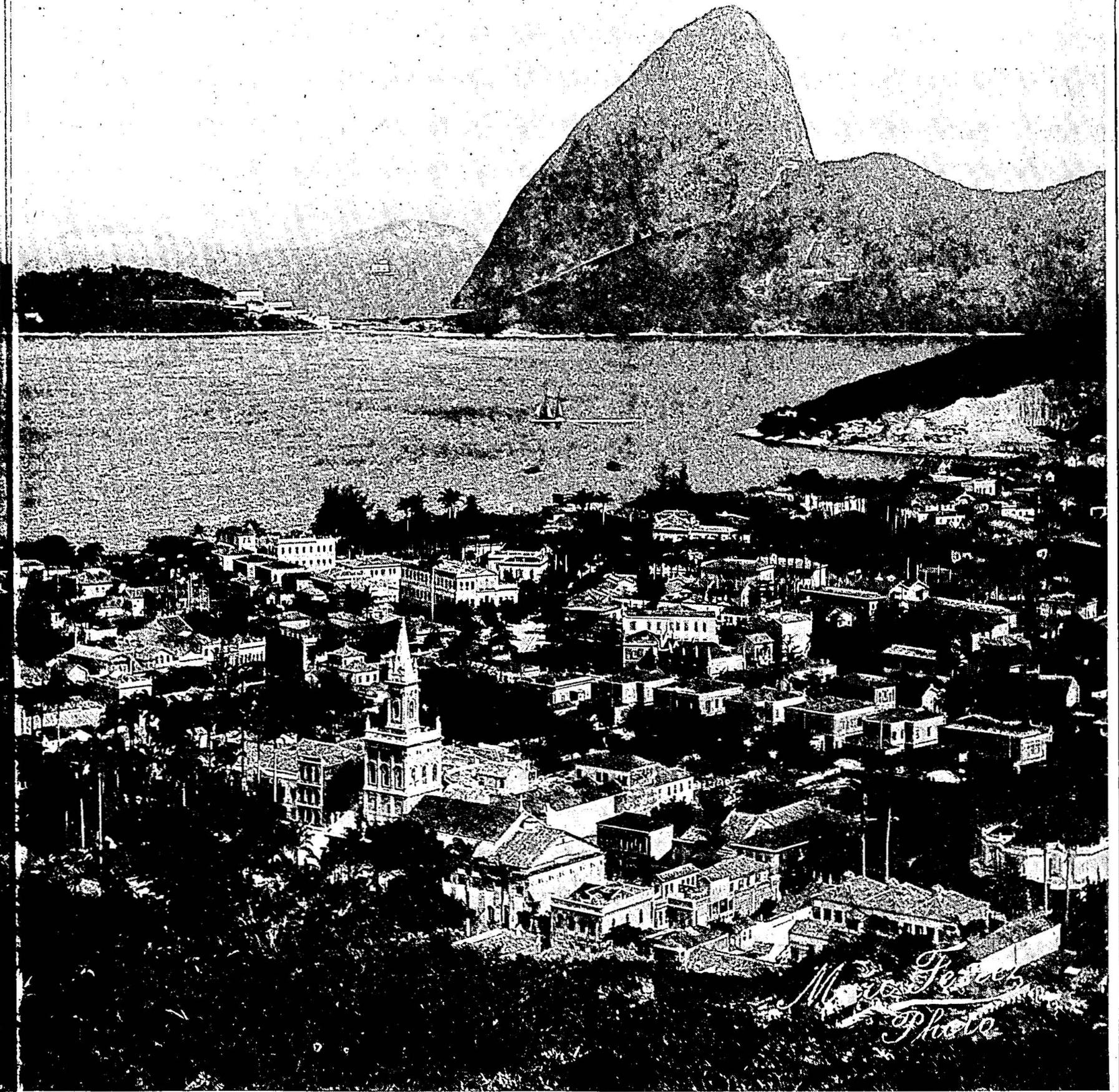


# *THE MISSIONARY VOICE*

SEPTEMBER

1920



# THE MISSIONARY VOICE

PUBLISHED MONTHLY BY

THE BOARD OF MISSIONS

of the METHODIST-EPISCOPAL CHURCH, SOUTH

R. B. ELEAZER and MRS. E. B. CHAPPELL, Editors

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## CONTENTS

Snap Shots at a Great Conference .....	259
Don't Be Afraid of the Specials .....	260
The Failure of the Interchurch .....	261
Interchurch Report on the Steel Strike .....	261
Uniform Divorce Laws Needed .....	262
Paragraphs from the Morning's Mail .....	263
Valuable Books for Students of Missions .....	263
Gospel Auto Wanted in Brazil .....	264
How a Visionary's Dream Came True .....	265
First Books from Africa .....	266
The Lord's Prayer, in Batetela .....	266
Practical Home Missions—The Daily Vacation Bible School .....	267
Opportunity's Door Wide Open .....	267
The Centenary Campaign in Korea .....	268
The Choonchun District .....	268
The Centenary in Cuba .....	269
Methodism in Passo Fundo .....	270
Great Gains in South Brazil .....	270
Wanted—A Christian International Program .....	271
The Methodist Minute Man .....	272
The Story of Mrs. Quay .....	273
Are You Wearing a Church or Two? .....	275
Woman's Missionary Society of Wembo Niama .....	276
Africa—Here and Over There .....	276
Belgians Send Aid to the Congo .....	276
Pioneering the Gospel .....	277
Promotion of Spiritual Development in Auxiliaries .....	278
Daily Vacation Bible School, San Antonio, Texas .....	279
One Way to Help .....	279
Floral Acrostic on THE VOICE .....	279
All Americans at Biloxi Wesley House .....	279
Program for October—Africa (Mission Study) .....	280
The People Who Live Next Door .....	280
Our Expeditionary Force in Africa .....	280
A Suggestion for a Poster .....	280
A Prayer for Africa .....	281
Mission Study Books for Young People .....	281
A Mission Study Class Review .....	282
Song—"Send Reports" .....	282
Song—"The Missionary Voice" .....	282
Growth of Christianity through Persecution .....	283
Reminiscences .....	283
Out Where the West Begins .....	284
Bible Lesson for October .....	285
Program for October—Africa .....	285
Try a "Voice" Program .....	285
Book Reviews .....	286

## Voice Agents Attention



If you are taking part in the Voice Midsummer Subscription Contest, please observe that we will have to know what pastoral charge, district and conference you belong to, if we are to include you in the award of the Special \$25.00 Proportionate Prize.

If you have not already sent us this information, therefore, please do so at once, or with your next list of subscribers. This is of the utmost importance to you, as well as to us. Please do not overlook it!

The Missionary Voice, Box 509, Nashville, Tenn.

The Missionary Voice

BOX 509

NASHVILLE, TENN.

VOL

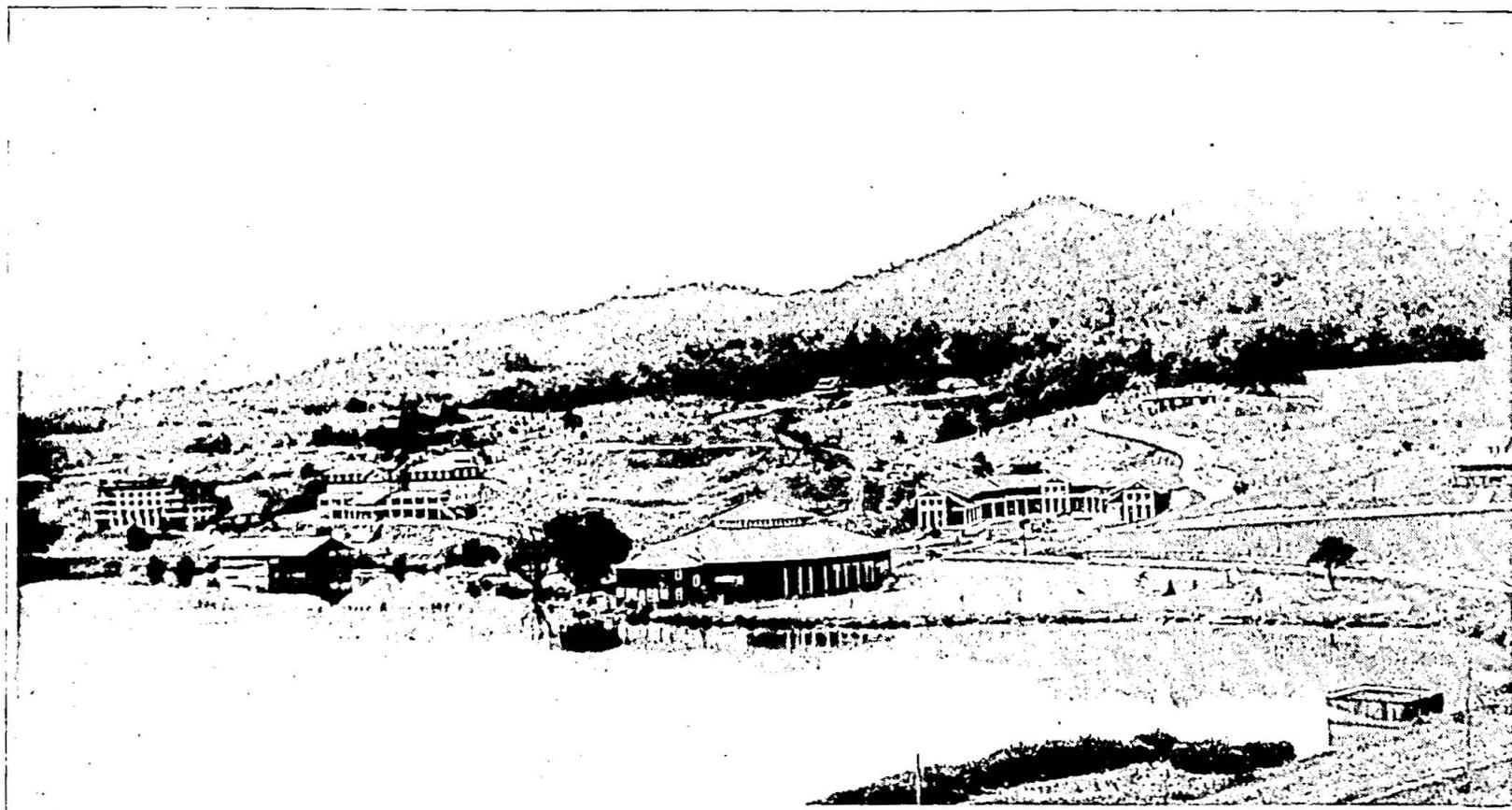
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# THE MISSIONARY VOICE

VOLUME X

NASHVILLE, TENN., SEPTEMBER, 1920

NUMBER 9



## Snap Shots at a Great Conference

The General Missionary Conference held at Lake Junaluska, August 2-8, was another of the series of great missionary gatherings for which Junaluska has become noted. It is estimated that more than seven hundred Methodists were present from all parts of the South, besides a great many summer residents.

The program presented more than forty speakers, each a specialist in his line, and covered almost every phase of the missionary enterprise, at home and abroad. The great Centenary Movement formed the background of the conference and figured largely in its outlook. The opening address, delivered by Rev. T. D. Ellis, of Macon, Ga., was an inspiring survey of "The Centenary Past and Future," and set the keynote for the conference.

On Tuesday morning Rev. Forney Hutchinson, of Oklahoma City, began a series of five devotional addresses which were among the notable features of the conference. Intensely practical, heart-searching, inspirational and prophetic, they carried a message and a blessing to all who heard.

Tuesday evening was devoted to the work in Europe, which was ably represented by Bishop Atkins, Dr. Pin-

son, and Dr. Beauchamp, who had just returned from Belgium and Poland. They told a dramatic story of Europe's limitless need and of America's opportunity to extend a helping hand.

Wednesday's program featured "The Centenary at Home." The speakers were Mrs. J. H. McCoy; Deaconess Grace Rowland; Rev. Orlando Shay, who described our Indian work; Rev. W. W. Alexander, with a stirring message on race relations; Rev. J. A. Sicehoff, who described a many-sided rural life program that is being carried out in connection with his church at Bartlett, Texas; Prof. C. H. Trowbridge, of Brevard Institute, who presented the work of that institution; and Rev. B. M. Beckham, who, with the aid of a fine collection of lantern slides, thrilled the audience with the story of the famous Ferrum schools, of Franklin County, Va.

"The Centenary and Evangelism" was the subject for Thursday. Rev. W. F. Lowrance, of Newport, Va., told of the successful employment of the survey and personal work method in rural evangelism, and John R. Pepper, of Memphis, spoke on "Child Evangelism." Rev. F. S. Onderdonk, of San Antonio, superintendent of the

Texas-Mexican Mission, told of evangelistic work among the million and a half Mexicans on this side the border. Rev. A. W. Wasson, of Songdo, told an interesting story of the independence movement in Korea, and of many indications of a new and great revival in that country. Rev. Thomas E. Reeve spoke for Africa, and Rev. W. B. Burke for China, each giving a glimpse of inspiring opportunities awaiting only men and equipment. Rev. James Cannon, III, told of a remarkable revival held last year in Trinity College, Durham, N. C. Similar meetings are to be held this fall in seventy-five Southern colleges. Rev. J. Allison Molloy, of Nashville, told of the Centenary revival in that city, which resulted in nearly 1,200 accessions to the Church.

\* \* \*

Friday and Saturday were devoted to the laymen and to the Triennial Meeting of the Laymen's Missionary Movement. T. S. Southgate, chairman of the Executive Committee of the Movement and lay leader of the Virginia Conference, drew a graphic picture of the Church's obligation today in the light of America's great prosperity, as contrasted with the tragic need of nearly all the rest of the world. John, the beloved, surnamed Pepper, followed with a plea for the active participation of laymen in all the affairs of the Church, and for the placing of Church matters upon a business-like basis; and President John H. Reynolds, of Hendrix College, Conway, Ark., delivered a strong address on "The Stewardship of Time," emphasizing the fact that all of life, not its religious phases only, should be regarded as a stewardship to be administered for God and humanity. Thomas H. Tatum, of Bishopville, S. C., emphasized the need of the wider circulation of Christian literature, while Dr. Jere M. Pound, of Atlanta, spoke on "The Largest and Best Use of the Methodist Minute Men."

"A Service in Every Church Every Sunday" was the subject of a great address by Bishop U. V. W. Darling-

ton Saturday morning. Referring to the thousands of pulpits throughout the South which are vacant Sunday after Sunday because the pastors cannot get around, he expressed the conviction that they should be filled by consecrated laymen, thousands of whom are already functioning as three-minute speakers. J. F. Rawls, of Suffolk, Va., chairman of the minute men of the Virginia Conference, described the methods by which his organization has been developed.

Rev. W. B. Beauchamp outlined "The Task Before Us" in connection with the follow-up of the Centenary. This involves, he said, not only the collection of the \$53,000,000 pledged for missions, but, what is of more importance, such a consecration of life to the service of God at home and abroad as will vitalize these millions of money.

On Friday evening Rev. M. Ashby Jones, of Atlanta, delivered a great address on "A World-Wide Pentecost," picturing America as the world's evangel, religious and political.

\* \* \*

Sunday, the concluding day, opened with a sunrise service and consecration meeting, in which many of the delegates took part. At eleven o'clock Bishop E. D. Mouzon preached a powerful sermon on "Life Service," at the conclusion of which eleven persons came forward and offered themselves for definite religious work.

A farewell service in honor of the outgoing missionaries was held Sunday afternoon, and was a worthy climax to the conference. The presence of the missionaries, it should be said, was one of the most delightful and inspiring features of the conference.

Mention should be made of the excellent service rendered the Conference by the Southern Railway, which had a special representative on the ground throughout the meeting to attend to all transportation arrangements for outgoing delegates. This was a great convenience and was appreciated accordingly.

## Don't Be Afraid of the Specials

REV. G. W. MATTHEWS, MACON, GA.

We are so in the habit of thinking that "everything calls for money," that some are afraid of the Specials. Our Centenary Specials do not call for more money; they only help us to collect the money that is already pledged, some of which may be hard to collect without using the Specials. The Centenary Specials are not *weights*, but *wings*! They do not, in any degree, load down, but *help pull*! They do not add responsibility, or commit a church to do anything more, but help it to what it has already undertaken.

Take an example: The Centenary pledges of a given church for five years are \$7,000. One year's installment of this church is therefore \$1,400. This \$1,400 can be much more easily raised if the congregation knows the missionary, or chapel, or evangelist, or the teacher in the Foreign Field to whose support their money will be applied.

## The "Failure" of the Interchurch

After all the sincere regrets and cheerful "I-told-you-sos" that have attended the supposed failure and demise of the Interchurch World Movement, we are glad to say that the idea still lives and promises a come-back that will put the movement on a modified but permanent basis.

