of transportation in Shady Grove Settlement



A member of a Cajan community who is of German and Italian descent



A specimen of Cajan manhood. His work is cutting railroad cross ties

county, and community, proved unusual in many ways. It was a success in that it helped awaken the interest of the people in community development, and gave them at least a bit of insight into the living conditions of the world outside of Mobile County. Pupils from six to seventy-two years were enrolled, and courses of study planned to meet the immediate needs of the group. In addition to regular curricular activities, two baseball teams and an Epworth League were organized. The League organization proved a lasting help and is now one of the most successful phases of community work in the Byrd Settlement. Through its four departments are sponsored many activities that go into the well rounded life. The young people of other settlements are now asking for similar organizations.

At the end of the six weeks' period of the summer school,

the new Epworth League held a most inspirational worship service. The old, old, subject "What It Means to Be a Christian" was used, but these eager young people dealt with it in a new way. Each Leaguer told in his own manner his conception of a Christian. At the close forty strong, young voices rang out an appeal and a challenge as they united in "Tell Me the Story of Jesus," their favorite hymn.

Miss Rogers returned to Scarritt College in the fall, and I remained as a public school teacher among the Indian Cajans of the Shady Grove Settlement, five miles distant from Byrd Settlement. We had been sheltered in the homes of some of the most prosperous families of the Byrd group, but now I went to live among the poverty-stricken people known everywhere in the county as bootleggers. However, the Shady Grove Settlement proved real friends who have many admirable qualities that but serve to emphasize the need for training the youth of the settlement for a better life than their parents are experiencing.

I rented the only spare room in the community. It had four window openings with not even one pane of glass, and cracks between the wall planks so wide that it was necessary for me to dress under shade of darkness. It was seldom possible to use any artificial light in the room because of the many openings. One morning in the winter I awoke to find my bed covering frozen over as a result of rain that had fallen on the bed during the night. It was always necessary to keep my trunk in the center of the room to avoid its being damaged. The poverty-stricken conditions of the homes was illustrated in the children who came dressed only in one or two thin garments and a ragged sweater or coat on even the coldest days. These youngsters walked from one-half to three miles each way, and rarely brought lunch. Practically everyone in the community is or has been the victim of hookworm. The children are pale, undernourished, and nervous. They begin drinking coffee and using tobacco at an early age; thus it is not surprising that some of the children of four can drink as much strong



These came to church to get their pictures taken

dripped coffee as many adult whites.

Unfortunately, Cajans have very limited contacts with the city of Mobile, which is only thirty-five or forty miles away. On one occasion I took one of my ten-year-old pupils to the city. The local train on which we rode was a marvel to her. She said she had never seen anything so beautiful as she commented on various fixtures such as the oil lamps, the fire extinguisher, the drinking cup container, etc. Never having seen tablecloths or napkins, she was amazed that such were used at a downtown cafe and she asked the purpose of our being given "little white squares." The lavatory in connection with our bedroom was a source of delight to her, and she washed her hands again and again just for the novelty of the experience.

The willingness of the people to accept helpful suggestions and the ease with which the young adopt new customs to meet their needs are encouraging. When I went to live in the Shady Grove Settlement there were no religious services being conducted. Soon a Sunday School was organized and the Baptist missionary in that section resumed his monthly preaching program on fourth Sundays. I was the song leader and the only teacher at Sunday School throughout the year. After the morning service I walked five miles to Byrd Chapel in the Byrd Settlement, where, again, I helped to teach new songs and led the adults in one big Bible class. Frequently I walked with some of the children from Shady Grove after school on Wednesday afternoons to Byrd Chapel to the regular meeting of the Epworth League.

During the year we observed several special occasions or seasons in both settlements. Mother's Day services were introduced with great success. The work thus done is showing

gratifying results. In the community in which I lived, one outstanding, capable woman has recently professed Christianity and is taking up the efforts that I began in the Sunday School. The Epworth League grows steadily in works and in influence. It meets a real need in its development of leadership and its help in leading many young lives to Christ.

I have found the Indian Cajans interested in dramatics. They are good amateur actors and are easy to direct. Our two communities put on successfully two Christmas tree celebrations and two pageants during the last Christmas season. One old man, sixty years of age, came two hours early to the church one evening with the explanation, "I'm sixty years old and ain't never seen no Christmas tree, and I want to see one."

Leaders in both communities have discussed frequently with me the great need of their people for better schools and churches; however, they have but little idea as to means to use in getting these needs met. The compulsory attendance school law is not enforced



One of the wealthiest land owners in the country in which he lives

Right: One whose health has been permanently injured because compelled to work when very young



regularly or consistently among the Cajans, and parents are often too ignorant to recognize the advantage of sending their children to school. For the more ambitious there are poorly equipped one-room buildings in which an underpaid teacher presides over all the grades below the eighth. There are no high schools for Cajans in Mobile County. One girl in the Byrd Settlement has completed with good records the work of the seventh grade, every year for three years; she continues to go back over the course because she wants to be in school. Her father is the lay leader of Byrd Chapel and respected among Mobile County's rural population.

The most effective means of helping families not directly connected with the school in which I taught was home visitation. In good weather I frequently walked four to six miles visiting after school in the afternoons. Bad roads are prohibitive at times during the winter of almost any form of travel. Vehicles for conveying families are not yet found in abundance among the middle and the poor classes, so we all enjoyed common experiences in these long walks. One day I heard

one woman remark to another, "Miss Murphy don't mind walking like us poor folks. She don't need no car like some of the rich ones. She just walks like the rest of us."

But my friends who did own cars were liberal in the services they rendered the teacher. Only twice during the year did I spend the entire week-end at my rooming place. Friends from the Byrd Settlement entertained me at their homes every Friday and Saturday that I could possibly go. I always spent Sunday night in the Byrd community and was brought back early Monday morning in time for school. Frequently when I came home from school some friends would be waiting to take me to their home to spend the night.

These visits proved interesting. I have found Cajan youth typical young people. They often let me in on their love affairs, and my aid was sometimes solicited in winning a father's approval of a young admirer. Our chief pastime during the long winter nights was candy making. Every Cajan girl knows how to make delicious peanut candy from home grown *penders* and homemade molasses. The boys contribute to the entertainment with mouth harp selections. A candy making sometimes lasts from early dark to twelve or one o'clock; even then bedtime comes all too soon when a group of young people are making merry about an open fire.

Through participation in various activities of home life, I was able to learn something of the economic situation and the reactions of the people to existing conditions. The chief occupations, working in turpentine and logging, have about gone. Low prices in both hardly warrant a man's employing labor. The woods are being cleared rapidly, and no attention is being given to the growing of new timber. The boys are

disgusted with low wages and the smell of turpentine. Their labor seems to net nothing. One boy told me that he felt he could never amount to anything in the present system, and, try as he might to see prospects of a brighter day, sometimes he wished he were dead. Such an attitude is not uncommon. Bootlegging, sponsored by unprincipled whites, is the natural result of such an economic system; and liquor making abounds in adjoining sections. Until men are given at least a fighting chance to succeed in worthwhile occupations, and women are trained in such a way that they may independently prove their ability to succeed as wage earners, such attitudes as that of the young man described will continue to grip Cajan youth and adults. Through a church-centered program of education in which are embodied sound economic principles, these people can be led into the experience of the abundant life. They need and yearn for the freedom of Christianity.

But this freedom cannot come overnight. To Rev. and Mrs. M. C. Abercrombie of Calvert, Alabama, is due the credit of having prepared the way for missionary activities of the Methodist Episcopal Church, South, among the Indian Cajans of Mobile County. The field now white unto harvest has been cultivated by their earnest, enthusiastic efforts to bring a knowledge of the Christ to this underprivileged group in their own state. It was at Mr. Abercrombie's request for home missionaries that Miss Rogers and I first went to Byrd Settlement. During the past year their co-operation and encouragement made it possible for me to live under conditions that seemed at first unbearable. Surely the value of the work that has been put forth for three years by these faithful Christians is now being felt as the Woman's Work of the Board of Missions opens its newest field of home mission activity.



Mrs. B. F. Holland

By MRS. S. M. GODBEY

MRS. B. F. HOLLAND, who died at her home in Bartow, Florida, July 26th, in the sixty-ninth year of her age, was for years an active missionary worker. The missionary society was especially appealing to her broad mind and spirit, and to its activities she gave many years of deepest love and service.

She was elected corresponding secretary of the Florida Conference Missionary Society in 1906 and served on the Woman's Board of Foreign Missions from then until the union of the Foreign and Home Mission Boards in 1910. She was most efficient and active in her duties both in the conference and as a member of the Woman's Board of Missions. After the union of the two boards she held the office of corresponding secretary in the Florida conference society until her failing health in 1918 caused her retirement. This office made her also a member of the Woman's Missionary Council. There were many adjustments to be made in the administration of the newly united societies both locally and in the wider groups. Mrs. Holland's far-sightedness and wise understanding was largely instrumental in avoiding friction and in leading the Missionary Society on to greater usefulness.

Missions in Florida's own territory among the Cubans and

Italians in Tampa and Key West, which were then rather young and not fully established in their working plans, were much on Mrs. Holland's heart and she gave to them much thought and many prayers.

The missionary auxiliary at Bartow is virtually a monument to her labors. She joined it while it was still a young organization, holding with a few intermissions the office of president for twenty-five years. Her gift of leadership in the society which was manifested by her ability to draw others into the work and by her keeping ever before her co-laborers the fact that all of their efforts were for the furtherance of the kingdom of Heaven, is often recalled. Her name was placed in the Book of Remembrance at Scarritt College by this society, thus showing her their affection and appreciation. Mrs. Holland was active in all departments of church work. She organized and taught for many years a class of young men who revere her memory. For some time she was director of the local Epworth League, and she was an unfailing assistant to her pastor in all his plans. In the midst of these labors she found time to be an interested and active citizen and participated in all movements for public welfare in the town.

Unemployment and Its Problems

By O. C. AULT

George Peabody College for Teachers,
Nashville, Tennessee

(Continued from October VOICE)

IN THE preceding article, published in the October issue of the *Missionary Voice*, we traced quite briefly the extent, nature, and causes of unemployment. It will be seen from the discussion that the control and prevention of employment must be approached from the point of view of the employer and organized society. The undesirable personal factors of the laborer as an employee must be modified or eliminated, the employer must regularize the operation of his industry so that more continuous employment may be offered. Society should encourage such efforts and also take active steps as an employer of labor itself to smooth out the unemployment curve.

Though each of the above, working by itself, may do much to lessen the amount of unemployment, much greater results can be accomplished through the cooperation of these agencies and by constructive legislation. The complex social and industrial organization involved in carrying out the economic processes of life result in many irregularities, some of which are probably unavoidable. Unemployment is one of these irregularities. The problem of the social engineer is to get this complex, social and industrial organization to work as smoothly as possible.

Attempts to lessen unemployment may be approached from three points of view. (1) Efforts may be made to lessen unemployment by preparing the worker to perform his tasks more satisfactorily. To this end the skill of the workman must be developed, his health and physical strength improved; and his moral standards or qualities raised. (2) The employer could lessen materially the amount of unemployment by dovetailing such industries as are largely seasonal in character; by offering discounts on advance orders for goods continuous production would be encouraged; by shifting employees from one productive process in a factory to another; and by avoiding labor turnover. Additional assistance in lessening unemployment could be rendered by employers of labor if they would co-operate with industry as a whole in order to avoid cyclical depressions; by organizing efficient labor employment agencies; and by giving proper recognition for the services of faithful employees. (3) The public, or society itself, could do much to lessen unemployment, for the same policies mentioned above with regard to lessening unemployment hold true in the administration of public affairs. The idea is advanced, and it is sometimes urged in political campaigns, that the government allow its industrial activity to lag during times of prosperity, and encourage and increase its activities in periods of depressions when there is great unemployment. Properly managed, such an industrial program on the part of the government would probably tend to relieve unemployment. How-

ever, such a plan has its objectionable features and should be adopted, if at all, only after careful consideration and planning.

MUCH unemployment could be relieved through a more efficient organization and operation of employment agencies. The chief employment agencies of the United States today are private, and charge a fee for their services. Many unions support employment agencies to assist their own members to secure jobs. Employers also provide agencies to secure help for their own industries, while charitable organizations, in times of great unemployment, make efforts to secure work for the unemployed. A number of the states maintain employment bureaus, and during the World War the Federal Government set up an employment agency, national in scope. This agency is no longer functioning.

It must be stated, however, that there is no coordination in the operation of these agencies, and services are lacking or inefficient. Unjust and fraudulent practices are common among many of the private, fee charging agencies. Misrepresentations are frequent and of many kinds. The only object of many private employment agencies seems to be to collect as many fees as possible. Their operation in the United States needs drastic regulation.

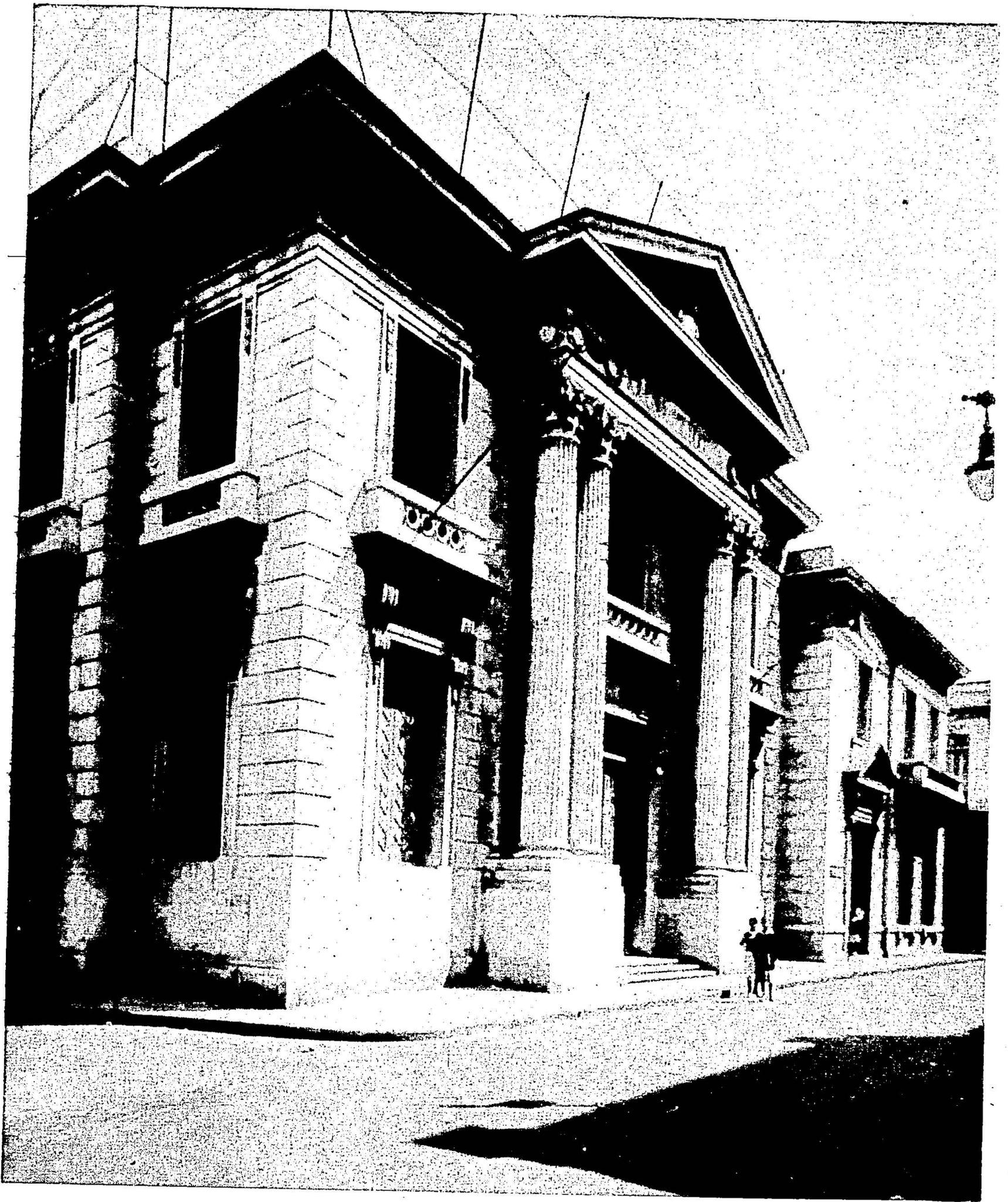
What is needed still more, however, is an employment agency, national in scope, such as we had during the World War, and under the direction of the Federal Government. The immediate function of this agency should be, on the one hand, to keep in touch with industry and its demands for laborers, and on the other hand, it should keep in touch with the workers, particularly the unemployed. Pertinent facts concerning any jobs where laborers are needed should be collected and given to the prospective employee before he is sent to make application for employment.

Efforts should be made to facilitate, if not encourage, a reasonable adjustment of the demand and supply of labor throughout the country. The Federal Government, through its enforcement of co-operation of resources among the national banks, has stabilized credit to a large degree. Through the operation of the Federal Marketing Act, recently passed, it hopes to stabilize the market for agricultural crops. Surely as great an effort should be made to stabilize employment.

