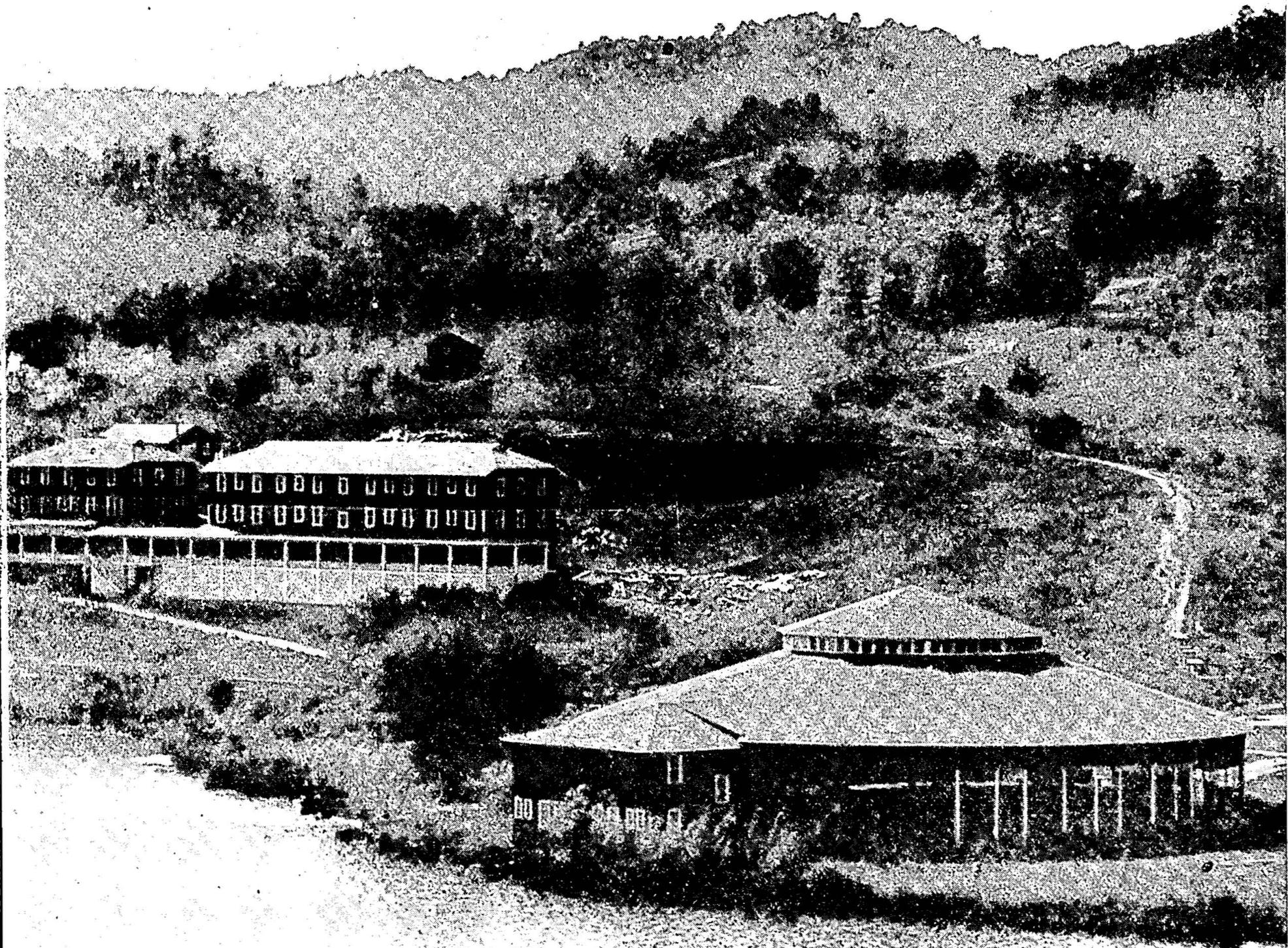


THE MISSIONARY VOICE

JULY

1921



*Lake Junaluska
General Missionary Conference
July 29 - August 7*

Voice Readers

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You'll do your share, won't you?

We'll count on you.

MISSIONARY VOICE

BOX 509

NASHVILLE, TENN.

