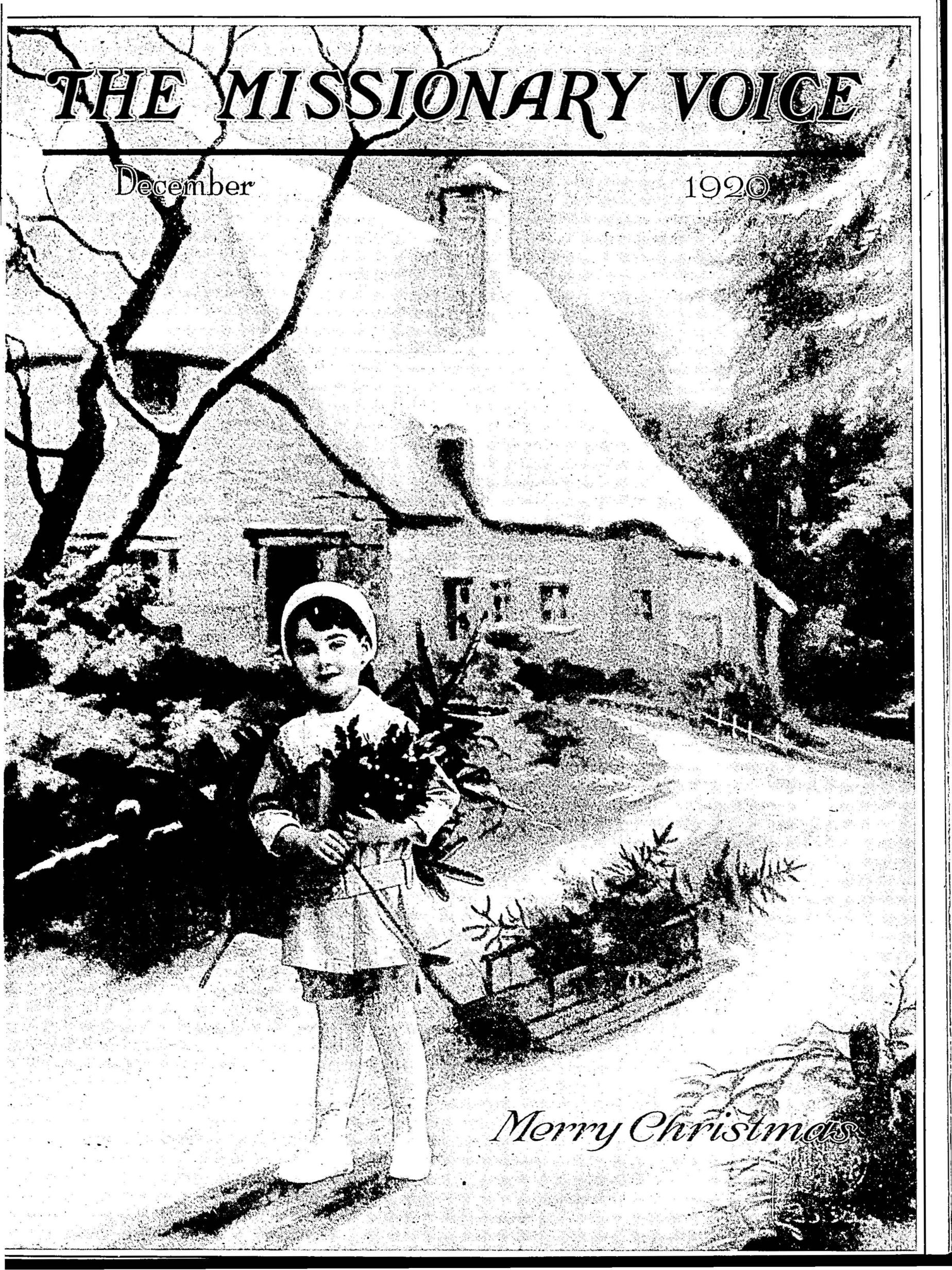


THE MISSIONARY VOICE

December

1920



Merry Christmas

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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The Missionary Voice

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Nashville, Tenn.

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THE MISSIONARY VOICE

VOLUME X

NASHVILLE, TENN., DECEMBER, 1920

NUMBER 12



Christmas on the Avenue and on Poverty Row.

A Christian Christmas

Oh, no! Christmas is not necessarily Christian. The season was observed as a pagan festival long before the birth of Christ. And it may still be kept in a spirit as pagan as ever. It is Christian only if we make it so. Even our Christmas giving, however beautiful the custom, is not necessarily Christian. It is the motive and the objects of our gifts that make all the difference.

What, then, does it take to make a Christian Christmas? Precisely the same elements that made the first one—the divine elements of love and unselfishness and service. God so loved that He gave; Jesus so loved that He lived only to serve and died to serve supremely. No gift counts toward a Christian Christmas, therefore, save the gift of love, and none other so much as that which also serves.

Nor is it enough that we love and give to our own. "If ye love them which love you, what reward have ye? Do not even the publicans the same?" The Christmas spirit that would be truly Christian cannot stop with the personal circle of family and friends. If it reach not out to the unfriended and forgotten, even to the unlovely, it has not yet risen above the standard of the publican and the pagan. The lavishing of gifts upon our own, often beyond every reasonable need, while others just outside the fortunate circle remain destitute and forlorn, proclaims us either ignorant or negligent of the whole spirit and program of Christ. We may well look to it that in the approaching Christmas festivities we repeat not the story of Dives and Lazarus. For let us be assured that in reach of every one of us are just such cases of piteous human need as that pictured so graphically by our Lord. Surely we shall not fail to find them with some loving ministry at this glad season of universal love. Let no destitute home be unvisited, no bed of illness be left without a flower, no orphan without a word of love, no prisoner without a message of sympathy and hope. Thus, we may be sure, would Jesus observe the season, and thus, if we would follow Him, must we.

And certainly we cannot forget that across the seas are millions to whom even the crumbs from our well-filled tables might mean the saving of life. Hunger, destitution and disease still stalk abroad and take their toll of millions. Shall we not this Christmas remember them also?

In conclusion, we may reflect that the blessing of such unselfish ministry belongs not alone to those who are served, but equally or in greater degree to those who serve. For have we not many times found out for ourselves that it is indeed more blessed to give than to receive? Let us every one prove it again in the glad days just ahead, and make this the most thoroughly Christian Christmas we have ever spent.

A Plea for Goodwill and Patience

Church Commission Issues Timely Statement on California-Japanese Question

In view of the somewhat strained relations that have come about between Japan and the United States as a result of California's anti-alien feeling and legislation, the Committee on Relations with the Orient, created by the Federal Council of Churches, has recently issued a very timely statement on the subject, appealing for patience and forbearance on the part of both countries, and urging "all men of goodwill, both in America and Japan, to join in expecting the best and not the worst," and in finding a Christian solution of the problem. To this end, the Commission says, "Time and patience, open-mindedness and sincerity, with friendly hearts and wise heads, are absolutely necessary."

The Commission frankly admits that there are serious questions involved, but reminds us that the so-called Japanese menace on the coast may be easily overrated, in view of the fact that the entire Japanese population in California is only about eighty thousand, or less than 3 per cent of the total, and that the increase in Japanese

population in the past ten years has been only 38,500. In regard to the land question, the Commission points out that Japanese own but 74,769 acres, or less than six-tenths of 1 per cent of the total acreage under cultivation in the State.

It pleads with both Americans and Japanese to refuse to be stampeded by the propaganda of race prejudice conducted chiefly by demagogues, and to take all the facts into consideration and await the solution of the problem at the hands of the two governments concerned.

While bloody-minded jingoism, time-serving politicians and sensational newspapers are doing all in their power to accentuate the trouble and widen the breach, this appeal of the Churches seems peculiarly timely and worthy of Him whom the Churches represent. It is to be hoped that the broad Christian spirit for which it pleads may prevail and bring about a peaceable and speedy solution of the question.

Miners Appeal to Christian Sentiment

Quote Church Declarations in Support of Their Cause—A Significant Step

One of the most significant developments in the long-drawn-out industrial conflict was the strong appeal to Christian sentiment published by the United Mine Workers in a recent number of the *Alabama Christian Advocate*, and probably other religious papers in Alabama. Representing that the question at issue in the present conflict in the Alabama coal fields is the recognition of the union, the advertisement says, "Every Christian faith in the world recognizes the right of collective bargaining between employer and employe, and the right of the workers to a living wage." In support of this statement the miners quote at length the pronouncements of the Federal Council of Churches, the National Industrial Conference of Christian Representatives, the Methodist Bishops, the Baptist Convention, the Presbyterian General Assembly, and the Catholic War Work Council, each recognizing the right of labor to organize and to bargain collectively. They might have cited also the Social Creed of our own Church, twice adopted by the General Conference and ordered printed in the Discipline, which says: "We stand . . . for the right of employees and employers alike to organize for adequate means of conciliation and arbitration in industrial disputes."

In the light of these declarations, the miners appeal to "the Christian men and women of Alabama," and ask, "Shall the Alabama Coal Operators' Association defy Christianity?"

The Voice has no direct information as to the issues involved in the Alabama situation, and consequently can express no opinion on them. However, it frankly wel-

comes this effort (as it would welcome any effort from whichever side) to throw the controversy into the realm of Christian ethics, where it belongs, instead of leaving it to the arbitrament of force and violence, as too often happens. If they have not already done so, it is clearly up to the mine owners and operators to meet the issue on the same plane. We trust that this will be done, and that both sides may agree in good faith to a settlement of the controversy on the basis of Christian principles.

We are glad to see the miners take this unusual step for the further reason that it indicates that at last labor is beginning to see that Christianity stands for a square deal for all, and that the Church may be relied upon as a powerful factor in any controversy where there are moral issues involved.

What Right?

What right have we to ask missionaries to go to distant lands to serve Christ if we do not support them with a sacrificial spirit equal to theirs?

What right have we to glory in Christian conquests afar if we do not help to make these conquests possible?

What right have we to call ourselves Christians if we do not lend our prayers and gifts and lives to carry out the program of Christianity?—*Selected.*

Am I doing what Christ expects of me, as His representative, to let people know of Him and what He wants to do for them?

"If Ye Love Me . . . Go!"

REV. H. P. ANKER

Our Lord Jesus said, "If ye love me, keep my commandments." One of His last commands was, "Go ye into all the world and preach the gospel to every creature." A command from the lips of one so infinitely great is surely worthy of our special attention. And yet what have YOU done in the way of obedience to this command?

Shortly before returning to America on furlough, one of our evangelists asked us how it was that if there were so many thousands of Christians in America—which every native thinks is so very large and wonderful—so few came out to help us. He saw how great was the human harvest and how few were the reapers. What could we say to him? How could we explain the neglect of the Christians in America? We know how to explain it to ourselves, but we would be ashamed to explain it that way to the native mind. Let us submit the explanation to you—There is something wrong with our consecration. Are you all on the altar for Jesus? If you will die to the things of this world you will not think it too great a sacrifice to go and spend the remaining years of your earthly life anywhere in this world for Jesus' sake.

We have recently returned from Central Africa, having completed our first term in the Congo. For more than two years we were left without a doctor. There was no other doctor ready and willing to go to relieve Dr. Mumpower. The Lubefu station of our mission is temporarily closed because there was only one preacher on the field when we left. They would rather live in the home-land and sit on the platform with the presiding elder than face the fever in Central Africa. It goes to prove that the Christianity of the present day is of a very lukewarm character. We have to get up great missionary conventions and send out attractive literature to stir the people and get a few willing to go. But we believe that every Christian ought to be a follower of Jesus and ready to go wherever God calls. It ought not to be a special mark of heroism or obedience to go to Africa, but our "reasonable service." Personally, we have considered it a privilege to work in Africa and are anxious for the day to come when we shall be able to return.

New Secretary of Spiritual Resources

Rev. P. L. Cobb has been called from the pastorate of our church at Morristown, Tenn., to the office of Secretary of the Department of Spiritual Resources, in connection with the Centenary and the Educational Campaign. Brother Cobb is well equipped for the work, both by character and by experience. For a number of years he was engaged in mission work, first as a pastor in Mexico City and later as one of the secretaries of the General Board of Missions, under the administration of Dr. W. R. Lambuth.



Rev. P. L. Cobb.

Brother Cobb is calling upon every church in Southern Methodism if possible to observe the passing of the old year and the coming of the new with a watch-night service. To this end he has prepared an attractive program which he will be glad to send without charge to anyone interested. Such a service should be a real

means of grace to every congregation observing it. We trust the plan will be carried out in thousands of churches. For programs, address Rev. P. L. Cobb, Steger Building, Nashville.

The Election and the League

We are not of those who interpret the recent election as the repudiation by the American people of the ideal of a League of Nations for the adjudication of international issues and the preservation of peace. On the contrary, we are confident that there will be such a league and that America will be in it as an important factor. The President-elect has repeatedly pledged himself to the idea of "an association of nations" for this purpose, and immediately after his election announced that he will soon call a conference of leading Americans to help work out such a plan.

Just what form the league will take and how effective it will be, no one can say. We can hardly hope that at first it will be and do all that we so devoutly desire. But that the ideal will live and grow and ultimately dominate the globe we feel absolutely sure. Whatever may be the temporary eclipse of President Wilson's fame the league will live, and with it will live the name of Wilson.



"Peace—Good Will."

The States Have Failed; the United States May Succeed

The following editorial from the *Alabama Christian Advocate*, which we quote with full approval, is very timely and significant:

"Lynchings continue. We have no defense to make of the criminal, whether black or white, whose deeds are such that his neighbors punish him with death. But we are convinced that the reaction on the characters of the individuals who participate in a lynching can have but one result—and that is evil. If a criminal deserves a thousand deaths, society suffers less for him to go scot free than for a bunch of men, without authority, to kill him. Those men can never have the same respect for properly constituted laws; they can never hold life so sacred as before. They themselves have paved the way for their own destruction.

"And the states seem unable to protect themselves against men of this type. Here in Alabama each new governor comes to power seemingly with the determined purpose to punish lynching. After one or two efforts with but little success, the administration appears to assume it as a fact that it is all but impossible to discover the guilty or to punish them if discovered. Right-thinking people who are unalterably opposed to mob law are slowly coming to the opinion

that the only hope of successfully checking the atrocious crime of mob murder is for the United States Government to handle the matter. The *Advocate* has lost hope of any solution short of this. It would welcome such an experiment, believing that the strong arm of our National Government can speedily put an end to such outrages."

"A History of the Japanese People"

This book, which covers the history of the Japanese from the earliest times to the end of the Meiji Era, gives such a background of fact and interpretation as the American needs for an intelligent opinion as to our future relations with Japan. It is recognized by experts, the publishers say, as the authoritative English source of information about the Japanese people. It is printed on India paper so that it makes a thin volume, though it contains over 700 pages. There are 150 engravings on wood by Japanese artists, half-tone plates, maps and index.

The author, Capt. F. Brinkley, R. A., was for many years editor of the *Japanese Mail*. He entered Japan in 1867 as a professor in the Imperial College, later becoming foreign adviser to the Japanese Government. Baron Kikuchi, who has collaborated with the author, is a leader of the educational and intellectual life of the country. The Geo. H. Doran Company, New York, is the publisher, and the price is \$4.50 net, or the book may be ordered from the *VOICE*.

"The Harvest is Great"

Rev. R. E. Dickenson, pastor of our church in Colorado Springs, who recently made a tour of our Oriental mission fields, writes from Seoul, Korea:

"I preached Sunday night to Koreans. They all sat on the floor. Many were high school students. There were about 650, and all gave me splendid attention. How I did wish I knew the language! I made an appeal at the close of the sermon and three women and one man signified their acceptance of Christ. The vestibule was jammed with unbelievers who stood and respectfully listened throughout the sermon. Workers are needed so badly. Surely I can find some young people who will be willing to come and work for the Master. Pray to this end."

A pessimist and an optimist were discussing life. "I really believe," said the former, "that I could make a better world myself." "Sure!" returned the optimist; "that's what we are here for. Now, let us get to work and do it."—*Boston Transcript*.

* * *

The wealth of a man consists in the number of things he loves and blesses, and in the number of things he is loved and blessed by.—*Carlyle*.

Introducing Christmas to Old Shanghai

MARY NINDE GAMEWELL, IN ZION'S HERALD

Another Christmas has come and gone in our big, cosmopolitan city, with its bustle and gaiety, its pathos and poverty. For the past two weeks the foreign stores, and some of the Chinese as well, have presented a delightfully Christmasy appearance. The churches, too (there are something like twenty-four Chinese churches in our city), have been decorated more or less elaborately, the feathery bamboo vying in popularity with evergreens, the poinsettia plants being very much in evidence. The Sunday school celebrations have drawn the usual crowds. Chinese youngsters look forward to this annual event with all the eager anticipation of boys and girls in the homelands. In fact, to most of them it means much more, for good times do not chance their way any too often. The exercises in some cases were of a markedly high order.

Chinese are trained memorizers and born actors. In the recitations and little Christmas plays I did not observe that a single child forgot his "piece" or needed prompting, while all threw themselves into their parts with a naturalness and zest that was truly charming.