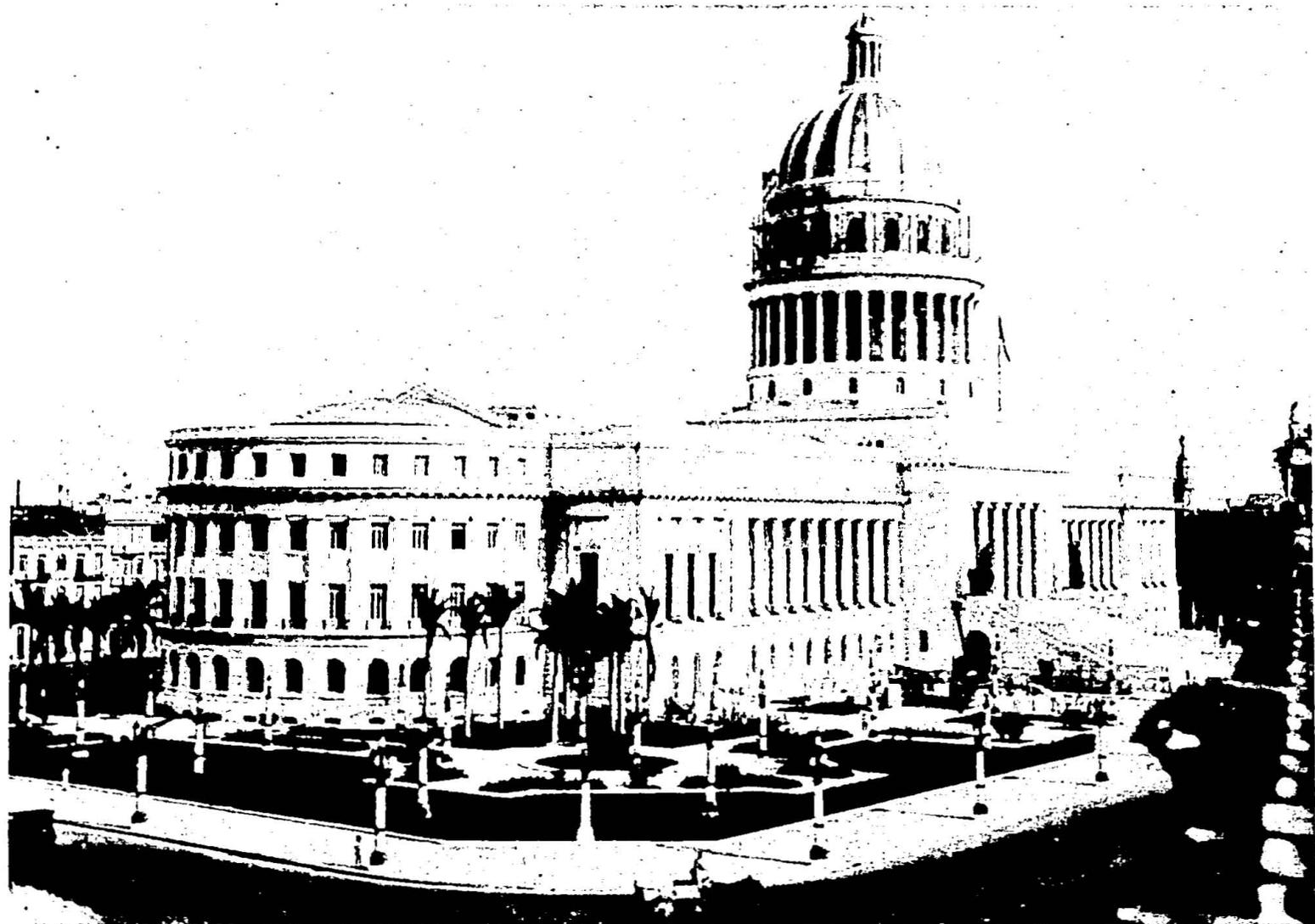
The extent and causes of unemployment have been pointed out, and plans and methods have been suggested, which if put into operation, will greatly lessen the amount of irregular employment. Nevertheless, in spite of anything that may be done to regularize employment along the lines suggested, there will still continue to be much unemployment at all times, and the unemployment problem will be intensified during each



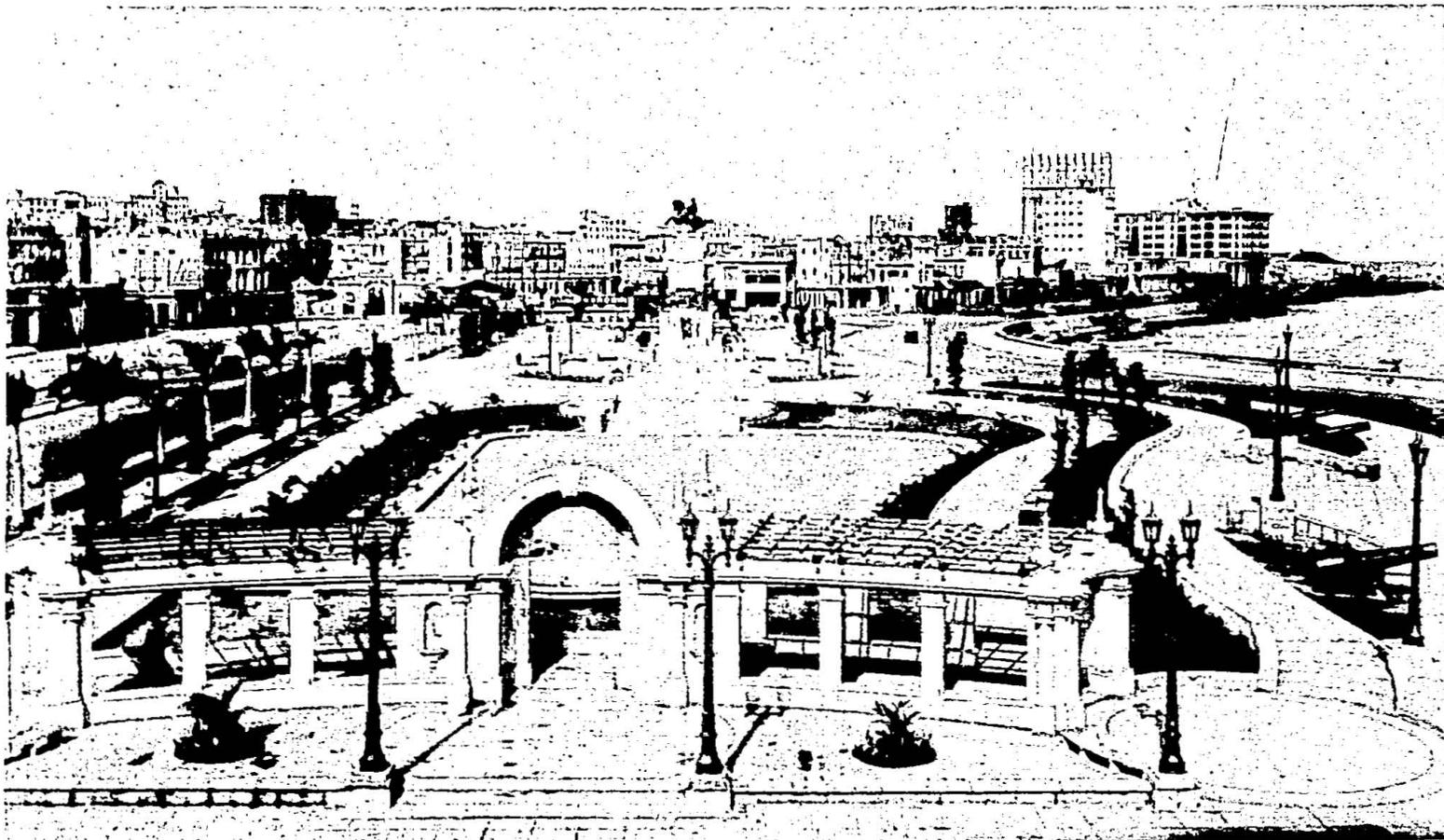
BISHOP W. A. CANDLER, very dear to the heart of the Cuba Mission, of which he was the founder, and as its president, is still a large part of its work. "Amid the lingering shadows of later years I pray I may still be about my Master's business."



CENTRAL Church and School, Havana, Cuba. This building constructed during the Centenary period contains chapels for the American and the Cuban congregation, houses our Central Methodist School, and provides residences for the Presiding Elder and Principal of the School. Probably the most imposing Protestant building in Cuba



*Capitol Building of the Cuban Republic. Said to have cost more than \$25,000,000.
Beautiful center of one of the beautiful capitals of the world*



*Maceo Park, facing the Malecon, or Sea Wall, Havana. The tourist in Havana
privileged to take this drive does not soon forget the view*



Colegio Buenavista, Havana, is the home of the Normal Department for the training of Christian girls for service in our schools throughout the Republic of Cuba



Colegio Irene Toland, Matanzas, Cuba. Looking out from the door of the Administration Building. Dormitory at the left



Beautiful entrance to Buenavista College, Havana, Cuba. Across the street from Candler College, our college for boys



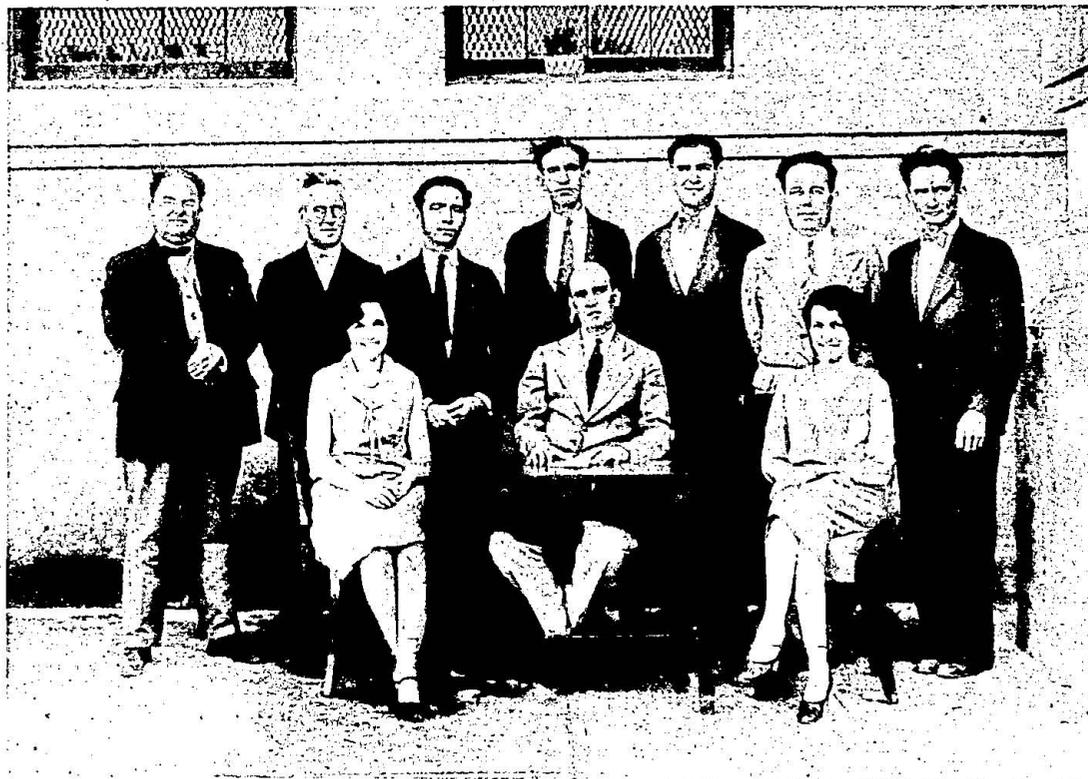
Candler College, on a beautiful eminence in the capital city of Havana, overlooking the sea in the distance, has had a steady development into one of the most influential institutions of the Church. At the end stands Leland Memorial Church, built very largely of funds raised on the field, together with a gift from Mr. Leland, first President of Candler College



Rev. H. B. Bardwell, President of Candler College, pastor of Leland Memorial Church

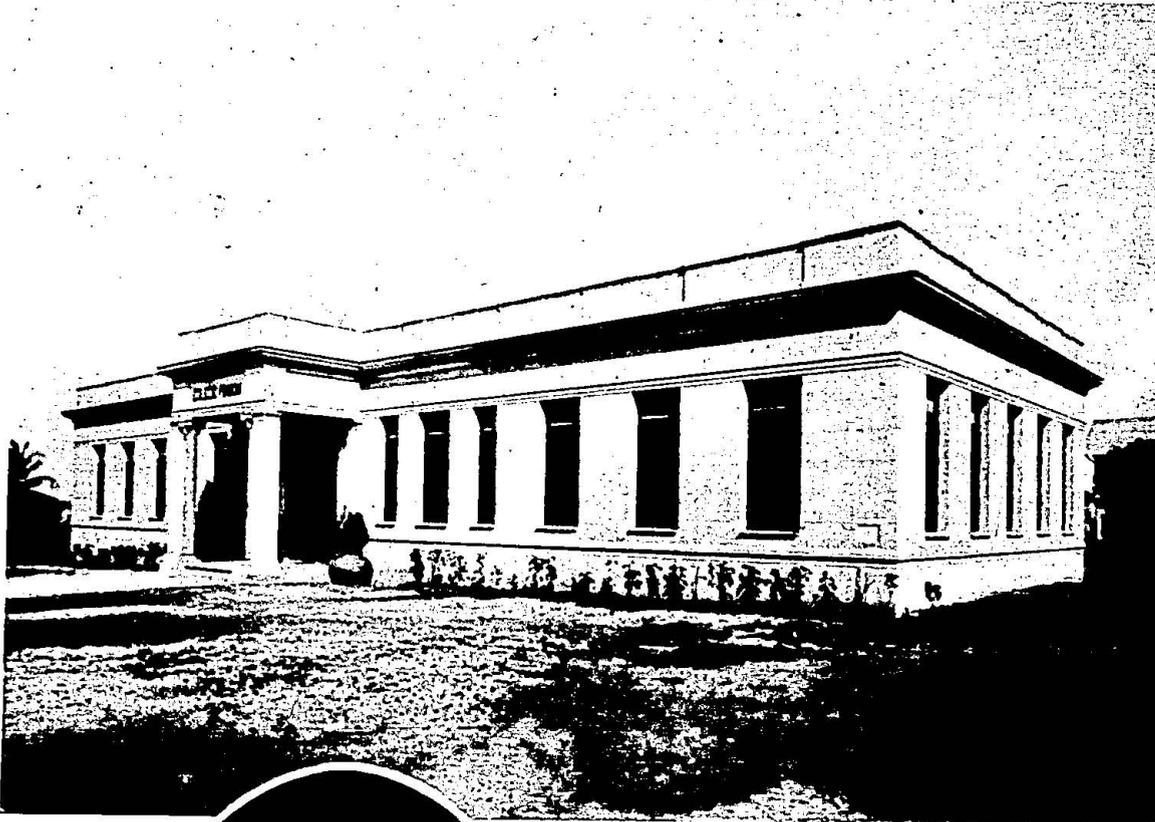


Rev. Augustin Nodal, Presiding Elder of the Eastern District

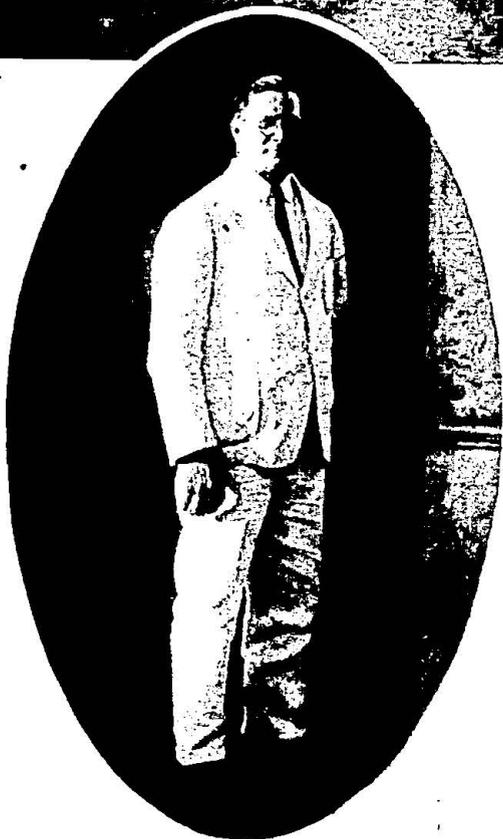


Cuban members of Candler College Faculty. These are all members of the Methodist Church, and each one active either on the official board of the church or an officer of the Epworth League or teacher in the Sunday School

Exercises on Pinson College campus, at the rear of the new building, on the day of its dedication. Seated on the platform with the president, one of our best known and ablest missionaries, Rev. E. E. Clements, are the Governor of the Province and the Provincial Secretary of Public Instruction



The new building of Pinson College, Camaguey, Cuba. This school occupies a strategic position in the Island. About 200 boys and girls are enrolled in the institution, which is named for Dr. W. W. Pinson, so long connected with the Board of Missions. This new building means much to the school because for years it has had to get along with inadequate equipment



Rev. Ignacio Gonzalez, presiding elder of the Camaguey District



Faculty of Pinson College. Rev. and Mrs. E. E. Clements, seated in center of the group

The Christ of the Vera Cruz (below). The legend runs that in the year 1833 a Spanish schooner, overtaken by storm near Trinidad, threw overboard a large part of her cargo in an effort to save herself, but was never heard from again. Among the packages washed ashore at Trinidad was this image. Taking the incident as a sign that the image wished to remain, the "faithful" built a sanctuary for it, and it is more highly prized than any other in the city