THE MISSIONARY VOICE

PUBLISHED MONTHLY BY

THE BOARD OF MISSIONS

of the METHODIST-EPISCOPAL CHURCH, SOUTH

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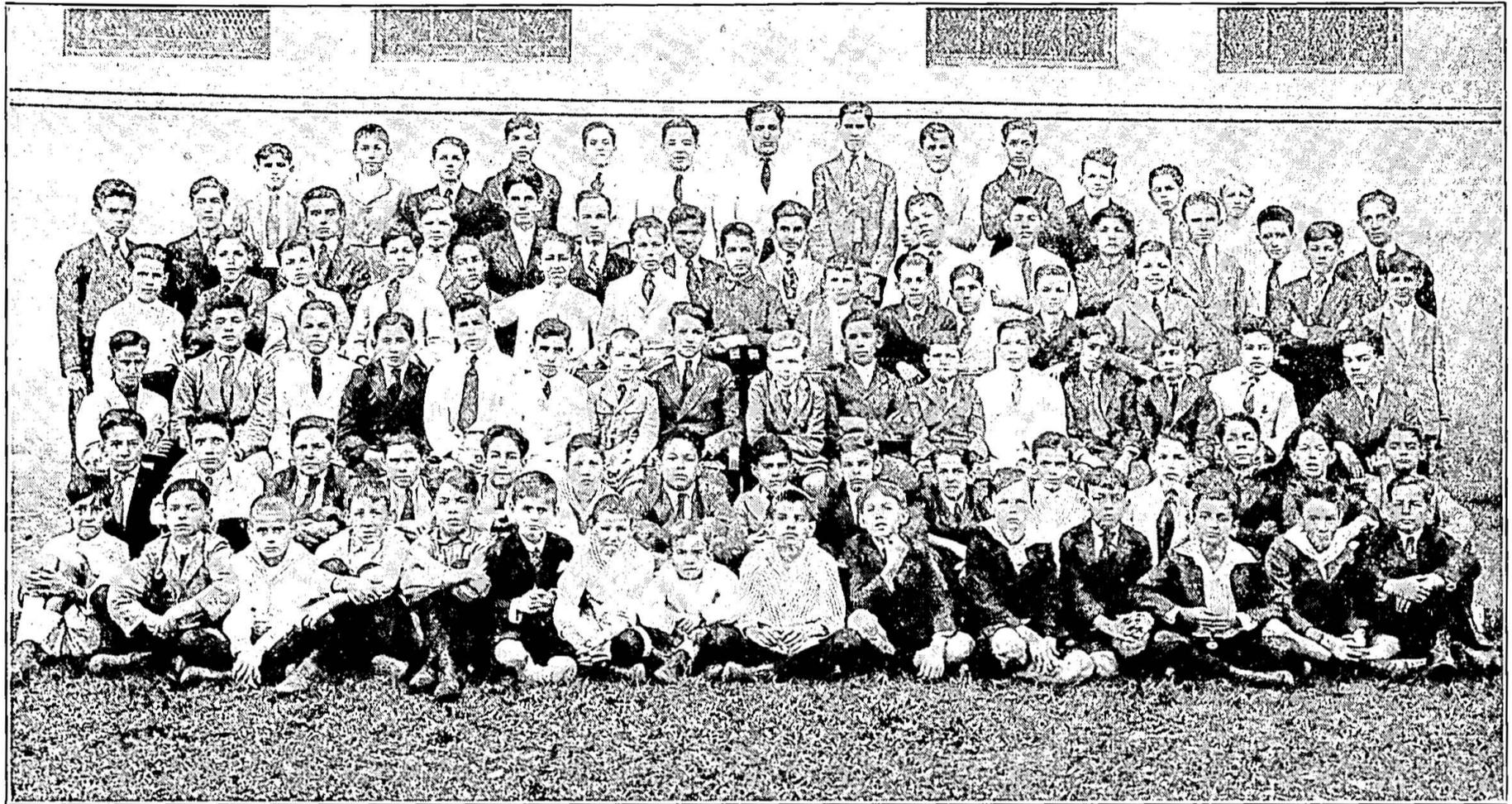
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THE MISSIONARY VOICE

VOLUME XI

NASHVILLE, TENN., JULY, 1921

NUMBER 7



STUDENTS OF THE THREE GRAMMAR GRADES, CANDLER COLLEGE, GREATER HAVANA, CUBA
In this group of ninety boys, every province in the Island of Cuba is represented. One of these boys is a candidate for the ministry. The director of Candler College has had applications this year from 57 towns and cities in Cuba for admission of boarding students

Ten Days of Privilege

The last days of July will see the annual gathering of the clans of Southern Methodism at Lake Junaluska for the great General Missionary Conference, July 29th to August 7th. The usual high-class program has been prepared and a season of rare vision and inspiration awaits all who attend. Among the many notable speakers may be mentioned Secretary Josephus Daniels; Senator W. R. ("Sawney") Webb; Dr. Charles L. Goodell, of New York; Dr. S. G. Inman, Secretary of the Committee on Co-operation in Latin America; Dr. W. W. Alexander; Dr. Arthur H. Armstrong, of St. Louis; Mrs. W. P. McDermott, of Little Rock; Dr. Carlton D. Harris and Dr. E. L. Pell. The theme of the conference will be "The Church Facing Its Big Task".

In addition to the platform program there will be conducted also for those desirous of it a School of Missions, covering seven days. There will be courses on Missionary Pedagogy, The Missionary Message of the Bible, The Kingdom and the Nations, Southern Methodist Missions, Inter-Racial Relation-

ships and Stewardship. Certificates counting on a diploma will be awarded on completion of each course. Among the teachers will be Dr. O. E. Brown, Miss Mabel K. Howell, Dr. E. F. Cook, Dr. W. D. Weatherford and Mrs. Hume R. Steele.

If you want to spend ten days of high spiritual privilege in an environment of wondrous beauty, Lake Junaluska and the Missionary Conference afford you the opportunity. Make your preparations to attend. Write at once for reservations to J. Dale Stentz, Lake Junaluska, N. C.

"If our gospel can not Christianize the institutions of America we need not greatly concern ourselves about sending it abroad. Some things can wait; but not the making of Jesus Christ dominant in America."—JOHN R. MOTT.