* * *

So many interesting entertainments during Christmas week are given for and by so many interesting classes of people that one just longs to be in about twenty different places at the same time. The exercises at the Refuge for rescued slave children always draw one like a magnet. Then there is the Home for Strays and Waifs with its sixty or seventy little ones picked up from the streets, perhaps from ash-heaps where they have been thrown to die. This year the thirty-five students in the National Physical Training School of the Young Women's Christian Association, many of them non-Christian, by saving their pin money were able to buy simple gifts for all the children in the Home. And not only that, but they brought the entire flock over to the physical training compound and spent an afternoon teaching them little games and helping them to have a good time generally.

* * *

I never like to miss the Christmas celebration for ricksha coolies. These poor fellows travel no easy road, literally or metaphorically. It turned unseasonably cold here at Christmas time, and when the mercury drops in Shanghai the chill penetrates to the very marrow of one's bones. One day as I was riding in my ricksha I noticed that the coolie

had slipped off a light undergarment and was wearing it in front of him, with his hands thrust in the sleeves to keep them from getting too stiff to manage the shafts of the ricksha. I was enveloped in a long, heavy coat and my hands were inside a muff, but the wind cut my face and I felt shivery and uncomfortable. But my discomfort was not altogether of the body, for the coolie's forlornness lay as a burden on my heart, and had I possessed a pair of mittens they would have "changed hands" in the twinkling of an eye!

A kind friend in America had sent me a package of Christmas postal cards



"While Shepherds Watched Their Flocks." What a joy it must be to tell the Christmas story to those who never heard it before!

mounted on bright red cambric pinked around the edges, and another had mailed me a package of cards mounted on squares of gay-colored wall paper. When I got down from my ricksha, in addition to a good round "fare," I handed a card of each kind to the coolie. He looked at them wonderingly, half abashed, but did not offer to take them, for he had not idea I meant to give them to him. When finally he did comprehend that they were for him to keep, such an illuminating smile broke over his face as almost to transform it. An American friend overtook me a few minutes later and exclaimed, "Did you give a coolie a couple of cards?" I confessed that I had. "Well," she said, "his face is simply aglow with happiness. It is a study!" For an hour or so I found it difficult to settle down to serious work, so busy was

I reflecting how very little it takes to make a human being happy. The ricksha coolies in three different centers in Shanghai were given a nice entertainment, were told anew the story of the Babe of Bethlehem, and received each a small gift of food and in some cases of second-hand clothing. Gifts were also distributed to many on the street. All this was done under the auspices of the Mission to Ricksha Men in Shanghai.

* * *

The girls in the Door of Hope and the children rescued from a life of shame into which they have been sold or entrapped, each have had their Christmas festivities. An American young woman in an office in Shanghai either made with her own busy fingers or bought out of her slender income a substantial gift for each little one in the children's home to bring them Christmas joy.

The forty boys in the School for the Blind were not forgotten. But they in turn had something to bestow upon others and by song and recitation gave pleasure at various gatherings on Christmas Day.

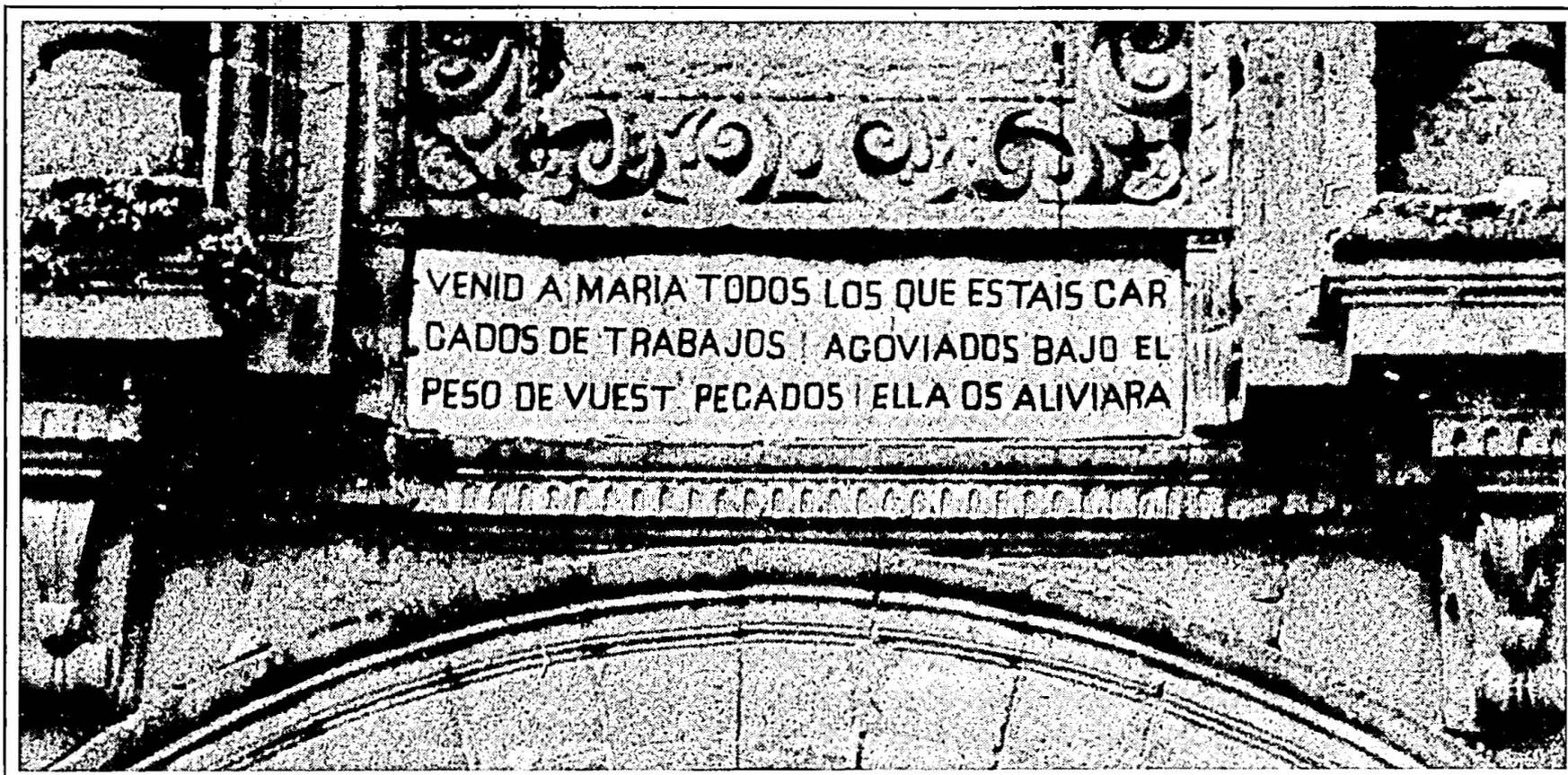
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Six Chinese churches in the northern section of Shanghai two years ago united for social service in what is known as the Community Service League. A generous sum of money was contributed this year and on the afternoon of December 30, in three of the churches, simultaneous entertainments were given to poor neighborhood children. Fifteen hundred little ragamuffins and some of their mothers listened that day to the story of the birth of Jesus, saw a Christmas tree and a Chinese St. Nicholas, and went away holding tight in their small, grimy hands a roll containing a towel, cake of soap, toothbrush, and candy.

* * *

There have been many joyful Christmas gatherings in Chinese Christian homes also. The Nieh family, of official rank, each year has a Christmas party when every member of the clan living in Shanghai meets at the home of the saintly old mother for a grand gala time. But all is not merriment, for the wee ones in the crowd sing Christmas carols which they have been carefully taught, and this year a gifted Chinese woman evangelist was called in to tell of Jesus Christ and His mission on earth. "Do you know why she is here?" whispered one of the granddaughters, bending over my chair. "You tell me," I answered.

(Continued on page 361.)



Inscription over Door of Catholic Church in Brazil: "Come unto Mary, all ye that labor and are heavy laden, and she will give you rest."

Where Christmas Comes in Midsummer

MISS LELIA J. EPPS

For so many years we have heard of and studied about our mission work in the Orient, and have been told of the millions there passing into eternity without having heard of Jesus, that to many of us "being a missionary" naturally means going to China, Japan, or Korea. Our hearts are thrilled with joy at the very thought of telling the Christmas story for the first time to people who have never had the chance of hearing of the wonderful plan of salvation.

Consequently, it is difficult to realize that there are hundreds and thousands of people in Brazil and other Roman Catholic countries who teach and preach that our salvation does not depend upon Jesus, but upon the Virgin Mary. Some time ago one of the most prominent and influential Catholic priests made the following appeal in a sermon preached in Rio de Janeiro: "Oh, hard hearts, why do you doubt the maternal love of the Virgin, who, by her co-operation in the incarnation, in the redemption, and in the spiritual birth, became mother of all? And if she became mother of all through her suffering and the suffering of her Son, it is certain that the milk of the divine grace, the fruits of the passion of Jesus Christ, and the way to obtain eternal life are not given to the faithful by other than the Virgin. The unanimous sentiment, which is well supported by all the economy of the redemption, is

that since the Virgin was the medium by which God came down to humanity, she is also the necessary ladder up which all humanity must climb to God. Our worship to the Virgin, therefore, has a firm foundation."

I have seen hundreds of Brazilians bowing down and worshipping the image of the Virgin. They wear little golden images of Mary on chains around their necks to keep off the evil spirits and protect them from calamity.

In Brazil Jesus is not recognized as the Savior of the world, therefore very little attention is paid to the celebration of His birthday. In our Protestant churches we are teaching that only through his name can we be saved; in our Sunday schools we teach the Christmas story, and in our day schools we teach the life of Jesus. We have Christmas trees and teach the spirit of giving very much as we do in our home land.

Sometimes it is quite difficult to realize that it is really Christmas, because of the season, December and January being in Brazil's midsummer, the very hottest part of the year. Some one has said that it doesn't seem enough like a real Christmas to make even new missionaries homesick.

Let us pray and work together that the time may soon come when Jesus shall reign in the hearts of his children, not only in Brazil, but in all of Latin

American and throughout the whole world. Then, with our hearts full of joy and gladness, the whole race may celebrate together the birthday of our King.

Safety First

"Do you believe in Santa Claus?"

I asked my Uncle Billy;

And he said, "'Course I do, you goose,
And don't you be so silly!"

And Brother Tom, he thinks he's smart,
And he said, "Jane MacPherson!

I grieve to state the simple truth,
There isn't no sich person!"

And father said, "Well, now, my dear,
You'd better ask your mother!"
And mother said, "Now, never mind!
Don't listen to your brother!"

And grandma said, "You wait and see!"
And kept right on a-rocking;

But anyhow, when Christmas comes,
I'm going to hang my stocking!

—Charles Irvin Junkin, in *The Christian Herald*.

But a few months ago the legislators of a certain state, who had previously appropriated \$150,000 to fight hog cholera in their territory, refused to appropriate the \$39,000 asked for the fight against social diseases.

Christmas Eve in the Trenches

SIR PHILLIP GIBBS

This extract from "Now It Can Be Told," the new book by the noted British war correspondent, throws into strong relief the contrast between the spirit of Christmas and that of war. Shall Christian nations ever again so deny the one and exalt the other? God forbid!

I heard no carols in the trenches on Christmas Eve in 1915, but afterward, when I sat with a pint of water in each of my top boots, among a company of men who were wet to the knees and slithered with mud, a friend of mine raised his hand and said, "Listen!"

Through the open door came the music of a mouth-organ, and it was playing an old tune:

"God rest ye, merry gentlemen;
Let nothing you dismay,
For Jesus Christ, our Saviour,
Was born on Christmas Day."

Outside, the wind was howling across Flanders with a doleful whine, rising now and then into a savage violence which rattled the window panes, and beyond the booming of its lower notes was the faint, dull rumble of distant guns.

"Christmas Eve!" said an officer. "Nineteen hundred and fifteen years ago . . . and now—this!"

He sighed heavily, and a few moments later told a funny story, which was followed by loud laughter. And so it was, I think, in every billet in Flanders and in every dugout that Christmas Eve, where men thought of the meaning of the day, with its message of peace and good-will, and contrasted it with the great, grim horror of the war, and spoke a few words of perplexity; and then, after that quick sigh (how many comrades had gone since last Christmas Day!), caught at a jest and had the courage of laughter.

* * *

And then into the trenches at Neuve Chapelle. If Santa Claus had come that way, remembering those grown-up boys of ours, the old man with his white beard must have lifted his red gown high—waist high—when he waded up some of the communication trenches to the firing lines, and he would have staggered and slithered, now with one top-boot deep in sludge, now with the other slipping off the trench boards into five feet of water, as I had to do, grasping with futile hands at slimy sandbags to save a headlong plunge into icy water.

And this old man of peace, who loved all boys and the laughter of youth, would have had to duck very low and make sudden bolts across open spaces in order to avoid those sniping bullets which came snapping across the dead ground.

Most of the men with whom I spoke treated the idea of Christmas with contemptuous irony.

"A happy Christmas!" said one of them, with a laugh. "Plenty of crackers about this year!"

"And I hope we are going to give the Boches some Christmas presents," said another. "They deserve it, I don't think!"

"No truce this year?" I asked.

"A truce? . . . We're not going to allow any monkey-tricks on the para-

noon which will help them to believe in Jesus."

This was a home of wealth and affluence, but a day or two later I was calling on a young friend in another part of the city who lives with her widowed sister in the most modest little Chinese house imaginable. But it was as clean as hands could make it. "We had fifteen of the neighbors' children in for a little treat yesterday afternoon," said Pingsah to me.

"That was fine. What did you do?"

"Well, none of them were from Christian homes, so we told them about Jesus, and sang Christian songs, and then gave them tea and cake and candy."

* * *

Several of the Chinese daily newspapers came out on Christmas morning with articles and items relating to Christmas which had been sent to them by the China for Christ Movement Committee in China. One paper, the largest and most influential of all, added on its own initiative a picture of Christ.

But the thing that most deeply touched me was something I saw in a department store on Nanking Road. There are two large Chinese department stores in China, a recent innovation in old China. Both were closed on Christmas Day. At the main entrance of one was a large signboard announcing that the store was closed because it was Christmas Day. In the great show window of the other, next to the main entrance, underneath two gracefully-draped Chinese flags and brilliantly illuminated at night by a row of electric bulbs, hung a large engraving of Christ with the Magdalene kneeling at his feet. Near by was a conspicuous sign in Chinese, "This store is closed on December 25, because it is the birthday of Jesus Christ." The multitudes surging past outside paused to gaze and wonder, and who may know what impressions were made on hearts and minds never touched before? The management of both these stores is Christian.

* * *

What a different China we see today from that of fifty, forty, or even twenty years ago! We of a later time say this believingly and rejoice, but it is only the veterans in our ranks who can fully appreciate how vast and fundamental are these changes or how great their significance.



Christmas Mass in a Shell-Torn Cathedral in France.

pets. To hell with Christmas charity and all that tosh. We've got to get on with the war. . . ."

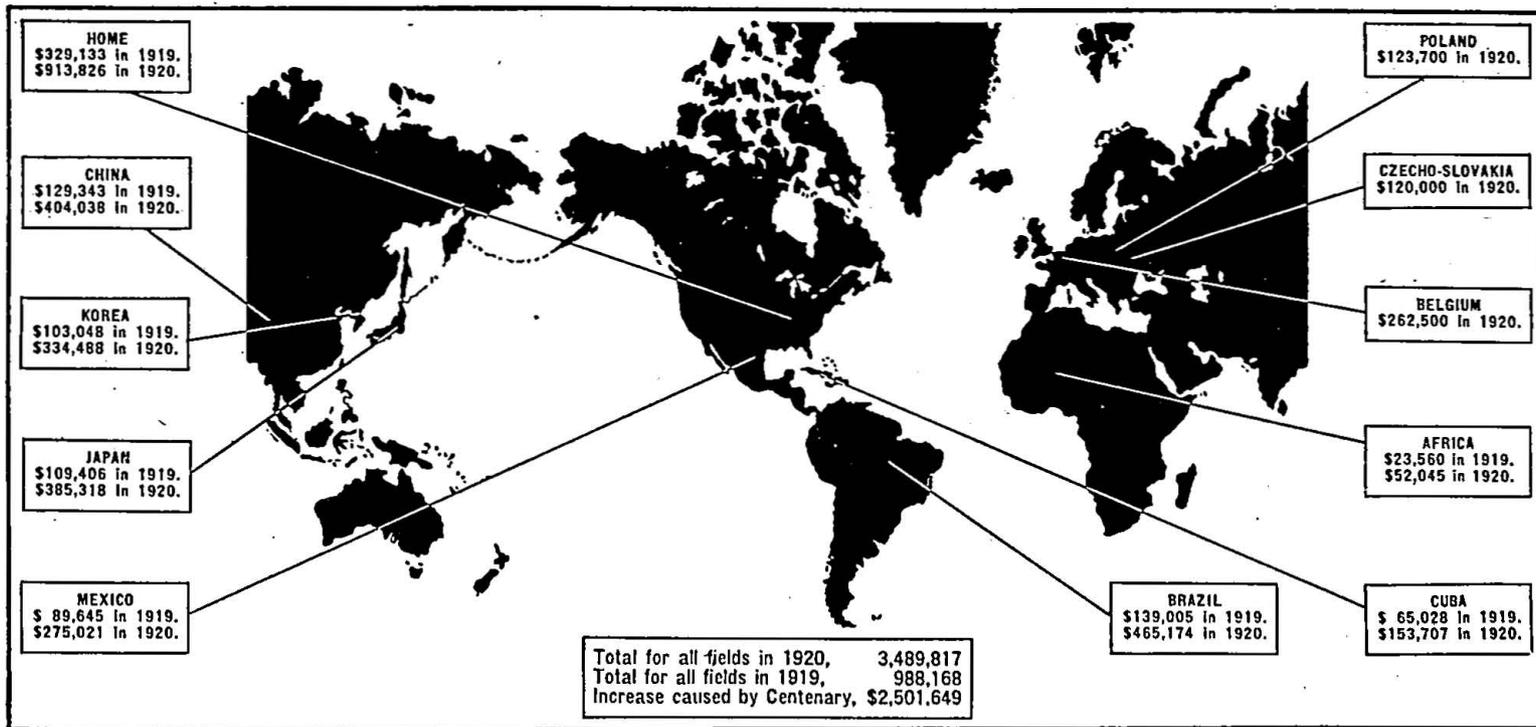
Other men said: "We wouldn't mind a holiday. We're fed up to the neck with all this muck."