As a matter of fact, the reports about the failure and death of the Interchurch were "greatly exaggerated," as Mark Twain said about the report of his own death. What if it did fall somewhat short of the financial goal which it set out last spring to realize? Was it a small achievement and an evidence of failure to raise \$180,000,000 in a united drive—by far the largest sum ever pledged for religious purposes in a single campaign? Is it an evidence of failure to have conducted the most complete survey of the foreign mission fields ever undertaken and to have projected and partly executed a yet more comprehensive survey of our home mission problems? Can a movement be said to have failed that has emphasized as never before the fact that Christendom should present a united front and an adequate program if it ever expects to win the world? We do not think so. As a matter of fact, its only real failure was its inability to secure from non-Christian sources funds necessary for its continued maintenance; and that is by no means surprising.

\* \* \*

Perhaps it undertook too much. Perhaps its plans, in some particulars, were too indefinite. Perhaps it did not know all the time just where it was going. Certainly the Churches themselves were not quite ripe for a Christian program of so great magnitude. So much the worse for the Churches. It is at least a matter of gratification that somebody had a vision big enough

to formulate such a program and courage enough to undertake its execution. Despite its temporary setback, the Interchurch idea has been to many of us the most inspiring, hopeful and potential development in modern Christian history. Its vision, its daring, its optimism have set standards of faith and endeavor that we shall never be able to forget. That it could die ought to have been recognized as an impossibility, even by its severest critics. The Christian world could not afford to lose it.

\* \* \*

So, when one hundred and fifty men and women from almost every state in the Union and from many denominations gathered in July to discuss the future of the Interchurch, they found among themselves a sentiment that made it impossible for them to pronounce it dead and seal its tomb. So they took steps not to lay it away, but to reorganize it and make it permanent. A committee of fifteen was appointed, representing twelve of the leading Protestant denominations, including the three principal Methodisms, the Presbyterians, North and South, the Northern Baptists, the Congregationalists, the Disciples, and others, to formulate a plan to this end.

\* \* \*

Just what plan they will work out remains to be seen. But let nobody suppose that the Churches of this country will be willing to go back to the old inarticulate, hit-or-miss method of caring for the religious life of America and evangelizing the non-Christian world. No, the Interchurch idea has not reached the end of its career. It is yet but in its infancy, and in days to come the fruitage of its efforts will be seen in an increasing degree.

## Interchurch Report on the Steel Strike

Some one has said that if the Interchurch World Movement had done nothing else than formulate and give to the world its report on the steel strike, this service alone would have been worth all the Movement has cost. This report, made by a commission of investigation headed by Bishop Joseph McConnell of the M. E. Church, was given out a few days ago and is soon to be published in book form. Many of its revelations are astounding, in the light of the one-sided information given out by the secular press at the time of the great strike.

\* \* \*

The report states that the strike, contrary to current reports, was amply justified by "grievances which gave the workers just cause for complaint and action." For example, it was found that fifty-two per cent of the employes of the steel corporation were working on a compulsory twelve-hour-a-day basis. Three-fourths of

the operatives were compelled to work more than sixty hours a week, many of them at the most gruelling tasks. On the score of wages it was found that about two-thirds of the workers were receiving less than an American living wage, according to standards set by the government. The plants, according to the report, are organized along autocratic lines and frequently under military discipline, resulting in frequent cases of grave injustice to the employes. In practice the workers were denied the rights of organization and representation.

\* \* \*

"Denial of the rights of assemblage and free speech," says the report, "did not primarily grow out of the strike, but was a precedent fact directly related to the policies of preventing labor organization. . . . It was for years the rule in towns about Pittsburgh that labor organizations could not hold meetings. . . . Communi-

ties lost their rights of assemblage so completely that in some towns government agents, sent to give patriotic lectures, were denied the right to hold meetings. One such was arrested."

The report continues: "During the strike, violations of personal rights and personal liberty were wholesale; men were arrested without warrants, imprisoned without charges, their homes invaded without legal process; magistrates' verdicts were rendered frankly on the basis of whether the striker would go back to work or not."

\* \* \*

Sensational revelations were made also as to the use of black lists and labor spies. Professional spies were hired to go into the mills as laborers that they might learn and report the secrets and plans of their fellow-workers. One of the agencies supplying these spies sent the following instructions to one of its operatives: "We want you to stir up as much bad feeling as you possibly can between the Serbians and the Italians. Spread data among the Serbians that the Italians are going back to work. Call up every question you can in reference to racial hatred between these two nationalities."

\* \* \*

"The charges on which strikers were arraigned before local magistrates, then imprisoned or fined," says the report, "were often never recorded and never learned by the prisoners. Recorded formal specifications included 'stopping men from going to work,' 'cursing' (the State police or deputies), 'abusing,' 'refusing to obey orders' (to move on, etc.), 'going out of his house before daylight,' 'laughing at the police,' 'smiling at the State police.' Fines ran from \$10 to \$50 or \$60. Imprisonment terms ran up to months. Arrested men were frequently taken not to jail, but inside the steel mills and held there. The charges of beatings, clubbings, often substantiated by doctors' and eye-witnesses' affidavits, were endless and monotonous; in most communities the only public official to appeal to turned out to be another mill official."

\* \* \*

The report recommends the adoption of a universal eight-hour day, with a limit of ten hours on duty and a six-day week; recognition of the right to join a union and an extension of home building for the workers. It suggests to organized labor that it democratize and control the unions, especially in regard to the calling and handling of strikes, find a substitute for the closed shop wherever it is a union practice, repudiate restrictions of production and formulate contracts which can be lived up to, avoid violence and accept all possible offers of publicity and conciliation. The committee asks the Federal government to set up a commission similar to the Coal Commission in order to arrange for free conferences. It also asks the government to begin a

full inquiry into the past and present state of civil liberties in Western Pennsylvania and publish the findings; to conduct an investigation for the purpose of regulating labor detective agencies and for the purpose of publishing what government departments or public moneys are utilized to co-operate with "under-cover men"; and also to make public two reports of recent investigations of conditions in the steel industry and to explain why these and similar reports have not been made public. These reports are Ethelbert Stewart's on civil liberties in Western Pennsylvania and George P. West's to the War Labor Board. Further recommendations are that the President's Industrial Conference plan for standing tribunals of conciliation and publicity be given a fair trial; that minimum wage commissions be established and laws enacted providing for an American standard of living for workers; that the eight-hour day be accepted by labor, capital and the public as the immediate goal for the working day. To the press the recommendation is made to "free itself of the all too well-founded charges of bias, favoring capital as against labor." The committee urges the pulpit "that it be diligent to discharge its legitimate prophetic role as an advocate of justice, righteousness and humanity in all such conflicts of human interest as those involved in industrial strife."

\* \* \*

The complete report embraces 94,000 words and ought to be read by every man who desires to keep abreast of the industrial situation that is now so much to the front and who longs to see the problem solved on a basis of Christian principles.

The report may be ordered through the VOICE, or direct from the publishers, Harcourt, Brace & Howe, New York City. The price is \$1.50 in paper binding and \$2.50 in cloth.

### Uniform Divorce Laws Needed

Francis Miner Moody, who is said to know more about divorces than any other man living, testifying recently before a committee of the United States Senate, showed that our country has the worst divorce record in the world. Japan was formerly the one exception. From 1884 to 1888 Japan's annual divorce rate per 100,000 was 291. In 1897, Japan enacted a federal uniform divorce law. In 1899, the rate dropped to 151, and 1916, to 109. In the United States it was 73 in 1900, 84 in 1906, 112 in 1916. In some counties in Nevada, Texas, Indiana et al, divorce is from four to eight times as large "net," that is, excluding Catholics, who are barred by church rule from all divorces.

This condition very clearly calls for the enactment by Congress of uniform marriage and divorce laws which will tend to lessen this growing peril to the American home.

## Paragraphs from the Morning's Mail

Rev. W. A. Wilson, our pastor at Okayama, Japan, where a church lot was bought on which there was a large warehouse, has let a contract for the reconstruction of this building at a cost of \$5,000, which will convert it into a church assembly room, a kindergarten and living rooms for the teachers.

\* \* \*

"I hope in the next few months we can hear of new volunteers. If the Church at home could once get a real picture of the needs, I know we would see a wonderful awakening. Lack of information keeps so many from taking the proper interest in this greatest of all works."—Dr. F. M. Stites, Korea.

\* \* \*

More than a thousand people witnessed the recent dedication of our new church at Ta Chang, China, writes Rev. T. A. Hearn, presiding elder of the Shanghai District. On the same occasion a dozen new believers were baptized and 150 probationers were enrolled. The church was built at a cost of \$6,000, including the materials from old Trinity, which were used.

\* \* \*

Rev. Joseph Whiteside writes that Soochow University at its recent opening enrolled more than four hundred students—the largest attendance in its history. The dormitories are full and a number of students have to live in rented rooms near the campus. As a result of a campaign of personal work among the students, thirteen joined St. John's Church on a recent Sunday, and others have decided to become Christians.

\* \* \*

Rev. W. K. Cunningham, who recently went to Cuba and is stationed at Santiago, writes: "The Cubans are the most approachable people I have ever come in contact with. They are very easy to reach and appreciate what the missionaries are trying to do for them. If we as a Church fail in our mission to them, we will have only ourselves to blame. Unfortunately Cuba has very little gospel, so far as I can see, aside from what the Protestant missionaries are trying to give them. Sabbath-breaking, graft, lotteries, infidelity and agnosticism are met with on every hand."

\* \* \*

After five or six years during which we have had no missionary representative in Torreon, Mexico, our work there is again opening up hopefully under the pastorate of Rev. James R. Rhodes. There is a Sunday school of 125 members, a Junior League of 20, a Volunteer Band of 25, a Woman's Missionary Society of 25, and a Senior League of 30. A day school has been opened with forty enrolled. Thirteen members have been received since Conference, and others are coming in, three having joined on a recent Sunday. The pastor writes that

there is great need of a settlement house, a high school and a hospital.

\* \* \*

In the Hiroshima District, Japan, the Centenary Commission has begun the publication of a monthly bulletin, by which it is hoped to inform and inspire all the churches with regard to the Centenary forward movement. The goal set for the four years in the district is the doubling of membership and the enrollment of twenty-five new preachers and fifteen Bible women. During the first year of the period there have been 180 additions, three young men have volunteered for the ministry, and four Bible women have been accepted. This is a good start. At a meeting held in the Hiroshima Girls' School by Rev. M. Akazawa, Centenary Secretary of the Japan Church, 130 girls gave in their names as inquirers and are being given definite instructions preparatory to baptism.

### Valuable Books for Students of Missions

Two books in which students of missions will be interested have recently come from the press. They are "The Foreign Missions Year Book of North America," successor to the old "Blue Book of Missions," and "The 1920 Report of the Foreign Missions Conference of North America." Both are published under the auspices of the Conference. The first is a volume of 345 pages with sections devoted to the Home Base, American, British, South African and Australasian; field reviews on Latin-America, China, Korea, India, Japan, Turkey, Egypt, Africa and other important foreign fields; articles on Roman Catholic missions, geography and missions, the Peace Treaty and missions; a selected bibliography of recent missionary literature; a complete directory of foreign missionary associations, European as well as American, and exhaustive tables of foreign missionary statistics. It is a very valuable reference volume. The price is seventy-five cents, and it may be ordered from the Foreign Missions Conference, 25 Madison Avenue, New York City.

The other volume, edited by our own Fennell P. Turner, is the report of the twenty-seventh Annual meeting of the Foreign Missions Conference of the United States and Canada. It comprises 310 pages and gives not only the minutes of this important meeting and a survey of its activities and reports of its committees, but also a score of addresses delivered at the Conference by the missionary leaders of America—Mott, Brown, Oldham, Corey, Barton, Watson, Taylor, Speer and others, including an address by our own Dr. Beauchamp on the Centenary Movement of the Methodist Episcopal Church, South. This volume will be well worth the price, seventy-five cents, and may be ordered from the address given above.

# Gospel Auto Wanted in Brazil!

WOULD CARRY MESSAGE TO  
HUNDREDS EVERY NIGHT

## Voice Readers, Get In On This!

Rev. W. B. Lee, one of our veteran missionaries to Brazil, writes as follows from the great city of Sao Paulo:

"A consciousness of the inefficiency of our work in the large cities has been piling up on my mind for years. Since I came to this great city last December this feeling has come to be a burden.

"My fourteen-year-old boy, William, said to me not long ago, 'Father, if I were a preacher, I wouldn't preach in a church. I'd go out to the public squares where the crowds are and preach to them there.' I hardly knew what to say to the child. Finally I said, 'Who knows but that God wants you to do just that thing?'

"And last Sunday night, as we were going to the church in Bom Retiro—I was booked to preach to the children—as we were passing through a street swarming with children, he caught me by the arm and said, 'Father, here's the place to preach!' The thing is so plain that even a child can see it. This is the way to reach the people. I feel that the time has come to do something in this line, and the thought that is in my mind is this—to get a Ford truck and build a body for it that will carry a small organ and six or eight people—an organist, a cornettist, four or five good singers and a man to make short talks to the people.

"Our central hall will hold probably 300 people, the Bom Retiro hall about 100, and the hall at the Braz about 80. We preach also at six private houses. At none of these places can I get a hearing from more than 300 at a time. With an auto we could preach and sing the gospel to ten times that many people in a single night, and in time, after getting a group of workers trained, we could run some sort of a gospel meeting every night in the week. I can get plenty of competent helpers from the various Protestant Churches.

"If you could find us fifteen hundred dollars, by the help of the Lord we could put this project going. The people will hear us, and success seems certain."

Here is a great opportunity—and it waits only on a paltry fifteen hundred dollars. The Board of Missions cannot now meet this need, since all funds available for Brazil have already been appropriated. Under these conditions we believe the readers of the Voice would like to do this fine thing, over and above their regular missionary and Centenary gifts.

Use blank below:

J. D. Hamilton, Treasurer, Box 510, Nashville,  
Tenn.

Dear Sir: Enclosed find ..... as a special  
contribution toward the purchase of a Gospel Auto  
for Sao Paulo, Brazil.

Conference .....

Name .....

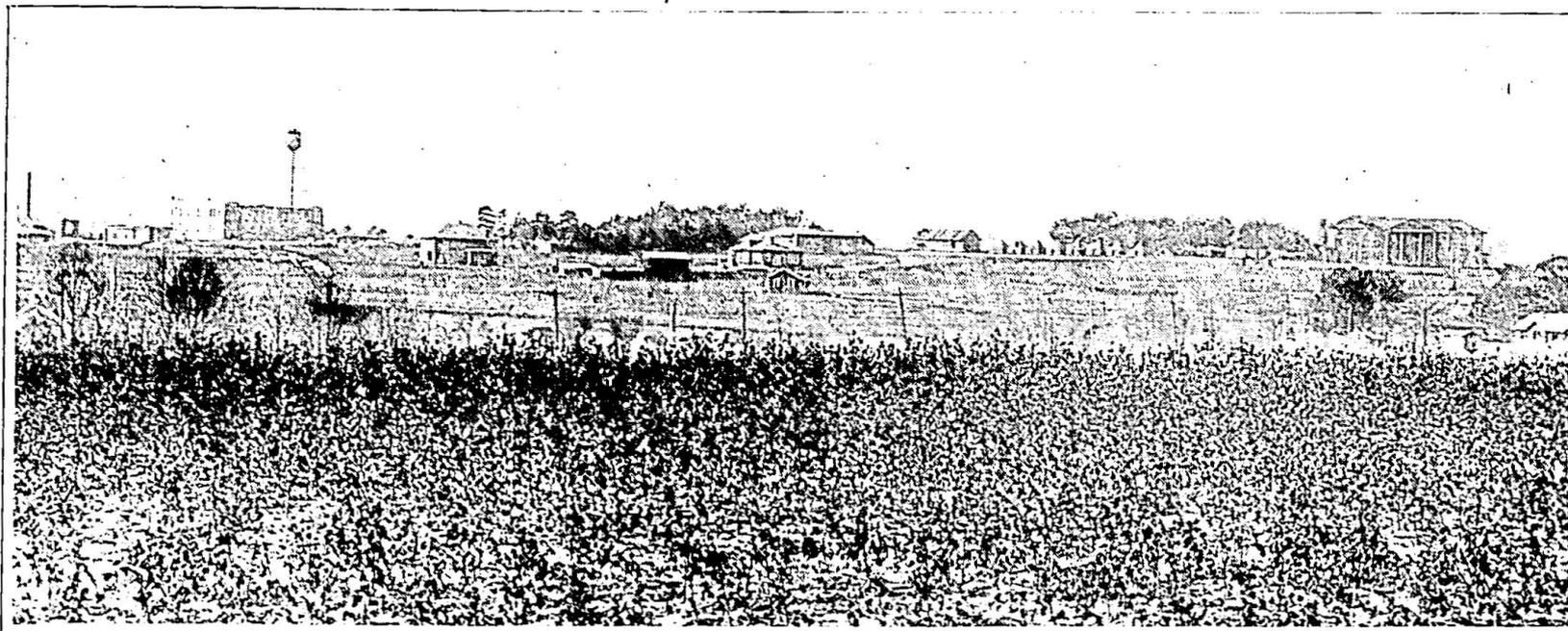
Address .....

## WHAT DO YOU SAY!

How Much Will You Give to  
Start the Gospel Auto Going?

All Together Now.