* * * * *

Every Christian should conceive the hastening of the Kingdom of God as a business enterprise, and make it his business.

Board of Missions Appropriates \$5,000,000

In 1918 the General Board of Missions appropriated for the following year a total of \$1,112,840 for all phases of its work, at home and abroad. In 1919, the total, thanks to the Centenary, jumped to \$3,423,995, and in 1920 to \$4,801,154. Astounding as these advances were, a longer step yet was taken at the board's annual meeting in Nashville a few weeks ago (May 4-6), when a total of \$5,051,401 was appropriated for 1921, as a measure of Southern Methodism's missionary interest. Of this vast sum the Centenary supplied \$3,558,514. For the work on our nine great fields abroad (counting Europe as one), there will be expended \$3,673,283, and in our vast home field \$1,378,118. Of the total, the department of woman's work gets a total of \$1,399,751, of which the Centenary supplied \$795,020.

The survey of the work, as presented by the secretaries in their reports on the first day, indicated gratifying progress along all lines. From all the foreign fields came reports of revival conditions, rapid extension, and a growing spirit of evangelism and self-support on the part of the native membership. The news from Korea in particular indicated a condition almost pentecostal, eight thousand new believers having been enrolled since the last Conference, and a hundred and sixty new groups organized. The native church everywhere has responded magnificently to the stimulus of the Centenary, spiritually and financially. At the same time the Centenary building and equipment program has been going on rapidly, especially notable results having been attained so far in Brazil.

The Home Department reported a good beginning toward a well-rounded program of rural work, and a comprehensive rural church policy was adopted by the Board.

Miss Daisy Davies, Director of the Polish Relief Mission, reported the collection throughout the church of a million garments, worth \$2,000,000 or more, which were promptly forwarded to Poland to clothe the destitute multitudes. Dr. Pinson reported contributions to China Famine Relief aggregating \$220,000. The board expressed appreciation of the splendid response made by the Church to these two appeals.

The report of the candidate committee indicated that ninety-four candidates for foreign service had been accepted during the last year, and that most of them had already gone to the field.

Dr. Pinson reported for the Bureau of Specials that there are now in effect 8,082 assignments of missionaries and other definite objectives to churches, Sunday schools, Leagues and individuals,

aggregating \$8,418,867. The Board voted cordial appreciation of the work of this bureau and of its efficient head, Miss Carrie Porter.

One of the important matters brought forward was the pressing need of providing religious facilities in connection with the twenty-five or thirty great state educational institutions in the South. It was clearly evident that the board recognized the necessity that the Church take steps to meet this vast need hitherto largely neglected. It was voted that the matter be taken up jointly by the Boards of Missions, Church Extension and Education.

China Famine Relieved

We are happy to announce that the China famine situation has been so far relieved that further contributions from America are not needed. This result has come about because of unexpectedly generous contributions on the part of the Chinese themselves, together with abundant rains that insure harvests where none were thought possible.

The American Relief Committee says all funds now in its hands or hereafter collected will be used for the development of plans to prevent future famines, this work to be in the hands of the Mission Boards and other permanent agencies that have contributed so generously to famine relief.

Thomas W. Lamont, Chairman of the Relief Committee, in giving out the above statement, said he felt that the value of America's contributions in China's behalf could not be overrated, both in the relief of millions of starving people, and as an expression of international sympathy.

It is gratifying to know that our own Board of Missions was among the first to take action in this matter, having cabled \$25,000 to China in December for relief and having since transmitted \$200,000 or more of Southern Methodist contributions for this purpose.

The Negro Year Book

We are in receipt of the Negro Year Book for 1920 and find it a veritable encyclopaedia of information with regard to the American Negro's history, achievements and relations. It covers all phases of the Negro's activities, progress and problems and will be of great value to any one interested in the subject. The book is edited by Prof. Monroe N. Work, of Tuskegee Institute, and may be ordered of the Negro Year Book Company, Tuskegee Institute, Alabama. The price is seventy-five cents and one dollar and twenty-five cents.

"Send Us Recruits!"

REV. JOHN C. HAWK, CHINA

The shortage of workers, both foreign and Chinese, is appalling. The bishop and his cabinet were face to face with impossibilities. Surely there are men and women at home who are willing to come. I mean some who are ready NOW. These open doors will be closing if we do not enter. We dare not wait for the men who are now in college and university. Call out to some who are in the active service. Let the word go out over the church that you will take some who are in FULL connection. It is too late to grow an army. The battle is on. We must advance. Send us recruits. SEND THEM NOW!

Governor Dorsey on Race Relations

Governor Hugh M. Dorsey's frank statement to Georgia citizens regarding race relations in that state, together with his suggested remedy, merits the fullest approval of all right-thinking people, particularly those of the South. His action was not alone that of a man desirous of seeing justice done, but also that of a patriot anxious that every cause for reproach against his state's good name be sought out and removed. For the most part it has been accepted as such and warmly commended. Without doubt it has contributed notably to the growth of sentiment for a righteous solution of the problem.