The war did not stop, although it was Christmas Eve, and the only carol I heard in the trenches was the loud, deep chant of the guns on both sides, and the shrill soprano of whistling shells, and the rattle on the keyboards of machine guns. . . . And the dawn of Christmas Day was greeted, not by angelic songs, but by the splutter of rifle bullets along the line.

Introducing Christmas to Old Shanghai

(Continued from page 359.)

"It is because all the members of our family are not yet Christians, and it is hoped something may be said this after-



The Centenary, the Santa Claus of the Mission Fields.

The Christmas Spirit

MARTHA E. WARNER, IN THE WATCHMAN

In the center of a beautiful room stood a large Christmas tree, glistening with its ornaments and loaded with expensive presents,—all for one woman, for there were no children in that house, and none had been invited to share the tree with her.

I felt sorry for that woman, because she was so selfish as to keep all that tree for her own pleasure,—sorry that she did not know the true spirit of Christmas, which is to give. For God gave; he gave his Son for us. To be happy we must give, we must share; but this woman did not share. She thought she was rich, but I thought she was poor.

* * *

In the corner of another room stood a tiny Christmas tree. It did not glisten with ornaments, yet it was covered with ornaments. It was not loaded with expensive presents; yet there was one present, for the tree belonged to a little boy who had no parents, and who had been given a home by a woman who had scarcely enough for her own wants.

The little fellow had heard so much about Christmas trees that he wanted one. He would trim it, and there would be no presents. So he took his ax and cut the tree and stood it up in the corner. The woman promised solemnly not to "peek" until the tree was all trimmed. It took the boy some time to trim the tree, but he whistled and whistled, he was so happy.

When he called "Ready," and the woman looked at the tree, the boy danced around the little room, crying, "There,

didn't I 'sprise you? Isn't it a pretty tree?" And when eight o'clock came, a tired, happy, contented boy tumbled into his little cot, to dream of his beautiful Christmas tree. The next day I saw the tree. Its ornaments were feathers, hen's feathers, gathered from the chicken yard, and tied on with bits of thread, while

LITTLE JACK HORNER. A Missionary Version.

Little Jack Horner sat in his corner
Eating his Christmas pie,
He put in his thumb and pulled out
a plum,
And said, What a good boy am I!

Little Jack Horner, get out of your
corner.

You can find, if you only try,
A poor little chum, with never a
plum,
To share your Christmas pie.

here and there, all over the tree, hung strips of colored paper, saved from the labels of tin cans. "And see," said the woman, "this is his present; I shall tie it on the tree tonight." And she showed me a pair of red mittens made from a little shawl.

I felt glad for that woman, and glad for the boy, for they both knew the true spirit of Christmas, which is to give, to give happiness. The woman thought she was poor, but I thought she was rich,—rich because of the love and happiness in that humble home.

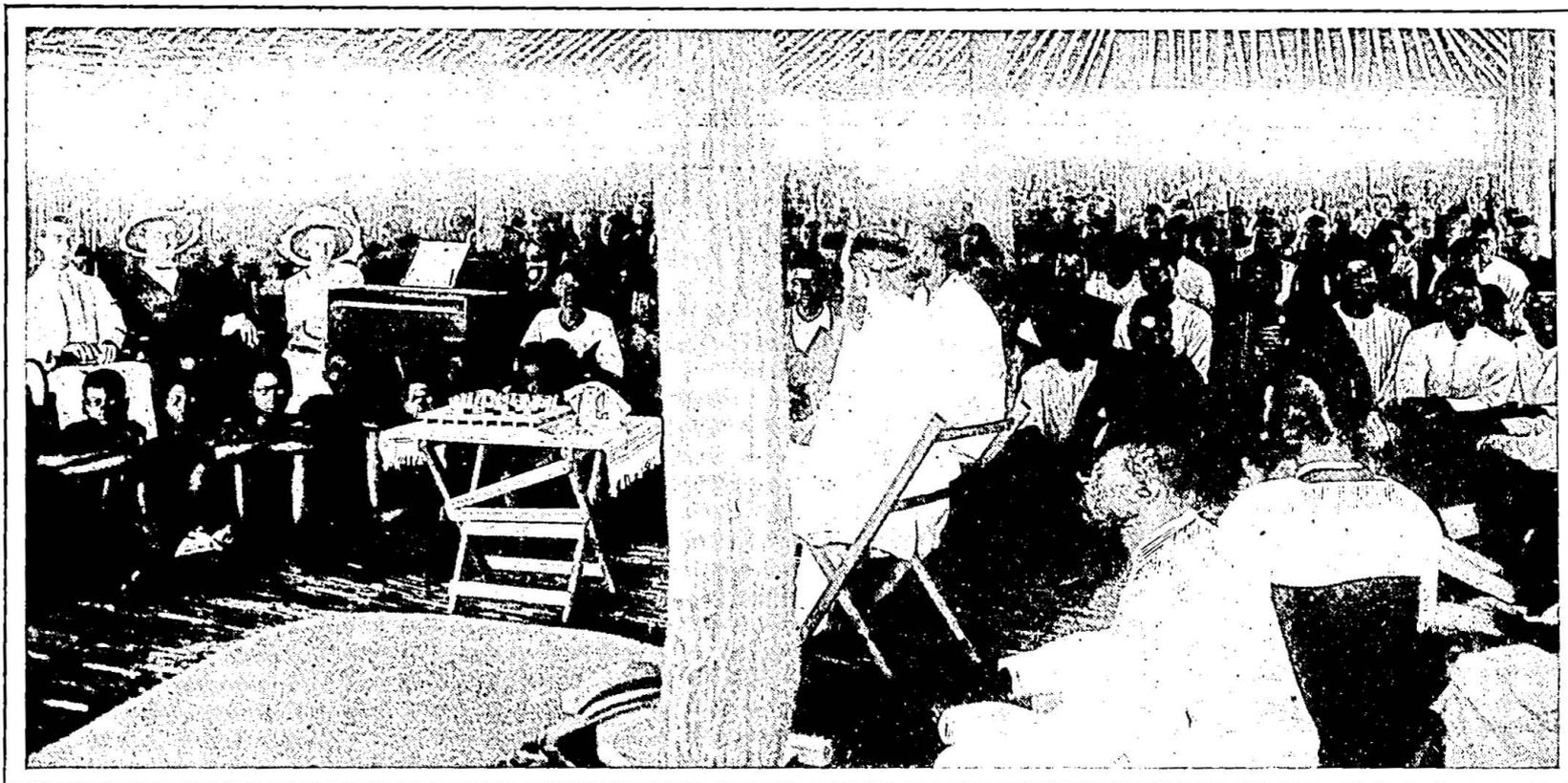
As I came away from that home I thought of how little it takes to make a child happy, and I made up my mind that that little tree should be a real fruit-bearing Christmas tree. So I made up a box of things that had once been dear to another little boy and sent it to the woman.

The next day there was a giant Christmas tree in a schoolhouse some miles away, and somehow the story of the little tree leaked out. After the story a little boy said, "Here, take him my box of candy; I couldn't eat it now;" and another little boy said, "Send him my book. I thought I wanted to read it first, but I want him to have it now." And so it went until each child had parted with a treasure.

In the little talk that followed the children attentively listened, for their hearts were happy because they had experienced the joy of giving. For God gave; he gave his Son for us.

After the children were dismissed one mother thought of a little suit her boy had outgrown. She would send that. Another gave some flannel blouses, while another mother of a small boy gave a nice warm coat.

Then a mother spoke, and she voiced the thought of others: "Our Christmases seem to have degenerated into sort of give-for-what-you-get affairs. This is the first time my boy has ever had the opportunity of freely giving, giving when he knew there would be no present in return, but I do not intend it to be the last."



Communion Service at Wembo Niama. At left, Dr. Mumpower, Mrs. Bush and Mrs. Mumpower; In center, Mr. Bush.

Trophies of the Cross in the Congo

REV. H. P. ANKER

We have no stories to tell of whole villages flocking to Christianity and being converted in a few months. The results we have gained have been through hard work and persistent effort and faith in God. The world might mock at the idea of such undeveloped beings as are found in Central Africa ever being transformed into God-fearing Christians, yet God has continually encouraged us and shown us that the gospel is powerful to change their hearts and lives.

Up to the present time we have baptized 332 natives. At the beginning of last year we began to ask every church member and probationer to tithe. A missionary society of native women, conducted by our lady missionaries, supports a native evangelist. We have seen many bad customs given up by our church members. Kimbulu is one of our best carpenters, who had two wives, both of whom he had loved and lived with for many years. He had often heard the missionaries speak of the evils of polygamy. One day he said that it seemed as if God's voice had plainly spoken to him, saying, "If you should die in your present condition, where would your spirit go to live?" And the thought of the answer had filled him with fear. So Kimbulu came to tell us this story. He gave up his wife and gave her a separate house in the village. But Satan was too strong for him, and after a few months the wife had secretly returned

to Kimbulu. After another bitter struggle, Kimbulu finally came to us and said, "Take her far away from me. Send one of the mission workmen with her to her old home, six or seven days' journey away, so that I may not see her again."

Ngelesa came to our hospital a few years ago with a bad ulcer on his leg. He stayed at the hospital many months for treatment. But while staying there

he attended church services regularly and his heart was touched by the gospel message. He is the brother of a chief of a nearby village; but when his leg was healed he wanted to remain with the people of God. He was later baptized and is now one of our most faithful evangelists. And still some people in the home land have already asked us, "Don't you hate to go back there?"

Why I Do Not Believe in Foreign Missions

BROMIDE SMITH, IN CONGREGATIONALIST

1. I have a friend who once met a man who said his wife's second cousin had been on a tour around the world, and he said the missionaries were doing more harm than good.

2. The religion of other people is as natural for them as ours is for us and just suits their needs. We have no right to go out and disturb the beautiful faith and customs of such people as the cannibals and bring them Christianity, which is, of course, purely an American invention and happens to suit us.

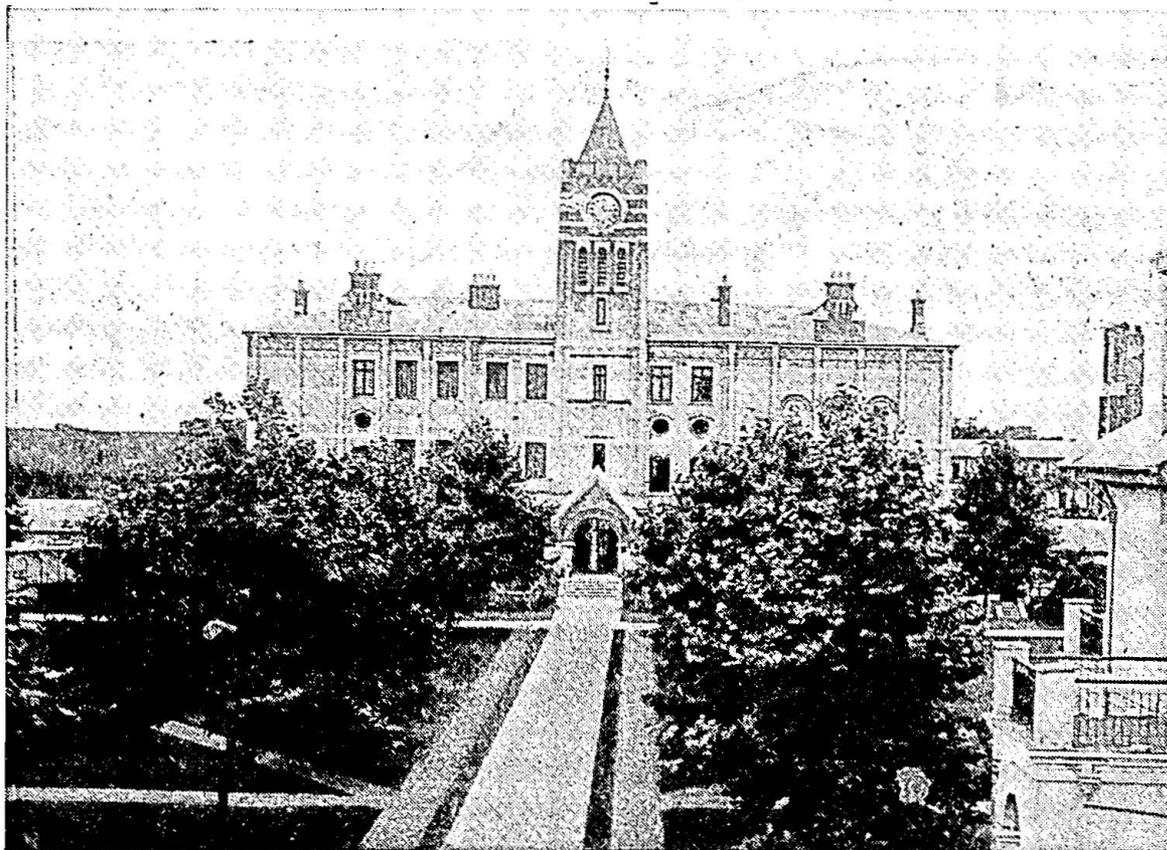
3. There is so much need at home, so many hospitals and schools that need to be supported, that I do not believe in sending thousands of dollars to the ends of the earth, where there are no hospitals and schools. Besides, the people are accustomed to dying out there and do not feel it as we do at home.

4. It would be much better if the

money used in foreign missions were used for the immigrants in the United States. They get so hard and spoiled after they have been here for a while that something ought to be done for them immediately on arrival, seeing that unfortunately so little has been done for them in their own homes before they got here.

5. Many of the young missionaries sent out to the foreign field lose their lives there, and I feel sure that God does not mean human life to be risked in this foolhardy way. It is another case of the modern carelessness as to human life about which I was talking to my wife when out in our car last Sunday afternoon, which fills the Monday papers with awful accounts of auto accidents.

6. Foreign missions are not interesting, and I freely confess that I know nothing about them.



Allen Hall, Soochow University.

Another Record Broken

"The greatest crush we have ever had," writes President John W. Cline, with regard to the fall opening of Soochow University. "We have enrolled 455, crowding every dormitory to the limit, and filling a large house recently rented outside. And this does not include the law school at Shanghai, with twenty-odd boys. Our previous high record was 410. In the college classes, not counting law, the enrollment is 171. Contrast these figures with those of 1911, when we had twenty-two in college classes and a total enrollment of 159, and see how we have grown."

"We have a fine group of student vol-

unteers numbering sixteen so far. In two years ten of these should be in the theological department. Among our ministerial students are a number from other denominations. The first native missionary sent out by the Union Movement of Chinese Churches was one of our graduates ordained by the Church of England.

"The religious activities are starting out well. We had a fine opening service last Sunday, when one of our alumni preached to more than six hundred students gathered in our fine new St. John's Church."

The Heart of a Chinese School Boy

D. L. SHERERTZ, SOOCHOW

Two years ago we asked the Bible students in the fourth year of the Middle School to answer certain questions with regard to their religious views and experience. Below are given the questions and the answers of one of the boys twenty years of age:

"Are you a Christian? If not, what is your religious belief?"

"What is the religious belief of your father? Mother?"

"Write a short paper on what effect would honestly trying to follow the teachings of this term's Sunday lessons have on your character."

ANSWERS

"I am not a Christian. But I believe Christ faithfully. I was converted in

1915, and was about to be baptized, had I not been checked by a letter of censure from my father.

"My parents are Confucians.

"Every time when I read this book my conscience beats in my heart. I am ignorant and commit guilty. I am exerting to do good, but nearly always beaten by the cloudness of my _____ (in Chinese). So in the case of meeting the teachings of this book, I repine a hundred times for what I have willfully done wrong. My composition, to tell the precise truth, is violent, and I am so easily getting angry that I have done wrong many of my love friends. I try to better it, as I have done it by 'counting ten' during my wrath. I have peace-

fully lay aside many a quarrel. I am now longing to wash away my former uncleanness, and to live another man in the world. Every now and then piercing by this thought, I fall into supplication, for I repent so much that my heart is nearly broken. I am now craving a new friend who will be both my good adviser and fault corrector."