Let's Make It Unanimous!



Textile Industrial Institute, Spartanburg, S. C., School at Right, Mill at Left.

## How a Visionary's Dream Came True

### The Romantic Story of Textile Industrial Institute

BY R. B. ELEAZER

Eighteen years ago a young preacher in the South Carolina Conference, oppressed with the educational and religious needs of thousands of cotton mill operatives throughout the South, conceived the idea of a great Methodist school and mill, where ambitious young men and women might get an education by alternate work in the mill and study in the school. The student-operative's wages were to make him self-supporting, and the dividends from the mill were to make the school self-supporting.

\* \* \*

It was a great idea, but at that time wholly without precedent and visionary to the last degree. The young preacher laid it before his friends, with all the burning enthusiasm of high purpose, but the plan was discouraged in every quarter as impossible of realization and of such a character as to ruin his career and destroy his usefulness to the Church. Consequently he was removed from the cotton mill charge where the idea had come to him, and for the next five years, on the long, deep roads of country circuits, miles away from the railroad and beyond the sound of a cotton mill whistle, was given ample opportunity to recover from his Utopian obsession. He tried to tear himself away from it, but all in vain. In his own words, he "talked it, and wrote it, and dreamed it, and prayed to forget it"; but always he came back to the big idea to which years before he had pledged his life. Several times he was offered compromises, stations, professorships, home mission work in the

West, but all to no avail.

Finally, seven years after the birth of the idea, he found himself back again on a cotton mill charge in Spartanburg, S. C. He felt that at last the time had come when he must make a beginning. It was now or never.

So the young man, who was none other than Rev. D. E. Camak, now president of Textile Industrial Institute, borrowed a hundred dollars, borrowed a mill tenement for a schoolhouse, furnished it on credit and with the labor of his own hands, named the school, elected himself president, selected a board of trustees, had the institution incorporated, published a catalogue, and began to solicit funds and students. Fifteen young people promised to be on hand at the opening, September 5, 1911. Not one of them came. The only student who appeared was a big, thirty-five-year-old married man who lived next door and seemed sorry for himself and sorrier for the institution. For weeks he was the only attendant, while bills piled up and hope and despair waged mighty conflict in the mind of the young preacher and president.

\* \* \*

At a psychological moment he met a sympathetic layman who inquired how the enterprise was getting on. When told, reluctantly, that there was only one student, he replied, "You have made an honest effort. These people don't want an education. If I were you I'd quit." It was the moment of supreme temptation. Luckily, the young preacher sensed

it, and without time for reasoning or logic, he answered vehemently, "I am not going to quit! God cannot use a quitter."

\* \* \*

That, he tells us, marked the turn of the tide. The layman in question, finding his well-meant advice of no avail, got into action. A school site was secured from a prominent citizen, and a group of cotton mill owners were interested in the enterprise. After some persuasion they subscribed \$15,000 for the erection of a building. Students began to come from unexpected sources. Most of them, mature young men and women, had never had a day of schooling. They worked one week in an adjacent mill and went to school the next. Under these handicaps it was common for them to make from two to five grades a year.

Dark hours came after this, to be sure, as when the president of the South Carolina Conference ruled that the Conference could not own such a school, even after it had voted to take it over. But the dark hours passed and the institution grew rapidly.

\* \* \*

Up to this time only half the plan had been realized. The school was there, but the cotton mill half of the idea was still a dream. Just at the providential moment there came from Korea on his furlough C. H. Deal, a mechanical genius, who had been superintendent of the industrial plant connected with our Anglo-Korean School in Songdo. He had actually done the thing out in Korea, hav-

ing developed a self-supporting textile department in which the students worked their way. So he was borrowed from the Board of Missions and, along with the president, went to work to carry out the great idea.

\* \* \*

They found that the hour was ripe—the mills were making money and were in a humor to spend some of it for the betterment of their operatives. Within less than two years the Model Mill was a reality. One hundred and forty business firms, representing every phase of the

half the students on arrival are unconverted. These young people by the score, ambitious and capable, are being trained for industrial and Christian leadership and are destined to make a tremendous impression upon the industrial life of the South in the days to come. Among them are many volunteers for definite religious work.

Steps are now under way to have the institution taken over wholly by the sev-

eral Annual Conferences in the cotton-mill states, so as to make it in every sense the property of the Church. The Centenary is lending generous assistance, \$150,000 for this purpose having been embodied in the original "askings." This, with help that is being received from outside sources, will completely equip the mill and free it from debt, and the mill in turn is expected to be a sufficient endowment for the school.

## First Books from Africa

BISHOP W. R. LAMBUTH

By a recent mail there has come to my table three books bound in paper, forwarded from Wembo Niama, Africa, through the kindness of Rev. C. C. Bush. While these are in the language of the Batetela it is easy to make out that two of them are the Gospel according to St. Matthew and the Acts of the Apostles. The third consists of Lessons in Language Study, with a number of simple stories for children and beginners. This last is by Miss Etta Lee Woolsey, now Mrs. C. T. Shaedel.

results in this form.

An interesting feature of it all is that in the absence of a printing press, these three little books have been set up on the multigraph. By so doing the mission has saved much valuable time and some expense, since the copy and the proof, if forwarded from Wembo Niama, our mission headquarters, to Luebo, the Presbyterian headquarters, would have required at least five hundred miles travel on foot, and perhaps a thousand miles, if the proof had been sent back for revision. This is a very, very creditable piece of work and the mission is to be congratulated. I know of nothing more precious than these first copies which are forerunners of the literature which we hope may be prepared later on for the use of the tens of thousands who constitute the great Batetela tribe.

As the people come to learn to read and the printed page is more widely circulated, we will remember that it is written, "My word shall not return unto me void, but it shall prosper whereunto I sent it."

One of our most diligent and successful workers in the north of Brazil has a plan of now and then sending out by mail little portions of the Scriptures, inclosing in each a card, with his address, stating that the entire Bible may be had for a very small sum. One of these booklets and a card fell into the hands of an alderman of a far interior town. He read, was interested, wrote for a Bible, sent the money to pay for it, and told his friends about it. This man asked in one of his letters questions like these: "What prayer should I make?" "What does it mean to be born again?" His last letter reported the conversion of four merchants of the town who had ordered and read Bibles. The movement was spreading in the community, and the Bible worker has persuaded a missionary to visit the town.—Rev. H. C. Tucker, Rio de Janeiro.



Rev. D. E. Camak,  
Founder and President, Textile Industrial  
Institute.

cotton mill industry, had donated \$150,000 to the erection of what is said by competent observers to be the best built, equipped and organized cotton mill in the world. Nothing finer is being produced in America than the product of the model mill. Aptly called "character cloth" and "warranted never to fade, never to shrink, and seldom wear out," it has recently been put on the market by mail order. Something further about this cloth will be found on another page.

\* \* \*

Today this school, less than nine years old, has an enrollment of 250 young men and women, hungry for education and for religion. They average twenty-two years of age and come from seven Southern states. Every student is self-supporting through his work in the mill or in the school, making both his school expenses and his living. There is not a person on the campus who has not made a profession of faith in Christ, though

### The Lord's Prayer, in Batetela

NOMBA KA JISUS

Papa kakisú kele l'olongo, walemia lukumbu lakie. Owanji wakie aye. Wace lu nkete okone alange, oku okane watucaka wane wele o'olongo. Otuxa ma diahumbasu elo. Otudimanyia akolo wakisu, oku okone adimanyiasu akina akolo wakio, watucelawo. Tututolake lu akambo a mpemba, kele otuximbele le okolo. Dikambo dia Owanji la wolu la akie mpunju. Amen.

### Doxology

Nyuye tutemole Tzambi,  
Nde atucelaka olo;  
Nyuye tutemole Nzambi,  
La Jisus la Nyuma Olo.

In 1912, during my first visit to the Congo, Dr. J. W. Gilbert made the initial start in translation, with the assistance of one of our native helpers. Of course, this was not satisfactory to him, because he had not acquired the language and had been given only a very slight opportunity to do anything in it. It was, however, a beginning which reflected much credit upon his scholarship and devotion. The more substantial work in translation was taken up by Rev. C. C. Bush later on, who was followed by Dr. D. L. Mumpower. Now again Brother Bush resumes the work and sends out the



Teachers and Pupils, Daily Vacation Bible School, Epworth Church, Washington, D. C.

## Practical Home Missions—The Daily Vacation Bible School

From the standpoint of the modern conception of home missions, it would be hard to find a more interesting and practical piece of welfare and evangelistic work than the Daily Vacation Bible School conducted this summer under the auspices of Epworth Church, Washington, D. C., Rev. John Paul Tyler, pastor.

The congregation is without a building, the church having been destroyed by fire some months ago; so the school has been carried on in a tent and under the trees at the corner of Lincoln Park, East Washington, near where the new church is to be built. The enrollment is made up of children of the neighborhood, to the number of 200, of various nationalities and denominations. The faculty embraces some twenty members of the church who fitted themselves for the work by taking special training, and who carry it on for the love of it. Opening at 9:15 in the morning, the first half hour is taken up with religious exercises. After this various practical branches are taught—basket weaving, chair caning, dressmaking, embroidery, crochet, draw-

ing, and the like—not forgetting the kindergarten for the little folks and a liberal amount of play for all.

The school has been a great success. The neighborhood is enthusiastic about it and all observers praise it in highest terms. It has been found worth while from every standpoint. It fills a real need in the community, providing useful and wholesome activity and training for a large number of children who would otherwise be idle. It is thus a real ministry on the part of the Church to real human need, which alone would justify it, even were there no reflex benefits to the Church itself.

But as a matter of fact, there are such benefits—and they are very real and very vital. The opportunity to give religious training daily to two hundred children under favorable circumstances is a tremendous thing in itself. The school forms a vital point of contact between the Church and all these children and the families from which they come. The name and address of each child is registered; the follow-up will be easy. The

wide-awake pastor considers that Epworth Church is doing no finer service and making no better investment than in maintaining this Vacation Bible School.

We are glad to know that the idea is being worked out also in a few other places in our Church, chiefly in settlement work maintained by the women. Instead of half a dozen such, however, there should be hundreds. Indeed, there are very few city churches which might not with great advantage put the idea into operation, while it could doubtless be successfully carried out also in many rural sections. Any who are interested in the plan and would like to study it further may get information by applying to Dr. E. B. Chappell, our Sunday School Secretary, at 810 Broadway, Nashville.

### Opportunity's Door Wide Open.

REV. C. B. DAWSEY, PENNAPOLIS, BRAZIL

The door of opportunity is open wide to us here. In the name of Christ I want to plead for this new country. We must have help. If I had four other helpers in this northwest I believe that we could evangelize this part of Brazil within the next ten years. If you could send us two of these I believe that we could find two here and the task would be done.

There is a great religious awakening in Brazil, certainly in this part. I have been in this country four years and a half, but have seen more interest in the gospel in the last six months than I saw during all of the first four years. Surely God is moving upon the hearts of the people. A month ago I was in Biriguy and left a certain man there a bitter enemy of the gospel. I was there again last Sunday and left the same man a converted Protestant.



Sewing Class, Daily Vacation Bible School.

# The Centenary Campaign in Korea

BY J. S. RYANG,

*Centenary Secretary, Korea Annual Conference.*

I am happy to say that the Centenary Campaign in Korea this year has been a great success, greater than we expected, which means the beginning of a new era for Methodism in Korea. The Centenary sub-commission adopted a simple but comprehensive plan for the Campaign, which is as follows:

## I. The Concept of the Centenary:

An opportunity for the Church to make a forward movement in order to extend the Kingdom of God on earth.

teers within the next four years.

5. Every church and parsonage a brick or tile-roofed house within the next four years.

## IV. Centenary Operations:

1. To publish the Centenary Bulletin every month, besides pamphlets on Prayer Life; Christian Experience; Christian Home; Personal Work; Sunday School Work; Opportunities in Ministry; Young People's Work; Woman's Missionary Society; Stewardship; The

expect to bring a great revival in our Korean church. Our expectation has been more than met already.

## The Choonchun District

REV. M. B. STOKES, CHOONCHUN, KOREA

The Choonchun District comprises a territory of five counties, with a population of 292,841. No other mission is working in this territory, so we are responsible for all this multitude. Our mission station is located at Choonchun, the capital of the province and a rapidly growing town. This situation is most convenient, being within easy reach of every part of the district.

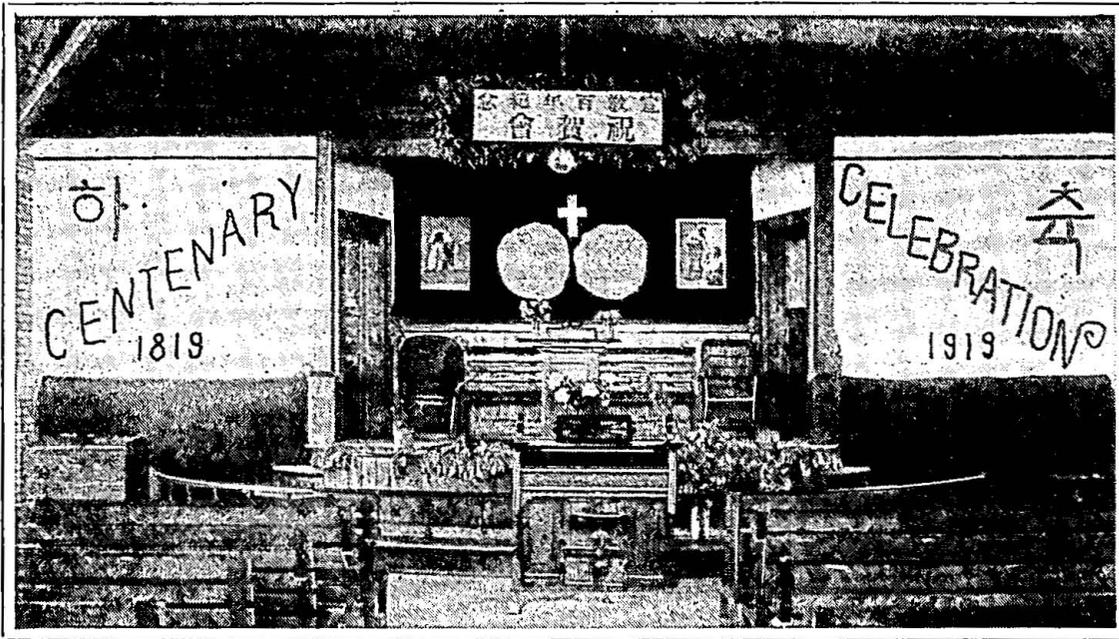
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Most of the people of this part of Korea are farmers, and generally fairly prosperous. The majority have had few educational advantages, but during the past ten years the government has established in all the county seats schools of primary grade for boys, and also two schools for girls within the district. There is a flourishing agricultural school at Choonchun, well attended. Within the district our mission has five primary schools for girls and four for boys, all doing good work. Many of the young men and women have gone to Seoul or Songdo for higher education after graduation from our schools here; so the educational condition of the people generally is improving steadily.

The prevailing religions are Confucianism and Shammanism. Generally speaking, the men of learning in the old classics are Confucianists, and the more ignorant men and practically all the women are Shammanists. It is hard to draw a line of distinction, however, for often a man will hold to both religions. When there is no trouble in the home they are followers of Confucius, but when sickness or trial comes they turn to the demons of Shammanism.

\* \* \*

The force of these religions is being broken, however, and there is a slow, but steady trend toward Christianity. The Gospel message is being proclaimed here and there, and the people are gradually coming to see that there is a power in our religion that is wanting in theirs. They are losing faith in the demons of Shammanism, and have come to realize that Confucianism holds out no hope for a future life. Many, however, have lost faith in the old religions without embracing the new; and if anything, they are harder to deal with than those who still hold to the old faith.



Mr. Ryang's Church (Chong Kyo), Seoul, Decorated for Centenary Celebration.

## II. The Method of Extending the Kingdom:

1. By receiving the power of God through the earnest prayers of individuals and communities.

2. By improving family religion—the foundation of Christianity.

3. By doing personal work—the best method of winning men for Christ.

4. By consecrating ourselves wholly to God and attending to the business of the Church—the business of God.

5. By paying tithes—the token of our faith, witness of our consecration, and the need of the Church.

## III. Centenary Objectives:

1. Every member consciously converted, a family altar in every Christian home, and a revival in every Church.

2. One thousand new probationers in our Church this year.

3. One thousand tithers in our Church this year.

4. One thousand candidates for the ministry and one hundred women volun-

Lordship of Jesus; the Kingdom of God; Church Extension, etc.

2. To organize and train a speaking team of four or five members to visit one or two points in every charge, accompanied by the Presiding Elder, a missionary lady and a Bible woman.

Following the above plan, we began the campaign in January, and it is impossible to describe the results in words or figures. The interest is growing day and night like spring bamboo shoots, and spreading everywhere like wildfire. Hundreds of families have decided to have family altars, to give the tithe to their Lord, and to do personal work among their neighbors. Many church buildings are being erected. In addition to this, over twenty new groups have been started in our territory and thousands of new believers have been added to the Church. The conservative estimate for new believers in our Church this year may be more than 4,000. The support of the ministry has also been greatly increased by nearly every congregation.