It was inevitable, of course, that the Governor would be bitterly assailed by some for "slandering" his native State. Unfortunately there are always those who count it more heinous to expose a crime than to commit one. In reply to such it might be pointed out that, though every one of Governor Dorsey's one hundred and thirty-five reported cases of injustice should be disproved, the files of our own newspapers carry every year in the long roll of hangings and burnings at the stake an undisputed indictment not of Georgia alone, but also of many

other states, compared to which the Governor's charges are mild. We shall make no progress by blinking the facts. We must face them honestly and seek a way out.

By way of remedy Governor Dorsey makes a number of suggestions. First of all he recommends publicity—the gathering by Georgians of the facts about race relations and their publication to Georgians. He would have the churches and Sunday schools conduct an intensive campaign for the teaching of social justice, mercy and mutual forbearance.

He further suggests compulsory education for both races, the organization of State and County conference committees on race relations, the repeal of certain contract laws which tend to peonage, the creation of a State constabulary, a larger measure of State jurisdiction in lynching cases, and the penalizing of counties and officials in cases where lynchings occur through official neglect of duty.

It is a program worthy of careful consideration wherever race relations constitute a serious problem.

Pershing on the Army "Y"

The recent statement of General John J. Pershing, commending highly the work of the Army Y. M. C. A., ought to silence finally the reckless critics of that organization whose voices were once so loud in the land. Speaking before the International Y. M. C. A. Committee, General Pershing said:

"It was in the World War that we came in closest touch with the organization. Your representatives were already in the field when our advance troops reached France. They were ready and anxious to be of every possible service. Supported by your patriotic membership here at home and under the leadership of that able administrator, Mr. Carter, the organization began to expand at once to meet our needs. We all had our hands very full in those trying days. The army had to be organized, and a great general

staff had to be built up to handle the multitude of details as to plans of operations, supply and transportation. It was in the midst of those preparations that I called up Mr. Carter and asked the Y. M. C. A. to take charge of the army canteens to follow our troops. He responded promptly and entered upon the work as a duty." After referring to the difficult transportation situation and other obstacles met by the organization, General Pershing went on: "All these things were a tremendous handicap, and when its work comes to be compared with that of other welfare organizations operating with far less responsibility and covering only special areas, there arose some unjust criticism of which other organizations too often took advantage. But as a matter of fact, this feature of the work of the Y. M. C. A. deserves

great praise, and I should like to express here in this presence my deep appreciation of the results obtained. Finally, I wish to express the belief that this association will continue to grow in usefulness to humanity, and will early become a universally recognized force in our national life against which the powers of evil may not prevail."

Make Missionaries of Your Old Magazines

You can make your old magazines do real missionary service by sending them to Prof. Roy Smith, our missionary among Japanese government school students. His address is 135 Kitano Cho, 4 Chome, Kobe, Japan. Professor Smith writes:

"We can make use of a large number of current magazines. They may be sent directly from the publishers. However, they are almost as useful to us if sent after having been read in America and re-mailed to us in Kobe. Besides the various church papers we can make great use of such magazines as: World's Work, Review of Reviews, Outlook, Harpers, Scribners, Geographic, System, Popular Mechanics, Ladies' Home Journal, Youth's Companion, Boy's World, etc., etc. Those with illustrations are usually the best for our use. But we are glad to get all kinds. If we get duplicates we can use what we do not need in the Zen Rin Club in the reading rooms of various schools. I will be glad to send addressed wrappers to any individual or church who wishes to help our work by undertaking to send us magazines in this way. We do not mind getting them a week or two late provided they come fairly regularly."

Mexicans in the United States

Spanish-Americans and Mexicans to the number of a million and a half are now in the United States, according to the Interchurch survey. About 450,000 are in Texas, 50,000 of them in San Antonio. New Mexico has about 250,000; Arizona 100,000, and California nearly as many. There are thousands in Colorado, Missouri and Kansas, and others scattered all the way to New England. Los Angeles is mentioned as "largely Mexican".

* * *

"If we had in Canada only as many doctors in proportion to the population as they have in West China," said Dr. Endicott, "we should have for the whole Dominion of Canada only two, so that if one wanted to make reasonably sure of having medical attention he would have to put in his application about twenty-five years previous to his illness."

* * *

One-half of the world's 600,000,000 boys and girls under fifteen cannot read or write in any language, are ignorant of Jesus Christ, never have had a Christian home.

An interesting experiment in publicity was recently tried in Japan when the life of Christ was published in serial form in three leading Japanese papers. Christian workers report that much good has resulted in removing misconceptions and prejudices.

Dr. J. A. G. Shipley Going Back to China

Our China Mission is to be strengthened this fall by the return of Rev. and Mrs. J. A. G. Shipley, for many years among the most useful members of the mission staff, but for the past four years detained in the United States by Mr. Shipley's physical condition. The son of Rev. J. L. Shipley, of the Baltimore Conference, J. A. G. Shipley, a graduate of Randolph-Macon and of Vanderbilt, went to China as a missionary in 1898 and in 1900 married Miss Mary E. Wood of Virginia, a missionary of the Woman's Board. His work in China was chiefly evangelistic and was very efficient.

On the way to China at the end of furlough in 1917 he was taken very ill in Vancouver, underwent an operation and only recently succeeded in qualifying physically for his return to the field. For the past eighteen months he has done fine service as a field Secretary of the Board of Missions.