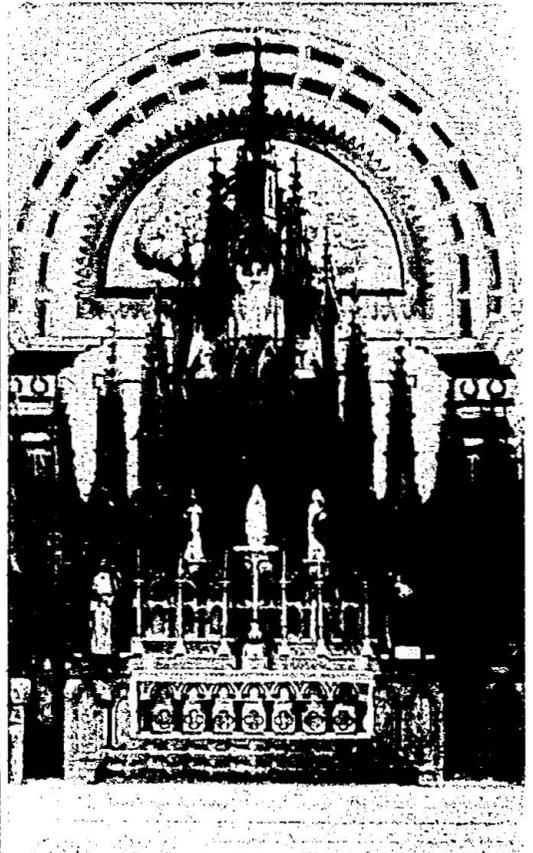


A religious procession in the ancient city of Trinidad, Cuba

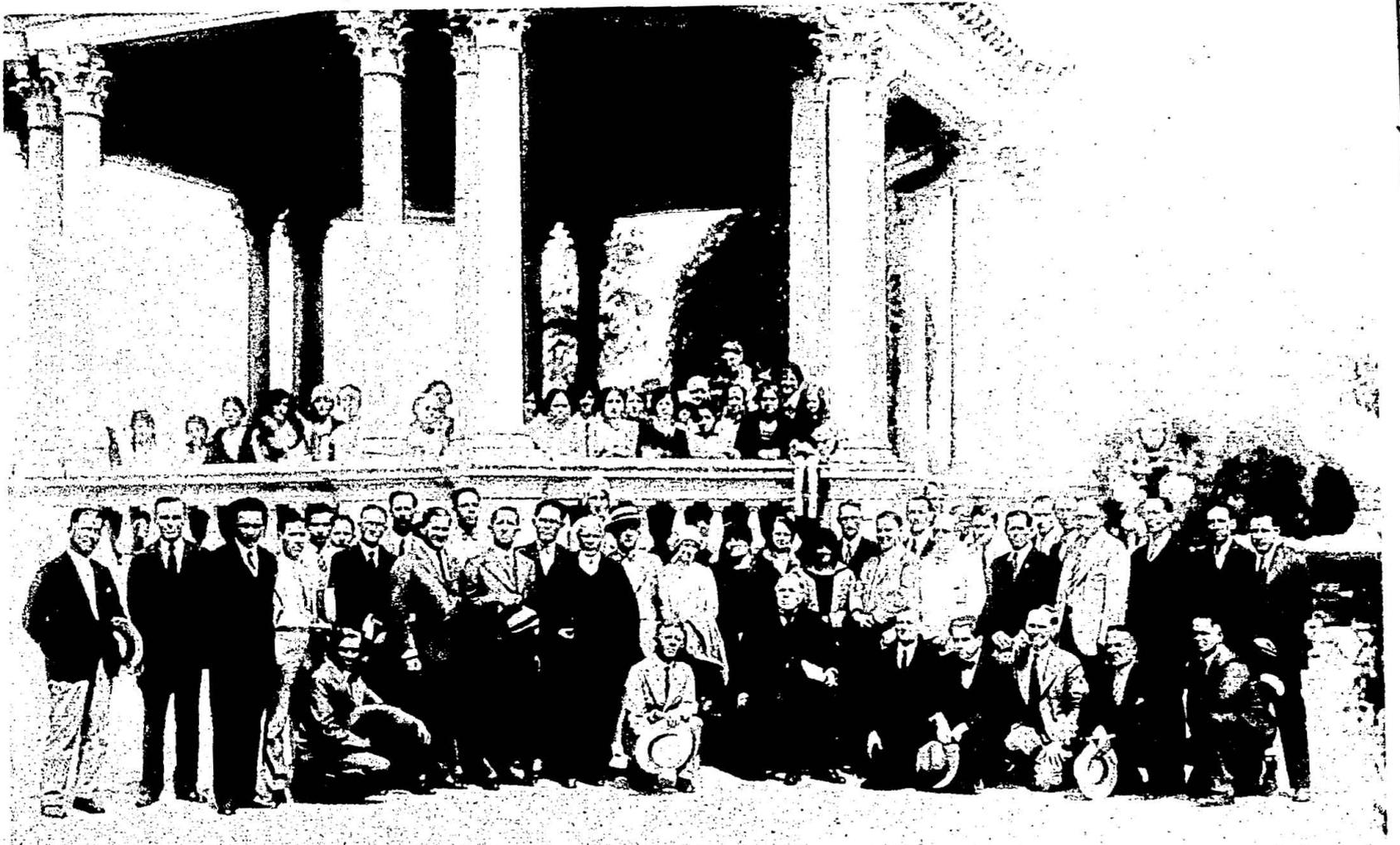


Left: The new and the old, Trinidad. This splendid new school building, erected by the government, takes the place of an immense convent built in the early days, torn down to make room for this symbol of the new day. The tower of the old convent has been left as a memorial of the past

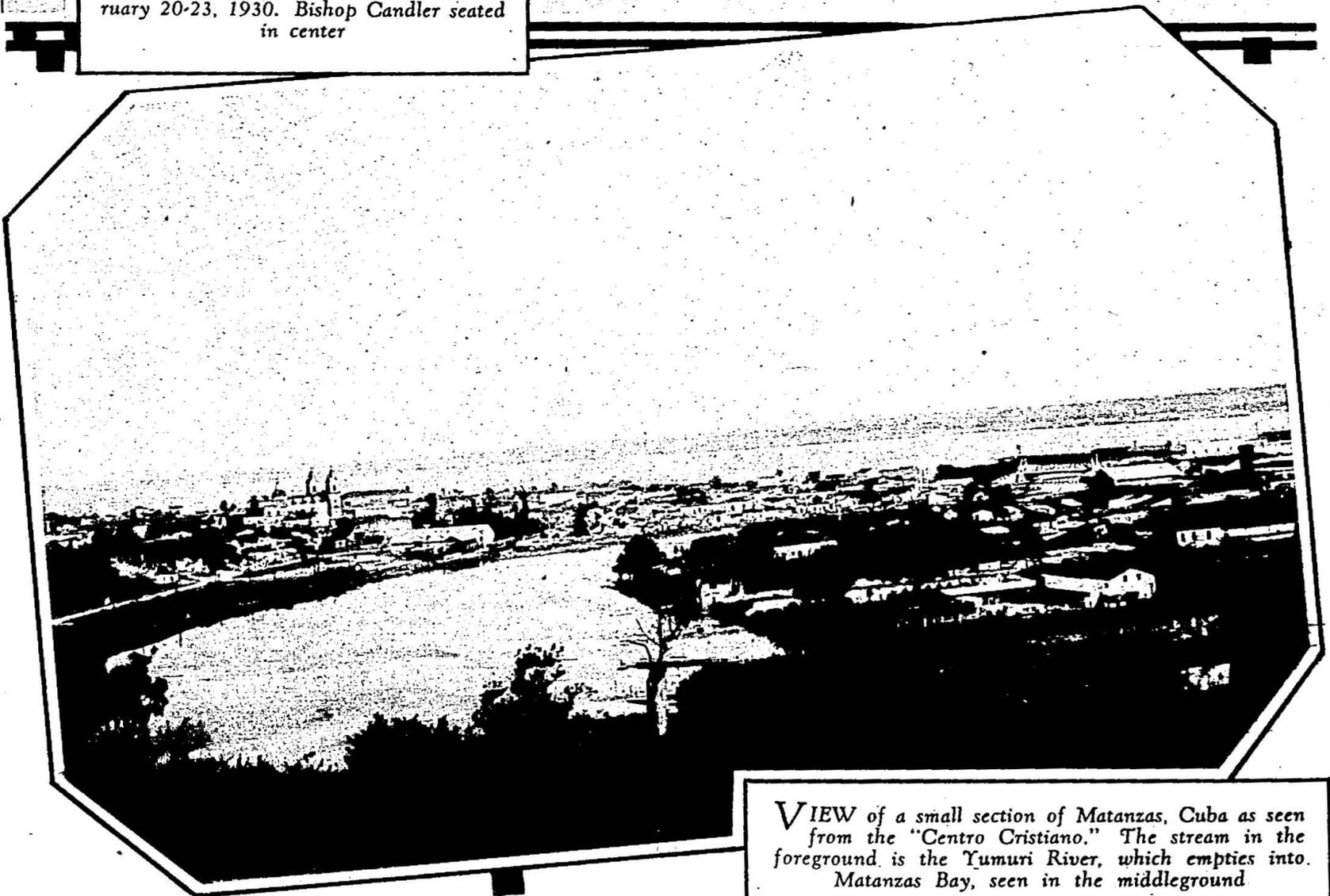
Below: A street in Trinidad, a city founded in 1513



Below: The main altar of the Church of the Holy Trinity in Trinidad was carved and constructed by the priest who serves it



A GROUP of members of the Cuba Annual Conference in Santa Clara, February 20-23, 1930. Bishop Candler seated in center



VIEW of a small section of Matanzas, Cuba as seen from the "Centro Cristiano." The stream in the foreground is the Yumuri River, which empties into Matanzas Bay, seen in the middleground

recurring period of depression. If we cannot eliminate unemployment, but only lessen its intensity, is there anything which society can do to mitigate the suffering incident to unemployment? The answer is yes; it can encourage unemployment insurance and, if necessary, make it compulsory. It is from this point of view that society must attack the social evil and problems of unemployment.

THE hazards of human life and property are many and varied. Misfortune is liable to fall upon each of us. Accident, sickness, death, unemployment, the loss of property by fire or flood, are daily occurrences. When any of these misfortunes fall upon those who have not previously made provisions for such a contingency there is usually a great deal of deprivation and suffering. It is possible, however, through the provisions of insurance, to distribute these economic losses over such a large number of people and throughout such a period of time that the costs are much more easily borne. It is evident that a large number of people must be engaged in a given pursuit or interested in a given case before the risks can be distributed effectively.

The risks which the average laborer bears, and from which he is unable to protect himself financially, are those that arise through accident, sickness, old age, and unemployment. Regarding none of these risks are there adequate provisions of law in America which protect the American workman. Even in the case of accidents where the employer is subject to liability the laborer has little protection. To collect damages for injuries incurred while at work the laborer is often forced to carry his case into the courts. This means that a long period of time, usually from two to six years, will elapse before he receives compensation, if he receives any at all. Meanwhile, he and his family suffer. Furthermore, going to law is costly. Studies show that only about 28 per cent of the amount collected in suits at law arising through industrial accidents reach the injured. Such methods of procedure are not only wasteful and unjust, but weaken the moral fabric of a people.

TO PREVENT the suffering, the moral lapses that come from unemployment, unemployment insurance is the only adequate remedy that up to the present time has been suggested. It is true that plans are in operation, other than industrial insurance, that work well in individual cases and keep the social and economic problems arising through unemployment at a minimum. These industrial plans, however, are not susceptible of nation-wide application. In a country as rich as the United States, with its vast expanse of natural resources, created wealth, and large income there is much unnecessary suffering from sickness, unemployment, and old age.

Compulsory unemployment insurance is but a form of compulsory saving, the proceeds of which are to be used for a specific purpose. A large number of people are improvident, and when gainfully employed do not voluntarily lay aside for the evil day of unemployment which is sure to come to most laborers. It should be said in their defense, however, that every possible effort is made to get people to spend their money; but little effort is made to persuade them to save and invest wisely.

Society should, therefore, offer every opportunity to encourage thrift, and nothing offers such a good opportunity to bring this about as does insurance. If each of us were sensible, would live frugally, save, and invest wisely, compulsory insurance would not be necessary. If man would voluntarily look

after his own welfare, it would be much better both for him and society than it would be for society to require him to do so.

The fact remains, however, that a large percentage of the population do not provide for economic emergencies and each recurrent industrial depression finds many people suffering from want of the common necessities of life. Just as society educates the youth of the country and protects the health of its citizens, so it should develop a minimum of economic security among those who are apparently unable, or unwilling to do so.

There seems to be a consensus of opinion that the evils attendant on unemployment must be eliminated. Differences of opinion, however, arise as to whether the solution should be left to private initiative, or be brought about by public authority. Space does not permit a discussion of this phase of the question. The facts are, however, that private initiative has had every opportunity to solve the problem and up to date it has not proven adequate.

CERTAIN industries have done much, in a very limited way, to solve the problem of unemployment; but the problem as a whole remains untouched. It is not held that it is necessary for the government to participate directly in the problem of compulsory unemployment insurance by contributing to the insurance fund. It is held, however, that the government should require all laborers to carry unemployment insurance whose annual wage falls below a certain sum; it should designate the percentage of the total that should be contributed by each, the laborer and by the employer; and it should safeguard this insurance fund just as it safeguards the investment of savings and trust funds.

It cannot be denied that the suffering incident to unemployment is unnecessary in a country as rich as the United States. That the problem of unemployment will remain unsolved if left to the initiative of the worker or employer few can doubt. For many workers are too indifferent and many employers are too selfish or short-sighted to enter vigorously into a solution of the problem voluntarily.

We are taught that the sins of omission are as great as the sins of commission. The laborer and employer should be given an opportunity to provide an insurance fund voluntarily but if they fail to do so, society, in order to safeguard itself, should establish compulsory insurance of unemployment. Such a task should not be undertaken lightly. It is beset with many dangers and pitfalls. But through careful organization and honest administration, decided improvements over present conditions can be confidently expected.

The oft-heard remark that the business of religion is with the individual alone may be accepted as true, but a religion that does not concern itself with the social environment in which the individual lives, and which largely determines what he is to become, thereby disqualifies itself from ministering effectively even to the individual.

The basic problem that we have to face when we think of Christianity in relation to industry is not that men fail to apply Jesus' teaching of love but that so many do not believe it really can be applied. Such men are the real heretics; whatever they say about Christ as Lord and Savior they are skeptical as to whether He can be Lord and Savior in a steel factory or a broker's office.—From *Federal Council Bulletin*.

New Days in Mexico

By SAMUEL GUY INMAN

Author of
Trailing the Conquistadores

TWENTY-FIVE years have gone by since first we went to Mexico; I have been back many times, have continued my Mexican friendships and contacts and yet the prospect of another visit, such as I have just made, never fails to thrill me. The more I know of Mexico and her people, the more fascinated I am and the deeper become my affection for them and the desire to do my bit to help.

This last visit was not disappointing; I found Mexico as charming and mysterious as ever. Her people are having a hard struggle, of course, at the present time. She is feeling very deeply the economic depression all around the world. It is especially difficult for this country because of the very low price of silver and the small production of oil, both of which products have given Mexico her largest income in the past. The recent distribution of lands to the peasants has worked against any increased agricultural production since the large land-owners are afraid to plant and the new owners have not yet swung into consistent production.

With all of this financial depression, however, one is not particularly impressed with poverty as compared with the situation of years ago. There are certainly fewer beggars, fewer emaciated people than besieged one at the stations, streets, and at the entrances to the churches in the old days. It seemed to me also that there has been a remarkable reduction in the

amount of graft. No doubt there is plenty going on now, but it is certainly not rampant as it was ten or fifteen years ago. The revolution is swinging back from the extreme left more to the center; and in spite of all the financial difficulties and the many divisions of party and policies, it seems that Mexico is in better condition than it has been since the days, a quarter of a century ago, when I first saw it.

The recent celebration of the nineteenth hundredth anniversary of Pentecost has brought some splendid spiritual results to Protestantism in Mexico. One cannot enter an evangelical church, talk with the evangelical workers, or attend interdenominational meetings without appreciating this influence. All of the churches had special retreats, sunrise meetings and Bible studies for weeks before the day itself, and a month after the celebration many of these meetings were continued as revival services. Large numbers of people were brought into church membership and ministers and members alike have had profound religious experiences. This was particularly apparent in interdenominational affairs and relationships between foreign and national workers.

The presence in Mexico City, attending the National Christian Convention, of representatives of many denominations permitted us to hold meetings of the directing bodies of the Union Press, Union Seminary, Committee on Cooperation in Mexico and the National Christian Council. The sessions were intensely profitable. After the most deliberate consideration and the presentation of every viewpoint certain conclusions were reached:

First of these is the adjournment sine die of the Committee on Co-operation in Mexico and its fusion into the National Christian Council. It was, of course, very clear to us that now since the National Christian Council was ready to organize seriously and take on real responsibilities, the co-operative committee should cease to function.

The Mexicans were fine about insisting on missionaries being members of the National Council, and it was specially requested that this feeling be conveyed to the boards themselves. While the boards may not desire to have direct representation on the Council, yet they will through their missionaries on the field designate, in whatever way seems advisable, a missionary who will represent their viewpoint in the Council. The discussions around these points were fine. It is only too bad that the constituencies at home could not hear them.



President Ortiz Rubio behind microphone delivering his opening address before the members of the Mexican Congress. Following this the cabinet ministers made their reports, outlining the work of their respective department. (Photo by Underwood and Underwood.)

Rev. Juan Pascoe, presiding elder of the Monterrey District, who has been a great leader of the Nationalist Cause, said: "A Mexican gentleman told me the other day that the only thing the matter with the Protestants was that they received foreign money. My reply to him was that if nationally influential men like him would give us their support we would not need foreign help; that we were not ashamed, however, to receive this foreign money, in the first place because it comes from friends, who have the same interest in the uplift of our people as have we. In the second place, because it comes without any strings on it, to be used as we think best. I hope Mr. Inman will tell the mission boards that we, of course, would like to sustain entirely and directly our own work, but we want to give the Gospel to all of our people, and as we are not as yet able to do this, we trust that our good friends on the other side of the Rio Grande will continue their needed help."