We did not expect in this campaign to raise millions of dollars, but we did

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# The Centenary in Cuba

An Eloquent Gift—Mission Assumes European Special—Many Advances Contemplated

REV. S. A. NEBLETT

The most notable Centenary offering in Cuba the past month was that of Mrs. Maria Luisa Sosa, of Central Church, Havana. This good sister, who is in moderate circumstances, some time ago told the pastor, Rev. Luis Alonso, that she wanted to give \$200 when she realized on a piece of property she owned. On Sunday night, June 6th, she came to service and handed in the \$200 in cash with a note, which in part liberally translated is as follows: "My dear brethren: This is for the purpose of saying: Let us be more faithful to our Lord Jesus Christ each day. Every day I am more and more at His service. I am not what I used to be, for I am in my Lord's service."

\* \* \*

Mrs. Clara O. Ross, a member of the American congregation, Havana, has directed that the \$200 per year which she is paying to the Centenary be applied to our Belgium missionary. The Cuba Mission Annual Conference assumed as a Centenary Special the support of Prof. E. B. McKnight, of the mission in Belgium. Pastors and congregations are enthusiastic over this special, and take a pardonable pride in the fact that Cuba is the first mission to undertake the entire support of a missionary in another field. The Conference also distributed a good amount for the Centenary objects here on the field. Some of the churches are paying their assessments in monthly installments, while others have put on a special campaign and raised the entire amount with a surplus in one day.

In spite of the fearful congestion and high prices of building material and

labor in Cuba, we are still able to go ahead with a part of the Centenary program of enlargement and extension. It is a matter of regret that the great mission building which we are to erect in the center of Havana, and that is so much needed, must be postponed yet a little while. However, some repairs and permanent improvements are under way that will provide one extra residence and better facilities for the school and the social activities of both the Cuban and American congregations.

\* \* \*

It was fortunate that the Woman's Council could secure last year, even before any Centenary money had come into their hands, the magnificent villa in Puentes Grandes, just across from Candler College, where their new school, "Colegio Buenavista," will open its doors in September under the direction of Miss Belle Markey. The property cost \$75,000, and today can be sold for \$150,000. Already applications are in hand from enough prospective pupils to fill the dormitory.

\* \* \*

Property was also secured last year adjoining the Pinar del Rio Church. With a further expenditure of less than \$4,000 we will have a school annex to care for sixty pupils in the day school which opens soon, and provides space for an additional hundred in the Sunday School, besides yielding nearly \$500 in rents, every year until the spare house shall be needed for mission purposes.

It is likely that some parsonages will be enterprised later in the year. When buildings can be secured work will be

opened at Trinidad and Ciego de Avila. Arrangements are under consideration for the opening of the school in Santa Clara. Fortunately but little alteration in our present property will be needed in order to meet the requirements of the school.

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Plans looking to an active Centenary campaign in Cuba during the fall and winter will be worked out and presented to the preachers at their institute in August. Goals were set at the last Annual Conference and brethren appointed to develop the prayer league, Christian stewardship and tithing, life service and evangelism.

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The Cuba of today is not the Cuba I left in February, 1918, when, in response to a cable from the Board of Missions, I went to Nashville to help in the preparations for the Centenary campaign.

Then there was bustle and business, what we considered general prosperity. Today there is congestion in every industry, trade, and means of transportation. The business of the country has grown so enormously with the increased production of sugar, and the wealth of the island has multiplied itself as the price of sugar has advanced, so that now prices of everything have soared to a dizzy height, and there is a scarcity of labor, building materials and the necessities of life.

We rejoice in Cuba's material prosperity, and at the same time recognize the grave dangers and difficulties that it presents. People are money mad, and those who have in a year passed from comparative poverty to opulence are spending their money quite freely and in a way to keep up high prices for some time to come. These cane growers want houses in the towns and cities so that their families may enjoy better social and educational advantages. They are willing to pay almost any price for houses, renting, buying or building, as the opportunity may present itself. Their ambitions are in large part laudable, and if kept within bounds should produce a better Cuba.

However, the weaknesses and vices that inevitably go with unsanctified wealth are present to an alarming degree. It makes more difficult the gospel appeal, and summons us to more strenuous efforts in pressing upon these people the true riches.



Field Day Sports, Candler College, Havana, Cuba.

## Methodism in Passo Fundo

BISHOP JOHN M. MOORE.

The Methodist Church in Passo Fundo, in the state of Rio Grande do Sul, Brazil, was dedicated by the writer on September 27, 1919. It was opened for worship on the occasion of my first visit, just one year before. The Church cost 21,000 milreis, or about \$6,000. The parsonage on the adjoining lot cost 11,600 milreis, or about \$3,000. The students of the University of Texas contributed to the two buildings \$4,400, and the people of Passo Fundo supplied the rest. A small Sunday school house is being built just behind the Church and having an entrance from the side street which will be used for social events and also for parochial school purposes. The Texas students have contributed \$1,000 for this building.

The pastor in charge is Rev. J. W. Daniel, who is in his sixth year in Brazil and in his fourth at Passo Fundo. Mr. Daniel is from Cotulla, Texas, and is a graduate of the University of Texas. The students of his alma mater have supplied his salary during his entire time on the field. The cordial relationship with the students which he has diligently maintained, has had no little to do with the interest which they have taken in his work.

After going to the field, Brother Daniel was married to Miss Kenney, the daughter of the Rev. J. J. N. Kenney, of the Pacific Conference, who went out as a missionary of the Woman's Department two years before him. She has been a most capable missionary, as has her diligent husband. The esteem of the Passo Fundo Church membership and the confidence of the community in this fine young couple demonstrate forcibly the possibilities of straightforward, honest and faithful mission work.

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The Passo Fundo Church was fortunate in having as presiding elder during its building era Rev. C. L. Smith, who has excellent knowledge of architectural designs and construction work. His service was highly appreciated by the membership and the missionaries. The present presiding elder, Rev. J. M. Terrell, is making faithful contribution of service to the progress of the work in Passo Fundo.

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The membership of the Passo Fundo Church now numbers 121. The Sunday school has an enrollment of more than 165, with an attendance that averages very little below that number. The Church this year is paying \$500 to the support of the pastor. It never fails to

pay its Conference assessments in full. It raised more than its quota in the Centenary campaign. The majority of the members are tithers. Among the membership are some of the leading business men of the town, while many other leading citizens show themselves in unmistakable ways exceedingly friendly to the Church, its missionaries and its work. The outlook for the Church is exceedingly bright.

\* \* \*

Passo Fundo is a thrifty little city of about 8,000 people, located in the northern portion of the state of Rio Grande do Sul, the southernmost state of Brazil. The country surrounding is rolling prairie,



New Church, Passo Fundo, Brazil. Students of University of Texas supplied half the funds.

with trees along the water courses. The soil is very fertile and has great possibilities for agriculture, although the rainfall is not as heavy as is desirable. It is a fine country for stock raising. The water courses have much valuable timber which has made lumber a great industry of that section. Passo Fundo is fast becoming a center for small manufactures of various kinds. The main line railroad from Sao Paulo and Montevideo runs through Passo Fundo. So important has the town become that a new railroad from Porto Alegre to Passo Fundo is in process of construction and will soon be completed. The future of this little city is very bright.

\* \* \*

These conditions made very forcible arguments for the establishment of a regional co-educational school in Passo Fundo. Upon my return from my first visit I presented the claims of the place and into the Centenary was put \$35,000

for the school, which may be called Passo Fundo Institute. Upon my second visit I found not only the Church members but many of the leading citizens of the town greatly interested in the proposed institution. Upon their earnest solicitation I returned there for a third visit. The mayor, although not a Protestant, offered to us a public square on the main avenue, five-eighths of a mile from our Church, for the school. By the action of the municipal council that square, 325 feet by 425 feet, is now our property, and upon it we expect to begin six months from now the erection of the main building of the Passo Fundo Institute. The students of the University of Texas, and, we hope, other Methodist students of Texas, will turn their contribution to this new and important enterprise in Passo Fundo. Thus Passo Fundo is fast becoming a radiating center for Methodism and evangelical Christianity in one of the most important sections of Brazil.

### Great Gains in South Brazil.

REV. CLAUDE L. SMITH, SANTA MARIA

The congregation at Passo Fundo moved into its new church last year. It has the banner Sunday school of the district, and the regular attendance is increasing. Last year the members of this congregation contributed about \$21 per capita. If our entire connection would do as well, we would raise not fifty-three million dollars in five years, as subscribed in the Centenary, but forty-two millions a year. This Church had also a net increase of fifteen per cent in membership.

Santa Maria station, without a church building or suitable hall, using rented quarters upstairs, had a net increase of thirty-three per cent in membership and paid its assessments in full.

Cachoeira, without a church building, gained thirty-eight per cent in membership, and the congregation subscribed four thousand dollars to build a church.

Cruz Alta circuit, without a pastor part of the year, overpaid its assessment and had a net gain in membership of fifteen per cent.

Palmeira circuit gained eighteen per cent, and two other circuits in the district gained respectively nine and twelve per cent.

For the whole district there was a net gain of nine per cent in membership and contributions aggregating \$5,126, or about six dollars per capita.

In order to man the territory we are occupying, we should have at once five new missionaries and a dozen native preachers.

## Wanted—A Christian International Program

Nothing Else Will Answer the World's Tragic Need

*Extracts from Address of Dr. Arthur J. Brown.*

From the viewpoint of international friendship, the situation of the world today is indeed distressing. God won the war, but the devil is winning the peace. I do not vouch for the accuracy or the originality of that remark, but surely the devil must be satisfied with the situation a year and a half after the close of the war.

Last fall I asked Protestant Christian leaders in London, Paris, Brussels, The Hague, Amsterdam and Berlin, whether in their judgment the moral conditions in their respective countries were better or worse than before the war. Without a single exception they replied, "Worse—incomparably worse!"

And are we satisfied with the moral conditions in our own country? We know that during the war our people were held to a high level of altruistic purpose. But as President Faunce, of Brown University, said, "The very moment it became known that the armistice was signed, there was a moral slump painfully manifested." We thank God that we have in this country extirpated the vice of intemperance by our prohibitory law; but are we satisfied to know that the distillers and the brewers of America are transferring their plants to Asia, where, as an Illinois distiller said some time ago, there was an unlimited market without let or hindrance?

Professor Dewey, of Columbia University, now in China, has recently reported that a good deal of the opium that is now going into China in spite of the earnest effort of the Chinese government to fight against the curse of opium, is being sent from the United States and is going by way of Japan through the parcel post into China, where it is distributed through foreign post offices over which the Chinese magistrates have no control.

It may be that some of you occasionally go to a moving picture. If so, perhaps you have noticed upon the screen, "Passed by the National Board of Censors." Now a good many films are printed today that are not passed by the National Board of Censors. If you were to go to India, to China, to Manchuria, to Korea, you would find what becomes of those rotten films that cannot be exhibited profitably in the United States.

We said during the war that we were waging a war against war, but when Dr. Atkinson came back from a five-months' tour of Europe last fall, he said that he found more belligerent talk and

more military preparedness being discussed than at any previous time.

Meantime starvation and death are stalking abroad. I saw children in Germany last fall four years of age who had never tasted milk. I heard a lady in Vienna say that 95 per cent of the children of Vienna have rickets. Sixty per cent of the children of Austria have died. Out of one thousand babies born in a month in Budapest, nine hundred and sixty-six died. Many of their mothers also died because they did not have strength enough to pass through that awful experience of motherhood. Every child under the age of three in Poland is said to be dead or dying. Eight hundred people every day in Germany are dying of starvation. Mr. Hoover says that two hundred thousand Russians are dying every month of starvation; and here is a report just published from an official commission to the effect that in continental Europe and in Asia Minor, four million children are starving or perishing from disease. Four hundred thousand Greeks in Asia Minor are in destitution. Half the Armenians of the world are dead from slaughter or privation. Pestilence and economic ruin are stalking through the land where of old Hebrew sage and prophet spoke and where walked before men the Son of God. And one quarter of the population of Syria is dead.

Our alleged statesmen have recently said that Europe ought to go to work. How can those people on the Continent go to work? Who is going to employ them? How can manufacturers give employment when they have not any raw materials, when they have not any coal, when they have not any money to buy them with at the present rate of exchange? What is the use of advising dying women and children to go to work and take care of themselves?

There are ten new nations that have been formed as the result of that war, not one of them able to stand alone.

And then this labor upheaval of which we hear so much. It is not peculiar to our own country. We find its manifestations in the Continent of Europe, in Great Britain; we find them in Japan and we find them in India. There is one tremendous fact today of which we in the churches should take careful cognizance, and that is, that the world over, the common man has begun to think.

And what should be our attitude from

the viewpoint of international justice and good-will toward our former enemies? Two answers are given: the first is an emphatic negative, that we cannot trust them, that we must crush them, that we must make it forever impossible for them to do any harm again. That policy of vengeance means that the indemnity never will be paid, because under that policy it would be impossible for Germany to rehabilitate her commercial life so that she could pay it. That policy would drive Germany into the arms of Russia. That policy would foster Bolshevism in Germany, for starving and desperate men will not stop to reason.

It will promote militarism, for it is idle to think that seventy-seven millions of people in the heart of Europe are going to be boycotted and live as criminals or slaves unless there are huge armaments to keep them in hand. And that policy breeds hatred and suspicion. It means no peace for this stricken world.

And the other answer is that while we do not abate one jot or tittle of our convictions regarding responsibility for the war or regarding the methods of Germans in conducting it, nevertheless the war is over and we should be ashamed as Christian men to keep on a war of words after the nations have stopped fighting on the battlefield.

Now these conditions are not altogether pleasant for us, but we in America have been living in a fool's paradise, and it is time that we were facing the situation. It is perfectly easy to say, "Oh, everything is going to come out all right." But everything will not come out all right unless we, by the help of Almighty God, make it come out all right. It is futile to expect that we are going to have righteousness in a world composed of men who are unrighteous.

Now I know there are those—some of the men of the church, I am sorry to say, many outside the church—who say that Christianity as an international program is impracticable; that it cannot be put into operation. Did, then, Jesus Christ preach an impracticable gospel? Did he tell you and me to do anything that could not be done?

My brethren, nothing that is right is impossible! It is our task to write the name of Jesus large across the sky of this world, to make the voice of Jesus the deep undertone of human life.

# The Methodist Minute Man

J. M. WAY

Secretary Department of Minute Men and Lay Speakers

## The Minute Man and Education

Our Church is entering upon a period in which Christian Education is to be emphasized as never before. To meet the demand for trained leaders our church schools and colleges must have larger and better buildings, other necessary equipment, and endowments that will produce regular and adequate income.

The Methodist Minute Man carried the message of the Missionary Centenary to every nook and corner of the Church. He is now expected to carry to every congregation an appeal in behalf of our schools and colleges. Great is the Methodist Minute Man! May his plea for an enlarged program of Christian Education be heard everywhere!

We must learn to depend on our educational institutions at home, just as we depend on those we have established on foreign mission fields. They train our preachers, they educate our missionaries, they must train thousands of men and women for leadership in religious education. But this is not sufficient. They must train teachers for the day schools, and they must train men and women for Christian leadership in business and in the professions.

Looking at the educational question from the viewpoint of the missionary enterprise, our church schools and colleges are indispensable in carrying out our new and greatly enlarged missionary program. Out of 288 foreign missionaries sent out by our church, 276 were college graduates. Of these 276 missionaries, 236 were educated in our own Methodist schools and colleges. Could any one desire further evidence? Let every one who loves the missionary cause throw himself wholeheartedly into the campaign for the enlargement of our educational institutions.

Successful missionary leadership depends as much upon scholarship and special training as upon consecration and conviction. Of course, the Mission Board would not accept a candidate who has no spiritual qualifications for missionary work. To do so would be nothing short of making a joke of God's work. On the other hand, the Board cannot accept candidates who are without the necessary educational qualifications. Lacking either, the candidate is eliminated. Let us not stop to debate unimportant questions. The task before the missionary leaders is to discover men and women

who are willing to devote themselves to the service of God and to have them trained specially for the work they are to do. In fact, this is the first step toward carrying out the Centenary program.

Every missionary leader, therefore, should regard the Educational Campaign as a necessary complement to the Missionary Centenary. Without taking into account our European work, the Board of Missions plans to send out at least five



J. F. Rawls, Suffolk, Va.,  
Has had notable success in organizing the  
Minute Men of Virginia Conference.

hundred new missionaries with the new money to be raised in the Centenary Campaign, or one hundred each year of the five-year period. The first hundred have already been enlisted and assigned to their posts. From what source may we expect to get the remaining four hundred? Most of them will come from the student bodies of our Church schools and colleges; the rest must be discovered elsewhere and trained in our own educational institutions. To the end that the Centenary may be successful in the largest sense, the Church must also carry out successfully the Educational Campaign.