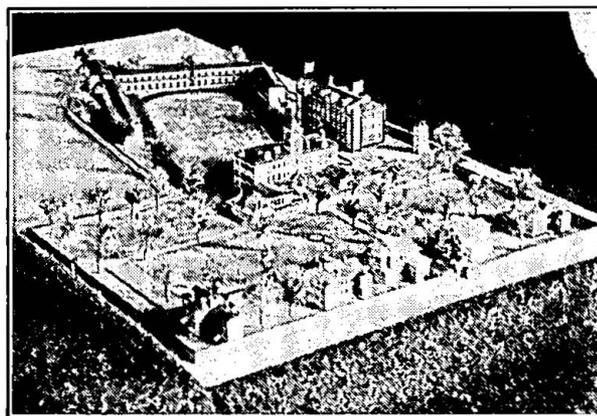
TWO YEARS AFTER

It gives me pleasure to write that this student later joined the church and now for more than two years has lived a consistent life. He has influenced a large number of students from his home city in South China to come to our University. He seems very happy in his faith.

Chinese Students Ambitious to Serve

REV. JOSEPH WHITESIDE, SOOCHOW UNIVERSITY

One of the joys of teaching in these days is to see how Chinese students are beginning to look out upon the future. The idea of doing something for the benefit of others, as well as for themselves, is growing with them. For instance, I have just had one of my English classes writing on *My Chosen Vocation*. The vocations that they chose



Birdseye Model of Soochow University.

(something in the order of their popularity) were teaching, medicine, business, farming, engineering, ministry, law, etc., and in practically every case the reasons given for the choice were their desires to help the people and to make China strong. The students of China, Christians and others, have caught new visions of what ought to be in this ancient land, and many of them have an earnest purpose to assist in the great work of removing the ignorance, the disease, the poverty, the superstition and the corruption that afflict the land. The young men and young women in the schools are the hope of China, and it is most gratifying to see more and more boys and girls seeking a modern education.

The Prophetic Function of the Church Today

REV. HARRY EMERSON FOSDICK

This is always the note of the prophetic minister: that no institution can be so ancient, so venerable, so holy, so sacred, that it can possibly have any hold on permanence unless it serves. That prophetic message our Master took up in full time and power. Was there any institution of his time quite so sacred as the Sabbath? The Rabbis had said that God created man in order that he might have somebody to keep the Sabbath; and think of the stories that they told that they might increase the sanction of its holiness; and then Jesus came and subjected even the Sabbath to his ruthless law of service. He said that even that institution could not be so ancient and venerable and sacred as possibly to survive its uselessness to the people.

And the same test of service that Jesus brought to bear upon the Sabbath, he brought to bear upon the temple too. He was a lover of the temple. But for all of that he did not for one moment suspect that even that sacred place could survive uselessness to the people. He saw the temple made a place of special privilege, and not a place of service; and though it broke his heart to say it, he said that not one stone should be left upon another.

* * *

And now we come straight up to the religious institutions of our country. Do not suppose for one moment that because they are religious they can escape the ruthless testing of the Master's law; that law which he applied to the Sabbath and the temple of his own time he

is applying to the churches of Protestantism in the United States today. We cannot have any hope for greatness or permanence except as we serve, and you and I know well enough that there are lots of things about our churches that are useless. Our overlapping work that does not help service, but hurts it, is doomed.

For, mark it, my friends, these things are one way or another. Either we are going to get them out of the way and make of the Protestant churches of the United States a great co-operating Christian serviceable agency, or else He will come and scrap them all.

* * *

But there is always a second emphasis on the prophetic spirit. It is the holding out of a great hope, by God's grace, for the victory of righteousness in every realm where earnest men will seek his will and do it.

As I understand our problem, it can be put in its major aspect like this: We have got somehow, by the grace of God in Jesus Christ (and I use these words not formally, because the thing must be done by the grace of God in Jesus Christ) to take area after area of human life that is now under the domain of force, and bring it under the domain of goodwill and love.

That is not simply an ideal in part; that is history. We have already done that with the family. There was a time when nobody ever thought of founding a family on love; everybody founded the family on force.

What we have done with the family

we have done with the school. There was a time when an unwhipped child was a lost opportunity. Every school was founded upon force.

Now we have got other areas uncaptured yet by the Christian principle. Our industrial relationships are too much under the command of force. Our international relationships are ruled too much in the domain of violence. Somehow or other we have got to do with them what we have already done with the family and the school. We have got to believe heartily enough, practically enough, absolutely enough, that Jesus Christ is right about the way life should be run, that we shall verily believe that industrial and international relationships can be brought under the dominion of goodwill.

Ought our industrial relationships to be made thoroughly democratic and co-operative? Of course they ought! Can it be done? I beg of you, preachers of the gospel, search your consciences. Surely we shall not stand cowards in our places and admit that while God is in his heaven a thing like that, which ought to be done, can't be done!

Ought international relationships to be made Christian? Of course they ought! Can they? Why, under God they can. And there is just one organization on earth that can stand up day in and day out and say, "We believe in God, the Father, the Almighty, Maker of heaven and earth, and in Jesus Christ, his Son, our Lord; and believing that, we believe that things which ought to be done can be done."



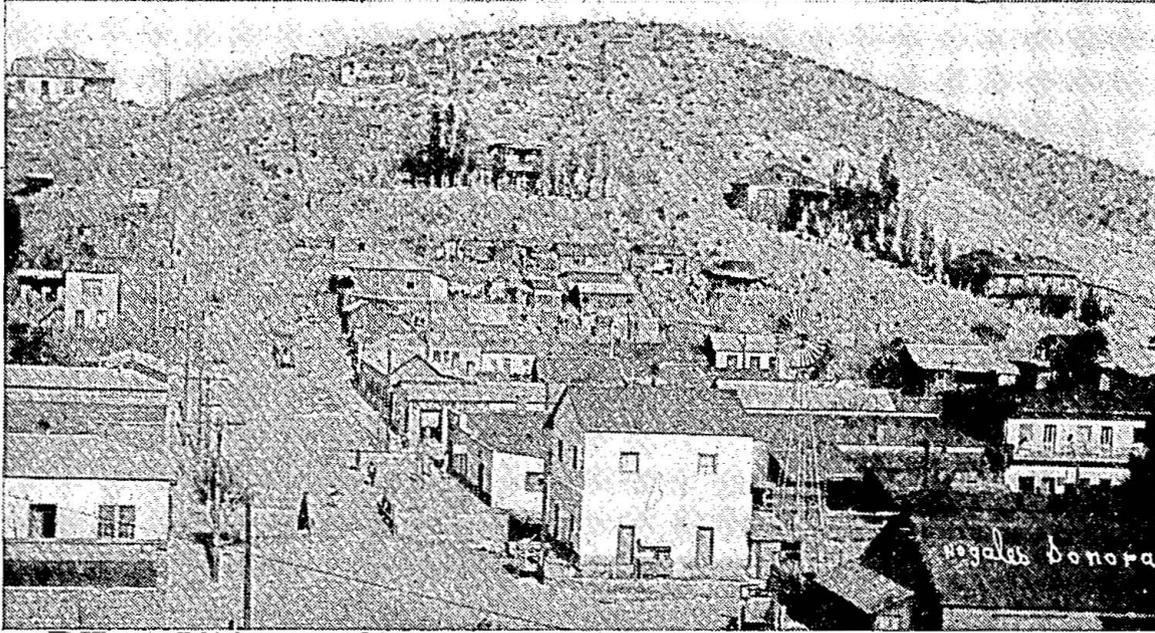
Methodist Headquarters, Brussels, Belgium. Dr. Beauchamp, Dr. Plinson, Bishop Atkins and Missionaries.

Mexicans Eagerly Hear the News

REV. JOSEPH THACKER, NOGALES, ARIZONA

Our sphere of influence is ever widening and there are more calls on us all the time. It looks as though we are to work this borderland more systematically and intensively than heretofore. The

place literature in their hands. Many of them very likely never before saw a Bible or religious tract. It is something entirely new to them and becomes the "Good News" indeed.



Mexican Portion of Town of Nogales.

Romanists are making a special effort to arrest our progress in the Mexican republic, but their plans are doomed to failure. The people generally receive our literature and read it very readily, and pay attention when we present the gospel.

In the past few months many thousands of contract laborers going to the cotton fields of Arizona, California and other points have passed through this port of entry. We have been able to

Another very hopeful aspect of the situation is that the old-time "ugliness" between the two races along the border has gradually given place to a better understanding and a real desire on both sides for more cordial relations. It will be a happy day for all, and especially for the church of Christ, when all race hatred and suspicion disappears. It has been one of the greatest obstacles in the way of the gospel. The day seems to be dawning for Mexico.

Mexico Conference Has Forty per Cent Gain

REV. JACKSON B. COX

At the recent meeting in Durango of the Mexico Conference an increase of forty per cent in church membership for the whole conference was reported. Collections for all purposes increased 160 per cent. More than a thousand students were enrolled in our colleges and day schools.

In the Monterey District, of which I am in charge, three churches paid all their pastors' salaries, and two others paid half or more. Two new churches were organized on the district during the year. At Los Herreras, one of these points where we had never had preaching before, we now have a membership of twenty-eight, which promises from now on to take the full support of the pastor. During the last two years nineteen men were licensed to preach in this district.



Mexican Sunday School, El Paso, Texas.

Making Americans

He's a hunky or a wop, he's a dago or a Greek,
And the language of our country is a tongue he cannot speak.
He has sought the land of freedom for a dream in his breast,
And he's groping rather blindly for the things he knows the best.
He's a power for good or evil, he will hate us or revere,
He will be a friend or traitor from the way we treat him here.

He has heard about our country in a dim and hazy way,
As a place where men are happy and where little children play.
But he's strange to all the customs that surround him now he's here,
And he misses much that's spoken, but he understands a sneer.
He would like to do as we do, but he doesn't quite know how,
And he'll never grow to like us if we neglect him now.

There's a mighty force within him if we only understood:
We can spurn it to our danger, or mold it to our good:
We can turn our backs upon him, or can make of him a friend,
Who will come to speak our language and the flag we love defend.
But it's not enough to pay him for the labor of his hands.
We must teach him all our customs till he learns to love our land.

—The Open Door.

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Department of Lay Activities

North Alabama Conference Provides for Lay Secretary—An Epoch-Making Step

J. M. WAY, SECRETARY

At the recent session of the North Alabama Conference, held in Gadsden, November 10-15, a notable step toward lay organization and efficiency was taken when the Conference authorized the full-time employment of a lay secretary and levied an assessment of \$5,000 for this purpose. This action was taken at the request of the Conference Board of Lay Activities, who felt that more effective steps had to be taken at once to stir the laymen to a fuller sense of responsibility for the work of the church and the kingdom. Pastor after pastor had reported heavy deficits in salary and in general collections. These deplorable conditions, coupled with the necessity of bringing up the Centenary pledges in full, led to the conviction that prompt action was necessary looking to the education and organization of the laity, to the end that these and other pressing problems of the church might be solved. The plan to employ a lay secretary was the result, and the office is now seeking the right man.

This action on the part of the North Alabama Conference, we believe, is the beginning of an epoch-making movement, and in order that the record may be kept straight, we give below the names of those who signed the request for the assessment to employ a lay secretary:

H. H. Ament, T. L. Baker, W. W. Brandon, L. A. Crumley, W. M. Hagood, Paul S. Haley, E. W. King, E. C. Lackey, E. P. Lakeman, E. E. Major, Conrad H. Ohme, J. A. Rice, Wm. H. Stockham, J. A. Vann, J. B. Wadsworth, J. F. Wilson, and F. B. Yielding.

* * *

A great meeting of lay leaders—conference, district, charge, and church—has been called to convene in Birmingham early in January to plan the lay activities for the coming year. It is hoped that hundreds of emergency speakers will be enlisted to go out into all the country charges and meet the laymen of each church face to face and discuss with them the program of the church. These laymen will attempt to secure adequate salaries for all pastors who give themselves fully to pastoral work. Furthermore, they will set as their goal payment of all conference claims and the payment of all Centenary pledges in full. They most heartily endorsed the Christian Education Movement and will be ready at any time to take their places in that great movement.

THE BROTHERHOOD

Last month we gave a brief account of the second Congress of the World's Brotherhood Federation. Already a great deal of interest is being manifested in this movement and leading laymen, as well as pastors, are inquiring for literature and suggestions concerning its organization and work. There is a feeling among the laymen that we have fallen very far short of what might have been accomplished because we had no local organization in each church. The general office does not undertake to say what local organization is needed, but we most heartily believe that every church should have an organization which includes all the men who are members of the church and as many others as may be gotten to join.

MEMPHIS LAY LEADERS WAKE UP

The writer had the privilege of attending the Memphis Conference and of meeting the Board of Lay Activities. Prof. G. L. Morelock, who has already demonstrated his ability to lead in large things, was re-elected conference lay leader.

A meeting of all the district lay leaders and district chairmen with the conference lay leader and the conference chairman of Minute Men was called for Martin, Tenn., November 17 and 18, to devise plans for carrying on the lay ac-

tivities of the Memphis Conference during the coming year. It is the purpose of these laymen to assist in every possible way in the collection of the Centenary pledges and in bringing up the conference collections in full. Furthermore, they believe that the laymen have a far greater responsibility in the Church than that of looking after the finances. They ought to be evangelists; they ought to be social workers; and they ought to be thoroughly acquainted with the missionary undertakings of our church.

RESULTS IN TALLADEGA DISTRICT

Sam J. Powers, Lay Leader and District Chairman of Minute Men of the Talladega District, North Alabama Conference, reports the following splendid results of lay effort, which speak for themselves:

"At a meeting of the pastors of this district last week several of them reported that they were unable to collect their salary and conference claims in full before conference convened and asked for help from our corps of Emergency Speakers. We immediately got busy and sent out ten speakers to as many different rural churches, with the result that they were able to collect an average of 75 per cent of the unpaid balance, when, in every case, the stewards of each church claimed that they had collected every cent possible."

The Stewards' Obligation

T. S. SOUTHGATE.

No steward of any church in all our connection has lived long enough to have experienced times and conditions such as these through which we are now passing.

Men of God! I ask you, have you been willing in the mad rush to pause long enough to think of your obligation to the faithful man of God who is serving as your pastor? The man who is helping you to rear your children in the "nurture and admonition of the Lord?" Are you conscientiously yielding him a just and adequate support for himself and his dependent loved ones?

Yes, you may have assisted in raising his salary a few hundred dollars in the last year or two, but, with the unmistakable knowledge of the fact that a dollar is now worth less than fifty cents, as compared with four years ago, have you been fair to him? Have you been square with him?

The labor union tells you and me that if we want the service of plumber, carpenter or brickmason, we must pay six to ten dollars per day, or we won't get him.

Your preacher is a member of no coercive union, and has no compelling defense. Are you ready to admit that you are daily taking advantage of that fact and perhaps paying the educated man of God \$5 per day, and thus saying to the world that while you believe eternal salvation is the world's greatest concern, yet when it comes to the paying you value it less than you value the service of the plumber or carpenter or the locomotive fireman?

My brother, "Dives," so far as we know, was an honest man, but he was lost just through the sin of NEGLECT. *Stir your brethren at once*, and lead them to a desire to take better care of your preacher.



The Church Stands Shackled

Facing the world's darkest crisis, the Church is hampered by an inadequate supply of Christian workers.

There are 1048 charges without itinerant preachers in the M. E. Church, South, while the dearth of adequately educated ministers is deplorable. We have scarcely 10 per cent of the missionaries needed to properly man our fields.

Hundreds and thousands of our own boys and girls were turned away from our Church colleges this year because there was no room for them.

These went into secular or other denominational colleges, or else they will be denied educational advantages altogether. In either case the Church will lose their services while they themselves will lose infinitely more. Shall we close the door in the faces of our own?

THE CHURCH MUST EDUCATE OR DIE

It is no theory, but a cold, hard fact; the Church must educate or die and let the world die with it.

Humanity was led astray by its teachers, and now, bewildered and confused by the wreckage of a world war, it seeks spiritual aid. Like children crying in the night, the peoples grope everywhere for something stable.

Bread, work, wages will not redeem the social order. When these loom above all else, red revolution threatens.

Prussianized education, glorifying materialism and minus God, duty, and morality, has well-nigh scrapped civilization. And the ideas which plunged us into the abyss are making their appearance in American education.

WHAT IS THE WAY OUT ?

There is but one hope of salvation now before us. The Church must educate.

To correct the atheistic tendency in American education through the influence of colleges thoroughly Christian; to stabilize the staggering world by a stream of Christian men trained to be leaders in every sphere; to evangelize the world through the ministry of thousands of young people educated by the

Church for its own service; to train all of our young people in colleges adequately equipped--this is the most imperative program of the present day.

The need of the world is a soul--a moral sense--a consciousness of God. It can be imparted to mankind only by a system of education which plumbs the depths of the human heart and educates the whole man. IF THE CHURCH DOES NOT EDUCATE NOW MATERIALISM WILL PREVAIL.

Christian Education Movement

M. E. CHURCH
SOUTH



NASHVILLE
TENN.

WOMAN'S WORK

Collegio Ingles (Methodist Normal School) in Saltillo is entering upon the greatest year in its history. The student enrollment is 250, with seventy boarders. The capacity of the school is taxed to the utmost and the demand for the new building is very great. The new Bible Training Department for Student Volunteers, under the leadership of Miss Virginia Booth, has opened with an enrollment of thirty-five. Two years of Normal school work has been made the requirement for entrance to the Biblical Department. The Biblical course covers two years and embraces Bible, Practical and Personal Work, Church History, Evidences of Christianity, History of Missions, Psychology, Pedagogy, Music and Manual Arts.