Sr. Gonzalo Baez Camargo continues as Executive Secretary of the National Christian Council as well as of the interdenominational work on religious education, though it is felt that a full-time worker should as soon as possible be made available adequately to carry on the work demanded by the present situation. Strong chairmen have been elected, however, to lead commissions on temperance, evangelism, literature, social service and education.

For the Union Press, the conclusion has been reached that a literature program may be carried on without having actual presses in connection with the plant. The book-selling business is to be reorganized in a new store and emphasis laid on the distribution of literature. Labor regulations in Mexico make it difficult to do away with the print-shop but eventually this change will be carried out, depending on such plants as the well organized Methodist Press in Chihuahua, to do the actual printing.

A number of us visited the ten acre plot where the new plant of the Union Evangelical Seminary is to be built. This site is near the Chapultepec Castle, the White House of Mexico, on a new boulevard coming directly from the center of the city, about fifteen minutes on a street car, making it altogether a magnificent situation. Among those in the group were Bishops Candler and Hay, Dr. Goddard and Sr. Pascoe of the Southern Methodists; Dr. Diffendorfer, secretary of the Methodist Episcopal Foreign Board; Mr. Huegel, Disciple missionary; and Mr. Hauser, business manager of the Seminary, who described the plans and location for the new buildings. Every one of these is convinced of two things (1) that the site is unsurpassable for a great Evangelical Seminary and center of influence, and (2) that the most important thing for the growth of Mexican Protestantism is the further development of this seminary by giving it a home of its own.

One of the greatest joys of this trip was to see the establishment of the Methodist Church of Mexico, an independent self-directing body composed of the united forces of the Methodist Episcopal and Methodist Episcopal Church, South, in Mexico. It is difficult to overstate the importance to be at-



A new day for the farmer in Mexico. One thousand acres of new land is being placed in cultivation each year and the land is broken by the outfit shown. (Photo by Keystone View Co.)

tached to the setting up of this national Methodist Church of Mexico. Not only does it give new dignity and new hope to the members of this body, but it gives Protestantism in Mexico, often accused of being a phase of United States penetration, a new and important standing in the public mind. There is no doubt in the minds of those who know the fine ministers, educators and laymen who have already been largely directing the affairs of the churches, that leadership is at hand to carry forward a vigorous Christ-centered program for the evangelization of the nation. Of course the new church will need financial and spiritual encouragement still from the Mission Boards of the United States, but this will be done without any infringement of independence.

I am reminded that it is fifteen years since I was taken away from my own job in Mexico to help forward the then untried co-operative work. The boards and the missionaries in Mexico were responsible for my going into this new venture; otherwise I might still be in Mexico working on my own program. Since originally we are all trained to look at our own denominational work first, the job of being the Secretary of Co-operation has not always been an easy one. But it brings deep joy to see how much has been accomplished in co-operation in Mexico since I was a missionary there. Then we had no territorial distribution of responsibility, no union institutions. Now we have all of these; but we have had our difficulties and these have not all disappeared yet. Undoubtedly these have come because we have trusted more in machinery than in the Holy Spirit. Spiritual things cannot be forced. Co-operation has no theology, as those of us know best who have had the widest experience in this field; but it must be spiritual or it is non-existent. Denominational prejudices and differences between national and foreign workers have hindered the use of business methods which are necessary if any institution is to succeed. In the face of Mexico's great challenge today, in the presence of the nineteenth hundredth anniversary of Pentecost, we ought to advance into a new era of co-operation, and victory for the Gospel.

Ups and Downs of a Girl in Industry

By ONE OF THEM

WHEN I was fourteen years of age I started working. I was reared in an Orphan's Home and knew, from the time I was large enough to realize anything, I would have to leave when I was big enough to work and earn my own living.

I went to high school while in the orphanage for one year and then Mother took me to live with her. I had never known what it was to have a mother and I didn't want to go and live with her. I knew that if I lived with her I would have to work and couldn't go on to school as I wanted to. There were children coming into the orphanage most every day, and homes had to be found for us as fast as possible.

My first job was clerking in a company store. A company store is one where the people that work in the mill come to buy their clothes and groceries on credit. The people in the mill don't make enough to last them from one week to the next, so they have to buy on credit. I met all kinds of people there. The cotton mill was one of the largest in town, so of course they had lots of young girls working in it. My job in this store gave out about three weeks before school started.

My uncle got me a job then in the mill as a spinner. The work was terribly hard and very unpleasant at times. I went to work at 6:00 o'clock in the morning and quit at 6:00 o'clock at night. I worked there only two weeks, so I didn't learn much about the mill. We couldn't go through the other parts of the mill, so I tried to find out things from the girls. They would answer my questions, but they would look at me as if I was *just too dumb for words*, so I quit asking so many questions.

I found it very interesting to learn about the girls and their lives. Most of them were married, or had been. They seemed to be happy enough, and hardly any of them made any effort to get out and work at anything else. They seemed to have the idea they couldn't do any better. The bosses would talk to the girls outrageously if they did the least thing they did not like. Sometimes the girls would curse as much as the boss, but most of them were afraid for their jobs. I was so tired when I got home every night I gave up most all my friends. We had no place near the mill to go, to enjoy ourselves after our work. They have a club there now and I certainly am proud. I admire the girls for taking as much interest in the outside things as they do. I think I was making five dollars a week when I quit working at this mill. I thought I would get to go on to school another year, but Mother told me she would have to have my help.

A friend got me a job with a candy company, packing candy. I found my work plenty hard, but interesting and pleasant. I was put on piece-work after I had been there three months. In a year I was making around \$20 and \$25 a week. I didn't have to work so hard either, or maybe I was so used to it I just thought I didn't. I started going to the Y. W. C. A. I don't know what I would have done if

I had not found the "Y." I joined the Rainbow Club and met lots of girls, and we had the best time I have ever had. Every year they send one or two girls to the Industrial Summer School. We didn't do much work at the candy factory in the summer time, so I got off long enough to go to summer school.

The Summer School is a school for working girls. They had girls from Georgia, Tennessee, North Carolina, South Carolina, Virginia, Maryland and Kentucky the year I was there. They were all kinds of workers too! There were garment workers, cotton mill workers, candy makers, tobacco factory workers, and those who worked in paper-box factories, hosiery, rayon, silk and knitting mills, and just every kind of work. It was very interesting, but at the same time it was terrible to think about the awful conditions, hours, wages and other things some of the girls had to put up with. The Southern Summer School for girls is a wonderful school. It gives the working girls a real worthwhile vacation and a chance to get together, learn about other girls and their work, and, best of all, to learn to take up for themselves and try to improve industry. We all know it needs it.

When I came home I worked at the candy again for awhile. A new manager had come in. Now I was paid by the hour instead of by the piece. I was paid 25c an hour for every hour I worked. I was paid nothing for those hours when there was no work. Still I had to be there ready. The most I could make now was \$11.75 a week. I had to pay \$5.00 board. This left me \$6.75 for lunches, carfare, and clothes. I had been helping my little sister go to school, but I couldn't do this any more.

They introduced a new machine, too, that took away around thirty-five girls' jobs. The candy had always been dipped by hand up to this time. My job was to pack the girls' candy and I got so much off of every dollar. When this new machine was introduced to dip the candy by machines, of course it hurt me.

Making candy is always irregular work. There are rush seasons for Christmas and Easter and Mother's Day candy, but dull seasons when for weeks there is no work at all.

Right after the Christmas rush when there was no work at the candy factory I went to work in the Ticket Office at Sears Roebuck & Co. The work was very hard and no pay. They worked the girl who would do the most work for the least money. I didn't stay there but just a little while.

One reason wages are low in our city is because of the Chamber of Commerce. They advertise in the North and everywhere that our city is a good place for industry because wages are low. Sometimes a new factory begins to pay very good wages, but the Chamber of Commerce always tells them not to. They say they don't have to pay such wages, that nobody else does. The Chamber of Commerce wants to keep

(Continued on page 38)

The Jubilee Inn

Co-operative Home for Young Business Women
Shreveport, Louisiana

By MRS. J. D. WOOLWORTH

MAY we introduce to the readers of the *Voice* our youngest co-operative home? It is located at Shreveport, Louisiana, and is not quite two years old.

The City Mission Board of Shreveport was organized early in the year 1928 when the women of Southern Methodism were reading the heroic deeds of the past, and realizing more fully than ever before the heritage that is theirs in a spiritual sense. It was composed of an equal representation from each missionary auxiliary of the seven Methodist congregations of the city.

The first undertaking of this board was to establish a co-operative home for business girls. Shreveport is a city of approximately 90,000 population



The Jubilee Inn, Shreveport, Louisiana. Its opening was inspired by the celebration of Jubilee Year of the Woman's Missionary Society. It is the enterprise of the missionary auxiliaries of the churches of Shreveport



The social room of Jubilee Inn. Here thirty working girls find the atmosphere of home while away from home. Here warm friendships are formed and many gay occasions enjoyed

and such an institution was greatly needed. A commodious residence, which accommodates thirty girls, was leased. It is well situated within walking distance of the business section, making it convenient for those who make their home there. Deaconess Mary Nicholls was appointed to this work and on September 20, 1928, the doors of the home were opened with appropriate ceremonies.

Since the inspiration for this work came from the Jubilee celebration, a christening service was held when the home was formally given the name of "Jubilee Inn." In the autumn of 1929 the Inn kept open house to celebrate the completion of its first year and hundreds

called during the day, many bringing useful "birthday" gifts. Many of the parents have expressed their gratitude for Miss Nicholl's never failing interest in and care for their daughters, and her success in creating a Christian atmosphere in the home.

The records show that a total of ninety young women have lived in the Inn, representing ten different occupations. At the present time twenty-four are in residence there, all of whom are Church members. Seven denominations are represented, including Roman Catholic and Jewish faiths. The charges are scaled in accordance with each individual's earning capacity. Hard times and lack of employment have caused many girls to stay only a short time with us.

The deaconess in charge says: "The loveliest spirit I have ever known in a group has continued to dwell among the girls. Warm friendships have been formed, and growth of character to a marked extent have been some very noticeable results. This itself is compensation enough for all the work and prayers put into it."

From this beginning we hope to enlarge the scope of our work, and eventually to purchase for the Jubilee Inn a permanent home. Some funds have already been donated for this purpose.



Officers and teachers of Student Volunteer Conference for the Young Women of the Southern Methodist Church in China, Changshu, July 1-6, 1930. Miss Song, President of the Conference, center front row

China Missionary Society Becomes a Mother

By ELIZABETH DENT

IN EVERY country in the world where the Gospel has been preached the message came first through a missionary. However, the time always comes when the responsibility must be borne by the native Christians. This call to native responsibility was the challenge given to seventy-one young women, assembled in the interest of life service, at the first conference of its kind in China, held July 1-7 at Changshu, Kiangsu. Twenty high school students, five nurses, forty-three teachers and three social service workers came, representing every section of the territory occupied by the Methodist Episcopal Church, South, in China. They made long trips, with the thermometer playing around 98 degrees, to reach this city, accessible only by canal boats. The fact that some of the teachers sat up all night before correcting their last examination papers in order to come is a slight indication of their interest.

This meeting was called because of the present great need for workers in China. Of course, there has always been this same need, but the opportunity now is greater than ever before. From the platform there came repeatedly the familiar words, "The harvest is plenteous, but the laborers are few."

The leadership of the conference was in the hands of Chinese deaconesses and evangelistic workers, and no detail was neglected either from the standpoint of organization or plans for spiritual development. Each morning the session began with a worship service, after which the conference divided

into smaller groups for Bible study. At the end of this period they again came together for a study of missions in other lands, and this was followed by an inspirational address.

In the discussion hours the following subjects were considered: What Does Prayer Do; How to Find God; How to Find the Will of God; What Constitutes the Work of Bible Women; What Is the Relation of a Christian Young Woman to Her Home; What Is the Attitude of a Christian Young Woman Toward Marriage; What to Read; What Can I Share; How to Bring Others to God. It is significant that more registered for the group considering the last topic than for any other.

Each evening some organization of the church was presented. The work of the Bible Woman's Committee was brought before the conference by Miss Mary Culler White, and that of the Conference Missionary Society by Mrs. Z. N. Tsiang, president of that organization and principal of Davidson School for Girls in Soochow. The work of the "String of Pearls," or delocalized missionary society, was presented by Miss S. W. Tseu, field secretary of the Woman's Missionary Society, also conference evangelistic worker for women. The organization known as the "String of Pearls" furnishes the church a means of looking after its absentee members. It has four officers: president, corresponding secretary, executive secretary, and treasurer. The members never meet, but receive their literature monthly, and pay as much as any district in the conference. Three of these *pearls* attended the conference.

The high water mark of the conference was reached when on two successive evenings women, consecrated to their task and testifying to the joy of Christian service, brought a cry from Macedonia, saying, "Come over and help us." Miss Nyi, a graduate of Nanking Normal, told of her experiences during two and a half years of service in the Nyishing district. In this district she said there are no schools or hospitals through which to reach the millions of people in this *hsien* (county). She often walked miles through the snow to carry on her work. Yet she said with her face aglow, "The hardships are temporary, but the heart satisfaction is lasting."

Miss Tseu brought a stirring cry from Poh So (meaning North Land), on the north bank of the Yangtse River, where the people have never slept on real beds and where there is not even one doctor. Here the government has decided to allow no religion taught. It has closed their temples, given the people nothing in place of them. Miss Tseu summarized the situation briefly, "The time of persecution is the time of opportunity. The time for the church to flourish is at hand. If people have any real charges to bring they are against our own weaknesses, not against the Gospel. The great commission was left to every believer, and in China there are 1,232 non-believers to every Christian. China has fewer Christians in proportion to her population than any other country. We each have 1,232 for which we are responsible. No one can be responsible for another because each has an equal number." Graphic charts and posters illustrated her words. She pointed out the need among children and older people, showing just

what teachers, nurses, musicians and artists could contribute to the cause and how great the need for each is.

On the last day of the conference those present formed themselves into the Young Women's Student Volunteer Association of the Southern Methodist Church in China. By the decision of the members themselves, those joining were divided into two classes: the first, or Class A, consisting of those who had heard the call and had decided to give their lives to direct evangelistic work; the second, or Class B, consisting of those who had consecrated their lives for any form of Christian service into which God may lead them. Twenty-eight entered the first group and forty-three the second, not one person failing to enter either one class or the other. It was decided that all the members should have the right to vote, but that only those in Class A could be elected as officers. After the organization had been completed the president, Miss Song Wei Tsung, smiled and said: "Now we will inform the Central Committee on Deaconess and Bible Woman's Work and the China Conference Woman's Missionary Society that this new child has been born. It will need a lot of looking after, and we will ask these two organizations to be father and mother to it until it can grow up."

And so in the midst of civil war, the communist uprisings, and an effort on the part of the government to suppress religious teaching in schools, there comes this new movement which will reach down into every school and band the Christian students together to make Christ known to every creature.

Behold It Was the Lord

(Continued from page 17)

MONTHS passed. To his consternation and indignation the king found that the Christians were not frightened into renouncing allegiance to their faith, but that persecution rather added to the fervor of their zeal. They died well, and as each man died many others seemed to rise to take his place. Thousands of men, women, and children died with songs of victory on their lips and joy in their hearts. The nation was sick of blood and murder, but still the deadly work went on.

Among the first to fall was Grandfather Pak, who died like the noble hero he was, after leading many to know his Lord. Ja Sung's father and many friends, too, had followed in the train of martyrs. The boy was young and he had so far not been called. But he was no longer a boy, he was at last a man. A new and more heartlessly cruel official was sent to this district with command to stamp out every offending Christian, to leave neither child nor man. The next day after his arrival a runner came and arrested Ja Sung and took him away to prison. In the same room with him were two other Christians, old friends of his childhood.

"Tomorrow we die," said one, "they may kill my body, but they cannot touch my soul!"

"The springtime speaks of life," answered Ja Sung. "See through the window yonder the lovely pear blossoms. Now look at their beauty. Tomorrow I will be dead."

"You are too young to die," said his neighbor. "What is the wrong of just one little word? When the magistrate asks if you believe in Jesus, say, 'No' and go free. Why not? What's the harm? It is an awful death, and the executioners are very cruel."

"No, no, never!" cried the boy, but it put him to thinking

and wondering. After all, he was just a boy and it is an awful thing to die thus. Why not? Just one word! All night long Ja Sung thought and pondered this thing. Day came at last. His friends and neighbors were taken in to judgment; neither high nor low was spared. The terror of it got on his nerves and he trembled, white as death. The friends, one by one, were called from the prison not to return. Not knowing what fate had come to his companions, Ja Sung waited, alone, one moment fearing that his faith would fail the test; the next triumphant in the hope that death would soon end his misery. At last the attendant stopped at his door and stood a moment looking at the boy who had once been his young master. "Better think twice about this silly business, boy; it is not a pretty death to die, to have a fellow's head chopped off!" he said, condescendingly.

With feet that were heavy as lead Ja Sung staggered out into the sunshine, across the crowded courtyard, and into the presence of the cruel inquisitor. His teeth chattered. The tongue cleaved to the roof of his mouth. The representative of the king who had once called his father friend sat in the seat of judgment. His hard cunning eyes gleamed with even greater cruelty as he heard that this was the son of the heretic Kim. In pompous tones he addressed the terrified boy:

"I know all about it; you can't hide it. You have been seen worshipping this Jesus. You have made the sign of the cross. Are you ready to die?"