The time has come for every layman in the church to "talk up" our schools and colleges. We take it for granted that not one of them is without faults, but let us insist that only those critics who themselves are faultless be allowed to cast stones. If every member of our great Church will forget the shortcom-

ings of these institutions and remember the devotion and ability of the leaders they have sent forth to bless the world, it will not be difficult to raise thirty-five or forty million dollars for buildings and endowment.

From Cuba

(Two paragraphs from *El Evangelista Cubano*.)

"Much of the success of the Centenary Movement in the United States during the past year is the result of the labors of the Methodist Messengers (Methodist Minute Men). Now that they have demonstrated the usefulness of this form of activity we believe that they will soon be organized in all the mission fields."

"The Methodist Messengers (Methodist Minute Men) should make their speeches in three minutes—not four or six. It is not a sermon, and they should be able to say all they have to say within that time. The speech should simply call attention to or give information on some single aspect of the whole theme. It ought to be without adornment or pretension to oratory, showing concretely to the audience that a great work can be accomplished through co-operation."

## A Lesson on Lay Organization

One of our wide-awake Conference Chairmen of Minute Men, who is also an active Lay Leader, tells a very interesting story concerning two pastors whose charges were in the same city and the membership and wealth of whose congregations were about as evenly divided as one could hope to find anywhere. At the beginning of their pastorates neither received more than sixteen hundred dollars as salary.

One pastor did not believe in lay organization and therefore gave no attention whatever to such matters. The other was an ardent believer in lay organization and gave a great deal of time and thought to organizing the members of his congregation and setting them to work. In a short while his church was fairly buzzing with activity. Interest rose to white heat and the church became a city set upon a hill. The official board raised the pastor's salary to \$2,700.

The other congregation continued to move along in the old ruts, paying their pastor the same old salary and making little or no progress in the work of the Kingdom. But the pastor has already seen his mistake in ignoring the important matter of lay organization and has applied to the Lay Leader for help.

# WOMAN'S WORK



MRS. QUAY, HER DAUGHTER, MRS. WANG, AND HER GRANDDAUGHTER, MISS KUE-TAU WANG.

Mrs. Wang is a devoted earnest Christian, the first pupil in the first school of the Woman's Board of Foreign Missions in China. Miss Kue-Tau Wang has been studying in Chicago University and has accepted a position as the head of Domestic Science in McTyeire School, Shanghai. Her mother, Mrs. Wang, is herself a most excellent housekeeper.

## The Story of Mrs. Quay

BISHOP WALTER R. LAMBUTH

In the early years of our China Mission a young woman was employed in the home of Dr. W. G. E. Cunyningham. It soon developed that she was an ardent Buddhist. She wore a garment with long, flowing sleeves, and upon coming in the morning for work she would produce a little wooden idol wrapped up in a cloth, set the image on the window sill and reverently bow before it. Later she became an inmate of the home, and this act of worship was repeated morning and night.

Mrs. Cunyningham, almost in despair of influencing her to give up her pagan worship, proposed to dismiss her, saying that she could not afford to have an idolator going on in this way in a missionary home. The doctor advised patience and urged that she go on teaching her, little by little, a better way. The story of Jesus and his sacrificial love was told, but seemed for weeks and months to fall upon deaf ears.

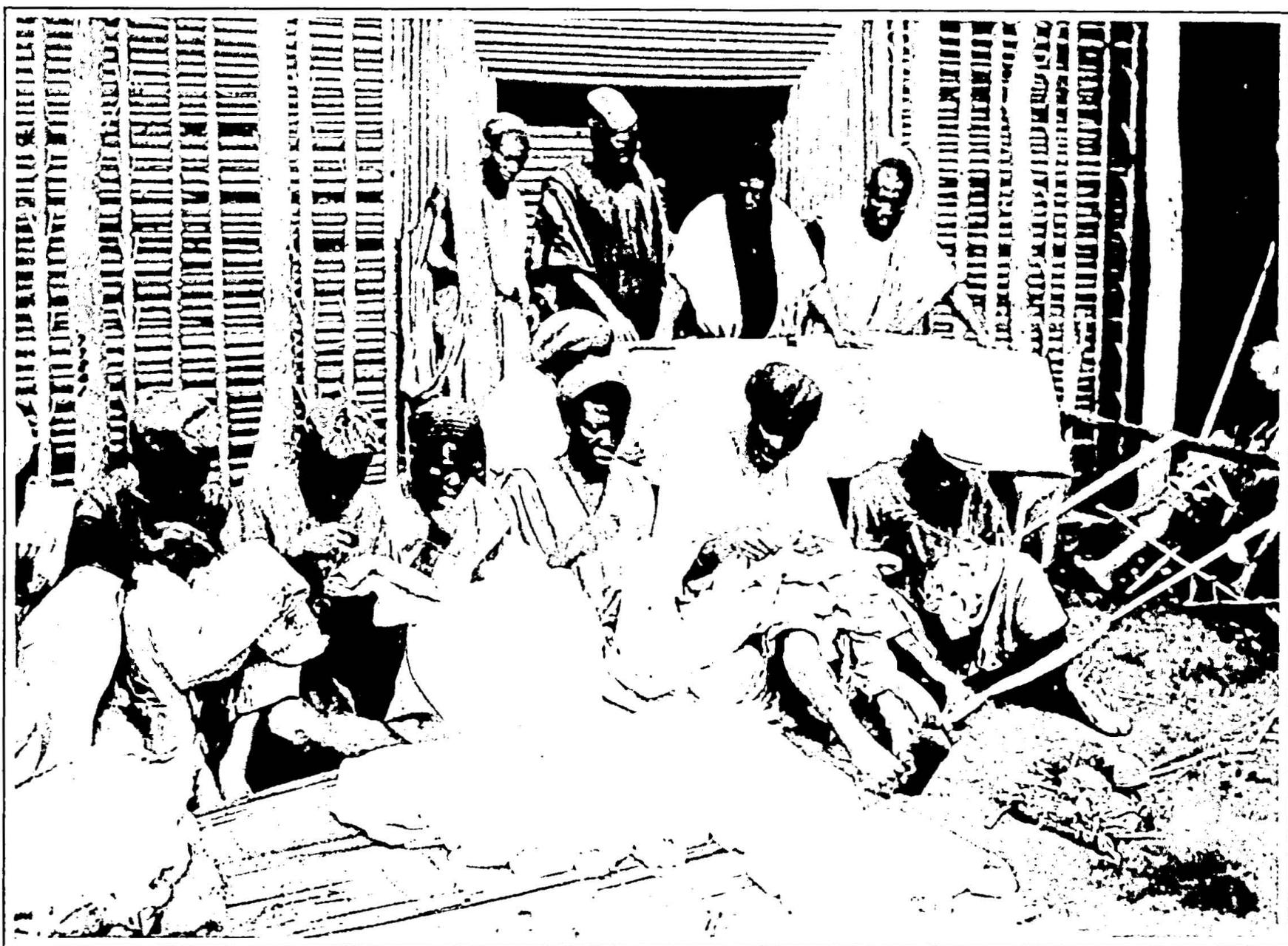
One morning Mrs. Quay came to the missionary's wife and said, "I have been trying to get you to worship my God. Having failed in that after so many efforts, I now come to ask about yours." Evidently the ice had been broken. The Scripture texts and fragments of hymns and family prayer, together with the quiet influence of the missionary, had made a deep impression upon her mind. As the story of Jesus and his love was once more told, this time with a joyous hope of leading her into a new life, the young Chinese woman drank it

in, and as the tears rolled down her cheeks, she wrapped up her idol and said, "I will worship it no more."

She became more devout and zealous as a Christian than she had been as a Buddhist. She set about learning to read, she memorized large portions of Scripture and many hymns. When other women came in to see Mrs. Cunyningham, she would pause in her domestic work and tell them of her wonderful experience. It was not long before her face fairly shone with an inner light, and after a couple of years of instruction she offered herself for Bible woman's work.

When Mrs. J. W. Lambuth reached Shanghai, Mrs. Quay came under her instruction, with other Bible women. She learned to read the entire "Peep of Day" series, studied a little geography and arithmetic, but her greatest desire was to prayerfully ponder the Scriptures. She was an illustration of the words of the Psalmist, "But his delight is in the law of the Lord, and in his law doth he meditate day and night." Filled with such high thoughts of God, she could not help going out to explain "The Way" to others. The missionary impulse was upon her. She was not satisfied until she had entered every heathen home within her reach.

When Mrs. Lambuth and I reached China in 1877, she came to see us at once and looked us over, and remarked that we were very young and inexperienced. We quite agreed with her and innocently requested her to help us



Dressmaking, Africa.

We were appointed to Nantziang, a few miles in the interior. She insisted upon going with us and against our advice, because she was over seventy, by this time, and quite feeble. Nothing, however, could prevent her from carrying out her purpose, and she appeared on the canal bank with a small roll of bedding in a mat strapped to her back, a three-legged stool in one hand and a pewter teapot of good size in the other. Up her right sleeve she had a bundle which proved to be her ammunition for the campaign. Carefully wrapped in a large cloth she had her well-thumbed New Testament, hymn book and Catechism. Nothing could dissuade her from going, so we went aboard the boat, weighed anchor and sailed for our new station.

Upon arrival at Nantziang she made this characteristic remark, "You young people have much to do in getting ready for housekeeping. As a doctor you will soon be opening a medical dispensary. You spend your time for the first few days in preparation, and I will spend mine in opening the way by getting in touch with the people."

She was true to her word. Going down the canal she found a woman washing her clothes. "What are you do-

ing?" Mrs. Quay asked. "Don't you see?" replied the woman. "Yes, but you look hot. Won't you have a drink of tea?" Mrs. Quay planted the three-legged stool, produced the teapot, already filled with hot tea, took a drink herself out of the spout to show that it was all right, and then handed it to her new friend. It was making the point of contact, though perhaps Mrs. Quay had never heard of such a thing. Then the question followed, "Why do you wash your clothes?" The reply was, "To get them clean." "But your heart needs washing and nothing will cleanse that but the blood of Jesus Christ." This was entirely new and strange, but the story of how Jesus lived and died and rose again was told in the simplest and most direct way, and it went straight home.

Later on she found a woman weeding her garden and went through a similar performance, except that in this case she asked the woman what she was pulling up weeds for, and when she had replied, Mrs. Quay followed it up by saying, "You have weeds in your heart, the weeds of sin, and Jesus alone can take them away and make out of your heart a beautiful garden." How could the woman resist? They had tea together, the ap-



Martha Dreemmer, of Africa, who is a missionary to her people.

proach was tactfully made, and at the psychological moment Mrs. Quay opened to her the gates of life.

In a few weeks, because she was old and infirm and the weather was bad, the old Bible woman took cold, it rapidly ran into pneumonia, and she lay on her death bed. I sat by her bedside holding her hand and telling her how sorry I was that she must die away from home. She looked up at me with a smile and said, "How can I be sorry? I always wanted to be a foreign missionary. That privilege was not mine, but Jesus gave me the joy of coming up here away from my home and friends to tell them how He left His home above to save us from our sins." And then she added, "Oh, the joy of it all." As she lay there, looking so calm and peaceful, the heathen women crowded around, especially after she was dead, and said, "We have never seen anything

like this. Surely her Jesus must be the true God, and when we die we would like to go like Mrs. Quay."

Thus it was this first Bible woman not only pioneered the way for the missionary, but left a track of light along the way which has continued to glow through the years.

### Are You Wearing a Church or Two?

A missionary who was at home on furlough was invited to a dinner at a great summer resort, where he saw and met many women of prominence and position.

After dinner he went to his room and wrote a letter to his wife. He said:

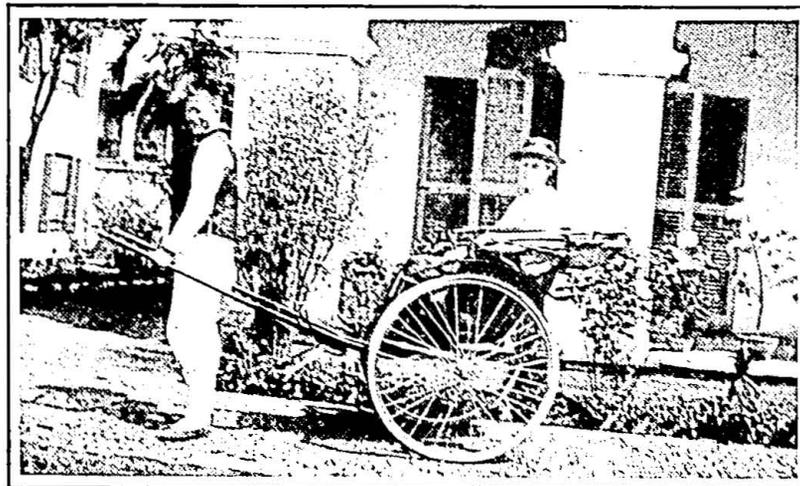
"Dear Wife: I've had dinner at the great Hotel ——. The company was wonderful. I saw strange things today. Many women were present. There were some who wore, to my certain knowledge, one church, forty cottage organs and twenty libraries."

In his great longing for money to provide the gospel for hungering millions, he could not refrain from estimating the silks, satins, and diamonds of the guests at the dinner in terms of his people's need.

The Centenary work in China has been moving on apace, and we are expecting marked results before very long. The program for this last year was a revival of the membership throughout the whole church. Next year we expect to put them to work at something which will keep the fires burning. We hope to adopt as our objective for the coming conference year, "Every member with a job, and on it."

\* \* \*

Our workers have never been able to ride rikishas in Soochow, China. They have been carried in Sedan chairs on the backs of coolies. Miss Atkinson and Miss Burkehead have purchased a rikisha for their personal use which they are trying out in this city, with its narrow streets. The accompanying picture of Miss Burkehead in the rikisha was taken at the side of the Louise Home in connection with the Davidson Girls' School in West Soochow, China.



Miss Burkehead, in New Rikisha, Soochow, China.

# Woman's Missionary Society of Wembo Niama

## Annual Report for Year 1919

On January 10, 1919, the Council's representatives in Africa met with the women at Wembo Niama in order to explain the purpose of a Missionary Society to the native women, and to get them to express a desire for or against such an organization. Forty-two native women were present, most of whom expressed great pleasure at the suggestion of having a society all their own *with no men present*. Accordingly, the African Auxiliary of the Woman's Missionary Society was organized, with Miss Etta Lee Woolsey (now Mrs. C. T. Schaedel) as President; Mrs. H. P. Anker, First Vice-President, and Miss Kathron Wilson as Secretary. The other officers and committees were from the native women. The first regular meeting was held in the church on February 14, 1919.

Although the charter membership was only forty-five, the enrollment has increased from month to month, until at the close of the year the total enrollment was eighty-eight. However, a rule was made that if a member carelessly misses three consecutive meetings with no real reason for absence, her name would be dropped from the roll. This and the moving away of five members caused the dropping of twenty names during the year, leaving at the close of December an enrollment of sixty-eight.

In April the question of disposition of dues came up, and the Auxiliary unanimously voted to ask for the support of an evangelist to an unevangelized village. This request was readily granted by Mr. Anker, who gave the Society the support of Mundadi, who was just then starting out to begin work at Okita Ngandu. Mundadi is one of our most faithful Christians, and he expressed great pleasure at being supported by the Missionary Society at Wembo Niama. He has at intervals during the year brought greetings to the Society from the people at Okita Ngandu, who have been told how he is being supported.

The work of the Society has been very simple because of the mental capacity of most of its members. A number of visits have been made by the Sick Committee in the name of the Auxiliary. Fourteen prayer meetings were held in the homes of the native women. The memory work was the learning of Matthew 28:29, 30; of the Beatitudes; and a part of the First Psalm. Something of the condition of women in other parts of Africa, and stories of Korea and her women were told by the missionaries. A letter was

received from the W. M. S. of Korea; this was translated and read to the members. The check for \$5.50 which it contained was used in the redemption of Ocumba from child marriage.

Fourteen names of native women have been put on the Honor Roll of our Society, which means that they did not miss one of the ten meetings held, nor fail to pay their dues of one cent a month. The great majority of the women get their money for dues by selling some of their garden produce or eggs.

### Africa—Here and Over There

RALPH E. NOLLNER.

"The African is the raw material of the human race; he is humanity's most refractory ore." This is as true of the African *here* as it is of the African *there*.

In our own land is a population of some 13,000,000 Negroes. Not many of them are without the gospel, but many are lacking Christian education by which they are to be fitted for leadership in the homeland.

Our Church, proving its interest in the Christian education of the Negro, maintains Paine College at Augusta, Ga. Out of it have come some of the most useful Negro leaders in the South. Those who have heard Prof. Jno. W. Gilbert need no other argument for Paine College. In order to take such material as this—these ignorant men and women—and shape it into goodly forms in a short space of time, we must have more equipment and a larger endowment for Paine College. During the Centenary it is proposed to raise \$250,000 for endowment, enlargement and equipment of this College.

On the continent of Africa there is a native population of 130,000,000. There is today on the continent one missionary for every 46,239 persons. Taking the continent as a whole, there are at least fifty millions of people outside the reach of missionaries, and most of these are also outside the plans of any missionary society at work on the continent.