In a letter of recent date, Miss Esther Case, Secretary for Latin-America, now in Brazil, gives items of information concerning the administration of the work in that great field. Among other things she says:

"It was a pleasure to find a mission school housed in a building large enough for its needs. The auditorium in 'Martha Watts Annex' of Collegio Piracicabano is well planned and is large enough for the school assemblies and for the closing exercises and other occasions when the public is invited to the school. The combination of this with the original building makes a rambling structure with much waste space in it, but it serves admirably for the work.

"Miss Stradley has had a large vision and conditions have been favorable in Piracicaba. She has built up the rudiments of a normal school, with very little co-operation or encouragement. I find that we cannot hope to meet our responsibility and bear it properly by developing the school in Rio as our only training center and school for higher work. We should strengthen the 'Piracicabano' and Collegio Americano in Porto Alegre. The country is so large and distances are so great that we cannot send all the young women we shall need, and who will want training, to Rio."

Miss Myrtle Hargon reports from Cienfuegos as follows: "School opened on the 6th of September with an enrollment of one hundred and fifty-six, and to the present time (September 16) that number has increased to one hundred and sixty-nine. This is the largest enrollment in the history of Eliza Bowman. During chapel the main room is filled, the stairway full, and three rows of seats in the dining room. We have ceased to enroll in the first three grades of the Spanish department because of the lack of room. The teachers in the higher grades could take more pupils if there were seats enough to accommodate them. One of the bed-rooms has been

turned into a class-room to make room for a few more. The need for a new building is greater now than ever before, for we could have enrolled fifty or more boarding students had we been able to take them. Many of our children are from the very best families; many are those from the country who are 'sugar rich,' and have come to town to spend their money. We also have some splendid new teachers who are willing to help out and who will make it possible for us to be brave and strong enough to stand the test of another hard year."—*Cuban Evangelist*.

The Council's schools at Matanzas and Cienfuegos opened this fall with the largest student bodies in their history. It has been a problem with each school as to what to do with the children. Every bit of available space is in use. The new girls' school in Havana (Colegio Buenavista) opened with every seat but one taken on the opening day. This means a student body of fifty. Miss Markey had to work very hard to get the building ready, but reported that practically all the preparation work was finished in time for the opening. She writes in a very encouraging way regarding the prospects for this new school.

There is a growing demand for a definite evangelistic program for Cuba. A special call has come to Council to open up city evangelistic work at Santiago.

About 180 young Mexican people have volunteered within the past year for special service. These workers will be needed in all lines, but the question of their training is the problem confronting us. It is our hope that before a great while Saltillo will become our training center for young women, not only those who desire to become teachers, but for domestic science workers, kindergartners and evangelistic missionaries as well. Miss Booth has been appointed by the Council to open the Bible department in the Normal School. This is the beginning of a work that will fill a great need—that of a regular Bible course in Spanish. Galloway College, Searcy, Ark., is doing a fine piece of work for our volunteers. The Y. W. C. A. of that college has offered to educate two Mexican young women. The girls have already entered school to prepare themselves for definite service in Mexico.

Palmore Institute, in Chihuahua, opened with a student body of 217. Miss Mary E. Massey has been appointed to the principalship and is proving herself equal to the situation. She was successful through aid of Miss Roberts in securing a splendidly educated Mexican man and his wife, both Christians, to take charge of the boys' dormitory. She writes that a change for the better

is evident everywhere, and speaks of the advantages of this plan for the work.

Centro Christiano, in Chihuahua, has also had a fine opening this fall. Classes, clubs, clinic, nursery and gymnasium are all started for fall and winter. A nurse and physical culture director have been engaged. The wife of the mayor of the city is enrolled in an English class.

In the October issue of THE MISSIONARY VOICE an article appeared, entitled "Vashti Industrial School," and was attributed to the pen of Mrs. J. H. McCoy. This was an error. The article was a compilation made from reports of various members of the teaching force in Vashti.

It contained a statement which also was an error in that it said, "The Week of Prayer money raised some years later for this work was never applied." We hasten to correct this statement and to say that *all monies raised for Week of Prayer, or any other special offerings, are applied to the objects for which they are raised and as quickly as circumstances will permit.*

The following communication from an interested friend regarding the origin and inspiration of Vashti Industrial School and Home in Thomasville, Georgia, has been recently received:

"Vashti was founded and opened by Mr. Walter Blasengame, of Thomasville, Georgia, and named "Vashti Blasengame Home," as a loving tribute to a Christian mother. Three years later it was called the "Vashti Home." Mr. Blasengame gave the property to the City Mission Board of Thomasville. He lived only a short time after the opening of the home, which was in itself a monument to him as well as to the mother he loved to honor. After the opening he and his wife went there and lived with the deaconess. His inspiration to this benevolence came after hearing a deaconess tell of the large number of helpless girls."

The plans for the union at Laura Haygood Normal School are developing in a satisfactory way. There will be a lower normal and a higher normal. The lower normal will be for women only and will be of high school grade. The higher normal will be union and co-educational, and will be of college grade. Miss Louise Robinson will be the principal of the lower normal and dean of the women in the higher normal. The Kindergarten Training School will be a department of the higher normal. The union plans will go into effect in the fall of 1921. Miss Robinson has been successful in finding in the Teachers' College, New York, splendid courses intended for normal school supervisors. Miss Robinson will return to China March 1, and until then Miss Laura V. Mitchell is acting principal of the normal school.

The plans for the new dormitory at McTyeire are progressing steadily. This building must be ready, if possible, by the fall of 1921. McTyeire has the largest student-body in its history. The building is being planned in three units, two only of which can be built during the Centenary years. The total amount available for the new building is about \$170,000.

Dr. Ingersoll, Misses Hood, McKnight and Brinkley have gone to China. Misses Drake, Brittain, Steger, Stallings, Hackney and Robinson are at home on furlough. Misses Drake, Stallings, Robinson and Hackney are at Teachers' College, New York. Three China missionaries have been recently operated on for appendicitis—Miss Bess Combs, Miss Hattie F. Love and Miss Clara Steger.

A Yearbook containing programs for twelve months has been prepared by the officers of the China Woman's Missionary Societies. A copy for each auxiliary was presented to the delegates who attended the annual meeting. The China Bulletin will carry program material, as indicated by the following announcement:

"The Bulletin is starting a new department in this issue. We are printing supplementary material to be used in preparing the programs as assigned in the Yearbook. The material for the October, November and December programs will be found in this issue as follows:

"October—Evangelism in Homes.

"November—Freedom From the Cares of the World.

"December—Hygiene in the Home.

"The article on Hygiene is published by courtesy of the Joint Council on Public Health, No. 5 Quinsan Gardens, Shanghai. The other articles were written for the Bulletin.

"Miss S. W. Tseu, who was recently elected as Chinese Field Secretary, is just entering upon the duties of her office. She will give half her time to this work. Her postoffice address is care of Hayes Wilkins Bible School, Sungkiang.

"The receipts for the April quarter were the best in our history. They include the offerings made at the annual meeting and other special offerings made since that time. Here are the figures:

Membership fees (dues)	\$126.15
Life memberships and memorials, adult.....	375.00
Life memberships and memorials, juvenile.....	25.00
Special offerings	170.11
Total	\$696.26

"Two workers in China, grateful for the life and work of Mrs. Z. A. West, of the North Alabama Conference, have made her a life member of the Chinese Society, and two other workers from the great State of Texas have conferred a like honor upon Mrs. S. Philpott, who for many years was president of the Texas Conference."

Polish Relief Work in Progress

MISS DAISY DAVIES

I wish you could see Warehouse No. 6 here at Newport News. The response to the call for clothing for Poland has been simply wonderful. The quickness with which the people responded has been a cause of great pride and rejoicing. A week after the folder of appeal had gone from the Nashville office boxes and bags began to arrive.

It has been just two months since the Board of Missions took formal action organizing the relief work. Today the warehouse is full of clothes! Thousands of packages are there ranging in size from hogsheads to suit boxes. The post office has delivered more than 6,000 packages. The express and freight deliveries come by truck loads every day. There must be twelve thousand immense boxes and sacks and bundles. Such splendid things, too! Beautiful new quilts, blankets, underwear, stockings—whole boxes of them. Such a beautiful quantity of infants' wear. Bolts and bolts of new goods. I believe by conservative estimate there are \$100,000.00 worth of goods here!

We are working day and night to get ready for ship-

ment. Every package and box must be repacked and baled. The work is overwhelming. It is a joy to see the finished bales, each one containing such a wealth of comfort. I never worked so hard or so joyously in my life.

How I wish I could write a personal letter to every church which has contributed so generously, thanking each one for the wonderful co-operation in this big undertaking! This hurried writing at the midnight hour is the best I can do. Please let it stand in lieu of the individual letter.

We are having pictures made and hope before long to give you a view of the goods, as well as a full report. There are still many weeks of work ahead, preparing things for shipment.

Any wishing to contribute may still have the opportunity. Send to Methodist Polish Relief Headquarters, care of Miss Daisy Davies, Newport News, Va. Late boats will be sailing, and all shipments will be taken care of. Checks should be sent to Miss Daisy Davies, Box 629, Nashville, Tenn.

Combatting the Centenary

The Centenary Movement has proven the greatest stimulus to our work in Mexico of anything we have ever had. It came at just the right moment, when we were ready for such stimulus and inspiration. The revolution that has rent the country for the past ten years has opened the doors for the gospel as nothing ever did before. The mission school and the gospel preacher, both missionary and native worker, have been largely responsible for the leavening process.

The Roman Catholic Church, with its abundant resources, has always overshadowed us in its enterprises, and while we do not wish to overestimate exteriors nor underrate the sure and permanent good done by small, less well-equipped institutions like our mission schools, still the fact that we are now thinking in larger terms and erecting buildings that attract notice of the whole community and state, is having its influence on the minds of thinking people.

Very little could have been accomplished ten years ago by such a movement as the Centenary in Mexico, but today it is being accepted everywhere and has gained many friends from those who are not members of our church. It has attracted no little attention on the part of the Roman Catholic Church. A member of that church in Monterey gave \$10,000 (Mex.) "to combat the Centenary." A priest in Chihuahua warned his congregation against patronizing the hospital which our Board is soon to open there, telling them that the Protestants only wanted to get the people in to make Protestants of them.

Those of us who have given our lives for the Master

in Mexico, rejoice over the fact that we have been permitted to see this day. This Bulletin will be sent to our friends and sympathizers all over the home church, and through it we hope to bring the work in Mexico more closely to your notice and to interest you more and more in this your next-door neighbor, who needs your help and sympathy.—*Mexico Bulletin.*

The first *united* Day of Prayer for Missions was observed last winter on the first Friday in Lent, the day set for its annual observance.

A joint committee from the Federation of Woman's Board of Foreign Missions and the Council of Women for Home Missions is now preparing the program for February 18, 1921, when the Day of Prayer will occur this year. Reserve this date!

Local committees should begin preparations as soon as possible, not forgetting to include provision for definite *preparatory* prayer. The program will very soon be obtainable at denominational headquarters. Inter-denominational observance of this day is especially desirable.

The names of those comprising our Expeditionary Force in Africa, which appeared in the September number of the *MISSIONARY VOICE*, was incomplete in that they did not include Mr. and Mrs. H. P. Ankers. This inadvertence is regretted, and the placing of the names of these faithful and efficient missionaries is gladly and gratefully made.

Home Missions Among the Foreigners in Tampa

By MRS. J. H. MCCOY.

Half way between the northern boundary of Florida and the southernmost city in the United States, Key West, lies beautiful Tampa. With its tropical profusion of fruits and flowers, its clean, orderly streets, attractive business houses, handsome homes, spacious hotels and modern public buildings, constituting an up-to-date city of above 25,000 people, American Tampa is sandwiched in between the dense foreign-born Italian and Cuban population of Ybor City on the one side and West Tampa on the other. Tampa's total foreign population is fully twice as great as is the number of American-born inhabitants.

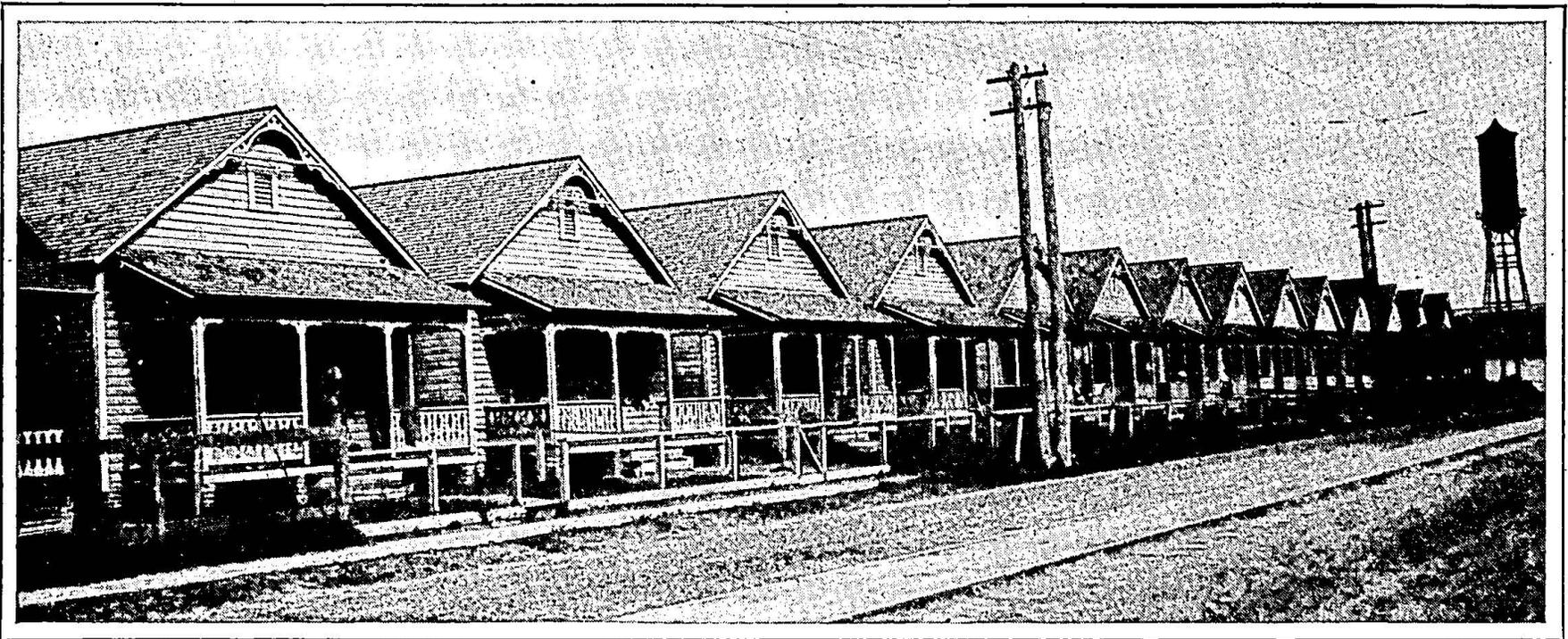
To the casual tourist fleeing from the rigors of a northern winter, Tampa must appear an ideal city, almost an earthly

churches are numerous and handsome, while the congregations in the winter, swelled by the influx of many tourists, often tax their seating capacity. Yet notwithstanding these facts, American Protestantism, unassisted by outside help, is totally unable to meet the responsibility for the large foreign population of fifty thousand or more.

Realizing this condition, our own Board of Missions and the Woman's Missionary Council, through the Woman's Work, are maintaining in Tampa more than a score of men and women workers, and are giving to Home Mission work there the most liberal financial aid accorded to any city of its size in the bounds of Southern Methodism. Without this help from the outside,

League of one hundred and fifty members, and on a recent Sunday night more than fifty matured men attended the service. The services are held in Brother Picone's home, a new modern bungalow just completed and worth about \$4,000. The house is always full to its limit. A modern church building is in process of erection to cost \$15,000, and two earnest young Christian women, Miss Lorraine Bisphlinhoff, of Bismark, Mo., and Miss Virgia Hohn, of Jackson, Tenn., give their entire time to religious education, friendly visiting and other work among the Italians.

As a result of the labors of the local city mission board, an admirable clinic has been fitted up convenient to both the Italian work and the Cuban work in



Where we House the Cigar Makers in Tampa, Fla.

Paradise. Arriving, he passes from the big trunk line sleeper through the modern terminal station, along the broad, clean paved thoroughfares of the American section to an automobile, for a spin along the beautiful boulevard, the sparkling waters of the bay on one side and elegant modern homes nestling among tropical fruits and flowers on the other. He very likely notices in the station groups of brown-eyed, soft-voiced, dark-skinned men and women, and if his journeyings lead him to take either a West Tampa or Ybor City car he will reach the cigar factory districts, the homes of the Cuban and Italian population.

American Protestantism in Tampa is of a high grade, and though affected, to a degree, by the climate with its nine months of summer weather, yet the

Tampa Methodism, with its foreign ratio of more than two to one, would be completely inadequate and submerged by its burden.