The miserable Ja Sung stood with bowed head. Was he indeed ready to die?

"Will you renounce this Jesus and live?"

Renounce Jesus? How could he when his father and so many of his friends had been true? Was he a vile coward?

"No. I cannot renounce the Lord," thought he, and with an effort at last his pale lips formed the words he scarce could utter: "I cannot."

Just at that moment from across the courtyard came the wailing cry of a woman and the dull thud of an axe. New terror seized the shaking boy.

"One more opportunity I will give you, fellow. Will you live or will you die?"

"Let me live!" he whispered hoarsely and fell on his face.

JA SUNG, once the petted darling of the wealthy house of Kim, was a homeless wanderer, alone and wretched. His loved ones were all gone; he only was left, and often he wished that he, too, were dead.

"I asked for life; but this is not life, it is a daily death!" The boy sat with his head bowed in his hands. Before him spread the glorious panorama of the countryside; the mountain was clad in all its springtime loveliness; the rich farm lay in the valley below. But a short time ago all this had been his; now it was in the hands of strangers. He saw none of these things however; for his heart was heavy with misery and remorse.

"I was afraid to die and now I am afraid to live," he said, lifting his heavy unseeing eyes to the beauty of the trees, sweet and wonderful in the dainty beauty of their flower-crowned glory. A shower of pink and white petals fell on his upturned face and the fragrance of the blossoms brought a new message to his soul.

"Sweet flowers, you too must die." Through his fingers he let the soft silken things flutter and fall to earth.

Then it seemed that he heard a voice, wonderfully soft and sweet: "Fear not, my child! Unless the flowers die there will be no fruit. Flowers do not fear to meet what you call death. There is no death; to die should be but entrance into a fuller, better life. The seed, the acorn falls into the earth and seems to die, and from it comes the mighty oak. The acorn does not dread the cold, dark grave; it only goes to meet that which is natural and right." The boy sprang to his feet to look into the face of Him who stood beside him. That face was sad, yet filled with compassion and a tender love. The Master's eyes were misty with tears.

"Master! Lord Jesus!" he cried. "I denied thee. Let me go back that I may have another opportunity." . . . The vision was gone. Had it been a dream? Ja Sung was alone; yet not alone. Into his heart had come a new and wonderful peace born with his resolution to go back and face death rather than be untrue or unfaithful.

"I was afraid to die; but now I know that the only thing to fear is life alone." And with quick firm steps he retraced the path to the valley below. From his eyes was gone that haunted look of fear; from his heart was gone all thought of the cruel headman's axe. A song was in his soul, a song of joy. Soon he would meet his loved ones and it would be eternal day, no more tears and no more night.

Quickly Ja Sung made his way to the yamen; to the very hall where but yesterday he had failed and faltered and proved himself unworthy of the cause he loved. With uplifted head and unfaltering eyes he made his way again through the crowded courtyard, unaware of the strange looks bent upon him. To some he had seemed before to be a weak fool; to others wise, perhaps, but to none a hero. But why was he coming back to this accursed place? Why did he have that strange look of triumphant glory in his face? All seemed to

hold their breath while he made his way to the official and stood before him.

"Well, who is this? O, yes, I remember—the wise, brave young man of yesterday."

"Your Honor, yesterday I was afraid to die. I have learned that there is no death; it is the beginning of a more glorious life. I have seen the Master. He wore a look of sadness. I am sure my cowardice has made Him sad. But with forgiveness and love He said, 'Fear not, my son!' Now I have come back to die that I may live, for I no longer fear those who have power to kill my body only."

The judge turned pale as he listened to these strange words. The uplifted face of the young man filled him with terror. What did it all mean? These Christians were a strange people! The condemned men and women listened eagerly, intently. What a message for those who were about to die! Turning to them his face glowed with a noble light:

"Friends and brethren, the Master Himself spoke to me. He said, 'The seed, the acorn falls into the dark earth; it seems to die, but from it comes the mighty oak. There is no death, only a glorious change.' Then whom should we fear? I have come back to die with you. If we are but true, some day Korea shall number the followers of Jesus by the hundreds of thousands. Let us be true!"

A strange turmoil was taking place in the mind of the calling judge. What, after all, if there were truth in the Jesus doctrine?

"It's a bad and dirty task. I've had enough," thought he, and then speaking with voice which had lost its natural burly tones, he said:

"I have had enough of this. Go! Leave me. I would see no more of you." Gathering his robes of state about him he hurriedly left the room.

As in a daze the men and women looked at each other. "Behold, it was the Lord!" they said in whispers one to another.

Ups and Downs of a Girl in Industry

(Continued from page 34)

the wages low so other industries will come. All the working people know this.

Next I worked for a Hospital Board. They needed some extra workers for a campaign. It was the easiest and best paying job I ever had. The work was interesting and pleasant. Something would have to happen though. The work didn't last very long.

After that I couldn't find a position anywhere. There were hundreds of girls in town without jobs. I had my application in all the employment agencies. I went to town every day looking for a job. I had lots of chances at jobs I wouldn't take. I'll tell you about one. I had a call from the Community Employment Bureau to go to one of the theaters. They wanted girls to sell (sex) books in the audience during the show. The lady looked me over, told me to take my coat off so she could see my figure. She said: "Oh, I think you will be just fine, you have a nice boyish figure; just what we're looking for. She wanted me to come to practice every morning at 9:30 and to be ready for work at 1:45 every afternoon. The last show was over at 12:45. She told me to report for work the next morning. I asked how much they would pay me. She said about \$2.00 a day. I said: "It's worth that much

(Continued on page 47)

THE MISSIONARY VOICE



This picture from Mlčoch in Brüm, Czechoslovakia, depicting the artist's experiences in the World War, reproduced in the Missionary Voice, July, 1930, was the inspiration for this poem.

Soldier Crucified

By NATHALIE WRIGHT

The barbed wire is rusty.
It plucks at his ragged coat,
Nestles in his tousled hair.
His arms hang, stretched out, on it.
He sags on bent knees.
The next shell that shocks the earth
Will shake him as a light breeze a piece of cloth.
He hangs there between two posts—crucified.
Crucified by you—by me—
By all who fail to mend this broken, cultured world
Which wrangles a social point
And sends a thousand deathless heroes to their doom
On a blood-incrusted cross
Deep sunk in a muddy shell hole.

Another Editorial Word

The Missionary Voice Coming of Age

ON JANUARY 1, 1931, the *Missionary Voice* will celebrate its twentieth birthday and enter upon its twenty-first year. In preparation for this coming majority it is appearing this month in its beautiful new dress of color. All missionary women who have mothered the growing child will be particularly interested in this new and colorful garb. Styles change; years ago young women and older women too began to wear brighter colors, but the *Voice* because of its limited means was kept in its sombre, inexpensive dress.

At last it has asserted its independence and will from this time on continue to appear in colors as long as the family budget will allow. The desired increase in this budget will depend very largely upon the interest and enthusiasm of the *mothers*. Their absolute loyalty for the past twenty years has put the *Missionary Voice* where it is today—a magazine pronounced by real authorities to be the best piece of missionary journalism in this country—perhaps we might well add, and in any country. Indeed, such intimations have come to us from friends across the sea.

The high class of articles from the pen of real experts on present-day social and missionary problems and thrilling missionary stories written by artists, also matter pertaining to our own enterprises, will be continued. No pains is spared in securing the best reading material—the most outstanding writers have been and will still be procured. The rotogravure section has proven very popular and has added twofold to the interest of both men and women, and also of the children in the families. The expressed appreciation from many sources has been unstinted. Now with the new cover what *may* we expect? Well, 100,000 subscriptions for 1931 at one dollar each. This is our goal and our expectation.

The main hindrance which the *Missionary Voice* has encountered through its twenty years has been the stubborn impression which the men of our Church have that it is merely a woman's magazine, published solely for the benefit of the Woman's Missionary Society. A prominent leader in Nashville and one connected with our publishing interests, in referring to the *Missionary Voice*, called it the *Woman's Missionary Voice*. To be sure he knew better, but the subconscious impression outspoke his information on that occasion. He represented the thinking of many of the men of the Church. Now we are really beginning to sell it to the brethren. Two of our women leaders told this editor with great glee that they never could get a chance to read the *Voice* until their husbands had read every word of it. Fine!

At the last executive meeting of the Woman's Missionary Council action was taken which placed the Conference Publicity Superintendent in charge of the conference promotion of the *Missionary Voice*. Further legislation put a responsibility upon the Auxiliary Publicity Superintendent who is to work in co-operation with the Agent, sending full report on the work done, to the Conference Publicity Superintendent. If desired, the Auxiliary Publicity Superintendent may be made the Agent.

The editors and the Staff Committee are bending every

effort to place in the hands of these co-workers a magazine that will sell itself. We urge that its real value and its real necessity to the extension of God's Kingdom be made the strongest selling point. Subscriptions are not solicited from headquarters merely to support a magazine, but the magazine is sent forth at so low a rate because we believe it carries within its pages that which will help to promote the cause of making Christ known around the world. It is a real project in missionary education. It is intended not only to instruct in an entertaining and intellectually satisfying manner, but also to inspire to a larger endeavor on the part of the whole Church.

The Week of Prayer And Self Denial

AS THIS issue of the *Missionary Voice* reaches our readers the week for the observance of a special season for prayer and self denial in the Woman's Missionary Society will have been reached or will be closely approaching.

For fifty years and a little more, women all over our Church have kept this special week. No one can tell the results that have come in individual lives in the churches and in the mission field as a result of this established custom. It is an established custom and because of that we need to take spiritual stock of ourselves. What idea comes to our minds when we think of the Week of Prayer? An extra program? A special collection? New buildings for the mission fields? Or what?

An interested friend of the cause during one of the Week of Prayer seasons attended two different auxiliary meetings. For the first, most careful preparation had been made. A committee had been working over an extended period of time and had not only worked on the program and provided a beautiful room suitable for the occasion, but had also prepared the minds and hearts of those who were to attend. During every day of that occasion the members came together with an expectancy and a preparation of heart which made for a vital spiritual uplift. Meeting God was the paramount realization of those days together—days that would be remembered throughout the year.

The meeting in the second church was held in a cold, unprepared room. Not even the hymns had been selected and practically the whole time was spent in talking about the collection. There were few present because other church duties—busy duties, had made a stronger call. Needless to say, the atmosphere was uncharged with a spiritual dynamic. The objective had not been placed high enough to demand time for preparation for the incoming of God's Spirit.

This year again very carefully prepared programs on prayer have been mailed to the auxiliaries. Hours of prayer and work were put into their making, and still further effort must be expended by the leaders if the Week of Prayer is to be a real success. To be sure there is to be a special offering for special needs—one a home enterprise and the other a foreign, but this should be only a part of our week's worship and prayer—a tangible sharing with God in His great creative processes for making and redeeming a world.

Spiritual Cultivation

Securing Response to Christ's Call

By BERTHA CONDÉ

THERE are many people today who look upon Jesus as an historic figure of the long ago, but unrelated to this modern world with its strain and pressure. They feel a deep emptiness of life and restlessly turn from one diversion to another seeking happiness, only to find themselves unsatisfied. They do not know where to seek for permanent peace.

If all such people who look at us with dull eyes and depressed expression could realize that Jesus is not alone an historic personality but the expression of those cosmic laws of life that bring joy and power to everyone who contacts with them, they would have a new interest in Jesus. Today we are discovering the unseen forces of the world and using this for our comfort and power and pleasure; but we ignore the laws of triumphant personality. Jesus understood them and said that every one of us who would follow Him might inherit His power. For possibilities of human life the knowledge of Jesus is as important as the knowledge of electricity is important for the convenience of material living. This electrical age has added untold comfort and power that our grandfathers never knew; yet most people are as limited in personal powers as their ancestors, because they ignore the Christ.

How can we help people to respond to Christ? First by helping them to see the possibilities for victorious living through His way of life. Nearly everyone is conscious of failure to be up to the best and we can make them aware of the vast storehouse of power all around us available to us if we will reach out for it. Above our conscious life is a super-conscious life—the life of God and it lifts and holds us when we reach out to make contact with it. Let us show people the possibility of this contact through inner prayer. Let us challenge them to pray each day for a month in all earnestness, "Create within me a clean heart, O God, and renew a right spirit within me," and then, "May Thy Holy Spirit of love, joy and power fill my heart, my mind, my body until this life of mine lives by the power of the Son of God who loves me and gave Himself for me." If this test is made in all sincerity, a miracle of transformation will come bringing peace and joy and power for living. It ought not to be difficult to get youth to make this venture to demonstrate the reality of unseen forces.

The current of spiritual power has to be insulated by purity, truth, trust and unselfish love. Then the power works without restraint. There is also another way of proving Christ's reality that is a true challenge to an honest heart. It involves willingness to follow the Master in true obedience. If we wish to acquire French, we get the best teacher and follow literally every tone and the pronunciation of every word. We are pliable and eager and these qualities enable us to conquer the language. Jesus has given definite teaching which brings power and victorious personality and this entails daily checking up with His counsel. Carrying a small copy of the new Testament in the pocket and using unexpected idle minutes to read it will build up a wealth of spiritual wisdom which will guide us in our problems in business or personal

relations. Let us get our friends to join us in such a fellowship of reading for six months and meet together at the end to report on the results. It will not be difficult to get them to go on after this laboratory test.

One reason why the Christian life is so unattractive to so many people is because we are so one-sided in our lives. John describes the tree of life as "bearing twelve kinds of fruit, each month having its own fruit." In other words, the life of God is meant to express itself in varied kinds of living every month; not just at a service on Sunday or some sporadic bit of social service. God has given us all things richly to enjoy and the true Christ life is meant to be like the morning sun giving radiance to everything. Whatever we do, whether we eat or drink, do it all to the glory of God. Our friends would be convinced of the power of Christ if they saw it expressed in us not as a form, but as beauty of living that takes in our whole living and thinking. To bear spiritual fruit in social relationships, in our family, in our business, our study, our work, our way of using time and all the kind of living we do, this is the supreme way in which the reality of Christ wins the devotion of men. Such a person is pictured in the first Psalm. "He is like a tree planted by a stream that bears fruit in due season, with leaves that never fade; whatever he does, he prospers." Who wouldn't crave a career like that!

Another way to win devotion to Christ is by our way of meeting difficulty. A serious illness proves the skill of a doctor. So does a hard situation, met by spiritual victory, prove the reality of the divine life within us. Instead of resenting a hard situation and thinking God has deserted us, why not draw more on His strength and prove to ourselves and others that there is something divine within us—something they haven't but ought to have. It was Jesus' quiet faith on the cruel cross that led the Roman war captain to say, "This man was certainly a Son of God!" How many of our friends have been convinced of this in us as they have seen us go through trouble. Such a life is more than convincing. We must not forget that while some people discern the power of Jesus at once, others have to be convinced by a slower process. This means that our interest in them cannot be spasmodic but we must stand by in loving friendship all the time, ready to help in little and big things. Slowly but surely opposition will fade away. Most people need the friendship of someone who can walk with them along the path of life reflecting daily the spirit of the Christ. If it took the disciples three years to understand the Master, how much longer it will take people to see Him living in us. Therefore we need an "active patience," one which watches steadily and hopefully and is willing to put time into this supreme service.

To win a heart to Christ is the highest joy in life. There is nothing to compare with it. Each of us has contacts enough to win scores to the knowledge of the heavenly powers for living. We never know when we may be touching a lonely, yearning heart. It is often covered up by camouflage but if we draw near in confidence, the joy of Christ's own heart will be ours.

THY KINGDOM COME

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

Dr. Hopkins in Brazil

DR. ROBERT M. HOPKINS, American General Secretary of the World's Sunday School Association, has recently paid a visit to Brazil, in preparation for the approaching World's Sunday School Convention, in which he everywhere found great interest. At the reception in Rio on the night of his arrival, over two hundred leaders met in the First Congregational church, representing Baptists, Congregationalists, Episcopalians, Methodists, Presbyterians, Independent Presbyterians, the Salvation Army, and some other groups. On the following day, he met the Executive Committee of the Brazil Sunday School Union, working out with them plans for the Association and the Union, and later he held conferences with workers in other Brazilian cities, the conference at Granbery College including Theological Seminary students and teachers of our Church. Among the leaders with whom Dr. Hopkins came in contact during this visit were Dr. H. C. Tucker, of Rio de Janeiro, and Rev. and Mrs. M. Dickie, of Sao Paulo, in whose home he was entertained while in that city.

Church Papers and Prohibition

FROM a paper by Dr. James E. Clarke, Editor of the *Presbyterian Advance*, read before the Editorial Council of the Religious Press, Washington, D. C., April 29-30, 1930:

"I may say in passing that it has seemed to me somewhat amazing that church papers as a whole have had so little to say during the past twelve years about the lawlessness which exists and which is steadily being cultivated by certain groups which oppose our prohibition laws. Doubtless editors of church papers, being quite human, have been victims of the same kind of hallucination which seems to have deluded the Christian public in general into thinking that because a prohibition law had been passed there was no longer need of patient and persistent temperance education and of equally patient and persistent efforts to show how the opponents of prohibition (just like the old-time backers of the saloon) are injuring the characters of children and youth for the sake of securing their own self-satisfaction. In my opinion, none of us has been thoroughly wide-awake on this subject, although of course some of us may plead that we became discouraged in our efforts to arouse the Church to the realities of the situation. At any rate, here is one illustration of where the church papers might properly engage in a thorough-going crusade to arouse the Christian public."

Dr. Clarke evidently has not been reading the church papers lately, or are the papers speeding up, maybe?