In the Belgian Congo alone are 15,000,000 Africans. We have assumed the responsibility for the evangelization of the Batetela Tribe, some 200,000 strong. In order to do this we must send more missionaries, and to send them and equip them for the great task we must raise \$200,000.

David Livingstone went "back to Africa to try to make an open path for com-

merce and Christianity." He has called to us to go or send someone: "Do you carry out the work which I have begun!"

This is our task: To answer the call from these institutions for the Africa *here*, and to answer the call from Livingstone for the Africa *there*.

### Belgians Send Aid to Congo.

The imperative need of medical missionaries in the Belgian Congo has prompted His Majesty's government to send twelve trained nurses to that region. These will work chiefly among the infants.

Fully half of the children in this region die before they are a year old. Malnutrition, caused by improper feeding and ignorance of the most common laws of hygiene and sanitation, are prominent factors. Superstitious practices fostered by witch doctors also play a large part. This move on the part of the government for the improvement of health conditions among the natives is extremely significant. In most regions of Africa the missionary physician offers the only modern medical care available to the natives. The Belgian Congo has about a dozen medical missionaries to minister to the needs of more than 7,000,000.

Dr. D. L. Mumpower, medical missionary of the M. E. Church, South, and head of the mission at Wembo Niama, among the cannibalistic tribe of Batetelas, is now in this country and has been taking post-graduate work in surgery at Tulane University, New Orleans. He will soon return to the Congo to continue his medical labors.

The Centenary program calls for an appropriation of \$46,500 for medical work in Africa. Of this sum, \$11,000 will come from the allotment for the women's work. Two doctors, one dentist, two hospitals and two nurses' equipment will be sent out to supplement the efforts of Dr. Mumpower.

Already a steamer has been purchased for the mission at a cost of \$35,000. It has been built in Scotland and will operate on the Kassai, Lubefu and Sankuru rivers. It will be in charge of Capt. C. T. Schaedel.

Twelve new missionaries will be sent to Africa this year.

The entire budget for general work in Africa has been assumed by the Epworth League. The young people have already pledged about \$375,000 to support the mission.—*Centenary Bulletin*.

## Pioneering the Gospel

WALTER R. LAMBUTH

One of the most interesting figures in Japan is that of Rev. T. Sunamoto, who is the pastor of the Japanese Methodist Church in the city of Shimonoseki. He called at the San-Yo Hotel, where Dr. E. H. Rawlings, Miss Mabel Howell, Rev. G. C. Emmons and myself were waiting for the steamer which was to carry us from Japan to Korea. His appearance in his Japanese costume, with his flowing gray beard, was most striking and entirely Oriental. He gave us a pressing invitation to visit his home, which we accepted, and there in a diminutive native house we met Mrs. Sunamoto and several of the children.

It took but a few moments to discover that the larger part of the home was utilized for a chapel, in which services were held at least three times a week and the place where a great deal of personal work was carried on. One was reminded of the days of the Apostle when he spoke of "The Church in thy house."

Our visit had been anticipated, word was sent out and there were gathered during that busy hour of the morning quite a number of believers who were ready to lay aside their duties to greet the messengers from across the sea and to join with them in worshipping the Great Father of us all.

The story of this man reads like a romance. In 1886 three missionaries, including Drs. J. W. Lambuth, O. A. Dukes and myself, were appointed by Bishop McTyeire to go from China to Japan and organize a mission in that empire. We were led to establish temporary headquarters in Kobe, where a lodging place had been rented for us by an English tailor whom we had known in Shanghai. The first night on shore was spent on tables in lieu of beds. In a few days, as the Japanese language had not yet been acquired, a class of young men who desired to study English was organized, and to them, after two hours of study, the Bible was taught. Out of that class, I might note in passing, there developed a promising inquirer who later on was baptized and last year, after filling many important positions in the Japanese Church, Rev. Kogoro Usaki was elected Bishop.

It had not yet been determined whether the Mission should continue in Central Japan or go elsewhere. An invitation had come to teach English under the auspices of the Government at Aomori in the northern end of the island. Since it was not made clear that this was the best thing to do, the little group of missionaries continued to pray and wait upon God for providential direction.

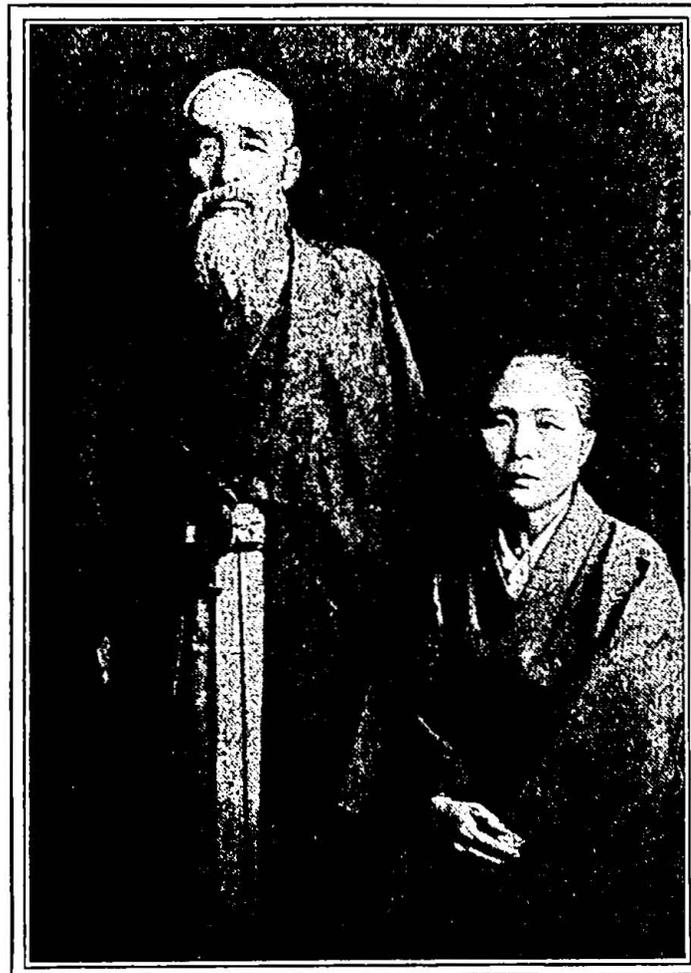
It was at this time that a young Japa-

to the Gospel Society—the headquarters for Christian Japanese in the city. That evening, as they talked about his life and purpose, the question was raised as to whether he was a Christian or not. He replied in the negative and said, "Tell me what a Christian is."

An explanation followed and Datte's own experience was related and then an insistence upon his part that Sunamoto should yield himself to Christ. After pondering the matter for nearly half an hour, he suddenly arose and pulling some papers out of his girdle thrust them into the fire. These were from the Japanese Government, licensing him to be a pilot. His friend asked why he destroyed the papers. He promptly replied, "If what you tell me is true, and it must be true, I will never return to the business of piloting junks. It shall be my work to pilot my countrymen to Jesus Christ." As he was out of money, Sunamoto hired himself out as a servant in a home in San Francisco. For five years he worked in this capacity. Little did the family realize what was going on in the kitchen. He had secured a Japanese Testament and long after they were asleep he was poring over the book. Not being able to make much headway from lack of early training, he bought an English Testament, went to a night school and learned to read it with difficulty. In relating his experience afterward, he said, with emotion, that not unfrequently he would open both books, lay them side by side, and after having locked the door, he would fall upon his knees and renew the effort to

decipher the words and their meaning.

This went on for some time. Searching here and there he found that Jesus had promised the Holy Spirit as the Great Teacher. He then prayed with renewed earnestness that God, the Father, would send the Holy Spirit in the name of Jesus Christ, to help him understand the hidden things in the Scriptures. In such agony was he because of his inability to grasp the meaning of what his soul yearned for, that one night his tears wet the pages of the books and fell upon the floor. Summon-



Rev. T. Sunamoto and His Wife. Rev. Sunamoto is pastor of the Japanese Methodist Church at Shimonoseki, Japan.

nese walked in, who, without any preliminaries, told his story. He had been for years a sailor and a pilot on rice junks along the coast of Japan. He desired to see the United States, left his employment, worked his way to San Francisco, and landed without money and without friends.

A Japanese of about the same age, a Mr. Datte, who it turned out was a nephew of the Minister to Washington City, stepped up and introduced himself, asked what he came for and where he was going to stay. The result was that he went by the invitation of his friend

ing all his faith and praying for more, the light suddenly burst upon him. He understood and his heart-hunger was satisfied. The New Testament became to him a new book. His inner being seemed to be illuminated. He felt a strange warmth, and from that time he felt the call to give the gospel to his own people. Some of these details he gave me thirty years ago as we walked and rode together over the mountains and through the valleys of Japan.

As he stood there that day in Kobe and gave the barest outline of God's dealings with him, he exclaimed, "I was five years in California. I am not an educated man and have not learned much, but I have a Buddhist mother who lives in the city of Hiroshima, far to the west of us on the inland sea. She is getting old and I have been afraid that she would die without the gospel. I leave by boat tonight. If she is interested, will you come and help me lead her to Christ?" The promise was given by the missionaries that they would assuredly help. He thanked them and bowed his way out, and in two weeks wrote and wired, "My mother is interested. Come down and help me."

Drs. J. W. Lambuth and O. A. Dukes answered the Macedonian call. Upon arriving in Hiroshima they found a little Bible class already begun in the rear room of Sunamoto's brother's stocking shop. The words of the pilot were, "You take charge of the class and I will gather in my friends." The class grew rapidly. The humble home was too small and the work was transferred to an old warehouse. Here, in a few days, there were one hundred who met to study the Word of God. In a few weeks Sunamoto's uncle, Mr. Mito, was baptized, and then a class of twelve, one of the twelve being the old Buddhist mother. There was rejoicing that day.

From this seed corn we have the wonderful work which has spread along the northern, southern and eastern shores of the Inland Sea. It includes hundreds of members, several self-supporting churches, and scores of preaching places under missionary and Japanese leadership. Another phase of the work almost equally wonderful was the establishment of a little girls' school in the same dingy warehouse. It was organized by Sunamoto and put in charge of a young Japanese woman, the daughter of a physician. The school after it grew was supervised by Mrs. M. I. Lambuth and later on taken charge of by Miss Nannie B. Gaines. For a time it was transferred to our home in Hiroshima, but later on a building was erected under

more favorable conditions and there it has developed until it now numbers over 930 pupils, including the kindergarten of 281 under the superintendency of Miss Margaret Cook. We may indeed say, "Behold what God hath wrought."

After the lapse of thirty-two years this all sounds more like a romance than a reality. This humble and almost illiterate man in the beginning who had been a marine, a sailor before the mast and a pilot of rice junks, became a pioneer of the gospel. He had the missionary restlessness of Paul, and there was scarcely a post along the northern shore or a town in the interior which he did not visit. Everywhere he found old friends or made new ones, and it was all for Christ's sake. At one time, hearing that the Japanese upon the Hawaiian Islands were without the gospel, he left us to visit that quarter of the world. We thought we had lost him altogether. Then wonderful reports of a religious awakening reached us. An old Japanese woman, a trusted servant of Consul General Ando and his wife, was converted at a prayer-meeting held by Sunamoto. She told the story to the Consul of how God had blessed the little group the night before. A young man, sitting at the dinner table in the consulate, came powerfully under conviction. General Ando and his wife then attended the meeting to discover what this all meant and were themselves converted. He became a strong advocate of temperance and ordered the tubs of *sake* to be rolled out of his house upon the beach and emptied into the sea.

I visited him in Tokio when he returned to Japan and asked for particulars. During the narration he became deeply affected. As the tears coursed down his cheeks he asked me to kneel with him

in his office for the outpouring of the Holy Spirit upon Japan. It was a deep and genuine work of grace in Hawaii, and Sunamoto, together with others, had been used as an instrument in the hand of God. At the death of his wife, General Ando left all his property to the Japanese Church and arranged for religious services to be conducted regularly in his home in Tokio.

It will be of interest to raise the question how Mr. Datte became a Christian. Several years before the meeting of these two men, Datte had come to California. His money having given out, he wandered into the country back of Oakland and hired out to a rancher whose wife was a Lutheran. After a few weeks in the harvest field Datte disappeared one morning and failed to return at noon. Upon inquiry by the good woman, the rancher and his sons shrugged their shoulders and said they knew nothing about the Japanese—he was able to take care of himself. She sent the boys out to look for him. He was found under a tree delirious. She nursed him through a spell of typhoid fever. Upon recovering he said to the farmer's wife, "Tell me about your God." Surprised at the request, she asked the reason. He replied, "I was a stranger in a strange land, far from my mother and my home. I knew that I was very sick and lay down under a tree expecting to die. You had me taken up and cared for. Surely the God who told you to do that must be the true God." This was the young man that led Sunamoto to Christ, but at last we go back to the Christian woman whose name we do not know, but who did her part to a poor sick Japanese and thus had her share in the founding of our Mission and the wonderful work which has followed.

## Promotion of Spiritual Development in Auxiliaries

MRS. ROBERT O'NEAL.

For the first time, spiritual development has become a real department in the work of the Auxiliaries. It is believed that as the membership develops in spiritual power, so will every department become more effective.

The outline of the plan is as follows:

1. The officers of the Auxiliary are asked to meet once a month to pray for each department of work for the unlisted women of the church, and for the members of the society that they may make larger gifts of time, talent and money.

2. The members are to pray constantly in the early morning for council and

conference officers, and for missionaries at home and abroad.

3. Family worship is to be encouraged.

4. Bible readings are to be made a special feature of the monthly program.

5. Stewardship should be presented in some way at every monthly meeting.

"We should be as zealous in stressing the four great spiritual objectives of the Centenary—Intercession, Stewardship, Life Service, Evangelism—as we are in reaching the financial goal, believing that we exercise our highest influence and enjoy our highest privilege when we make definite prayer for the spread of the Kingdom a part of our daily lives."



Two sets of twins, who attend the clinic at Wesley House, San Antonio, Texas.

## Daily Vacation Bible School, San Antonio, Tex.

The children living near the Wesley House enjoyed four weeks' attendance at the Daily Vacation Bible School conducted there and were sorry when it came to a close.

During the month the school was in session 138 children had the privilege of being members of the school and many more wanted to be, but could not because of lack of space. Being a member meant having the opportunity of each morning taking part in pleasant and interesting games, making pretty and useful articles, hearing stories, studying the Bible and learning songs. Besides all this, Friday always held a special treat, such as a ride through the parks, ice cream, or a program.

More than forty mothers and friends came out on the closing day to see the work the children had done, to hear them sing their beautiful songs and dramatize some of the Bible stories they had learned. A program was given by the school, assisted by some of the visitors, and all were nicely "punched" before leaving. Some of the girls arrayed in aprons and caps, which they had made, conducted the guests to the room in which the punch was served.

During the school pennies to the amount of \$8.49 were brought as a missionary offering. These were sent to National Headquarters at New York to be used in similar schools in needy places.

Through the kindness of the American Bible Society fifty Bibles were procured to give to the children whose attendance and Bible work were especially fine. Some of the homes into which these Bibles went had never had one before. The children were taught how to find the verses they had memorized and underscored these.

The women of the missionary societies furnished the volunteer helpers for the school, each auxiliary taking its turn to assist. Altogether there were 118 different helpers. Four of these were Mexican young women from the community who came almost every day and gave excellent assistance.

This is the third summer such a school has been held at the Wesley House and each has been better than the last. One cause for regret has been that because of lack of room so many children have to be turned away when they want so much to attend.

### One Way to Help

"Our agent for the VOICE was not able to get out, so I undertook to help with a club. Our list last year was seven. This year we have thirty-one.

"I telephoned every member and had

only two refusals. One of our members took the agent and me in her car to collect the subscriptions. We secured twenty-seven this way."

### Floral Acrostic on "The Voice"

MRS. J. W. MANN

V is for violets, ever true.

O is for orange blossoms, fresh with dew.

I is for ivy, always green.

C is for clovers, white and clean.

E is for every flower that's seen.

### All Americans at Biloxi Wesley House

PRISCILLA FREELAND

I am sending you several pictures taken of the day nursery children just before we closed in May. I had my usual crowd when I took them. Five or six nationalities are represented in the group, and a happy lot they are. They all talk good English now, and some did not understand one word when they came. One French mother said to me through an interpreter, "My only little girl; she talk English, and I cannot understand," and yet they are proud of their children being able to talk our language, as they say it makes them understand quicker and start better in school.

Many of the children refuse to eat their meals at home, unless permitted to fold their hands and say grace. All my babies salute the flag and sing, "Mine Country of Thee," in many different ways, but know no dividing line between nationalities. They say, "We is all Mericans." It would do your heart good to see them, Catholic and Protestant, crowd into prayer meeting. Some men bring their entire families. One woman who was baptized a Catholic united with our church, her husband and children smilingly looking on.



"We is all Mericans" at Biloxi Wesley House.

# FOR YOUNG PEOPLE

## Program for October—Africa (Mission Study)

We cannot believe in Christ ourselves without believing in him for the world.—*Phillips Brooks.*

Bible lesson: "Companionship." (I John 1:1-7.)