"Send Me a Pants," Says Wembo Niama

Some months ago Bishop Lambreth (Kabingele) received the following letter from his friend Wembo Niama, chief of the village where our first Mission Station in the Congo was opened:

"Mibangu, September 4, 1920.

"My Friend Kabingele:

"Let your Chief of America (President Wilson) send me things—a water pitcher and dishes and pans and cups—all very good ones. The Chief of America, let him send me the things I like and also the things wanted here by the Batetela. Let him send me a letter through his children here (the missionaries)—Bush and all the others of his children living with me. And too, I want many of his children to come here. Then too, send me a coat good to dress up in, and shoes, and pants, and a bed. Why do you not send me things here? My friend Kabingele, come over here quickly to see the village.

"Chief of America and Kabingele, many greetings to you. Dr. Mumpower (Weci) and Mrs. Mumpower (Mamma Kote) send me a pants. Mamma Kote, many greetings to you and your husband from me.

CHIEF WEMBO NIAMA."

In Japan, out of every 200,000 new girl workers who enter factory life each year, 13,000 fall victims to tuberculosis. The death rate among these women is three times the normal.



IS THERE A PLACE IN YOUR HEART FOR US?

These lovely children, Charles and Margaret, Louise and Catherine, are penniless orphans in the hands of the Tennessee Children's Home Society. A good Christian home is wanted for each pair. Read about them below.

Wanted—A Place in Your Heart and Home!

MRS. CLAUDE D. SULLIVAN, SUPT. TENNESSEE CHILDREN'S HOME SOCIETY

Just now we have several sets of brothers and sisters for whom we are anxious to find homes. It is the policy of the society to place brothers and sisters in the same home whenever possible, regardless of the effort involved, for we believe the family tie should be preserved.

Above you will find two pictures, one of a little brother and sister, Charles and Margaret, aged five and three, and

two lovely little sisters, Louise and Catherine, aged six and three. These children were left orphan and penniless and on the mercies of the world. They are bright, beautiful, normal children, unusually intelligent and of good parentage. They should not have to pay the penalty of their misfortune by spending years in an institution. They deserve home, father and mother, and a chance in life, and they would bring much happi-

ness in return for all that might be done for them.

There are many readers of the VOICE who are able to care for and educate two of these lovely children, and many others who might be interested in taking one child. From these latter we should like to hear also, as there are many other little boys and girls in our receiving home who would be very thankful if this story brought them a home.

Southern Methodism's Largest School

J. S. OXFORD, PRINCIPAL, KOBE, JAPAN

Palmore Institute was founded thirty-three years ago by the late W. B. Palmore, D.D., of St. Louis. At first it was only a reading room, and later a night school for young men. More recently work is carried on both day and night from 7:00 A.M. to 10:00 P.M., and women are admitted to the typewriting department. During these years the school has passed through various stages of development, and now our building, though well-nigh perfect in design for the work which we are trying to do, is not half large enough.

The subjects taught are English, commercial correspondence, penmanship,

shorthand, typewriting, music and Bible. There are seven classes, requiring seven teachers every night. Three give full time during the day. More than one thousand young men and about one hundred women enroll annually. The total enrollment last year was 1,205, the largest of any school entirely under the control of the M. E. Church, South, so far as I know.

Mr. and Mrs. John B. Cobb came out to our relief early in March, just seven years from the time Dr. Moseley went to the United States, leaving us alone to "stay by the stuff." It is impossible for anyone else to realize how much we

appreciate the coming of the Cobbs. guided by a dignified order of worship in a beautiful church. The early preachers appealed to emotion and invited demonstrations much more than preachers do now. We do not think that the demonstrations which were often witnessed at Methodist revivals can be set forth as essential or valid evidences of the work of the Holy Ghost. There could be no greater mistake than to attribute the manifestations of crudeness and ignorance to the Spirit of God, and reckon that quietness, order and the appeal to reason in worship are proof that the Holy Ghost has forsaken the church.



GENERAL JULIAN S. CARR, ON A LARK WITH THE HAWK CHILDREN IN CHANGCHOW.

Missions Through the Eyes of a Business Man

What a Traveler Saw in the Orient and the Conclusions He Drew

BY GENERAL JULIAN S. CARR, DURHAM, N. C.

I recall my visit to the Orient with genuine pleasure for the reason that I acquired an insight of the work done by the missionaries that brought me great satisfaction.

I have always been a friend to missions. I had no need to go to the Orient to be convinced. But my visit to the Orient, my contact with the missionaries, seeing them in their own homes, inspecting their work, reassured me completely.

I made it a point to study the work from a business man's point of view. Oftentimes I have heard it said that out of every dollar contributed to the mission cause, it required the expenditure of seventy-five cents to carry it to the missionary. After a close examination into the facts I am prepared to brand the statement as wholly false. I am not afraid to risk my reputation as a conservative business man and banker to declare that ninety cents or more out of every dollar contributed to the missionary cause reaches the missionary field and does honest work.