Only One Answer

DOES anyone want to argue that men and women are better off from drinking intoxicating liquors of any grade?

Does anyone want to make a list of people who ought to be privileged to have what liquor they want: Try the list: Family Physicians? School Teachers? Men running railroad trains? Drivers of automobiles? Fathers? Mothers? Sons? Your sons or your daughters?

What good program, industrial, economic, domestic, social or political, does drinking fit into to advantage? Is the liquor business or is liquor drinking good for the American people in any way, financially, politically, socially or any other way?

Are any big factories, or railroads, or banks, or mines, or stores disposed to relax their rules concerning the use of liquor by their employees either on or off duty?

Are the various plans, state control, Canadian plan, and the others, anything except plans for enabling makers of liquor to sell it and users of liquor to get it in an easy way? Can any traffic in liquor or any free use of liquor ever be made respectable?

Will someone point to any plan for the restraint and regulation of the liquor traffic that has ever been approved or obeyed by the liquor traffic?

Josephus Daniels on the Dispensary System

WRITING in *Signs of the Times*, Josephus Daniels gives his opinion of the effectiveness of the dispensary in liquor control. He says:

"In the city of Raleigh a score or more years ago, seeking to promote temperance and separate local politics from the saloon-corrupting influences in government, the temperance forces of the city by a vote of the people set up a dispensary. It was honestly conducted and supervised by men of the highest character, who accepted the control from a high sense of public duty and from a sincere desire to lessen the evil of drinking and drunkenness. It was never opened at night. The hours were not long. No minor could be a purchaser. No man could buy over a pint or a quart in twenty-four hours. The chief newspaper resisted the pleas of distillers to advertise the brands sold in the dispensary. Every possible thing was done to make it promote temperance. It turned large sums into the public treasury to aid in public schools and city expenses. It had the fairest sort of trial. It failed. Why?

"The answer is, Because of the very nature of the product sold and its effects upon its purchasers. The men who led in setting it up saw after a few years that they had set up a Frankenstein, a source of stealing away the morals of the community.

"It was found in my home city, Raleigh, that patrons of the dispensary got drunk, whether they were public officials, high-brows, or the ordinary citizens. The dispensary was closed by the very men who had caused it to be opened as an experiment. Nobody who ever closely watched the operation of a dispensary believes it is a solution. Raleigh then went from the dispensary to local Prohibition, to state Prohibition, and then to national Prohibition. I would not be frank with you if I should say that either the saloon, the dispensary, or Prohibition has been found to be a perfect solution of the most difficult social problem that faces mankind. But I do assert that the dispensary was better than the saloon, and that in every way Prohibition is better than either."

THY WILL BE DONE

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

Youth the Hope of the Future

THE Eighth World Christian Endeavor Union was held in Berlin August 5-10. There were more than 10,000 delegates, nearly 1,000 of whom were from the United States and Canada.

Dr. Daniel A. Poling, President of the Union, opened the Convention with a thrilling speech calling for the winning of a million new Christians by members of the Society, the enrolling of two million in a personal covenant for evangelism, missions, citizenship, Christian unity, and world peace, and for the organization of 5,000 new Christian Endeavor societies.

"The world has heard a great deal about flaming youth's delinquency," said Dr. Poling, "but not enough about the millions with flaming zeal for Christ and for old and new standards fashioned after his ideals. These last make less noise and do not often get the headlines, but they are the hope of the future. We believe in young people. They are the most important asset of every country. They need the church and the church needs them. Man's hope for a better world lies not in wealth and armaments, but in the character of his sons and daughters."

Universal Week of Prayer

THE Universal Week of Prayer for the year 1931 has been set from Sunday, January 4, to Sunday, January 11. Christian leaders and workers everywhere are asked to make arrangements early to bring Christians together for united prayer, daily during this week.

Preachers are earnestly requested to prepare special sermons for Sunday, January 4th, and to urge their people to attend the local meetings of this Universal Week of Prayer. Suggested texts for the service on January 4th on World Evangelization are: The Lord's Command, Matt. 24:14; Matt. 28:16-20; The Divine Dynamic, Acts 1:6-8; Essentials to Success, Luke 24:49; Acts 2:1-4; the World's Only Hope, Acts 4:12.

The Place of the Paris Peace Pact

THE Paris Peace Pact is a definite recognition of the fact that times have changed. Quick travel and communication have created a new age. Today war anywhere means disaster everywhere. More than this, an interdependent world must be managed as a whole, and this requires the constant cooperation of all nations. Devising ways and means to keep the peace must become the "chief enterprise" of our time if we are to live successfully in this modern world.

Fortunately, we do not have to begin at the beginning. For centuries, while philosophers and religious leaders have preached peace as a moral duty, enlightened statesmen have sought the abolition of war in the interests of these peoples. Governments already have at hand various procedures and institutions for the peaceful settlement of a wide range of disputes. The present problem is to adapt and extend these to cover all disputes whatsoever and to build up a public opinion which will require that they be utilized.

For this country the steps in building a peaceful world order to which the Paris Pact pledges the nations are these: adherence to the World Court; promotion of armament reduction by international agreement; ratification of the General Treaty of Inter-American Arbitration; and negotiation of a treaty of consultation as a supplement to the Pact.

The Pact does not mark a conclusion; it offers a fresh start toward the final victory of peace over war which history shows to be inevitable. It is the logical result of long effort to free the world from the burden and disaster of war. The nations have signed it because they realize that today there can be neither progress nor prosperity without peace.

Does It Concern Us?

SINCERE men who take seriously the application of their religion to contemporary life cannot escape the problem of eliminating unemployment as well as mitigating its evils. When this problem is faced it becomes immediately apparent that we have so-called over-production not because everyone in our society possesses what he needs, for there are manifestly many families which have not achieved a minimum subsistence standard of living; but because we have not been able to distribute the wealth which industry creates, with sufficient equity to give many of our workers the opportunity of consuming a reasonable share of the total products of industry.

While the reduction of hours of work per day and work days per week may help to alleviate the unemployment situation, the economic problem of so-called over-production cannot finally be solved except by securing a more equitable distribution of the ever increasing wealth created by the machine.

It may not be in the province of the Church to suggest detailed plans for the consummation of this end. But any ethical view of society which does not take this problem into consideration is unrealistic and unredemptive.

Any spiritual and ethical view of life which does not deal with this obvious problem of social justice which modern industry has created can manifestly maintain neither its own self-respect nor the respect of society. To deal with such a problem requires every resource which religion and education can develop.

Religion must develop the moral will to right the social wrongs of our particular age. Education must develop in people who desire to lead the good life the imagination and insight to know what is implied on the religious life today.

Increasing social and economic complexity makes increasingly difficult the realization of Jesus' ideal of a society in which eminence is achieved by the greatest service. But we face no insoluble problems. Genuine spiritual consecration and social intelligence are equal to the tasks which confront us. It is plain that the Church must give itself with new vigor and humility to its divinely appointed task of calling men to repentance that they may see the selfishness of their ways, and of guiding their feet on the way to the city of God.

"Let Me Tell You A Good Story"

Rev. N. S. Ogburn tells the story of the conversion of the blind teacher, Mr. Iwahashi. Professor Ogburn is himself a teacher in the Kwansei Gakuin

RECENTLY by request of President Bates, the blind Japanese man, Mr. Iwahashi, a teacher in our College Department here, came and told our assembled foreign group his experience of God and religion. We all felt it a rare privilege; we were spiritually uplifted. For myself, I felt as never before the wisdom of our invisible God: were He not invisible to the human eye, those who see and they alone, could know Him, the blind man having no hope at all of ever knowing Him. But since He is invisible, to be seen only through the eye of the heart, all, even the blind, may see and know Him.

The blind would seem to have advantage over the seeing in that they are not troubled, not detracted from contemplating God by the many things which the seeing must notice, thus being compensated for their loss of sight of things material.

Mr. Iwahashi spoke in excellent English, though only after we had urged him to do so. I endeavored to catch as many of his words as possible and write them just as he said them. I missed much, and yet I feel that even the little I got may prove a blessing to some, and so I send it to you, thinking perhaps it might be usable in the *Missionary Voice*. He is yet a young man and his faith is beautiful.

WITHOUT darkness I could not have got light! While at Waseda University I suddenly without warning became blind. I was ever a lover of nature, a painter, and when, at twenty, I became blind, I was as a moving grave. The darkness of my inner life was worse than that of the outer: an everlasting NO. The kind doctor operated on my eyes seven times. Finally I realized there was no hope of seeing.

"Relatives and friends said, 'You must believe in some religion; maybe you can be cured.'

"But I said, 'How believe in Buddha (God)—if He love, why do I suffer?'

"I realized that it was hard to pray unless God would heal all the poor blind and sick. Mother went anywhere for me, but I was in the darkness of skepticism. She went to Kwannon of Atami, near Osaka, for fifty days and prayed. Her love was abundant. 'I can offer my eyes for his eyes,' she said as she prayed.

"Fourteen years ago at midnight, December 31st, I tried a silly thing—to commit suicide; but Mother was there watching, and took the knife, watching me closely for three days.

'Continue to live for me,' she said, 'I don't mind what you are.' Toward morning light came to me: no worse to live than to die and cause much sorrow. I saw it a law of nature, this suffering. I thought God and Buddha were like myself—Blind Will. 'The fact that you are living is the whole world for me!' said Mother. That was a great revelation for me!

"And I came back to my Little House in My Soul. I found the little Fire and embraced it. I never tried suicide again. Mother and I comforted one another, and I opened the window to Life's Fresh Morning. I watered the seed with tears and it grew, and I realized Life's 'Everlasting Yes.'

"Darkness came upon the whole family. I must encourage them; so I became strong by and by, and began to pray, though I could not fully realize Christian Truth. But I got God, a glimpse of God within myself.

"There came the opportunity to decide everything. The Tenrikyo preacher came. He said to me, 'The soul of one of your ancestors is ill treated. You must do penance for him and thus overcome.' But I saw that my parents must be good and thus this ancestor must be my enemy, which is impossible. The preacher went away angry.

"Then there came the feeling, 'Science will never cure my eyes. I must make my own way; my family is suffering.' Mother realized as I did that there was no hope. I entered a blind school to learn massaging. I was there for one and a half months. I learned Braille—Japanese, English, German; and I learned of the great blind. Milton helped me much. I wanted to do service in the world. I ordered

books and the four Gospels came, and I read John to the end, again and again. Chapter 9, 1-3: 'Works of God might be manifest upon him.' What comfort! Not my ancestor, but 'the works of God.' Ah, Tenrikyo! Jesus: If we repent and get God in our lives we give up pride and little things, and love and live! Glory for me!

"Mother and I were baptized on the same day by Brother Akazawa.

"I came to Kwansei Gakuin Literary College, my sister, a Christian, helping me. And I finished in four years.

"I completed my work in Edinburgh University.

"I must bear testimony that His love is so wonderful. He prepared the way for me before I ever knew Him. His love is great! If we bear His mild yoke, how joyous it is!

"'Who best bear His mild yoke, they serve him best.'"



Rev. N. S. Ogburn with group of Japanese friends, taken at dinner to welcome Mr. Tanaka at Central Church, Kobe, upon his return from the United States. Left to right, Mr. Hinohara, Mr. Ogburn, Mr. Kugimiya, Mr. Tanaka

Our Specials

THE lines of our missionary income since the General Conference are three—the same old three *with distinctions that make a difference.*

The first of these lines of missionary income is the missionary assessment. In the budget of assessments, the Board of Missions loses \$100,000, and that is one difference. And another difference is that the "assessment" is known hereafter as the "apportionment." Maybe our legislators thought that a rose by another name would smell sweeter. Anyway, there is to be no longer any *assessment*. It is to be *apportionment*.

The second source of income is the January-February freewill offering. Three other Boards share in this period, helping in the cultivation work and sharing in the offering. The offering is to be known hereafter not as maintenance, but as the *Voluntary Kingdom Extension Offering*, or, in short, "The K. E. O."

The third source of income is the *Missionary Special*.

The action of the General Conference, especially that part of its action including other Boards in the January-February freewill offering, makes necessary some rather important changes in our plan and policy of Specials.

Early at the beginning of last quadrennium we began to allow the special to count on the freewill offering and the freewill offering to count on the special. This continued increasingly until the entire list of specials was covered by the January-February freewill offering, and it now becomes necessary for us to separate the two.

Once the assessment counted on the specials, and in the evolution of the special it was found necessary to exclude the assessment from the support of the special. This, long before the beginning of the last quadrennium.

And now in the further evolution of the special, in

its usefulness as a source of missionary income, it becomes necessary for us to exclude the January-February freewill offering, now to be known as the "Kingdom Extension Offering"—it is necessary to exclude the freewill offering from the support of the Special, and to set up the Missionary Special into a status apart from any and all other sources of income.

If, then, a Special is taken, the congregation or individual will carry it *over and above*, the special counting on nothing else, and nothing else on the special.

Here we have probably the best means of developing the missionary vision and interest of the local congregation. China is so far away for the average member of the church or for the average congregation. Africa is even farther, and much darker. People in these countries, however needy, are so far away as to seem unreal. Some inspiring link is needed to bring home to a congregation the moral and spiritual needs of the millions, so many of them, but so far away.

The best living link there is is a definite project. A pastor wishing to make his whole congregation missionary minded may have assigned to him the support of a missionary—a living, glowing,

flesh and blood missionary. This missionary—*his pastor abroad*—he sets right down in the midst of his congregation, gets his people to think about him, talk about him, pray for him, has him to visit the congregation on some furlough, and so builds up the missionary interest and enthusiasm of his people around this good living link. If he cannot take the entire support of a missionary at the start, let him take part of it.

Any pastor or person that wishes to know about a living link connection with the great world field can find out by writing to E. H. Rawlings, Office of Specials, Board of Missions, Doctors' Building, Nashville, Tennessee.

Christmas Gifts

THEY came together on the same mail—her Christmas bills and her January copy of the *MISSIONARY VOICE*. First, like a good business woman she totaled her bills—\$120 spent in celebrating Christmas (and now it was all over and gone.) Then as she idly turned the pages of the *VOICE*, her eyes fell on these words from a writer in far away Manchuria:—"Three girls who have been trained for Christian service among the women have not been able to go out because we have lacked the \$10 a month to pay their expenses." One hundred and twenty dollars a year! Why, that was the amount she had just thrown away at Christmas! If she had just thought about it in time she might have invested that money in the support of some native Christian worker, where it would bring her returns not for one day but for every day in the year!

"Right then I made a resolution," declares this fine Christian woman from Arkansas, "that I would send my Christmas money to the foreign mission field and that I would start at once."

Today a certain native pastor in Korea is preaching the gospel to his own people because that Methodist woman in Arkansas got her Christmas bills and her *MISSIONARY VOICE* in the same mail. And not only does this woman plan to support this one Special but she hopes to take others from time to time as her Christmas savings account grows larger and larger. Next Christmas she will celebrate with a real White Christmas, laying her gifts at the feet of the King.

For the Devotional

The Christian Worker

By ALBERT E. BARNETT

Matthew 10:5-42; Mark 6:8-11; Luke 6:40; 9:2-5; 10:3-12; 12:2-12

MATTHEW presents Jesus' teaching topically rather than chronologically, as is clearly demonstrated by a comparison of the material found in Matthew 10 with its parallels in Mark and Luke. He has gathered there in manual form and from a variety of settings an invaluable series of principles for the guidance of Christian workers. Jesus was more interested in the development of "a society of saviors" than in the establishment of a "saved society," which means that being a Christian is synonymous with being a Christian missionary. This being true, it follows that these directions for the guidance of Christian workers apply in their proper interpretation to every follower of Jesus.

The Challenge of the Near at Hand

An eminent Jewish student of the gospels has characterized Matt. 10:5-6 as "anti-Gentile remarks" and has represented Jesus as sharing the Pharisaic particularism of his contemporaries. They are preferably explained as due to Jesus' knowledge that as yet "the Twelve were not competent to deal with any but Jews." It was as though he asserted that the proponents of a universal gospel should first be willing and able to live and proclaim their message at home before attempting to carry it to the ends of the earth!

Modern Christians need to discover that missionary work is now primarily a matter of traversing oceans and crossing geographical or racial boundary lines. It is rather a matter of possessing and being controlled by a Christ-like passion for the redemption of human lives because of their infinite worth to God. It is of little avail for Americans to take or send the gospel to Africa if they are contemptuous toward Negroes who live in their own communities and come in intimate contact with them as servants in their homes. An article unfit for home consumption is unfit for export! A gospel that is invalid in Alabama, Mississippi, or Texas cannot be palmed off on the Belgian Congo. The best laboratory in which to discover the meaning of world service is "Home Missions" and that is the clear implication of Matt. 10:5-6.

The Humanity and Symmetry of the Christian Task

The Christian message consists in a ringing challenge to the reformation and redemption of human life. A redeemed life expressing itself in fraternal conduct is the goal of Christian teaching. Christ's demands of his followers are distinctly moral and social. The program which he sketches is not fragmentary but symmetrical. It includes every human need while insisting that the deepest of these needs are inward and spiritual.

Under modern conditions of life the program of Christianity cannot be conceived simply in terms of a ministry to needy and broken individuals. Miss Maude Royden, a great English preacher, gives prophetic statement to this. "Our real and

often self-sacrificing kindness to the broken individual," she says, "is wasted by our cowardly shrinking from the question—how comes that individual to be broken?" She makes her thought convincing as she continues, "I think that the scientist who is endeavoring to alleviate the poverty of China is attending to a 'weightier matter of the law' than those Christians who can only pick up the broken beings whose presence in a brothel is due to extreme poverty on the one hand and a fundamentally wrong idea about sex on the other."