Prayer:

Bring us, our Father, into fellowship with thee, that by the contagion of thy constant presence our spirits may be renewed from day to day. *Sweeten and purify the springs of our lives, that they may be sources of inspiration and ennobling for those who walk beside us in life's way.* Through us may they come to know the beauty of companionship with thee. Amen.

Hymns 471, 556.

I. Africa.

1. Topic: "A People in Need of Friendship." (See leaflet.)
2. Reading: "Our Expeditionary Force in Africa." (*Voice.*)
3. "A Prayer for Africa." (*Voice.*)

II. Mission Study.

1. Mission Study Discussion: "The Benefits of Mission Study," "Plans Best Suited to Our Auxiliary." (*Voice.*)
  2. Review of Mission Study Books for Young People." (*Voice.*)
  3. "The People Who Live Next Door." (*Voice.*)
  4. Discussion of "Tag Day." (See leaflet and *Voice.*)
- Appointment of any committees necessary.
- Prayer.
- III. Business Meeting.

## The People Who Live Next Door

Old Grandmother Northhouse had expressed the wish that folks would "look in on her oftener."

She was our next-door neighbor, a saintly old lady, living alone in a shabby little house. I was just home from college for the winter holidays. Christmas cheer and good-will were in the air, and I felt that I should call on the lonely old lady.

Her house was cold and dingy. The aged woman, the smoky stove, the utter cheerlessness of her surroundings, made me feel uncomfortable. I chatted with her, haltingly, about neighborhood matters. Finally she told me that, because of failing eyesight, she could read no longer her Bible, and asked me to read a chapter and pray with her.

This added to my embarrassment. I had never done such a thing before. I had read the Bible in the young people's

meeting at the church, and I had prayed there. But this seemed so intimate, so direct. I tried to think of what she needed most, and then read, "Let not your heart be troubled, neither let it be afraid. . . . Believe in God, believe also in me. In my Father's house are many mansions." I finished the chapter, prayed with her, went home, and thought it all over, wondering if I had done my whole duty.

I felt like a hypocrite, praying for a woman as good as she. "She needs her stove fixed more than she needs my feeble prayers," I kept thinking.

Well, why not fix her chimney? The thought haunted me. Finally I dressed for chimney-fixing and went again to see her. Because of my changed costume and her poor eyesight, she did not

know me. But she greeted me with great joy when I told her my mission.

"Thank the Lord! He never fails to answer my prayers!" she exclaimed. "I've been praying all morning for the Lord to send some one. My house has been so cold. Now he has sent you! Thank the Lord!"

While I fixed that old lady's chimney, I felt ashamed of myself. She had lived next door to us for ten years. We had often wished she would move away because her house seemed so dingy and squalid. It is hard to understand, sometimes, why the needy, the distressed, the aged, are sent to us, or why we are sent to them. Perhaps it is to teach us the spirit of our Lord.—From "Serving the Neighborhood," by Ralph A. Felton.

## Our Expeditionary Force in Africa

(The divisions of this article may be clipped and given to different members to read.)

During the strenuous years of 1917 and 1918 the deepest interest of our country was with our Expeditionary Force in France, for many of our strongest and bravest young men were there. Aye, and young women, too, for the latter would find service in a cause so great.

During the present strenuous days of reconstruction, when our hearts long for world-peace, our deepest interests and best efforts should be with the soldiers of peace, those expeditionary forces who help to rebuild Europe and those who go to the "far, dim corners of the earth" to teach the gospel of peace and good will to people who know it not.

Such an expeditionary force we have today in the heart of Africa, in the

Congo section, 1,500 miles from the coast, and in its ranks are some of our brightest and bravest young men and women. Their task is that of bringing this needy, pagan district of Africa into the light of Christian civilization. A stupendous task! The work is planned and organized in an orderly way into departments, each with its own people, but all working together for the same end.

1. *Evangelistic.*—Our evangelists "tell the story," sow the seed of the Word. They travel from place to place preaching and teaching, guiding the seekers after truth, gathering the converts into churches, and in all other ways they can shepherding the flock.

"How beautiful upon the mountains are the feet of him that bringeth good

## FALL AND WINTER PLANS FOR MISSION STUDY

Y. P.

PICTURE  
OF A  
BOOK

M. S.

PLACE \_\_\_\_\_

DATE \_\_\_\_\_

A Suggestion for a Poster.

"The sun can mirror his glorious face  
In the dewdrop on the sod;  
And the humblest negro heart reflect  
The life and love of God."

tidings, that publisheth peace." (Isa. 52:7.)

2. *Medical.*—Our medical staff follow in the steps of the Great Physician with service of mercy and healing. They supplant the "medicine" of charms and torture with scientific treatment and cleanliness. They have superseded the witch doctor with the Christian physician and nurse.

"Unto you that fear my name the sun of righteousness shall rise with healing in his wings." (Mal. 4:2.)

3. *Literary.*—In a land without a book or even a printed page a Christian literature must be made. Already our missionaries have translated portions of the Bible and hymnal and have completed elementary text-books.

"This book of the law shall not depart out of thy mouth, but thou shall meditate thereon day and night." (Joshua 1:8.)

4. *Educational.* — The children—ay, and the old people—are gathered together and taught. All Christians should learn to read "the Book." In our mission at first there were fresh air schools indeed with only the open sky for a canopy, but now there are buildings with roofs, furnished with seats and blackboards.

"Go teach all nations." (Matt. 28:19.)

5. *Industrial.*—Following in the steps of the Son of Joseph, the Carpenter, our missionaries build permanent homes in a country which before their entrance housed its people in leaf huts and did not possess a nail or a sawmill. They teach the natives to make use of the materials at hand, to provide the necessities and the decencies of life; and to a race whose men have spent their strength in nothing but the hunt or war, they teach the dignity of labor.

"Whatsoever thy hand findeth to do, do it with thy might." (Eccl. 9:10.)

Though this is a departmental mission, yet in so primitive a land each missionary must be something of an all-round helper. All the workers strive together to build up the African into the full stature of manhood in Christ

Jesus, and all labor for the benediction of the pioneer hero, David Livingstone, who in his last days said of Africa:

"May Heaven's richest blessing rest upon every one who helps to heal this open sore of the world."

*Our Missionaries.*—Dr. and Mrs. D. L. Mumpower, Mr. and Mrs. J. A. Stockwell, Mr. and Mrs. C. C. Bush, Mr. and Mrs. T. E. Reeve, Mr. E. B. Steltz, Mr. and Mrs. Charles T. Schaedel, Mr. J. J. Davis, Mr. Ansil Lynn, Misses Etta Lee Woolsey, Kathron Wilson, and Sarah Brinkley.

### A Prayer for Africa

BISHOP WALTER R. LAMBUTH

We thank thee, O God, that the entrance of thy word giveth light. May that word have free course in the Dark Continent, where the people have so long sat in the region and shadow of death! In thy light may they see light.

Bless, we pray thee, O Christ, the heroic missionaries of the cross who have gone to that difficult and dangerous field in thy name. May that cross, first laid upon the shoulders of an African, be as the shadow of a rock in a thirsty land!

Bless, we pray thee, O Holy Spirit, the many faithful witnesses who have been raised up. May these native men and women be divinely guided in the establishment of homes, schools, and an industrial and social order which shall be Christian in ideals, in purpose, and in activity! May they ever be endued with willingness to bear testimony to the wonders of divine love, with power to serve, and with grace to suffer for Jesus' sake!

May they who go forth in tears, bearing precious seed, come again with rejoicing, bringing in their sheaves from a redeemed Africa, to the glory of God the Father! Amen.

### Mission Study Books for Young People

*SERVING THE NEIGHBORHOOD.* By Ralph A. Felton. Price: Paper, 50c; Cloth, 75c. Suggestions for Leaders, 10c. Smith & Lamar, Nashville, Tenn., Richmond, Va., and Dallas, Texas.

"It is strange, but religion seems to

grow in people's hearts when they are doing something for somebody else."

This quotation is the theme of the book listed above. The material between its covers is just what the young people want. They love the "Christmas spirit," and would enjoy getting it in early in the fall and keeping it through the holidays. The book shows them how to do this and more—how to keep the Christmas joy and spirit of peace and good will all the year.

The first chapter begins with the story of a boy who "went a-neighboring" on his Christmas vacation and rendered a service to an old woman. (See "The People Who Live Next Door" in VOICE.) The other chapters suggest ways of serving the community through play, song, schools, visits, employment bureaus, etc., and finally shows how the whole church may be the best kind of neighbor to those who need a friend.

Every group will want to take this study; so will each one please

1. Get a leader.
2. Get books.
3. Plan for eight meetings, one for each of the six chapters, and one for organization, and one for closing.
4. Get the members to promise to faithfully attend through the entire course.
5. Begin to read and study.
6. Begin to look around the neighborhood.
7. Begin to do.

*A BETTER WORLD.* By Tyler Dennett. Price: Paper, 75c; Cloth, \$1.50. Suggestions to Leaders, 10c. Smith & Lamar, Nashville, Tenn., Richmond, Va., Dallas, Texas.

This book is designed to acquaint its readers with great present world movements and thought currents. Its opening chapter deals with the central point of world interest, the League of Nations.

In another chapter attention is called to the changing world, to the backward races, including the colored races, and their rights in the great future. "He would be a rash man indeed, who, in the light of history, would place a map of the world before him and venture with his pen to draw the lines which will separate for all time the backward from the forward people of the earth. There is certainly no reason for supposing that these lines will always remain where they are."

The great necessity for Christian principles guiding in national and international affairs is emphasized, and the "new patriotism," which is devotion to the upbuilding of all mankind, is nobly treated.

## A Mission Study Class Review

The following invitation was mailed early in July to the members of the Woman's Missionary Societies of Grand Cane charge, Louisiana Conference:

"You are urged to pass a pleasant afternoon on Thursday, July 8, at a 'Peep Around the World' party. Please present yourselves promptly at 4 o'clock. Place of presentation, the home of Mrs. A. B. Clingman; co-hostess, Mrs. J. D. Woolworth. Please post your reply three days previous to the party."

On the appointed day over fifty guests assembled at the delightful home and were seated on the spacious porch. The leader explained that as the Keithville auxiliary had greatly enjoyed their mission study book just completed, they wished to have their two sister societies share with them the review and a social meeting. She further explained that the "trip around the world" would be by means of mental pictures from the life and work of our Methodist missionaries as gathered from "Adventures in Faith in Foreign Lands."

The following program was then presented:

Scripture reading, 2 Cor. 3:3-4.

Reading, "The World's Bible."

Song.

Five-minute talks were given on China, Japan, Korea, Mexico, Brazil, Cuba, and Africa. Posters bearing pictures of natives and our mission schools in China, Korea, Japan, and Africa were displayed. Then it was announced we would complete our circle of the globe

by a peep at some of the activities of our Council under our own flag. To do this a tray of sealed envelopes was passed, one envelope for every two guests, and each package had floating from two corners miniature United States flags. When the seals were broken, every envelope was found to contain a "puzzle map" showing the outline of some state with a city where we have located a school, Wesley House, or Co-operative Home. For instance, one



Miss Ruth Henderson, Virginia Conference, New Missionary to Congo Belge, Africa.

map, when pieced together, represented Texas, with Dallas for the city, and written underneath was "Virginia Johnson Home and School for Delinquent Girls." The name of the station on each map was told in turn to the crowd.

Short talks were made by the visiting presidents, and delicious refreshments were served during the social hour.

### Song—"Send Reports."

(Tune, "Maryland, My Maryland")

WORDS BY MRS. J. W. MANN, M'GEHEE, ARKANSAS

Each Methodist missionary band,  
Send reports, O send reports!  
The Council sends out this command:  
"Send reports, O send reports!"  
To officers in every land,  
"Please keep the blanks always on hand,  
And send them quickly as you can.  
Send reports, O send reports!"

Each worker on the meeting day,  
Send reports, O send reports!  
No officer should e'er say nay.  
Send reports, O send reports!  
The missionary o'er the way,  
The deaconess who toils away,  
Tho' weary at the close of day—  
Send reports, O send reports!

Then let each member do her' lot—  
Send reports, O send reports!  
It gives the other workers heart—  
Send reports, O send reports!  
If you should always do your part,  
Some other one might make a start,  
And help new women in the art.  
Send reports, O send reports!

### Song—"The Missionary Voice" (Tune, "Love's Old Sweet Song")

WORDS BY MRS. J. W. MANN

Read ye the Voice—the missionary call,  
The magazine for churchmen—the magazine for all.  
Pictures for all, with words of love and cheer.  
Let us all now read it in this bright new year.  
Tells how benighted heathen people pray  
To a God who hears not, neither night nor day.

CHORUS.

Just a voice to tell us of the Saviour's love,  
How He wants the whole world for His home above,  
How the heathen worship, how we need to pray—  
Just a voice to tell us the message of the day.  
The messages of the day.



Miss Eliza Iles, Louisiana Conference, New Missionary to Congo Belge, Africa.



Miss Marzia Hall, Mississippi Conference, New Missionary to Congo Belge, Africa.

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## Growth of Christianity Through Persecution

ANNETTE GIST

About the first of the year a certain Buddhist sect in Wakamatsu, a city of 40,000 population in western Japan, began a very strenuous program against Christianity. They hired the largest theater and had orators from far and near to come to speak against the dread religion. They posted notices all over the city that the Christians would be burned out. They employed a band which marched around the city to assist the priests in proclaiming their message. On such occasions the parsonages and churches were visited, at which time any one who appeared escaped with nothing worse than a deluge of abusive language and an occasional spitting upon. Children in large numbers always followed the band, and soon the spirit which they imbibed from their elders became manifest in their actions. They tore down announcements posted in front of the churches and even those in front of the public building of the city. A group of them entered one of the churches, destroyed the Bibles and hymnals, and daubed the walls with black paint.

To these things the police paid no attention whatever. But the young Baptist minister and his wife were deeply troubled. Their well-attended Sunday school dwindled to about a half dozen little children, which situation was representative of conditions in other churches. But more than this, our two friends feared the effect of such continued vandalism upon the youth of the city. The minister called a meeting of his congregation to discuss what might be done. They were unanimous in their opinion that silence was the best policy. To this our young preacher could not agree. He said to his wife, "Come what may, I must do something to show the children of the city something of God's love. I cannot be silent. I am glad to make any sacrifice for the children of Wakamatsu." So they decided that the next time the priests with their accompanying band and crowd of children came, he would go out and talk to them. The next time he was not at home, but soon returned and set out in pursuit. He found them in the temple grounds; and when the speaker had finished, he mounted the steps and began to speak. He was pushed down, but rose up again, saying by way of introduction, "Do you know that Christianity is recognized by your Emperor, that he owns a Bible, and that he gives to Christian activities? Would he be so considerate of a religion

wholly bad?" With this, a man in the audience lifted a sharp stick and gouged it into Mr. Tanaka's eye. In sharp pain, and with blood flowing profusely, he continued his talk for some twenty minutes, receiving a fresh handkerchief from some one in the crowd as his became saturated. During this time the audience was tense with attention. On his way home Mr. Tanaka called at the police office—not to report what had happened to him, but to ask, as he had previously done, for the co-operation of the police in stopping destruction of property.

When he got home, his first words to his wife were, "Let us give thanks," and then and there they offered praise to God for victory. It has indeed proved victory. The injured eye has, almost miraculously, regained its natural appearance, with only partial loss of vision. The doctors said that a man of less temperate habits would have lost the sight of that eye entirely. News of this affair reached the state capital, and investigations were made resulting in the reprimand of the police, the checking of the activities of this sect of Buddhism, and the closing down of a young men's association, the principal aim of which was to aid any anti-Christian activities of the city. From the state capital an account of this affair had been sent to the National Board of

Education, and it is understood that a caution against the reoccurrence of such a thing is to be sent to all schools all over the nation. The Sunday schools of Wakamatsu have multiplied in attendance during the past few weeks, and there are signs of new life to be seen continually.

### Reminiscences

MRS. N. W. KUHN

In 1898 a district secretary went fourteen miles in the country in Parker County, Texas, one Sunday and organized a missionary society. There were members enough to fill all the offices. In a few weeks sickness and death had caused the removal of three officers, and the secretary took them over. Sometimes only two would be present at a meeting, and at one time only one. But the auxiliary kept alive. The treasurer collected the money and made all reports.

In these twenty-two years the collections have amounted to \$523.45. Some of it went to Centenary, some to needy preachers, some to starving Armenians, some to war work. The society has averaged six members a year. The largest membership was eleven. Many changes have occurred in the neighborhood; but still the little auxiliary lives!



Home of Chief of Tribe, Tumbau, Africa. The figures atop the castle signify that the chief, his two wives and one child occupy the premises.