The program Jesus followed for reaching the souls of men included teaching or preaching, healing, and mingling with people in the social relationships. This is the program of the Christian Church, and it is being carried out in Tampa as far as the resources at the command of the godly men and women working there will permit.

The newest undertaking of our Board is the Italian work in Ybor City. Here there live more than ten thousand Italians, chiefly Socilians, and here in less than eighteen months Brother Leon Picone has gathered together a congregation of more than one hundred members, a large Sunday school, an Epworth

Ybor City. Mrs. Carrie Bond, nurse, with the two workers among the Italians, live in a new modern six-room apartment over the clinic. The General Board has fitted up and furnished the apartment, while the Woman's Work pays Mrs. Bond's salary.

Wolff Settlement, hard by San Marcos Church, accounted our strongest Cuban church, with a staff of six ladies, including the teacher of the day school and Mrs. Bond, ministers among a Cuban population of twenty thousand or more. Miss Berta Thomas, head resident; Miss Eva Sellman, deaconess probationer; Miss Martha Lewis, kindergartener; Mrs. Balmaceda, day nursery matron, and Miss Bloodworth, teacher of the day school, are in constant touch with the community life about them. Few are the hours in the day when there are not

visitors seeking counsel, relief or comfort from these Christian women, and in the evening the boys and girls gather in the settlement parlor for league meetings, choir practice, club work, or meet with their mothers, fathers and younger brothers and sisters of the community in the Wolff Settlement open air gymnasium for one of their dearly-loved fiestas (festivals).

Last summer when Dr. Russell, our Home Secretary, was on a visit to Tampa, Brother Picone borrowed from Miss Thomas the use of the Wolff Settlement gymnasium for an Italian fiesta. Brother Picone had just been made to rejoice by the news from Dr. Russell that Centenary funds would enable him to let the contract for the Italian Church, so his heart was full of gratitude and rejoicing, and he wanted to do the Home Secretary full honor. The fiesta was a grand success. There were patriotic songs, recitations and good things to eat, but the piece de resistance of the whole program was a song by some charming young girls with a chorus like this, "What do the angels say, Dr. Russell, Dr. Russell, Dr. Russell?" The report is out that when this was told by the good doctor to his wife that Mrs. Russell announced that the next time the doctor went to Tampa she meant to go, too.

On the other side of Tampa, West Tampa, is situated the Rosa Valdez Settlement, in a colony of more than ten thousand Cubans and possibly an equal number of Italians nearby. This settlement, with the church, was destroyed by fire several years ago and our workers since then have lived and carried on their work in two tiny Cuban cottages and a slightly larger dwelling. Miss Grace Rowland is the head resident; Miss Katherine Arnold, girl worker; Miss Wright, kindergartener; Mrs. Alexander, friendly visitor, Sunday school worker, church pianist and loving adviser to the people; Mrs. Ozeguera, day nursery matron, while Brother Perez, the pastor, preached to the people in the little cottage that was used for a kindergarten during the week. When a sick woman comes to the settlement for help one of the workers takes her across to Ybor City to the clinic, where Mrs. Bond and the physicians, who give their service free, minister to her needs. Possibly there are children with chronic sore throats from bad tonsils or adenoids that seek the settlement for relief, and these are promptly escorted by our workers to Mrs. Bond, who sees that the necessary operation is performed by a specialist.

The workers at Rosa Valdez have passed some very trying experiences since

the fire, but they are now feeling that their housing troubles will soon be over. A fine large open air gymnasium has been completed during the summer to which the kindergarten has been transferred and in which preaching services, Sunday school and other religious meetings are held. Later on, when the fine new church, which is rapidly growing up, is complete and the congregation transferred from the gymnasium, the neighborhood will have great times with basketball and other indoor games, fiestas and community gatherings.

Next door to the gymnasium a neat day nursery is already complete, and on the corner of Frances Avenue the Settlement House, with its workers' apartments, girls' clubs and parlors, is rapidly being erected.

There has been much suffering and more tense nervous strain among the foreign population of Tampa for months now, for a terrific strike has been on in the cigar factories. It is not yet settled, but before this goes to press the indications are that conditions will be normal. The people have kept themselves well in hand through the long trying summer months despite the natural excitability of the Latin temperament. There has been little or no violence, and a brave gayety has marked their little festive gatherings.

The children, as might be expected, more than the adults, show the marks of the reduced ration. Big eyes, too big, look out of thin little faces and the slender pipestem legs of growing boys and girls seem all too frail for much youthful frolicing. But a pat on the head always brings a smile and a joke, a ready laugh. These new Americans, young and old, are cheerful folk, making the best out of bad situations and extracting from what would seem to many of us a drear, drear

life of comfortless toil and drudgery a full modicum of philosophic entertainment.

God's blessing in the Centenary has made possible new churches, a new settlement and the opening up of other avenues of helpful Christian service among our brothers and sisters of this Florida coast town. May His grace rest upon our workers in increased measure and may they be borne aloft in prayer by those who love His service.

Lambuth Gives Congo Gavel to the Board

Mr. John A. Stockwell, industrial missionary in connection with our work in the Belgian Congo of Africa, has presented to the Board of Missions, through Bishop W. R. Lambuth, a gavel which was made from the first stake driven by Bishop Lambuth on our concession at Wembo Niama.

This stake was driven in the ground turned over to our church by the Belgian Government during Bishop Lambuth's second visit to the Congo in 1913. It was the beginning of Southern Methodist work in the dark continent and the erection of our first building among the Batetela tribe of savages.

From that small beginning the work has grown up until we now have a large number of missionaries in the field and twelve more are to be sent out by Centenary funds this year.

At the last meeting of the Board of Missions, Bishop Lambuth presented the gavel to the chairman of the Board of Missions, Mr. John R. Pepper. It was accepted with expressions of sincere appreciation and used by him at the annual session of the Board.—*Centenary Bulletin*.



Sunset on Hillsboro Bay, Tampa, Fla. Photograph by Boys of the Wolff Settlement.

Woman's Inter-Racial Conference

MRS. LUKE JOHNSON, CHAIRMAN COUNCIL COMMISSION

The Woman's Missionary Council, in annual session in Kansas City, April, 1920, created a Commission on Inter-Racial Relations under the following resolution:

"In view of the vast stretches of ignorance, superstition and need in our country, and the tense situation which has developed between the races, we as Christian workers in God's Kingdom accept the challenge to show forth His power to settle racial differences, thereby setting before the whole world an example of the power of Christianity to meet inter-racial crises everywhere."

A further resolution instructed the Commission to study the question of race relationships, the needs of negro women and children, and methods of co-operation by which better conditions may be brought about. It was also instructed to co-operate with other agencies dealing with the same question.

On the recommendation of the Commission, the Executive Committee of the Council took action in July naming the Social Service Department of the Council as the channel through which the plans adopted should reach the local auxiliaries and communities.

The Commission sought co-operation with other agencies as directed, and not only the Commission, but the entire Council is under lasting obligation to the Commission on Inter-racial Co-operation—a group of Southern men working with the national war-work council in after-war problems—for valuable information and suggestions and also for the financial assistance which made possible a conference of Southern women held in Memphis, Tenn., October 6 and 7, 1920, under the guidance of our own Commission.

The invitations to this meeting were limited in our Council to the presidents and Social Service superintendents of those conferences where there are numbers of negroes living.

There were invited also general and state officers of all women's missionary organizations of all denominations in the South and representatives of the Y. W. C. A. and the women's clubs, all of which constituted a representative group of the best leadership of the women of the entire South.

The speakers were men and women of national reputation and special equipment for the presentation of the subject under discussion.

The Commission also invited four colored women to speak frankly concerning the things which burned in their hearts

as mothers and leaders of their race. All of these four women were educated and cultured and acknowledged leaders of their race.

Thus it will be noted that the conference faced facts as they exist today—facts given by leaders of both races.

The Commission had requested the colored women to prepare for it a paper setting forth the things which they considered to be in a measure responsible for some of the unhappy and un-Christian relations between the races. This they did in a statesmanlike paper of broad vision and Christian spirit.

With this paper and the addresses of the conference as a basis of consideration, the body adopted the following report of the Findings Committee, which

"Freedom and Service are at heart one. Freedom is inspired by love, and when you are moved by love, you may do what you please, for your pleasure is the good of others."

report was adopted as a concrete expression of the opinion of the conference concerning the issues raised and of their determination to "carry on" until righteousness and justice shall be established in our land.

REPORT OF FINDINGS COMMITTEE.

We, a company of Southern white women, in conference assembled on the invitation of the Commission on Inter-Racial Co-operation, find ourselves with a deep sense of responsibility to the womanhood and childhood of the Negro race, and also with a great desire for a Christian settlement of the problems that overshadow the homes of both races.

We recognize and deplore the fact that there is friction between the races, but we believe that this can be largely removed by the exercise of justice, consideration and sympathetic co-operation.

In order that the results of this conference may be perpetuated and enlarged, we recommend:

Section I—Co-operation.

1. Continuation Committee.

a. That a Continuation Committee be appointed to devise ways and means for

carrying out the work considered by this conference.

b. That this committee be composed of one woman from each denomination and Christian agency here represented, and that it be empowered to add to its membership as may seem necessary.

c. That each local community form a Woman's Inter-Racial Committee, which may include representatives from all religious, civic and social service bodies working in the community, and that this Continuation Committee recommend plans by which this may be accomplished.

Section II—Constructive Measures.

Desiring that everything which hinders the establishment of confidence, peace, justice and righteousness in our land shall be removed in order that there shall be better understanding and goodwill in our midst, we call attention to the following points as possible causes of friction, which, if corrected, may go far toward creating a better atmosphere and bringing in a better day:

1. Domestic Service.

We acknowledge our responsibility for the protection of the Negro women and girls in our homes and on the streets. We therefore recommend:

That domestic service be classed as an occupation and co-ordinated with other world service in order that a better relation may be established by both employer and employe.

2. Child Welfare.

We are persuaded that the conservation of the life and health of Negro children is of the utmost importance to the community. We therefore urge:

a. That day nurseries and kindergartens be established in local communities for the protection, care and training of children of Negro mothers who go out to work.

b. That free baby clinics be established and that government leaflets on child welfare be distributed to expectant mothers, thus teaching the proper care of themselves and their children.

c. That adequate playgrounds and recreational facilities be established for Negro children and young people.

3. Sanitation and Housing.

Since good housing and proper sanitation are necessary for both physical and moral life, we recommend:

That a survey of housing and sanitary conditions be made in the Negro sections in each local community, followed by an appeal to the proper authorities for improvements when needed.

4. Education.

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the basis for all civilization, we urge:

That every agency touching the child life of the nation shall strive to create mutual respect in the hearts of the children of different races.

b. We are convinced that the establishment of a single standard of morals for men and women, both black and white, is necessary for the life and safety of a nation. We therefore pledge ourselves to strive to secure respect and protection for womanhood everywhere, regardless of race or color.

c. Since provision for the education of Negro children is still inadequate, we recommend:

That surveys be made of the educational situation in the local community in order that colored children may secure

(1) More equitable division of the school fund.

(2) Suitable school buildings and equipment.

(3) Longer school terms.

(4) Higher standards and increased pay for teachers.

5. *Travel.*

Since colored people frequently do not receive fair treatment on street cars, on railroads and in railway stations, and recognizing this as one of the chief causes of friction between the races, we urge:

That immediate steps be taken to provide for them adequate accommodations and courteous treatment at the hands of street car and railway officials.

6. *Lynching.*

a. As women, we urge those who are charged with the administration of the law to prevent lynchings at any cost. We are persuaded that the proper determination on the part of the constituted officials, upheld by public sentiment, would result in the detection and prosecution of those guilty of this crime. Therefore, we pledge ourselves to endeavor to create a public sentiment which will uphold these officials in the execution of justice.

7. *Justice in the Courts.*

We recommend:

That our women everywhere raise their voices against all acts of violence to property and person, wherever and for whatever cause occurring.

We further recommend:

That competent legal assistance be made available for colored people in the local communities in order to insure to them the protection of their rights in the courts.

8. *Public Press.*

Since the public press often gives undue prominence to the criminal element among Negroes, and neglects the worthy and constructive efforts of law-abiding Negro citizens, we pledge ourselves to co-operate with the men's committees

in endeavoring to correct this injustice and to create a fair attitude to Negroes and Negro news.

9. *Appreciation.*

We express our appreciation and hearty approval of the work which is being done by the Commission on Inter-

Racial Co-operation, and particularly their co-operation in making possible this conference. We express ourselves as ready to assume whatever form of responsibility we as women should share in carrying out the general program of the Inter-Racial Commission.

Scarritt Bible and Training School

Since growth is the surest evidence of life, friends of the Scarritt Bible and Training School feel great happiness in the marked increase in the student-body this year. Ninety-four students have been registered, which is the largest enrollment in the history of the school, and others are planning to enter at the winter term beginning December 7.

Several plans were discussed to meet the increased enrollment, and finally, we believe providentially, an apartment in the immediate neighborhood became vacant, and we rented it. Here is installed our first "annex," and it is proving a happy solution to our problem, "How can we begin a 'waiting list' when trained workers are the greatest need of the Woman's Missionary Council at the present time?"

The students who live in the annex have a cozy retreat, but they spend their days at the school, returning to their rooms after the evening study hours and are considered as much residents as those who live in the school building. Seven young women compose the annex household and they enjoy their walk to the school before breakfast in the frosty air.

For years, Saturday evening at the Training School has been set apart for social activities—students presenting varied programs and furnishing an hour's entertainment for the household. The

faculty esteem these evenings of joyous fellowship as healthful and delightful at the close of a heavy week's work. The social gifts of the students are many and of great variety. Occasionally a real party is given, and then the wonder grows how the participants find time to plan and perfect such exquisite programs. The senior reception to the juniors, given October 16, was beautiful indeed, symbolizing "Night." Every detail was carried out skillfully. The dining room was transformed into a bower of beauty and the effect was enhanced by shifting of lights, managed by Malcolm Cook, son of our president, with great skill. By eleven o'clock the lights were out in the building and the dining room was in perfect order for Sunday breakfast!

Miss Otie Branstetter, class 1920, and now a teacher of the English Bible in Cottey College; Miss Katherine Gray, Miss Mabel Kennedy, a deaconess, returning from Colorado, where she had made remarkable gain in health, and Mrs. J. M. Gross, formerly Miss Francis Scott, a loved deaconess, were present on Sunday evening.

At Vespers, Miss Kennedy and Mrs. Gross gave short interesting sketches of deaconess life which were most helpful to the student-body. Tea served in Miss Durham's room made a beautiful close to a beautiful day.



Mothers' Club, Rosa Valdez Settlement, Tampa, Fla.

The Completion and Dedication of the Oita Plant

IDA MAY WORTH

On the 23d of September, 1920, at 3 p.m., in the city of Oita, the new home for the Airin Kindergarten and the Christian workers connected with the Oita plant, was dedicated for service by Bishop W. R. Lambuth. At the same time the new name, "Airin Kwan," in which is included all branches of social work to be done under its roof, was given to the entire building. Invitations were issued to state and city officials, educators, pastors and Christian patrons past and present, patriotic associations, newspapers and to our own graduates.

The kindergarten, which comprises the first floor, was prepared as a chapel for the dedication service and was most beautiful and attractive, carrying with its beauty the idea of holiness and service combined. Quite a goodly crowd of those invited came and a simple yet impressive service was held, dedicating the building to the service of Christ. Brothers Murali and Yanagiwara, Drs. Hager and Davis, Miss Kawamura, the head kindergartener, and Miss Worth, the head resident, assisted in the program. The mayor and his wife, friends and patrons of the K. G. from its beginning, were present, and the mayor honored us by making the congratulatory speech at the close of the dedication. After the dedicatory services were over all adjourned to the grounds, where the pictures were taken and where Miss Whitehead and her corps of helpers served the guests to refreshments. Miss Hager and her choir assisted greatly with music.

The house-warming by the Christians

occurred Saturday evening, when a general good time took place. The Oita woman's plant is the first enterprise undertaken by the Woman's Missionary Council in Japan. The entire plant consists of two buildings, the missionary residence and the Airin Kwan, just completed. The cost was just double that contemplated at the beginning. War and soaring prices made moderate cost impossible, yet the needs were met in the largeness of faith and spirit of progress which characterizes the Council work on every field.

The furnishing of this plant completes the plans made for the expansion of the work thirteen years ago when Bishop Lambuth, then Missionary Secretary, made a visit to Oita as the guest of Rev. W. A. Wilson and wife, then the resident missionaries. With clearness of vision for the future needs of this conservative yet fruitful field, they laid the plans which are now visible to the eye in these two beautiful and convenient rough cement buildings.

The then small inland city has become a thriving center connected by rail and steamship line with the mainland and being carried on with the current of a new industrial life and spirit. New people are among us. New ideas are abroad. The conservation still felt is yet being influenced by the broader and more free spirit of the present age.

May this plant, which has been given by our Father for the uplift of the spiritual life of this place and people, prove true to its name—"A loving neighbor

and a house of comfort and peace (Ian no ie) to all to whom it ministers in the name of Jesus Christ."

The Home of Neighborly Love

MABEL K. HOWELL.

The Woman's Missionary Council has completed in Oita, Japan, its first Centenary building. The check for this building (\$10,000) was the first Centenary check sent by the Council to Japan.