Spiritual Mindedness Requisite for the Accomplishment of Spiritual Results

There is the humorous adage of the parsimonious layman who said, "If the Lord will manage to keep my preacher humble, I will do my part toward keeping him poor." Vicariousness of this variety is insidiously dangerous to spiritual welfare. Jesus' teaching in these verses applies to the Christian as such and allows for no such distinctions as "layman," "minister," "missionary." It is incumbent on all Christians to make financial gain and personal comfort secondary. They are soldiers engaged in strenuous campaigning. Their personal wants recede into the background and the cause they serve comes to the fore.

In the Presence of Persecution

Apathy rather than militant opposition and aggressive hostility more frequently than otherwise characterizes the attitude of non-Christians toward the Christian movement today. Miss Royden thinks this is due to "our refusal to find the battleground where Christ, if He were here, would be fighting." She adds, "I do not say that if Christian people did what Christ did they would be popular; I am quite certain they would not; but their unpopularity would be a vital thing, a challenging thing. They would have great adherents and great enemies. There would be no apathetic alienation." Her thought is the thought of Jesus in these verses.

Jesus saw how radically his principles challenged human nature. He knew that his message if boldly proclaimed in the language and for the maladies of any given age would arouse a resentment and revolt that would tend to vent itself on the gospel messengers. He does not desire that the Christian should seek to play the martyr, but he is anxious that he be undismayed if suffering comes as a result of the faithful performance of his obligations as a citizen of the Kingdom of God. Jesus himself suffered abuse and even death as a part of his supreme self-devotion. His disciples, instead of being turned aside by hardship, are to find through it a profounder experience of fellowship with their Lord.

Jesus did not deliberately purpose that his message should cause division and strife. He was insistent, however, that it

(Continued on page 47)

The Missionary Society

Adult Program--December

MISSIONARY TOPIC: "Centros in Mexico Serving the Children" (leaflet).

DEVOTIONAL TOPIC: "The Spirit of the Christian Workers." Matthew 10:5-42; Mark 6:8-11; Luke 6:40; 9:2-5; 10:3-12; 12:2-12.

SPECIAL FEATURE: "World Motherhood Bearing Gifts." (Dramatization, prepared for public presentation. This may be secured at Literature Headquarters, 706 Church Street, Nashville, Tenn. Price, 10 cents each, or four copies for 25 cents.)

Senior Young People's Program--December

TOPIC: How Shall We Make Christmas Christian?

FOR DISCUSSION:

1. How should Christmas be observed in the family?
2. In giving and receiving presents from our friends what should be the spirit and the motive?
3. What do you think of the Christmas season as you see it on the streets and in the stories? Is its commercialization in keeping with the Christ? Give reasons for answers.
4. Discuss the methods of your community in remembering the unfortunate in the light of the golden rule.

The Christian Worker

(Continued from page 46)

must be delivered and lived even though division and strife were the immediate outcome. Without at all minimizing the sacredness of human ties, he insists that loyalty to the Kingdom takes precedence over every loyalty that influences men.

It is important that the meaning of this principle be translated into the terms of our complex modern life. Men must be led to accept their responsibility for the enthronement of Christ in every area of personal and social life and the establishment of his Lordship must be the supreme objective of their effort. The late Bishop Charles H. Brent shortly before his recent death gave splendid statement to the meaning of this life-wide fidelity to the Kingdom: "It is his part (the Christian leader's) to bring the corporate conscience of the Church to play on the corporate manifestations of the life of the day. There are those who would question the authority of Christ over politics, national and international, industry and economics. As statesmen, captains of industry, and economists they challenge the competence of the Church to enter this sphere. . . . We seek for reconcili-

ation and co-operation here as in the case of religion and science. The duty of the Church is not to interfere with the proper function of the State, of science, of economics, but to claim final jurisdiction over the moral and spiritual implications in their operation. It is the common business of the Church to enlist in the service of the kingdom of God on earth technical and expert knowledge of every sort. If it does not there will be—indeed there already is—the devil to pay. Science without a soul is a menace. So is the State. So is industry. So is society. . . . We should aim at the focusing of all that is best in Christian thinking about the present social life of the world—its merits and defects, its tendencies upward or downward, the opportunities it affords Christian witness and service and the possibilities of shaping it along better lines."

Ups and Downs of a Girl in Industry

(Continued from page 38)

to have you look at me so hard." I didn't go back. I was out of work most all the summer and things were getting pretty desperate. I had my board to pay; I had to have some clothes and money for car-fare. A friend came to the rescue. She wanted to send me to a business college, pay my board, and look after me while I was there. Of course, this sounds too good to be true, but I'm going to business college now and expect to be some big business man's stenographer some day. I could tell you lots more about my experience in industry if I thought it would help any girl in a big city not to give up hope. Because, really, I have been in the very worst and it makes no difference how dark things got for me sometimes, God has always had somebody to turn up in time to help me and to assure me. I'm the luckiest orphan in the world. That's my motto now.

The Voice Campaign

Publicity material for the *Voice* campaign is being sent to the *Voice* agents. Those who desire a public presentation will find a new dialogue in the next issue of the *Voice*. We refer them also to those which were offered in the November and December numbers of 1929.

We shall be delighted to publish in *large letters* the name of the Church and the Missionary Society which has reached the goal: *The Missionary Voice in every family in the Church*. If any have reached this we do not know it.

There is something in each copy of the *Missionary Voice* to interest any family—pictures, stories, articles on present day topics concerning the Kingdom of God. Its new cover, too, will be an ornament to any home.

Can You Answer?

1. Can you name a Korean boy who suffered at the time of the persecution of Roman Catholic Christians in Korea? See page 16.
2. Who are the Cajans and where do they live? See page 18.
3. Can you name the Methodist bodies that joined recently in setting up the Methodist Church of Mexico? See page 32.
4. What is the name of the youngest "child" of the China Missionary Society? See page 36.
5. What can employers do to lessen unemployment? What can the public do? See page 22.

Personals

AFTER THE TRANSFER of the Bureau of Prohibition from the Treasury Department to the Department of Justice, Mr. Amos W. Woodcock of Maryland was made the director. A pretty sure indication of his fitness was the opposition of the *Baltimore Sun*, an uncompromising wet, and others, largely of the Bar Association of Baltimore. Their complaint was that Mr. Woodcock was so thoroughly imbued with the importance of the Prohibition Act that he ought not to be given judicial powers. Col. Woodcock served with distinction in the World War, earning a lieutenant-colonelcy. He is an able lawyer and as federal attorney for the district of Maryland for eight years proved himself one of the most capable and aggressive prosecutors in this country.

—△—

AT BLOOMFIELD, NEW JERSEY, on August 2nd, Dr. Jesse Lyman Hurlbut passed to his heavenly reward. He was full of age and good works, being in his eightieth year. Those who attended the Chautauqua Assembly at Lake Chautauqua, New York, a generation ago knew Dr. Hurlbut as one of the moving spirits of that unique institution. The *New York Christian Advocate* says that perhaps no other name except those of Mr. Lewis Miller and Bishop John H. Vincent is more closely knit into the history of Chautauqua than Dr. Hurlbut's. Older people, who were then much younger, in the Churches, North and South, will remember with pleasure and gratitude the service Dr. Hurlbut rendered in his Bible lectures. When Dr. John H. Vincent was elected Bishop in 1888, Dr. Hurlbut succeeded him in the secretaryship of the Sunday School Union, and was later associated with the organization and rise of the Epworth League. He wrote many books, was a great organizer and editor, and his name will be affectionately remembered and cherished by both branches of the Methodist Church in this country.

—△—

AMONG THE COLONISTS at Lake Junaluska, greatly honored and cherished, is Mrs. Emily Allen Siler, widow of the late Rev. Frank Siler. Mrs. Siler lives in a beautiful cottage on the hill, a little way from the auditorium, is seen regularly in her place at the front in the auditorium, has been and still is a leader in the club life of the Assembly, and an unselfish and useful member of the Junaluska community. In February of this year she was greatly bereaved in the death of her honored husband. Dr. Siler, after serving influential pulpits throughout the Connection, became Conference Missionary Secretary of the Western North Carolina Conference, in which capacity for years he did for the cause of missions a service remarkably zealous and able. It is still recalled how Dr. Blair of the *North Carolina Advocate* said of Brother Siler's work, "One man in our Conference has earned his bread. There are doubtless many others, also, but we are speaking of the stupendous work done this year by Rev. Frank Siler, our Field Secretary of Missions. Only Frank Siler could

lay out such a program and put the whip upon himself in order to work to it."

—△—

DR. I. GARLAND PENN, who died on July 22nd, had been a conspicuous leader of the Negro race in America for nigh on to forty years. He was born and educated in Virginia, teaching for a while in Lynchburg. As Epworth League Secretary, later one of the Secretaries of the Freedman's Aid Society, his work was far out of the ordinary. A layman, he was chosen delegate to ten General Conferences, serving on many of the important Commissions of his church and interracial bodies. His son, I. Garland Penn, Jr., is Superintendent of the Columbus District of the Lexington Conference.

—△—

REV. JOHN W. MOORE, pastor of Wesley Memorial Church of High Point, North Carolina, was one of the speakers at the Missionary Conference at Lake Junaluska this summer. Mr. Moore gave a series of addresses on world evangelization in the local church. His series of addresses followed immediately the very popular series given by Dr. Onderdonk, and at the same hour and place. It was not an easy task to keep the interest up to the high level of the Pentecostal hours that had gone before, but the attendance continued and the interest grew, reaching an unusually high tide on the last day, when Brother Moore had been prevailed upon to tell something about his own work in the local congregation. And he has something to tell. The bulletin of Wesley Memorial Methodist Church shows, besides a bishop, presiding elder and pastor, fifteen missionaries and workers supported by that church.

—△—

AN ITEM in the *Pacific Methodist Advocate* gives the address of Bishop Arthur J. Moore as 2739 Ashby Avenue, Berkeley, California, and says that the Bishop is abundant in his labors, and that the Western Methodists look for a quickening touch to their work all along the line.

—△—

BISHOP W. N. AINSWORTH has moved from Macon, Georgia, to Birmingham, Alabama. Correspondents may address him at 2238 Highland Avenue.

—△—

AND IF YOU ARE WRITING to Bishop Beauchamp, address him at Chatham Hill, Richmond, Virginia. Congratulations to the Old Dominion on the return of her "native son."

—△—

STILL ANOTHER ADDRESS: For the present, Rev. W. J. Callahan, Japan missionary, may be reached at 239 Robinson Road, Pasadena, California.

—△—

DR. O. E. BROWN, Vanderbilt School of Religion, who has been ill for some weeks at his summer home in Blue Ridge, North Carolina, has returned to Nashville, and according to the doctors, is making satisfactory progress.

MRS. INA DAVIS FULTON, Treasurer of the Woman's Department, and Miss Elizabeth Claiborne, former missionary to China, held open house for their friends of the Board of Missions on Saturday, September 6, at their new home on Central Avenue. It was a delightful occasion and the source of much enjoyment to all who were present.

—△—

THE BOARD OF MISSIONS has been invited to have a finger in the pie—the "pie" in this case being *Cokesbury Pi*, the little magazine which for six years now has been promoting the spirit of good will and camaraderie among the employees of the Publishing House. Now it extends its borders and asks the Board to come in. Miss Minnie Brown has been chosen to act as editor for the Board of Missions until the first of the year, when an editor will be chosen by vote.

The World in a Word

A FEW WEEKS AGO, a group of forty American Negro singers assembled in Westminster Abbey and sang the songs of their people at the tomb of David Livingstone, famous African explorer and Missionary. The Hampton Singers, directed by Dr. R. Nathaniel Dett, composer and director of music at Hampton Institute, Virginia, were heard by great crowds which had stood for an hour outside the Abbey waiting for the opening of the doors. The singers stood for a brief silent prayer, and then raised their voices in the spiritual, "Rest Ye Weary Traveller." The spirituals cast a spell upon the many hundreds assembled there. ¶ The Eighteenth Amendment Anti-referendum Association on May 16th filed papers of incorporation with the Secretary of State. The organization will combat all efforts for repeal of the national prohibition law. ¶ The Esperanto Scriptures, are steadily finding an increasing number of readers. During the year no fewer than 156 Bibles; 475 Testaments, and 1,261 Portions, a total of 1,892 Scriptures in Esperanto, were sold, as compared with 1,508 in the previous year. ¶ The directors of *Punch*, the famous British journal of humor, report that excluding drink advertisements from the journal's pages has not had an adverse effect on its prosperity. ¶ A gift of \$2,000,000 to endow the study and teaching of "the humanities" at the University of Cincinnati has been announced from Mrs. Annie Sinton Taft to the university directors. The foundation will be known as the Charles Phelps Taft Memorial Fund. ¶ It is said that there are at least 1,000,000 persons of pagan religious beliefs living in the United States. Mohammedans 20,000; Buddhists, 180,000; Hindus, 150,000; Confucianists and Taoists, 600,000; and the Animists, 50,000. ¶ The Sunday School Union in the Philippines, consisting of more than 1,000 schools, 7,000 officers and teachers, and an army of 80,000 souls, is a product of missionary effort together with Filipino co-opera-

THE MISSIONARY VOICE

tion. ¶ The first shipment of Congo sugar, 250 tons, reached Antwerp early in February. This was to be followed early by another lot of some 400 tons, all a part of the 820 tons produced by the Sucrière Congolaise in the first year of operation. ¶ Our Mission in the Congo is trying an interesting way of or-

ganizing the women's missionary society in the Native Church. Each missionary as an officer of the society has with her a native woman as an understudy in preparation for the peace, working toward the time when the African women may take over the full responsibility for the organization.

a man, an ethical end for our work, the Kingdom of God, which is as much mundane as it is celestial, and finally, in the church a communion, which combines God and humanity, time and eternity, that is the ground on which we stand.

Christianity's Struggle for World Supremacy

(Continued from page 10)

discovery and development of self-legality by each thus emancipated sphere; and now, this is the third stage, in which we stand in storm and stress, the combination of all these emancipated cultural factors outside Christianity, in recent times even in opposition to Christianity, to a united, aggressive spiritual force, the spirit of the world, which triumphantly snatches dominance to itself and eagerly endeavors to extend it over all humanity. The great advances of science and its exact methods of research supply the spiritual equipment. Evolution, organic development, is the slogan. Life as the secret force that supports and moulds the world is the mystery, and it is the highest task of humanity to watch the pulsations of this mystery and to examine the operation of its laws in nature and in the life of men and of peoples.

The view of the world, as far as one takes the trouble to form a *weltanschauung* is simple and coherent: the world, a mighty organism, which is governed and controlled by the mysterious forces of life. Its aim is to create ever higher forms of life of individuals, i. e. supermen, and, above all things, of groups, i. e. nations, and of humanity, but also of the entire organic world. Awe before the mystery of life is religion, co-ordination with the process of evolution of the higher forms of life is the ethical end. It is easy to begin a dithyramb on this modern spirit of the world; we nowadays call it secularism, or other appellations, such as Naturalism, Ejection of religion from civilization, etc. The name makes no difference. The thing itself is to a certain extent clear.

The influence is not everywhere apparent and equally clear. This mundane spirit knows nothing of a celestial, Holy God, Creator of heaven and earth, nothing of an absolute ethical standard of everlasting validity, nothing of an incarnation of the Son of God for the expiation of the world, separated from God through sin and guilt, nothing of immortality and everlasting continuance of the personal life, nothing of heaven nor of hell. The ground facts and foundations of Christianity are thus being deliberately and entirely undermined. And this unchristian, earthly spirit feels itself triumphantly to be the bearer of modern knowledge, it meets half-way the sense of realism of our time with its passionate preference for experiment as the only reliable way to certain knowledge, it conforms in an admirable way to the mundane tendency of our era and to the optimism of an imagination which runs riot in the constant triumphant progress of humanity to ever higher and more manifold forms of life; it enticingly invites light-hearted enjoyment of the good things offered on all sides, it removes the last vestige of authority and thereby meets half-way the libertine tend-

ency of our time. In short, it has all chances on its side.

There is no doubt that Christianity is today placed in a decisive struggle with this spirit. For Christianity and church the question is one of existence or non-existence. And we must not conceal the fact before ourselves that the position of Christianity in this struggle is in many ways unfavorable. It is to a great extent forced into a defensive position. Christianity fights in the church, in the school and in public life for every inch of land. On top of all this there is dissension in its own camp, opposing currents drag it this way and that. On the one hand, Rome with its Mediaeval hierarchical claim to represent a united, universal civilization, and, if possible, to assert it by force. On the other hand, the school of historians of religion, who endeavor to lower Christianity onto the level of the Asiatic cult religions.

But Christianity has not only passive elements, but also very valuable active elements: right from the beginning Christianity claimed to be universal. But that was a fine theory so long as humanity did not know itself, so long as the peoples of Asia and Europe lived separated in water-tight compartments. Now humanity is becoming a unity, the nations are swiftly becoming one large family. Now is the time to assert the claim to universalism. Now or never. Not as a hierarchical claim, but in showing spirit and strength. Theology is again, after a century of silence in real or supposed religious experiences, becoming aware that the great objective realities are its foundation, the aim of its work; the Almighty God, who today, yea, today again claims with especial force: I am God and no other. Before me all knees shall bow and all tongues shall confess that I am God. That the living God has an hereditary claim on the perfect obedience of all humanity, that the holy norm of this good and gracious will is the categorical imperative in the life of humanity, is again becoming a strong demand on our conscience and an urgent obligation. The Kingdom of God as the end of God's ways with humanity and the world—and thereby the only truly valuable end, which gives the life of the individual, of the nations, of the churches, of humanity, a concrete content and task that strains every nerve—it is on this message that we have to support ourselves: it shows the way for our work.