## Out Where the West Begins

MRS. B. W. LIPSCOMB

Just where is a fascinating mystery, but there was every sign that it had begun when the Home Base Secretary reached Colorado Springs after two pleasant days with the delegates to the Democratic Convention from Tennessee on their special train. If she had had any question as to whether a missionary secretary could feel at ease in political circles, they were answered in the affirmative as soon as she began to get acquainted with her fellow travelers, for they were eminently congenial and charming. Had it not been for the "tighter hand clasp" of the waiting friends at Colorado Springs, most of whom she was meeting for the first time (out where the West begins one "makes friends without trying"), this Secretary would have parted very regretfully from her newly made political friends. As it was, she carried away a warm feeling for them in her heart and rejoiced exceedingly when in the convention city she had the pleasure of finding them and by their courtesy the privilege of sitting through a session of the convention.

The purpose of the journey, however, was not political, but missionary, speaking after our own usual habit, though we are all coming rapidly to realize that there is a vital connection between the two terms. What the Secretary is trying to say is that she wasn't headed for the Democratic Convention, but for the Woman's Missionary Meeting of the Denver Conference at Colorado Springs, and that there she found all those mystic signs that can be interpreted to mean that the West has begun.

An important event was coming to pass in the life of the Denver Conference Missionary Society and of the Home Base Secretary—namely, the first annual meeting, apart from the Annual Conference of the ministers, and the first visit to the West. The company of women who came together for this epochal meeting was small, but what they lacked in quantity they far more than made up in quality, for their devotion and enthusiasm were evident as they attended to the affairs of the conference and with great faith laid their plans for the coming year. Under the efficient leadership of Miss Lula G. Clerc they go forward to large things. With a heart full of gratitude to the conference officers and to her friends who had extended to her such gracious hospitality during the days of her stay and to the Heavenly Father who had directed

her way thither the visitor turned her face further west.

In the wonderful city of San Francisco the Mary Elizabeth Inn was home to the traveler, and the days spent in that beautiful institution were full of profit and pleasure. Under the motherly care of Deaconess Ethel Jackson and her devoted helpers, Deaconess Grace Gatewood and Miss Rogers, the lot of the young business women who are so fortunate as to find a home at the Inn is most enviable. The atmosphere is homelike and helpful and cannot fail to be a source of strength and blessing to these young women as they mingle in the business world. As I saw the disappointed faces of those who, denied entrance to this home because of its limited capacity, went out to face the pitfalls of a great strange city, I thanked God for the consecrated woman of vision who invested her money in this institution for the benefit of the young womanhood of the city and prayed that many other women in our church may see the need and invest God's money in such institutions.

On Sunday, in company with Mr. and Mrs. Acton, superintendents of the Oriental Mission, I had the delightful privilege of seeing the Japanese Sunday schools in Oakland and at Mary Helm Hall, Alameda. The companies of "kiddies" that were having Bible stories and doing kindergarten exercises were a joy to the heart of the beholder, and the splendid young men and women who have grown up under the consecrated ministry of the Actons are rich fruit for the kingdom of God. There is no more telling work being done for our Council than that being done for the Orientals by these servants of the church.

A meeting of Methodist women from the churches around the bay afforded an opportunity for personal acquaintance with the missionary workers and with the officers of the Pacific Conference Society. It is gratifying indeed to be able to visualize these faithful women in their setting as we at headquarters try to respond to requests for help in their work.

The Woman's Missionary Society of the Los Angeles Conference convened in Trinity Church, Los Angeles, July 7-9, and one of the delightful experiences of the visit to the West was attendance upon this meeting. Nowhere throughout the connection have I seen greater zeal for our missionary cause displayed by

any body of women than by those who gathered together at Trinity and the fellowship with them was delightful. Under the leadership of Mrs. T. J. Rowley and Mrs. George Cocke, these women laid large plans for their conference.

All who are having a share in the work conducted by the Woman's Missionary Council have occasion for much rejoicing over the work being done among the Mexicans by our representatives, Misses Alfter, Cloud, and Lacy at the Homer Toberman Settlement in Los Angeles. These workers are giving themselves without reservation to their almost unlimited opportunity among these people. The writer had the privilege of going into the homes and business places of some of our membership and of seeing the marvelous results wrought in their lives by their contact with Protestantism. Evidences of their consecration were seen that put to shame the profession of many of us who have always had the truth. Here is a ripe field for the kingdom where adequate investments in service and money will yield large returns for our Lord.

A week spent in the Northwest Conference completed the tour of the Secretary. This conference is made up of the States of Oregon, Washington, Idaho, and Montana, and the distances are truly magnificent. So it was a busy week's travel that took in Corvallis, Tangent, Portland, Spokane, Milton, Helena, Missoula and Butte. At each place a company of devoted Methodists were ready with a warm welcome. Sometimes the company was small, but always truly Methodist in spirit, and everywhere the fellowship was sweet. The conference officers and the membership of the Missionary Society are loyal and zealous for its plans and purposes. Every pastor in the West is sure that he holds a strategic position in which there are infinite possibilities for service. Right heroically are these Methodists in this far-away section of our church giving themselves to the work; often in discouraging conditions, but always with faith in the results. The labors of our beloved Bishop DuBose are most abundant, and he is everywhere loved and honored for his work's sake.

This is a wonderful West! Here we must build largely for eternity, as men are building largely for time. Here is a land of limitless opportunity for the kingdom. No one can see it without having created in the heart the same great yearning for its speedy conquest that burned in the soul of this Secretary as she turned her face homeward.

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## Bible Lesson for October

### In Christ the Divine Compulsion to Service to Men

Passages to be studied—1 Kings 19:10; Acts 5:27-29.  
Psalm 39:3; 1 Cor. 9:16; Jeremiah 20:9; Acts 4:20.

MABEL K. HOWELL

I. *If a New World Order is to be established, men must become possessed with a divine passion for service.*

In spite of the fact that Jesus' principle of "greatness through service" has been a part of the highest ethical thinking of the world for two thousand years, yet society today is organized not around this principle of service, but around the opposing principle of self-interest. In industrial, political and social life, self-interest has so obtained the dominant place in the minds of men that service has been a mere incident of life, a bit of philanthropy, as it were, but as a working principle it has never been accepted. If a new world order is to be established, all this must change, and the emphasis must be placed where Jesus placed it. Men must become possessed with a divine passion to serve.

II. *There are evidences that a passion to serve possessed the lives of some men in Old Testament times.*

David in Psalm thirty-nine and the third verse, says, "My heart was hot within me, then spoke I with my tongue." Jeremiah, according to the record as given in the twentieth chapter, had been placed in the stocks because he had prophesied the destruction of Judah. It was no easy task for Jeremiah to have to constantly bear a message of destruction and captivity, and the temptation sometimes came to him to be silent. Concerning this experience he writes, "Then I said, I will not make mention of him, nor speak any more in his name, but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay." Again he speaks of the Lord as being with him "as a mighty and a terrible one." In these and many other instances the symbol of fire is used to express the intensity of divine compulsion which they felt.

III. *To a much greater degree, a sense of compulsion to serve swayed the early disciples and Paul.*

The early apostles were driven ever onward and onward by an inner conviction of what they owed to men. Peter and John, when threatened and placed in prison (Acts 4:20) because of their

ceaseless activity, said: "We cannot but speak the things which we have seen and heard." And again (Acts 5:27-29), "When they had brought them they set them before the Council, and the High Priest asked them saying, Did not we straightly command you that ye should not teach in this name, and behold ye have filled Jerusalem with your doctrines and intend to bring this man's blood upon us. Then Peter and the other disciples answered and said, 'We ought to obey God rather than man.'"

Paul in his letter to the Corinthian Church (I Cor. 9:16), in which he was setting forth the rights and obligations of the Christian ministry, said: "For though I preach the Gospel, I have nothing to glory of, for necessity is laid upon me, yea, woe is me if I preach not the Gospel." Paul felt keenly this sense of divine compulsion. It was the dynamic force in his life. It literally drove him into all the known world.

IV. *Throughout the history of the Christian church this compelling sense of obligation to other men has possessed the soul of choice spirits, who have laid already the foundations of the new world order.*

One has but to mention the name of St. Francis of Assisi, whose very life throbbed with passion for service to men, to realize the wonderful examples the world has had of the self-abandon of men for others. The roll of modern missionary heroes is full of examples of literal self-effacement. One is reminded of the last message of General Booth to the world summed up in the one word "others." Men in all ages have caught the spirit of service, and have *burned out* for their fellow men.

V. *It is only as that passion that has possessed the few becomes the dominating passion of the many that the new world order will be fully established on earth.*

It is not that the world does not know that a compelling sense of service has possessed the souls of men fully responsive to the Spirit of God, but because men at large have been unwilling to live in obedience to that compelling voice, and have shut their ears and hearts to

its leadings, that the world is what it is today. Unlawful self-interest has been confused with lawful self-preservation; and as a result the whole world is in conflict. The day for which we all need to earnestly pray is the day when all men shall yield obediently to the divine impulse to serve others, because then only will the exploitation of peoples be a thing of the past, and then only will the law of service become the dominating law of society.

### Program for October—Africa

Hymn 418.

Bible Lesson: "In Christ is Divine Compulsion to Service for Men."

Prayer.

Business.

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

Hymn 633.

Quiz: "Our Work in Africa." (Leaflet.)

Topic: Africa—A Forward Look. (For talk see "Information for Leaders" and *Voice*.)

Prayer: That our imagination may be so quickened by the power of the Spirit that we may be able to visualize something of the great need; that we may feel with our missionaries the mighty impulse of God's love in answering that need, and respond magnanimously thereto in prayer and service.

Additional Suggestions:

Demonstration: "The Call of Africa." (See "Information for Leaders.")

Poem: "The Master's Question." (See "Information for Leaders")

### Try a "Voice" Program

MRS. J. W. MANN

Devotional.

1. Bible lesson. Covers from VOICE for January, February, March, and April were used as posters with Bible references and talk.

2. History of the VOICE.

3. Editors and financial condition.

4. "Departments" or plan of the VOICE.

5. VOICE acrostic by a four-year old.

6. "A New Year's Call" (from VOICE).

7. "The Missionary Voice."

8. Tableau reading, "The Rikisha Man." (Used a two-wheel cart and had Japanese lady and rikisha man as pictured in the March VOICE.)

## Book Reviews

**THE CHURCH AND THE COMMUNITY.** By Ralph E. Diffendorfer. Price: Paper, 50c; Cloth, 75c. Suggestions to Leaders of Classes using the Church and the Community, price, 15c. Smith & Lamar, Agents, Nashville, Tenn., Richmond, Va., Dallas, Texas.

In view of the turmoil and confusion in the world today, the time seems ripe for the church to take its rightful and authoritative place in the forefront of progress. The above book presents this possibility with conviction and skill.

"The Church and the Community" consists of six chapters, each chapter discussing a vital subject. They are entitled "Community Life," "Economic Factors," "Co-operation," "Homes and Housing," "Complex Community Situations," and "Community Leadership."

These chapters do not aim to be exhaustive, but rather to suggest various points and angles which may profitably be discussed.

Each chapter is subdivided in such a way that several distinct phases of a subject may be covered in an evening's study. The author has caught the vital points of his subject; and, while not pretending to offer ultimate solutions of the problems stated, he presents them in a way that should stimulate thought and discussion.

**THE BIBLE AND MISSIONS.** By Helen Barrett Montgomery. Text-Book for 1920-21. Price: Paper, 47c; Cloth, 67c. Smith & Lamar, Agents, Nashville, Tenn., Richmond, Va., Dallas, Texas.

Wisely did the Central Committee on the United Study of Missions decide to devote the year's study to the Bible. Many countries, many methods have been studied, but for the first time the Book whose pages hold in themselves the "root 'o the matter" takes its place in the study course.

Wisely, too, was the task of interpreting the inescapable missionary message of the Bible given to Mrs. Helen Barrett Montgomery. The writer has sought out and set forth the missionary purpose in the Old and New Testaments. In prophesy, in poetry, in hymnology, in parable, in deed, in life, she shows the writers of the books to be God-appointed workmen, their task to deliver to the world his message of love to all mankind, beginning at Jerusalem and stopping only at the uttermost parts of the earth. The two first chapters are arguments, based on proof well chosen in support of the claim that "the Bible is in its very nature a missionary charter, and in its

teachings is a plan of the ages, evident in the Old Testament, clearly revealed in the New." Chapters three and four tell of the beginnings, progress and triumph of the Bible in its marvelous translations into "every tongue," and how it has traveled, by means of Bible societies. The fruits of Bible distribution is charmingly told in story, as the tongue of the Korean, the Chinese, the Bulgarian, the Manchuran, the Japanese—all testify to the transforming power of the Word of God.

Chapter five is a convincing argument on the influence of the Bible on civilizations, beginning with modern Christian nations, in arts, laws and church ordinance, and continuing to non-Christian lands, as seen in a growing appreciation of thoughtful men, changing status of women, prison reform, and the rise of the Christian community.

Chapter six has the euphonious title, "The Leaves of the Tree," and shows how the Bible has, of all the books ever written, been the inspiration of books on every known topic, and the stimulation of literary activities and music in every land.

**CHILDREN OF THE COMMUNITY: PICTURE STORIES.** By Margaret W. Eggleston. Price, 50c. Smith & Lamar, Agents, Nashville, Tenn., Richmond, Va., Dallas, Texas.

Six bright little stories, each illustrated by a good picture. The character of the pictures and stories is suggested by their titles: Fresh Air Children, Children of the Settlement House, The Day Nursery, The Children's Hospital, The Church School, Mission Work.

**HOW TO STUDY THE WORLD SURVEY.** Price 50c. Smith & Lamar, Agents, Nashville, Tenn., Richmond, Va., Dallas, Texas.

A student's handbook of the World Survey that has been made by the Interchurch World Movement. The handbook outlines twenty-six studies, based upon the two-volume Survey, for leaders of young people's groups, women's missionary circles, pastors, Sunday school workers, teachers, and instructors in college and seminary.

The purpose of this handbook is to guide the student to a profitable use of the World Survey volumes. The scope includes work among new Americans, American Indians, and seasonal laborers. Other vital topics include Rural Problems, Education, Hospitals, Homes, and the work of Foreign Mission Boards.

This volume is particularly recom-

mended for use by adult and senior groups wishing to undertake a fairly comprehensive study of the World Survey of Christianity.

**MR. FRIEND O' MAN.** By Jay T. Stocking. Well bound and fully illustrated. Price: Paper, 40c; Cloth, 60c. Suggestions to Leaders of Classes using Mr. Friend o' Man. Price, 15c. Smith & Lamar, Agents, Nashville, Tenn., Richmond, Va., Dallas, Texas.

The child who will not enjoy reading this book should be hard to find. Did you ever hear of "Query Queer" and the "Wise and Wonder Man"?

Together they discuss a number of problems, for the author plainly demonstrates that many questions relegated to the grown-ups may be intelligently considered by boys and girls.

Of course there are lessons to be learned from this book, but the story itself is so captivating that the helpful and wholesome "morals" are not obtrusive.

**MODEL OF A CITY.** Price, 60c. Smith & Lamar, Agents, Nashville, Tenn., Richmond, Va., Dallas, Texas.

Ingenious and educational entertainment is furnished in this paper model of a model city. Constructive work for children. Suitable to accompany the book, "Mr. Friend o' Man."

**WORLD FRIENDSHIP STAMPS.** Price: 50c. Smith & Lamar, Agents, Nashville, Tenn., Richmond, Va., Dallas, Texas.

Stamp books are always popular with boys and girls. The World Friendship Stamp Book will delight the children. It is accompanied by fifty-six stamps, printed in three colors, with suitable descriptive text. The stamps show boys and girls in many countries; there are eight stamps in each group, picturing these attractive subjects: Smiles, Babies, Travel, Games, Schools, Sight-seeing, and Homes.

The Stamp Book would be excellent to offer as a prize, and all picture-loving boys and girls will welcome it.

**SPECIAL MAP.** Price including express charges: Paper (cash with order), \$2.00; paper on cloth (cash with order), \$5.00. Smith & Lamar, Agents, Nashville, Tenn., Richmond, Va., Dallas, Texas.

Special map showing unoccupied Mission Fields of the World, suitable for use in all churches, Sunday schools, mission boards, theological seminaries, etc. Size 41x77 inches. Printed in four colors.

# Books Recommended for Study 1920-21

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## ADULTS

The Bible and Missions  
By HELEN BARRETT MONTGOMERY

PRICE { Paper 47c  
Cloth 67c

The Church and the Community  
By RALPH E. DIFFENDORFER

PRICE { Paper 50c  
Cloth 75c

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## YOUNG PEOPLE

A Better World  
By TYLER DENNETT

PRICE { Paper 75c  
Cloth \$1.50

Serving the Neighborhood  
By RALPH A. FELTON

PRICE { Paper 50c  
Cloth 75c

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## ADULTS AND YOUNG PEOPLE

Money the Acid Test  
By DAVID McCONAUGHY

PRICE { Paper 50c  
Cloth 75c

The New Christian  
By RALPH T. CUSHMAN

PRICE { Paper 35c  
Cloth 60c

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## JUNIORS

Lamplighters Across the Sea  
By MARGARET T. APPLGARTH

PRICE { Paper 40c  
Cloth 67c

Mr. Friend-o'-Man of the City that Is To Be  
By JAY T. STOCKING

PRICE { Paper 40c  
Cloth 60c

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