No person has any right to decline to support the cause of missions upon the grounds of extravagant or wasteful administration. I studied this feature of the situation carefully and know whereof I speak. Furthermore I want to go on record as saying that I don't know in my large and varied business experience where a dollar accomplishes so much as a dollar prayerfully invested in our various missionary activities. And of the soundness of this view I am the more convinced from the vision I have had of the missionary work at close range.

Before going to the Orient I had an idea that the missionary was deserving



General Carr and his Friend, Rev. Charles Sung, whom the General educated at Vanderbilt and who has become an able preacher

not only of our prayers but of our tears, feeling that by reason of their isolation they were of necessity an unhappy lot. But after visiting the missionaries in their homes, noticing their devotion and sacrifice, I enjoy the happy consciousness that no laborers in our dear Master's vineyard are more happy and more contented. As a rule the workers in the foreign fields are given one year's fur-

lough after seven years of service. The missionaries; of course, are delighted after seven years of service to be given a furlough of one year to visit back home. My experience showed that a large majority of the workers were just as glad to get back to their work as they were to leave it.

And the Christian fellowship that existed betwixt the workers of the various denominational groups was an inspiration. One Baptist brother who is doing a splendid work in the foreign fields remarked to me that he would be almost afraid to allow the back homers to know how lightly the denominational harness fitted in his work. And I take this occasion to commend the great work done for Christ and humanity by the great workers, as we all know here at home, and I can truthfully bear witness that they have carried with them and installed in their missionary work in the foreign fields the same degree of Christian zeal and fidelity that characterizes their work at home. In my judgment no denomination surpasses the Baptist church in China and Japan in the results obtained and the great efficiency brought to the task of redeeming the world for Christ.

I visited also the missionaries sent out by the Episcopal church and the Presbyterian church and bear cheerful testimony to the great good that is being wrought by the consecrated men and women of these great churches.

Another feature of the missionary work that impressed me is the large number of accessions made to the membership of the Church at almost every ser-

(Continued on page 201)

Japanese Baron Urges the Golden Rule

Says it Should Be Applied to American-Japanese Relations

REV. SIDNEY L. GULICK, D. D.

An entirely new note has been struck in the discussion of the relations of Japan and America. Baron Shibusawa, among the most eminent of Japanese business men and a non-Christian, is advocating the Golden Rule as the best standard for international relations.

"The present misunderstandings between America and Japan," he says, "arise out of the fact that there is a lack of moral observance in our international relations. Nations should endeavor to help each other's welfare, and in so doing they cannot but help advance their own welfare. If Japan and the United States would try to help each other, both would benefit in the certainty of peace that would result.

"Unfortunately there are in both America and Japan those who work along wholly selfish lines. We have our militarists who care for nothing but to advance their own plans and ambitions, and America has its Lodges and its Phelans, who surely cannot mean all they say against the Japanese people in advancing their particular political causes.

"The Golden Rule is as effective in international relations as it is between individuals, and those nations will profit most who base their external policies upon moral principles."

But how is the situation to be reme-

died? The Baron has some pretty definite ideas and plans.

"American-Japanese problems should not be entrusted exclusively to politicians and diplomats. The politicians have had their chances and have muddled things. Now it is time for the business men to be heard from.

"Whatever reasons there may be for American antagonism toward Japan will never be removed through vituperation by those in high places. Such sweeping denunciations of Japan and the Japanese as have been voiced in the United States Senate only irritate here and help nothing.

"The prime requisite for the development of China is the development of the spirit of goodwill and sincerity, and our politicians have been lacking in sincerity, no less so than our militarists. The last ministry, particularly, succeeded in creating a thorough misunderstanding of Japan on the part of China and produced distrust of Japan in the United States."

After discussing the Chinese question the Baron turns to the California question.

"Why are the Japanese immigrants in California so hated? Is it the fault of the Japanese and if it is, is the fault so deep rooted that it cannot be removed?

If the hatred expressed so violently by many of the California politicians and made so plain in a section of the California press be due to any misunderstanding of the Japanese on the part of their California neighbors, can that misunderstanding be exposed and cleared away?"

The conclusion of the whole matter, according to this Japanese leader, is that the time has come for full and frank conference on American-Japanese problems by business men, since politicians have made such a muddle of affairs.

In 1913 when California passed the Alien Land Law aimed at the Japanese and the tension became so serious, Count Okuma, at a meeting of editors, educators, members of the Diet and a few pastors said that the California question could not be solved by diplomacy, by retaliatory legislation, by threats of war or by war. It could only be solved by appeal to the Christians of the United States to apply to the problem the principles of their religion.

Count Okuma's appeal has not yet received serious attention by the churches of America. May not America's Christian leaders give more heed to Baron Shibusawa's appeal for the application of the Golden Rule in American-Japanese relations?

Missions Through the Eyes of a Business Man

(Continued from page 200)

vice I attended, especially on Sundays when the Communion was administered and the "doors of the church" were opened. Several times from twenty-five to fifty new members presented themselves for membership and sometimes more.

The person who hesitates to support to the limit of his abilities the missionary work of his church is indeed to be commiserated, for I am prepared to declare that it is the greatest work of all the ages, and the opportunity to take part in the work of laying the world as a trophy at the foot of the cross was never so encouraging.