The plans for the building were drawn by a good architect, and the building was turned over complete by the contractors in August. The progress was rapid and the work well done. All conditions seemed favorable.

When the building was completed the women entertained the Japanese workmen at supper, the Japanese women serving. It was done as an expression of appreciation of their continued interest and splendid co-operation and faithfulness.

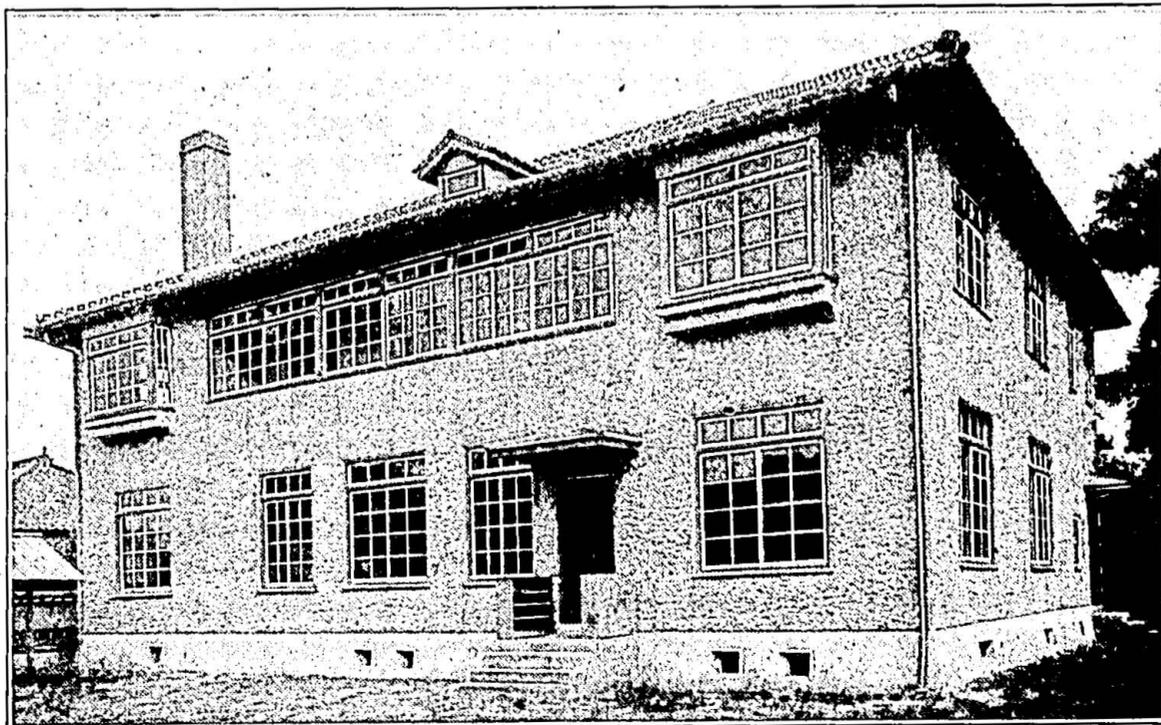
The people of Oita call the building "The Home of Neighborly Love." On the upper floor are bedrooms, a sitting room and dining room and kitchen for six native women workers, Bible women and teachers. On this floor, also, is the Mothers' Club room, furnished in true Japanese style.

On the first floor is a lobby, reception room, office and a large kindergarten and club room with four separate classrooms that can be thrown into the main room by sliding partitions. On this floor also are the janitor's quarters.

This new Centenary building will be to Oita and the surrounding district what a Wesley House is to our cities here. It will be the headquarters of the city and district evangelistic work for women in the whole province. This building has brought joy to the missionaries and to the Japanese women as well.

Miss Whitehead writes that when she took one of her new Japanese teachers to her bedroom in the new building, on first sight of it she cried out tears of joy and threw her arms about Miss Whitehead. (It is most unusual for a Japanese to show emotion.) She said: "I had no idea I would ever have such a home here."

The grounds around the buildings shown on these pages are sufficiently large to admit of a good-sized playground. It will be well-equipped and is much appreciated by the mothers.



Work Building and Native Workers' Home—Woman's Evangelistic Plant, Oita, Japan. New Centenary Building.

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Mayor of Oita at Dedication of the Loving Neighbor Institute

BISHOP W. R. LAMBUTH.

Prominent in a goodly company of Christian workers, principals of the leading schools of Oita, and a group of students present at the dedication of the Loving Neighbor Institute, was the mayor of Oita, who asked the privilege of a few words. After some reference to the purpose of the Institution and to national friendship, as one of the aims of a Christianity which lives and grows to serve humanity, he said:

"Since I profess no religion, in one respect I have no qualification to make a congratulatory address on this special occasion. However, the fact that my three children were brought up in this kindergarten prompts me to say something. First, this institution stands for social service, which is the great need of our city at the present time. We have a very poor equipment for this kind of work, and consequently very little is being done. Second, this institution has exerted a good influence and is exerting it now. I know this to be true because I have seen it directly and have come in contact with those brought up here. This kindergarten is meeting the need of the city. Although we have our city kindergarten, it is not enough to accommodate all our needs.

"In conclusion, I wish to say that we are willing to trust our children in the kindergarten, supported and conducted by Americans, and are willing even to trust our children to Americans in their higher education. I congratulate you in this noble work. I want to add, however, that at present we are wounded in some respect by the Californians in their treatment of our brothers. I am sorry for the present relations between Americans and Japanese in that state. With all this, I trust that a satisfactory settlement may be brought about, and the warm and intimate historical friendship between the two countries referred to so beautifully by Bishop Lambuth in his interpretation of the flags of the two countries, intertwined over the main entrance, may forever be maintained between the two countries."

It was an occasion long to be remembered. I was greatly impressed with the intelligence and strength of character shown in the faces of the Oita ladies who were guests. Mrs. Miura is one woman among ten thousand. I trust that the presence of her children in the kindergarten has won her esteem for our missionary ladies and respect for the substantial work done. If that one wom-

an could be led to Christ she would be powerfully influential among her friends in a city which, intolerant of Christianity in the past, and exceedingly conservative in all of its habits of thought, has at last broken away from its traditions and is reaching out for a larger future.

The compound on which both mission home and the institution are located is central and commodious. It could hardly be better situated, and with a frontage of 200 feet by a depth of 100 feet it is well suited to its purpose. The

Christmas Protection

"Save me!" wrote a missionary frantically, "from my Christmas friends. I have cashed in everything available to get enough duty money to pay on Christmas packages. I tremble at every coming of the postman for fear I am about to be the recipient of another gift with duty due on it. Plead with my friends to pass over next Christmas. Entreat them not to send me any presents—unless in some way you can make them understand that money to pay the duty should accompany the gift. It sounds pathetic, but we really cannot afford to receive any more presents. Starvation faces us if we do. I have had to draw on all my house-keeping fund to pay duty on presents. We have to pay at least one-half the valuation of each package in duty.

"Of course we love the thrill of opening packages from home, but this luxury is not for us. Unless the folks at home accompany the package with the money

two-story building itself is substantial, commodious, and well planned for kindergarten, classes in English, Bible study and training of workers.

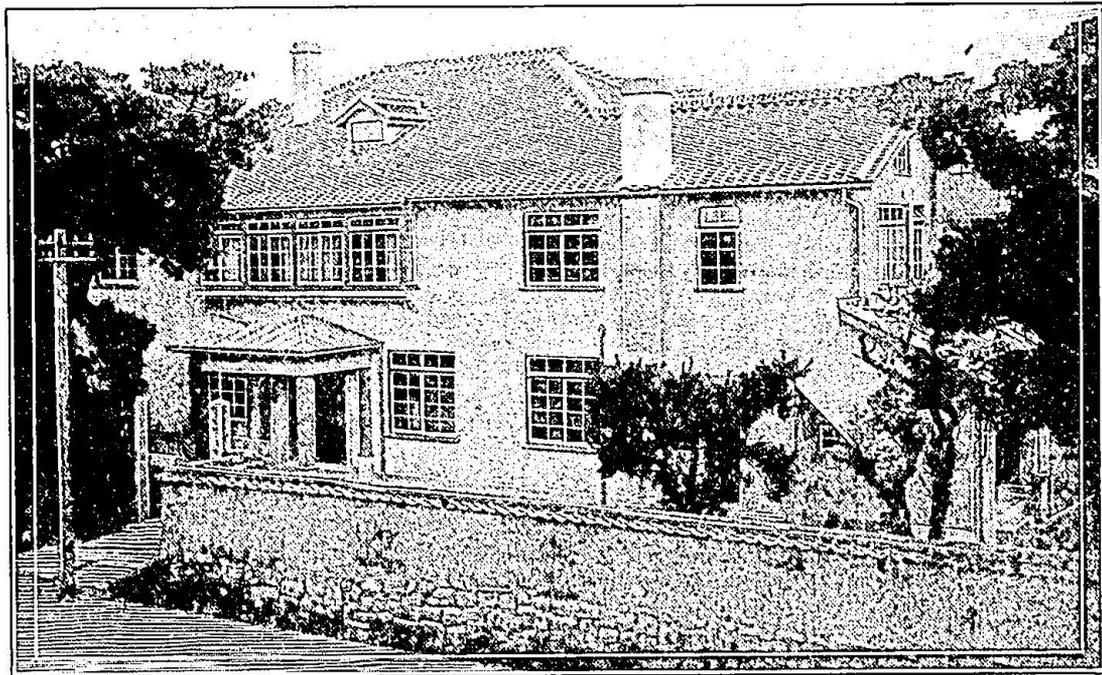
The investment of yen 20,000 for building and equipment is fully justified in this, the initial stage of the work, and I believe in years to come will yield a rich harvest.

The Oita church has given more preachers to the ministry than any in our connection in Japan. It was here that we had our greatest revival thirty years ago, and it is from this base line, along the eastern coast of the great island of Kyushiu, that we may look for larger results in the years that are ahead.

for duty it is far better that presents of value should be in the form of drafts, or of books and magazines, which are free from duty."

Another tragedy of Christmas on the mission field is that the Christmas spirit does not begin to operate in America early enough. Usually Christmas day arrives at the mission station long before any Christmas messages or packages arrive. Our missionaries often spend the day without a single greeting from the home land. Then all during January and February, and sometimes even in March, the timely wishes that "This Christmas day may be filled with truest Christmas joy" straggle in.

Invest in some "Do not open until December 25" stickers, and mail your Christmas greetings to missionaries in time to insure their reaching their destination before the day is a date of ancient history.



Missionaries' Home of Woman's Evangelistic Plant, Oita, Japan.

In Korea at Christmas Time

ELLIE GRAY

As a child what thought did the word "Christmas" bring to your mind? Did you have a mental picture of the Babe of Bethlehem in the manger and see the shepherds as they beheld the heavenly glory and heard the angel's song; or was it of Santa Claus, a bulging stocking and long-desired toys? Many of us will have to confess to the latter vision, I think.

In faraway Korea the day has its rightful name and we call it "Jesus' Birthday," and to these Christians of

sweets and hugging to her breast an inexpensive toy.

As we linger and walk over the school building and dormitory we see many busy preparations in progress, so we climb the terrace and rest in the missionaries' home, where we will spend the night and wait to see the older girls dramatize the Christmas story tomorrow. As we again take our places in Pai Wha chapel the improvised curtain is drawn and we see Joseph and Mary, weary from the journey, seeking admis-



Carolina Institute Girls in a Game of Volley Ball, Seoul, Korea.

childlike faith it has only one significance—the day which commemorates the giving of God's greatest gift to the world.

Let us eliminate time and space and imagine ourselves in Seoul, Korea, the capital of this ancient nation. We turn toward the northwest, and there at the foot of the King Mountain we find Carolina Institute, known here by its Korean name, Pai Wha. It is only a few days before Jesus' Birthday, and as we enter the bright sunny room which serves for both chapel and kindergarten, we see a tree decorated with bright but simple ornaments that childish hands have made. A group of admiring mothers and relatives are seated here and we join them to listen and delight our eyes while the little folks of the kindergarten entertain us with their songs of the Christ Child and their pretty plays. Little eyes are sparkling and little faces are happy and proud when, at the conclusion of the program, each one presents mother with a simple gift that little hands have helped to make, and then disperse, each one taking home a small bag of

sion to the overcrowded inn at Bethlehem. Being turned away by the busy, gruff, though not heart-hearted innkeeper, they seek and find shelter in a lowly stable.

The scene changes and we look upon the shepherds of Judea seated upon the ground with their sheep before them. As they engage in earnest conversation a hungry wolf approaches and attempts to carry off a lamb, but the good shepherds rescue him and drive the wolf away. When quiet is restored the angel appears announcing the glad tidings of the Saviour's birth, and we hear the song of praise and glory to God. The amazed shepherds make their way to Bethlehem, where they enter the stable and finding the Babe, worship Him and return, glorifying God. Then come the wise men, guided from a far country by the star, and, presenting their gifts, pay homage to the Infant King. What does it matter if the scenery is mostly imaginary, while costumes and acting are crude? We have visualized the story of Jesus' birthday and hearts are attuned to give glory to God.

We spend the night again in the home of the missionaries and "sleep in peace," as our Korean friends bid us. But on the morning of Jesus' Birthday, at early dawn we are awakened by the jubilant strains of "Joy to the World," sung by sweet young voices outside. 'Tis the Pai Wha girls from the dormitory. The weather is bitter cold, but they care not. When the music ceases we call out our greetings and thanks and they disappear with happy laughter, and soon the same strains are heard again in the distance, where they have gone to extend greetings in this way to a loved native teacher. We walk to the church for the morning service with the school girls. The church has been decorated, not by the women, but by the young men. There is singing by the congregation, by the choir, and by a group of the school girls, and then a short but inspiring Christmas sermon by the native pastor. At the close of the sermon the pastor calls a number of names of people, who come forward, and to them he administers the impressive rite of baptism. What could be more beautiful or more fitting than to let those who have accepted God's greatest gift of love, and who in turn are offering their hearts and lives to Him, witness it before His people and be received among them on this day of days? Three of the Pai Wha students are in this group and it brings joy to the hearts of their teachers to see them come into the fold.

We must procure tickets for the evening entertainment. They are free, of course, but since there is a limit to the seating capacity of the church, and the whole community knows that something interesting is going to take place, and would like to come in, admission is by card only. The Christmas tree is here in all its glory, with its burden of strange fruit, and little eyes gaze rapturously upon it. This is pre-eminently the children's hour. The choir sings beautiful anthems and the older Pai Wha girls sing a Christmas chorus, but aside from these the program is given by the children. At the conclusion of the program every child whose name is on the Sunday school register is given a little bag of goodies, those who have been at all faithful in attendance are given a simple gift of some kind as a reward, and those who have been diligent in bringing new pupils, and all who have been particularly active and helpful in other ways are rewarded. And so the day closes—a day full of meaning, a day that has brought joy to many hearts, and that has called forth praise and thanksgiving to God from the hearts of His believing children.

Christmas in Japan

CHARLIE HOLLAND

The spirit of the Christmas season felt so fully by the Christian nations is taking its place among the people of Japan. Neither should we say it is slow in coming. I don't count the signs of its growth merely in numbers, but in the positive hold which it is having more and more each year upon the mind and life of those who come in touch with it. Like many celebrations it catches only the eye of some as they see it manifested on the streets of some of the cities and in the showcases by a tree covered with glittering bells, dolls and dangling Santas, or by a full-grown Santa laden with his bag filled to its brim with presents for boys and girls.

Especially in these non-Christian lands does one regret to see the latter, as it too often conveys to the child the idea of only another god known as Santa Claus, who pleases the children by leaving gifts during his annual visit.

Again one can catch a moving of its growth—even though not far advanced in meaning from the above—by chancing to pass near some government kindergarten a few days before Christmas and hear the tiny ones follow the voice of a non-Christian teacher in singing the verses which end in "Kiriseemasu" (Christmas).

Some have asked "Have the Japanese developed to the point where they carry on their own demonstrations at the celebration of the birth of Jesus?" Quite so in the larger churches and in the older Christian communities. There are many congregations where the missionary, if present at all, comes as one of its members to sit and worship with others, and be brought near to see His beauty through the message from the native pastor, whose heart is throbbing with the old story.

The Christmas is being used more and more to teach the children of Japan unselfish giving to others. This one sees in the child giving to its parents something made by its own hands, sharing its toys with poorer children, in sending fruit to the hospital, etc.

I recall an example set by the native teachers in a night school on the Southern Island. The teachers gave free service and used the tuition to help others. Christmas night found the space around the foot of the tree filled with bags of rice for the poor, and under the balcony sat a number of little boys and girls from the Buddhist orphanage dressed in new kimonos, sharing in the celebration because they had first shared in the tuition. May that spirit increase!



MR. Y. C. CHOI AND MISS ELLIE GRAY.

Miss Gray is a missionary in Korea, and Mr. Choi is a translator and a teacher of the languages. A few months ago he organized a Woman's Christian Temperance Society in Seoul.