Finally, the peculiar nature of the Christian and of Christianity, to be a citizen of two worlds, of this earthly world that surrounds us and of that spiritual, celestial world, to have a God who is as much transcendental as He is immanent, a Saviour, who, although he was of divine appearance, equal to God, became human and lived among men as

FOR YOUR NEXT COMMUNION

INDIVIDUAL CUPS

EVERY CHURCH should use. Catalog Free. LOW PRICES. Collection and Bread Plates. Tray and 36 Cups, \$6.50 up.



Thomas Communion Service Co. Box 410, Lima, O.

Methodist Benevolent Association

Of vital interest to all Southern Methodists

Insurance as good as the best for all from ages 1 to 60 including whole families — parents and children. Insurance which provides homes, comforts, and support for widows, orphans, sick, and aged. Rates are adequate and assets over 100% of legal reserve required. Local medical examination not required, but questionnaire used instead.

If full information is desired, write today to
J. H. Shumaker, General Secretary
808 Broadway, Nashville, Tennessee

WANTED

1,000 men and women to place our Bibles, Testaments and Religious Books in homes. Big profit. Full or spare time. JOIN HANDS WITH US. Write today for free information. Established over 45 years.

WILMORE BOOK & BIBLE CO.
Dept. 40, 443 South Dearborn Street
CHICAGO, ILL.

WANTED TO BUY

Hundreds have sent us discarded jewelry, old gold, false teeth, bridges, crowns, silver, platinum, diamonds, antiques. Mail yours today. Money mailed promptly. Goods returned if offer refused. Uhler, Sta. B. Brooklyn, N. Y.

BOYS & GIRLS Earn Xmas Money

Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and you keep \$2.00 for yourself. No work—Just Fun! St. Nicholas Seal Co., Dept. 248MV, Brooklyn, N. Y.

**PRESIDENT
L I N E R S**

TO

**ORIENT
MISSIONS**

**DOLLAR
STEAMSHIP LINES
AND
AMERICAN
MAIL LINE**

32 & 25 Broadway 110 S. Dearborn St.
NEW YORK CHICAGO

Why Work in Poland

(Continued from page 13)

Mr. Najder even lacked the courage to leave Ostrow from the city station, but, escorted by the police, left for his guardians from one of the nearby stations.

It is a characteristic thing that a hail of stones fell upon the youths as they left the hall, wounding some of them. As the investigations disclosed, in defense of Najder, who came out against the Catholic church, stood a group of "Sharpshooters" and local socialists. Could it have been otherwise?

Here we have not a word about Najder's having been beaten, but rather, pity expressed for the youths, who seem to have been stoned in spite of the "Catholic feelings of the inhabitants" of the city.

The *Great Poland Intercessor* of Posen printed practically the same, with the following interesting note from the editors:

A report of the Ostrow encounters is also given by the (an adjective derived from an old German club opposed to the Poles) *Posener Tageblatt*. It is strongly affected, since the nationalist and Catholic youth gave a thrashing to—an agitator of the (Polish) National Church. About this fact, that here we have to do with an agitator of that "Church," we are only now informed from a paper having close relations with—Berlin. That same paper also defends him so warmly. Berlin and—our masons, these are two friends and defenders of the sects.

The *Posener Tageblatt*, a German paper, gave a good front-page write-up of the affair, assuming, however, that Najder was a preacher of the National Church.

The *Slowo Pomorskie*, printed in Thorn (Thorn), in an article on "Youth in Defense of the Faith," spoke of the lecture by "the apostle of the masons," made no mention of the beating, and declared that the youths would not permit anti-catholic lectures in future in "Catholic Ostrow."

The *Nowy Kurjer* had an article from its own correspondent in Ostrow with the title, "An Unfortunate Debut of a 'Prophet,'" and

the sub-title, "Former Theological Student Gives Anti-Religious Lecture on 'Christ Against the Priests'—Listeners React to This with Canes and Fists." This Posen paper said:

The immature prophet began his lecture by reading from the Gospel of St. Luke; however, when he began to speak about "Christ against the Priests," the main subject of his lecture, strong blows and strokes with walking sticks fell upon him.

Of course the lecture could not take place. The former theolog, giving anti-Christian lectures, was taken to the station by the police.

Up to the present various sects have been hiding around in private homes (for instance, priest Hodurowiec, who proclaimed his teaching in the home of a Jew trader, M. Michlowitz, on Kosciuszki Street)—now they risked a public lecture, however they made a mistake in their reckonings and received a lesson about which they will not soon forget.

The work done in the home referred to above was not done by "priest Hodurowiec," but by workers of the Methodist church.

This is an account of one of the many events of this nature which are taking place in a country where Rome has her way; the same Roman church that clamors for "religious liberty" in the United States; the same Roman church that has never repudiated the bloody deeds of her history; the same Roman church that is calling on Russia to cease persecution, the Pope's memory having failed him.

In the meantime we do not hate our Romanist brethren. May God save us from that! But we know that the Romanist clergy in this region fatally misrepresent our Lord. The people, good at heart, intelligent, capable, are kept in pitiful ignorance of the meaning of love. What, then, is our reaction to this whole matter?

Poland needs the Gospel, and we intend to carry on.

Among the New Books

INDIA LOOKS TO HER FUTURE. By Oscar MacMillan Buck. Friendship Press. Price: Cloth \$1.00; paper 60c.

Dr. Buck, Professor of Missions and Comparative Religions in Drew Theological Seminary, goes back to the India of his "birth and boyhood and early career," and returns to tell us of the changes he has found in that land—of the "newer India fast coming into man's estate and demanding new modes of self-expression and new degrees of self-control." He looks at both sides in India's struggle with Great Britain, and points out the difficulties in the way of a just settlement. Concluding, he finds that the way to India's freedom is bound up with her knowledge of Christ, and raises the question as to how this knowledge is to be brought about. Those who seek light on the present situation in India will find this a very helpful study.

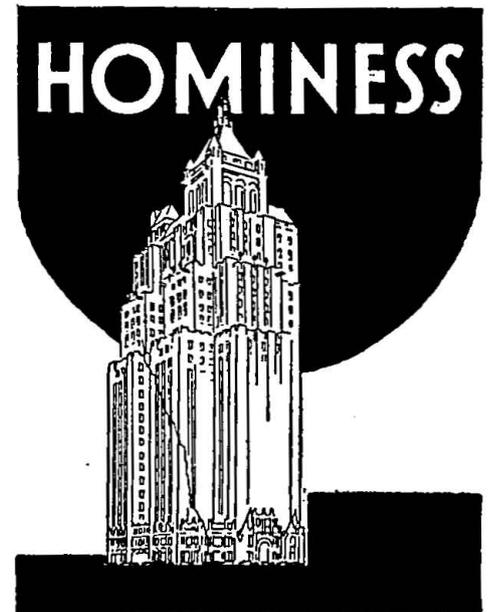
THE STAR OF INDIA. By Isabel Brown Rose. Friendship Press. Price: Cloth \$1.00; paper 75c.

Taking its name from the distinguished service decoration of the King-Emperor, the

Order of the Star of India, this book is a study of the country, its history, its religions, its life, and of the men and women, both Indian and of other races, who love India and who have personified in the lives the motto on the Star, "Heaven's Light Our Guide," bringing to India the message of the brotherhood of men. Writing simply and in a very interesting style, the author makes a strong plea for help and sympathy for our Indian brothers.

SUGAR IS SWEET. By Dorothy F. McConnell and Margaret E. Forsyth. Friendship Press. Price: \$1.00, cloth; 75c, paper.

A course on the Caribbean Islands for Junior Boys and Girls. Carefully worked out session plans, background notes, folk tales and songs, games, suggestions for West Indian food, riddles, dramatizations—all for the purpose of developing in the child an understanding of the people of the Caribbean Islands deep enough to make them want the United States to change its attitude toward them from that of an overlord to that of an unselfish neighbor. The sympathetic, informed and energetic teacher will find the book a delight.



You can be
at ease in
The Lexington
and there enjoy
the conveniences
of a modern high
class hotel at rates
which will likewise
attract you . . .

EUROPEAN PLAN

FOR ONE PERSON

(Double Bed) (Twin Beds)
\$3.50 — \$4. \$5. — \$6.

FOR TWO PERSONS

Only **\$1.** Additional, Any Room

SUITES, Parlor, Bedroom and Bath
(one or two persons) \$9, \$10, \$12

Special Rates on Monthly or Annual Rentals

AMERICAN PLAN

\$3. per person per day

added to room rate covers
breakfast, luncheon, dinner

IN EVERY ROOM

Both tub and shower bath — circulating ice water — mirrored doors, etc.

THE

LEXINGTON

HOTEL

LEXINGTON AVE at 48th ST.

NEW YORK CITY

Frank Gregson, Mgr. J. Leslie Kincaid, Pres.

Descriptive Folder on Request

Direction of American Hotels Corporation

THE PROMOTION PAGE

Our New Cover

This month the Missionary Voice comes out with its new cover. How do you like it? In some leisure moment take this magazine by the news stand and compare its appearance with any of the magazines there displayed. You will find that it surpasses most, if not all, of them and is excelled by none.

Our cover subject this month is called "Grandpapa." It is by Franz Charlet, a contemporary Dutch master, and was imported from Holland. The scene is just such as might be seen anywhere in rural Holland or Flemish Belgium.

Just Where We Stand

If you should consult the Standard Rate and Data Service, the national authority on periodical circulation, advertising, etc., you would find The Missionary Voice stands third among the Protestant religious journals of America, and first among denominational publications from the standpoint of individually paid subscribers, excluding Sunday School papers and others purchased in bulk and handed out free. First is the interdenominational Christian Herald, which is not listed as a religious publication but under "general magazines." It has 225,000 subscribers. Then comes the Sunday School Times, an interdenominational journal with a circulation of 98,000. Then comes The Missionary Voice, with 70,000, first among Protestant denominational papers.

The Missionary Voice is a full member of the Audit Bureau of Circulations, one of the very few religious journals having that distinction. The A. B. C. audits the books of practically all great dailies and general magazines of the United States and Canada, and certifies their subscription lists to be *bona fide*. Advertisers want to know the exact truth about circulation.

We have 70,000 subscribers, paid in advance. No Missionary Voice reader is ever in arrears for even one number. If we allowed "credit" or let names linger on the list after subscriptions expired, as many publications do, we would perhaps have 100,000.

Our Future Plans

The new cover is the third great improvement we have made in four years. Additional pages, Rotogravure Art Section, colored cover. Each has been paid for as it was added. The Missionary Voice has no debt, no deficit. Neither does it have any subsidy, appropriation, or large advertising income. It pays its own way from its subscription income alone. Few, if any, religious papers can say as much.

Our future plans can be stated concisely: to increase the circulation and to keep on making improvements as we secure more income. We are starting out upon a campaign to place the Missionary Voice in every Methodist home, and to produce the finest Christian home journal in all the world. We can do both. We will do both.

Our Coming Campaign

In line with these aims we have set as our goal an increase of 15,000 the coming year. We expect to hold these. Then we will push on until by 1934 we intend to have 100,000 paying readers.

By that time we will have another great improvement worked out. So we'll just keep on adding new subscribers and making new improvements until the "saturation point" is reached. For a Church like ours, that point will hardly be reached short of 500,000 circulation.

Our campaign is fully outlined and has been communicated to our agents. They're on their toes! It's the finest, most efficient, most loyal, most tireless organization in the Church. They work for sheer love of Christ's kingdom. Just watch for results this winter.

Preacher! Preacher! Preacher!

Ever hear a preacher refer to "The Woman's Missionary Voice?" Gr-r-r-r! It makes one feel like calling him "Parson!" Or "the Rev. Jones!" Not that he doesn't honor The Missionary Voice, but that he displays his own lack of information.

The Missionary Voice is the organ of the Church, the whole Church. Not ten per cent of its contents is distinctly for women. Of course the women have made it what it is, but that's true of the whole Church, isn't it?

Now we want this great Christian home journal to go into every home. We want the men to subscribe for it, pay for it, and read it. Don't worry about the women—they're "sold." You worry about the men awhile. We know one church that has eighty stewards and all are personal subscribers to The Missionary Voice. Some women even complain that they can't get it when they want it because "friend husband" reads it all the time!

Now, brother preacher, help us with the men. Make every steward subscribe in his own name. Help the agent to plan and carry a canvass of all the homes of your church.

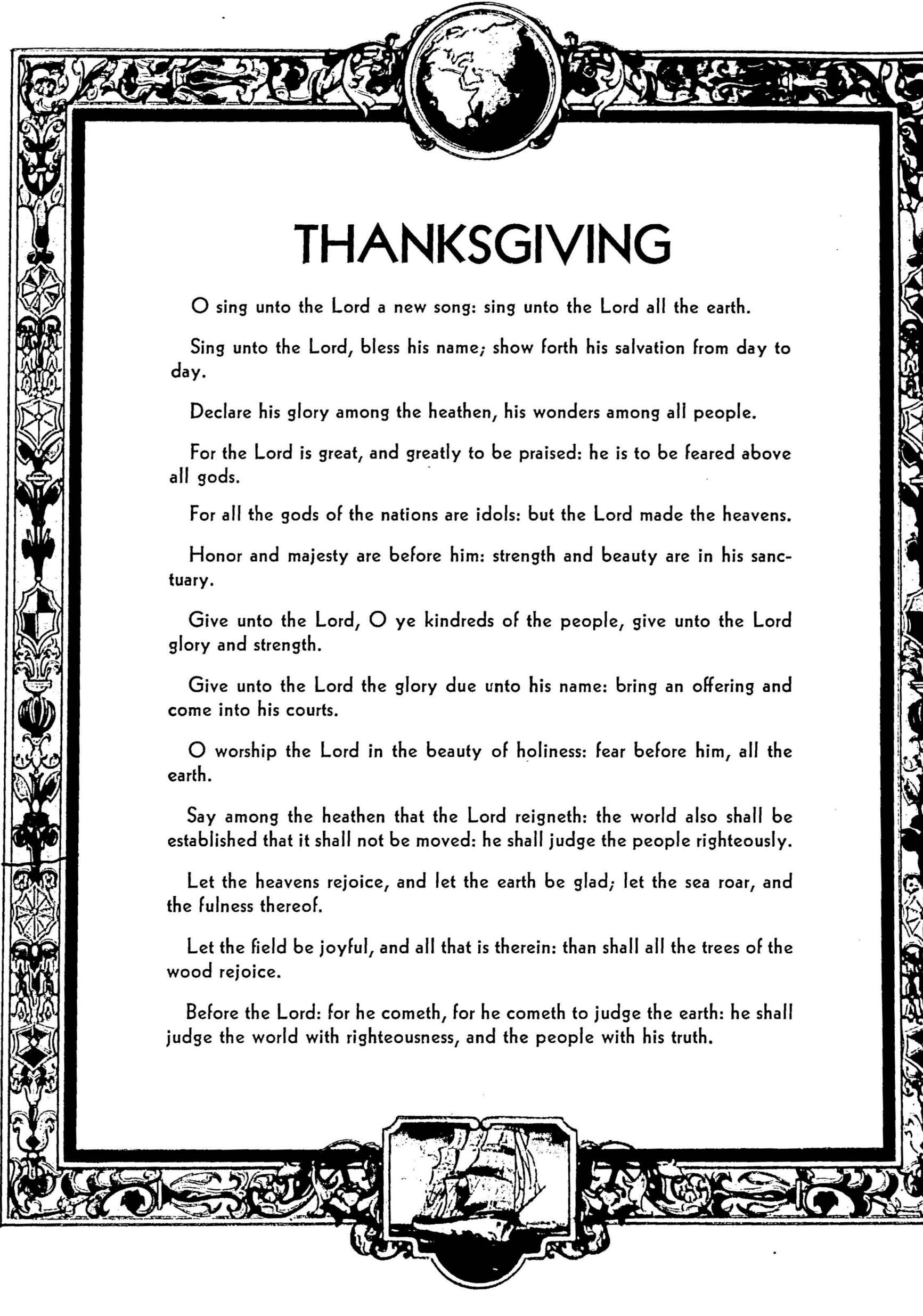
How many times have you been appalled at the trashy, vicious, and venomous literature displayed on the news stand. Why don't you do something about it? "Well," you say, "I did preach about it and warn my people against reading that stuff." Very well. But did you ever read about a devil being cast out of a man and then seven other devils entered it because the space was not filled with anything else?

Put The Missionary Voice on every center table. It's just as attractive and has as many interesting pictures and readable articles as any of them. Let it exercise that "expulsive power of a new affection" and counteract the evil influences of vile literature.

To Our Agents and Readers

Little need be said here to our agents. They have received the campaign plans and will receive additional information from time to time. We appeal to them for the greatest loyalty and most intense activity they have ever displayed. Each has a quota. Let this quota be reached at once—by Christmas if possible.

We cannot make any "bargain price" this winter. You should not expect it. We must charge the regular rate of \$1.00 to all. But do not let an extra quarter keep The Missionary Voice out of your home. Do not for twenty-five cents—a two-cent stamp a month—help defeat the ambitious plans we are making for our great journal.



THANKSGIVING

O sing unto the Lord a new song: sing unto the Lord all the earth.

Sing unto the Lord, bless his name; show forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people.

For the Lord is great, and greatly to be praised: he is to be feared above all gods.

For all the gods of the nations are idols: but the Lord made the heavens.

Honor and majesty are before him: strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name: bring an offering and come into his courts.

O worship the Lord in the beauty of holiness: fear before him, all the earth.

Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Let the field be joyful, and all that is therein: than shall all the trees of the wood rejoice.

Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.