Brethren, the fields are white unto the harvest. Pray that more laborers be sent to millions who are dying without Christ and without hope, and let's consecrate ourselves to the support and success of those laborers who are giving their lives and their labors to the winning of the world for Christ in foreign lands. So may it be. Amen.



Property purchased with Centenary Funds in South Kyoto for Kyonan Church and Institutional Plant. There are eighteen dwellings on the lot and the property is located in the old south section of the capital where for over eleven hundred years the Japanese rulers lived

The Student Movement in China

W. B. NANCE.

What is generally known as the "Student Movement" was started in the spring of 1919 by the students of the National University at Peking, as a protest against the pro-Japanese activities of the Anfu Club. This organization was supposed to exist for the purpose of promoting peace and prosperity in China, but its leaders were most active in negotiating with Japan for the sale of valuable concessions for the private profit of members of the club. In desperation, the students of China took upon themselves the task of freeing China from the control of the group of military adventurers who were then in charge of the government, and from the activities of the Anfu Club.

After a call for assistance had been sent out by the National University to all the leading educational institutions in the country, the organized students of China demanded of the government that it should dismiss the traitors that were selling China to Japan. At first the government ignored the movement, contenting itself with arresting and imprisoning those students who had organized parades to stir up public sentiment. In return, the students enlisted the support of the import merchants of Shanghai and Tientsin, who sent an ultimatum to the government in which they threatened to close all the shops in all the great commercial centers if the demands of the students were not met by a certain time.

As the government still resisted, on the specified day all shops in the great ports and the leading interior cities of China were closed. The government

came to terms at once, dismissing two of the chief offenders. The victory of the students served to intensify patriotism to such an extent that the merchants and society in general organized a boycott of all Japanese goods. The student body of every college and high school in China was organized into committees to arouse public sentiment by means of lectures delivered on the streets of cities and towns and to secure the pledge of every merchant that he would buy no more Japanese goods until all the outstanding questions between China and Japan should be satisfactorily settled.

To insure the carrying out of the promise so readily made by the merchants, inventories of stock on hand were taken and kept on file by the students, who watched carefully for the incoming of Japanese goods. Swift retribution was visited upon those merchants who sought to evade the restrictions.

"When I came out to China I did not think much of foreign missions or foreign missionaries, but now I take off my hat to the missionaries. I have never contributed much to foreign missions, but when I get home I shall put everything that I can spare into the foreign missionary collection. They are a noble lot of men and women and are rendering a very great service to the people of China."—Dr. Henry C. Adams, Peking.

Since the Chinese government could not risk an open breach with Japan, at the inevitable Japanese protest an order was sent from Peking commanding the students to cease their boycott of the goods of a peaceful nation. Immediately all mention of Japan ceased.

The most serious feature of the matter as Japan sees it is the fact that the students and the public-spirited men in China have bent every energy toward stimulating Chinese production of every article formerly imported from Japan. Even if Japan should succeed in regaining the friendship of China, the Chinese will have become so used to buying native products and the patriotic spirit will have become so strong as to prevent the replacing with Japanese articles, even when these are superior.

The latest movement in which the students of China are interesting themselves is the effort to provide a permanent constitution for the republic. They have been made aware of the fact that China's salvation depends upon the early convening of a constitutional convention, the establishment of a stable government, and the disbanding of the useless troops that are now absorbing 80 per cent of the income of the government.

All of the friends of China are awaiting anxiously the development of the next few months, joining in the hope that the students of China will succeed in their efforts to secure at an early date the adoption of a constitution, the establishment of civil government, and the abolition of militarism.

Chinese Students Lead in Famine Fund Campaign

REV. W. A. ESTES, HUCHOW

Some weeks ago a drive for raising famine relief funds was projected in Huchow. At first the Chinese gentry were apathetic, but after repeated urgings by foreigners, they agreed to share in it.

The question of who should take contributions was raised. There seemed to be none who could be secured to do this or who could be trusted, except the students of the Christian schools. The matter was put up to them and they enthusiastically agreed to undertake the task. Sixty students were chosen from our own boys' school to help and for three days they spent eight hours a day going from house to house and presenting the needs of the famine sufferers of

the North. Many of the people did not even know of the famine. Many said that if there was a famine and people were dying, it was the will of heaven, and to try to save these people would be to offend heaven. Many other objections were met, and a great deal of argument was necessary to persuade people to give. The idea was wholly new to them.

However, after much effort, the drive was completed and the boxes were taken to the principal temple of the city and opened in sight of hundreds of people. It was found that they contained nearly \$3,000. Nearly as much more was contributed by some of the merchants and gentry. The total was not large, only

a fraction of what the city ought to have contributed, but not only will this small sum save many lives, but the reflex influence on the people of the city will be of untold good. This is the first time in history that the people of Huchow have associated themselves with foreigners for any united action. The appeal was solely on the ground of humanity. Everyone was urged to give something to save life, on the plea that all men are brothers.

It is interesting to note that without the co-operation of the students, and especially of our schools, the campaign could not have been carried through. The students have been greatly benefited by the efforts to help their fellowmen.