How to Make 1921 the Best Year Yet in the Missionary Society A Message from the Home Base Secretary

Again we stand on the threshold of a new year. Behind us is the old year with its finished task—a gratifying one in many ways, though the best we can ever do is far short of our privilege and our powers. 'The task of the New Year is a challenge to our strongest faith, our truest love and our most devoted service. Let us gird ourselves and go forward to this task that we may meet the challenge to the fullest. As an aid to this larger service for the New Year the following suggestions are offered to societies and individual members with the suggestion that presidents and members clip them and keep them where they can be consulted often.

Each Member

I. By a reconsecration of my own life to Him and my powers and possessions to His work through the Missionary Society that I may make my Service a *devoted one*.

II. By a careful study of the conditions that confront the church today that I may know the responsibility and opportunity and make my consecration and my service an *intelligent one*.

III. By taking time for personal preparation for and participation in every service which I may perform that it may be *efficient*.

IV. By using my personal influence with those who have not heard the appeal of the Missionary Society that I may perform a *Winning service*.

V. By entering with enthusiasm upon the complete program for the year laid out by our leaders that, working together, our service may be a *united (or unified) one*.

VI. By looking constantly to God for His blessing upon my efforts that my service may be a *prayerful one*.

The Auxiliary

I. By making large plans for the society in line with the plans of the Council and working these out through all the departments provided for in our organization.

II. By so using the leaflets and VOICE as to make every meeting full of information concerning fields and lines of work.

III. By giving every member a place of service in the society suited as nearly as possible to her capabilities and tastes.

IV. By organizing and cultivating our young people and children.

V. By thorough, continuous teachings of the stewardship of life and possessions.

VI. By having the society represented in every missionary gathering in the district or conference.

VII. By holding frequent missionary rallies and giving instructive, entertaining programs that will catch the ear of the church and raise the standard of its missionary spirit.

FOR YOUNG PEOPLE

Young People on a Missionary Voyage

MRS. J. W. PERRY

Would you like to take your auxiliary sightseeing? Would you not like to go with them to the Orient to see the splendid things we are doing in Japan, Korea and China?

While you may not be able to do this in reality, you may do the next best thing—you may take them on an imaginary trip. The programs for 1921 are arranged as a Missionary Journey. I am writing to give you an outline of the journey that you may present it to the auxiliary.

Your party will start from your own home, going direct to Thomasville, Ga., for a visit to Vashti.

The route from Thomasville will take the party through Montgomery, Mobile and Biloxi, and opportunity will be given to learn of the work being carried on at these places, though they will not have time to stop until they reach New Orleans. Here they will visit places of historical interest as well as spending some time at St. Mark's Hall, Mary Worlein Mission, and the First Church, which are the centers of our missionary enterprises in the city. An auto trip with a deaconess to our French Settlement work will give valuable information concerning the needs for Social Service work among these people.

April will find the party spending the night at the Co-operative Home in Houston, Texas, but little time can be spared here, as the principal place to be visited in Texas is San Antonio. Here arrangements have been made for a visit to the Alamo, a day at the Wesley Community House and a prayer service in the Mexican Church. Time will not permit another stop until the party reaches California. Mr. Acton promises to take the party in charge for a visit to the various stations where he is doing excellent work among the Orientals. The party will then go to San Francisco and will be guests at the Mary Elizabeth Inn. Mrs. Glide has arranged to accompany the party to our splendid Wesley Community House that they may see the various activities in which our workers are engaged. June will find the party setting sail for the Orient. The missionary meeting for this month will be held on board the ship at midocean. The thoughts of all will be dwelling on the many sights of interest which they have been privileged to see in the home-land and they will discuss at the meeting the needs that have impressed them most in the rural sections through which they have

passed. They will find time also to hold the Executive Committee meeting that the reports may be mailed back to the conference officers.

The boat will cast anchor in the bay at Yokohama and I can imagine the thrill of admiraion and wonder all will experience as they come in sight of the "Sacred Mountain." There are so many places of interest in the Sunrise Kingdom it was difficult to decide the route of the journey. A trip on the Inland Sea with visits to Lambuth Memorial, the kindergarten work and arrangements for a prayer service at the House of Neighborly Love was finally agreed upon. It will be with reluctance that the party will leave Japan for two months of travel and study in Korea. Missionaries will be waiting to welcome the party and Miss Tinsley will take charge of them while they remain in Seoul. Miss Wagner will greet them upon their arrival at Songdo and will be their guide while in this city. Pack ponies will be provided for the entire party and they will be taken through three districts where the work of the Council is being carried on. The insight into the village and rural life afforded by such a trip will furnish an excellent subject for Social Service study, since it will be September—the time for such study in the auxiliary.

Agan, the time seems all too short, but China, our first mission field, holds so much of interest it was thought best to give at least three months to travel and study to this country. It is with peculiar pleasure that we announce the fact that Miss Howell, the Secretary of our Oriental work, has kindly consented to conduct the party through China. She will be assisted by a number of the missionaries, and they have outlined a most delightful itinerary for the party. Nanking and Changchow are the first cities to be visited. Doubtless a wheelbarrow trip through Changchow will be a novel experience to the young people who have been seeing America in autos. Another novel experience will be a "house-boat trip to Huchow," and a call on Miss Lockie Rankin, our first missionary to China. Although the young people are far from home, they will not forget the long-time custom of beginning the Mission Study in October. They will decide upon the textbook and will organize the class. They will also be writing letters back to their young friends at home, telling them of delights of the journey, and will be urging them to join the Y. P.

M. S. They will have the rare privilege of holding the auxiliary meeting in the chapel of Laura Haygood, the school to which they have been directing their offerings in the Foreign Department for the year.

The crowning event of the journey will be "Christmas at Shanghai," with an early morning service at McTyeire, the singing of the Christmas carols with a large number of Chinese students, who have learned to sing of the Christ Child and have realized something of the blessings which He came to bring. These, with other interesting features appropriate to the holiday season, will be the culmination of what we trust shall have been a year of profit and pleasure.

A Word About the Tour

THE ITINERARY.

Thomasville, Georgia.
New Orleans, Louisiana.
Houma, Louisiana.
San Antonio, Texas.
San Francisco, California.
Yokohama, Japan.
Shimonoseki, Japan.
Seoul, Korea.
Songdo, Korea.
Choon Chun, Korea.
Wanson, Korea.
Chulwon, Korea.
Changchow, China.
Soochow, China.
Shanghai, China.

In order to make this journey idea a success there must be free play of the imagination, each member throwing herself into the spirit of the plan. It will require the use of all available supplemental material. Much may be found in the current magazines and newspapers. The histories of the United States, Japan, Korea and China should be consulted freely. Books of travel in these countries will be of inestimable value. These and other material may be found in the public libraries, and each month should find groups of young people frequenting the libraries for information on the next month's program.

Each auxiliary should secure good maps of the countries to be visited and the journeys traced on them.

The program material will give suggestions for the impersonation of a number of our deaconesses and missionaries, and it will make the journeys more real if some are appointed to play these parts.

An outline of the journey should be given at the January meeting, and plans presented which will cause enthusiasm for the work of the year.

The Dream—the Reality

ELEANOR NEILL

It was Christmas Eve of 1918 in a great American city.

"Glory to God in the highest,
On earth peace among men."

The song, with all its surroundings, this night seemed almost unbearably sweet to Anne Pulaski, a Polish girl, who sat with her father in a handsome suburban church, filling her soul to the full in the program of sacred music. The organist's fingers swept the keys and the mysteriously beautiful composition, "The Visit of the Magi," pealed forth. The girl's swift imagination was at once reading the story through the music. In the soft, continuous note in the treble she recognized the shining of the Star, "westward leading, still proceeding, guiding by its perfect light" the three kings of the Orient to the manger of the Babe; and her music-loving fingers were unconsciously pressing down hard when the passage of the Adoration began and the rare and costly gifts of gold, frankincense and myrrh were translated in liquid, resonant harmonies. Then the organ ceased, the chorus choir took up the same thought:

"To Bethlehem hasten with joyful accord,
O hasten, O hasten to worship the Lord."

Next there followed the minister's earnest voice, reading, almost as a recitation in a great oratorio, the ever-old, ever-new story, "Lo, the star went before them and stood over where the young child was."

During the prayer, which was one of thanksgiving for this sacred night and all its vital meaning, for the cessation of war upon the earth, and for the homecoming of so many loved and gallant men, Anne felt something like a great sigh of relief go up from the audience, and said to herself, "This is the 'Amen of Peace.'"

The minister, in his brief address, led her thoughts into a similar channel, for he spoke of world-peace as possible only when founded upon world-friendship. He urged the necessity of America's showing friendship abroad and at home and her great responsibility for making straight before him the highways of the Prince of Peace. He urged kindness and true consideration for any foreigner who might come to her shores and for any immigrant now on her soil.

"This is for me and mine," thought Anne. "This is American brotherhood."

At the close of the discourse all the beauty of the program seemed consummated in one solo. A wonderful voice rang out with the words of the angel's chorus:

"Glory to God in the highest,
On earth peace among men."

The pronunciation of the words was accurate and finely polished, yet the accent slightly foreign. Anne's father gave a quick movement of recognition and the girl hardly breathed. This was Casimir, their friend, the pride of the Polish colony, a young man who had sung his way up from the humble foreign quarters to the choir of a great church of cultivated people.

The girl's soul rose on wings. The song was to her the voice of the present age. The era of peace and brotherhood had been ushered in upon the earth, and she was alive to share it!

So felt and believed as many other earnest, thoughtful people in this wide America on that same Christmas Eve of 1918.

After the benediction father and daughter made their way by a side aisle to the foot of the choir loft. Their friend came down last of all the singers. Pulaski put out his hand.

"Poland will live forever in her artists," he said:

Casimir, graceful, scarcely from under the spell of his own song, grasped the hand, bowing low.

"And in her patriots," he replied, instantly.

The older man walked ahead and the younger fell in step with Anne and passed with her without speaking through the holly-trimmed great door out to the curb of the wide church lawn. The exaltation of the evening held them both. They turned and looked at the snow-covered church with ivy leaves here and there creeping through in black relief against the blanket of white. Over the spire one clear, luminous star seemed to hang low.

"Lo, the star!" murmured Anne.

Casimir drew one of her hands from its fur muff. "The star of hope, Anne. A promise of peace for Poland and happiness for us."

The two looked long at church and sky, and then aroused by the signal of the interurban car, went to join the group awaiting. There was a rush of air in their faces on the homeward journey, for Casimir had opened a window, saying, "I cannot bear to shut out the starlight."

The wind grew colder. Anne shivered and reached for her neckpiece, which had become loosened and fallen to the floor. She felt about quickly. The air was icy.

* * * * *

Oh! Oh! Oh! She was not on the electric car with Casimir at all; she was only dreaming of that time of love and music and peace two years ago. She was really in a narrow bed under the one window of the tenement-house room, which she well realized with its dingy walls, stale odors and penetrating cold. A shuddering sob was strangled back as she felt under her pillow for her talisman towards self-control, a copy of the Scriptures in her native tongue, her one unchangeable in the midst of a world which had rocked and reeled about her.

The book was not a sacred relic or a charm; its words were engraved on her memory, but its touch was to her as the hand of a friend in the dark.

Soon after the night of Casimir's song, two years ago, a small band of Polish patriots had formed in that very city, with Pulaski, always a leader for the cause of freedom in his native land, at its head, and Casimir and other young men in the ranks. Word had come from the great Polish statesman, the world-musician, who was to play on the keyboard of his nation's life chords tragic and triumphant, that if Poland ever needed her sons she needed them on her own soil now. War had not ceased there. Anne had stood with her mother and the other women who cheered the passing forces. She could feel yet the pulsation of that double-quick tread. Her heart went with it. The troops marched with the footfall of her life, and she sometimes felt they marched over it, so sad and dreary it had been since.

At once after the departure of her father, feeling the immediate necessity for money, the girl had left her mother and the younger children in their rooms of comparative comfort in the Polish settlement and gone to a factory center forty miles distant. She had taken her place with the daughters of toil and learned a lesson with them. She had had to bring her thoughts back from Poland and center them on the incessant question of how to provide daily bread.

Anne Pulaski came of a liberty-loving people. Her ancestors in the sixteenth and seventeenth centuries had fought for religious freedom, and in the eighteenth and nineteenth for political freedom. Her father even now was giving his all to that cause. Anne herself,

with many other girls of many nationalities, took up the battle for economic freedom in America. She gave her whole mind to the industrial girl's problems and became a leader among the workers. She was a well-equipped fighter in the cause.

Tonight she glanced around the darkened room and her blood boiled as she thought of the girls whose sleeping figures were dimly outlined—her roommates. Not one had had a sheltered, normal childhood; each one had been thrust out early in the battle for bread.

"It isn't fair," she said, "for some people in America to have everything while many people have nothing."

There was Retta, who had lost three fingers in the mill, and Mara, who had undergone an operation because of a blow from a flying beam on her breast, and little old Bekah, who received only six dollars a week and whom the other girls had to help a little, because, as one said, "This wasn't enough to keep skin and bone together."

These girls were looking forward to the approaching Christmas season and had some tinsel gifts and tawdry finery for their holiday. Anne smiled bitterly as she thought of the change in the meaning of that word. Two years before, as she was decorating the family rooms with evergreens, her baby sister, proud of her English, had clapped her hands and said, "I know now why Christmas is called a holly-day," and the family had laughed and hugged her for the bright thought.

As Anne sat up in her cot and pressed her hands against her eyes; she did not know that she was one of many who had awakened from a dream to reality. Peace had not yet become a fact in Poland or brotherhood in America. These facts her life acutely proved and the dream had only made them more painful.

Holding her Testament, she became aware of voices singing:

"Glory to God in the highest,
On earth peace among men."

They were those of carollers, practicing in a nearby church for services at the community tree. Despite the cold she leaned to the window and looked at the heavens. They were clear of every cloud and even of smoke from the factory stacks; one star stood out clear and luminous, as it had done two years ago.

The girl gasped, for the truth seemed to fall straight from the sky that the star had not ceased its shining nor the song its message for all the disappointing years. She buried her head in her arms and whispered, "O star, you have come to help me remember. On that

glorious night I caught a glimpse of peace on earth, goodwill to men. This was not meant to unfit me for the hard work ahead in the world of bitter reality and toil; it was meant to make me strong to meet hardships and to keep up hope. I will be true.

"As father and Casimir fight for political freedom in Poland, I will keep up my battle for industrial peace here in America. Teach me your patience, you, who with the song have sent out your message through the centuries. I will try to work as you do, patiently, lovingly, hopefully, knowing that my dream is in God's hands, and will one day come true."

Bible Lesson

Our Young People are to be taken in this year's studies on a Missionary Tour, visiting from month to month many of the mission stations in our homeland and in the Orient. It is very fitting, therefore, that in our Bible lessons we seek to follow Jesus as "through the world the footpath way He trod, as He moved among the multitudes, radiantly winsome, tenderly loving; bringing the good news of the Kingdom and of a Father who cares; drawing unto Himself those whom He would, that they might be with Him, that He might send them forth to win a world. May not each of us journey with Him?"

Let us picture for ourselves the scene. The sun touches all the eastern hills with gold; the morning breeze kisses softly the shimmering bosom of the lake; the waves bathe dreamily the pebbles along the shore. Here a little boat rocks gently as two men wash and mend their torn and muddy nets. There, further out, two others cast in their net for another trial. The faces of the four are tired and discouraged, for "they have toiled all night and taken nothing." (Luke 5:5.)

And now along the shore comes One seeking them. They know Him, for, two months before, two of these men, Andrew and John their names (John 1: 36-42), had heard of Him and, filled with divine curiosity, had followed Him to the place where He abode. We do not know the things He told them on that day, but we do know that the strength and beauty of that matchless personality had forever gripped their souls, and they had gone out to bring others under its spell.

Now He has come seeking them, for He has need of them, their companionship, their friendship. He would share with them His Father's purpose for a world redeemed. He would make them to become fishers of men. They look into

His face; they see the Master of their souls; they hear His call; they straightway leave their *all* and follow Him.

Program for January—The City of Tampa

Hymn 396.

Business.

Installation of officers.

Announcement of committees.

Message from the Home Base Secretary.

Bible Lesson: Israel's Age-Long Hope. Isaiah 11:1-9; 0:2-7; 32:1-8 (cf. Matthew 6:10).

Hymn 654.

Topic: The City of Tampa.

1. Some Facts About the City of Tampa.

2. Wolff Settlement.

Its neighbors.

Its past history.

Its present service.

3. Rosa Valdes Settlement.

The community. (Information for leaders.)

The school. (Information for leaders.)

The social center. (Information for leaders.)

Prayer: Let the names of the workers of Wolff Settlement and of Rosa Valdes Settlement be called and special prayer be offered for each. (For names, see information for leaders.)

Pledges for 1921. (Cards to be distributed and collected.)

Program for Young People for January

A Missionary Tour for 1921.

Part I.

The Missionary Tour outlined by personal conductor.

Deposit for tickets and touring books. Money received by agent.

"Advance Deposits" (pledge for the year).

Other business.

Bible lesson, Jesus Choosing His Traveling Companions (Mark 3:13-19).

Song No. 420, "Truehearted, Wholehearted."

Yells and goodbyes (see songs for Y. P. M. S. Social).

Part II.

First stop, Thomasville, Georgia.

Seeing Vashti, Miss Charlotte Dye, personal conductor (see Program Material).

Prayer for Vashti.

Song.

Off to New Orleans by way of Montgomery, Mobile and Biloxi.

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