Augustin Nodal

The Life Story of a Cuban Preacher

In 1909 Augustin Nodal was the superintendent of a cigar factory in San Juan de los Yeros. Baptized a Catholic, he had become an atheist and a profligate, being known for his propensity to gamble on cock fights, card games and the lottery. In San Juan was a Methodist church, of which he was the declared enemy, hindering its work as much as possible. Among his employees were a number of Christians, with whom he often argued against their religion. He tells the story of his conversion in the following words:

"The ministers of the church saw in me a wolf that threatened the fold, and at the same time a lost soul, and they sought me out to talk with me about the Gospel. But I answered them with atheistic arguments.

"Manuel Delofeu was one of these ministers. He was an old man of venerable countenance, and often talked with me in a very gentle way of the Gospel of Jesus Christ. But I was blind and deaf, and, while I liked him, I had formed the opinion that he was a great hypocrite, for I did not understand how he could love his enemies, or the little black street urchins, and in fact all classes, as he seemed to do. But he had a smile and a kind word for every one. I said, 'What perfect hypocrisy.' This judgment was greatly influenced by the anti-religious literature that I had read, and believed to be good. Thus it was that I believed absolutely nothing of what he told me.

"But God called him to a better life, and in his last hours, with a terrible disease, he sang his favorite hymns, had a smile for everyone, and preached the Gospel while he could talk. In perfect peace he started out on his journey to eternity. After he died I began to think of all that he had said to me, and that it was true, because the testimony of his life and death was a complete and irrefutable witness.

"Believing this my heart was softened, and the Holy Spirit enlightened my mind. I could see myself from infancy until that glorious day, and my own picture was so ugly and black that I cried like a child. The uglier and blacker I saw myself to be, the more resplendent Manuel Delofeu appeared to my vision. In my great distress I was led to the feet of Christ and He had mercy upon me, as upon the leper of old, and put His hand on me and said, 'Be thou clean.' And my leprosy departed, and in place of guilt and pain there came peace and pardon. Thus I found the 'hidden treasure,' and I sold all that I had and bought



REV. AUGUSTIN NODAL,
One of Our Most Effective Cuban Preachers.

it. I yielded to Christ, and He called me to preach the Gospel.

"Although unworthy to be his servant, Christ in His great mercy uses me as one

of the humblest of His instruments. I love Him so much that I am ready to die, if necessary, to witness before men that Jesus is the Christ, the Son of God, and the only one who can give eternal life.

"My call to the ministry has been characterized by a clear vision of the sinful condition of the world. To me, as to the Gadarene of old, it has been said, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.' This command I have obeyed to this day, for I was not disobedient unto the heavenly vision. I rejoice that as I tell others what the Lord has done for me, they also are brought to Him."

In 1913 Brother Nodal was admitted as a preacher on trial in the Cuba Mission and has constantly grown in grace and usefulness since that time. He has been especially successful in evangelistic work. In a ten days meeting which he held in Pinar de Rio 107 became candidates for church membership; in Havana, 110; in Camaguey, 106, and in Neuvas, 30. He has been very successful in the pastorate, also, having received on his charge in one year 58 members. Rev. J. R. Parker says of him: "No one can be with Nodal and listen to his burning messages without realizing that he is one of God's chosen servants. May the Lord give him many years of great usefulness."

Congo Mission Rapidly Expanding

Work Now Organized in Sixteen Centers—Five Hundred Attend Communion Service

The evangelistic work of our Congo Mission is rapidly attaining fine proportions. In addition to the mission centers at Wembo Niama and Lubefu, fourteen out-villages are now regularly visited by eleven native evangelists. Morning prayer meetings and Sunday services are held in each of these villages, with an average attendance of thirty-two, while more than four hundred are under instruction in catechism classes. On a recent Sunday, eighteen from these out-villages, after completing a course of probation and training, were received into full church membership.

In Wembo Niama, the sunrise prayer meetings are attended daily by one hundred and fifty to two hundred people, and are usually led by native evangelists or young men in evangelistic training. Sunday morning services are held by

the native evangelist of the Mission and have had an average attendance of 264. Sunday school is held in the afternoon and is largely attended, the average being 284. Nearly all the teaching is done by native boys who have been previously instructed by the missionaries. There are also a number of well-attended Sunday schools in the surrounding villages.

Dr. D. L. Mumpower writes: "The quarterly communion and the baptismal service is perhaps the greatest occasion of all in the eyes of the natives. All the evangelists from the out-stations come in for this meeting. The paying of the tithe is one of the requirements of being admitted to the communion. At the recent quarterly occasion, more than two hundred took the sacrament and forty-four were baptized, including eight children. Five hundred were present."

The Bible's Appeal to the Oriental Mind

M. E. WENHAM

We Occidentals are inclined to read our Bible from a western point of view; we readily accept the details that appeal to us and explain as "Eastern" those customs and incidents which seem strange. Do we realize that to most of the Eastern nations Bible details are familiar and pertinent in the very particulars that seem so strange to us?

Probably it has never occurred to us that there was anything very edifying in "the book of the generations of Adam" as given in Genesis 5. But a Chinese congregation will listen absorbed to the ages of the patriarchs: "and all the days that Adam lived were 930 years, and he died * * *" A little sigh of pleasure accompanies the figures as they are heard—815 years, 910 years, etc. And some of the hearers who were perhaps attending service perfunctorily are really interested and pleased, and they determine to read more of the Bible for themselves since it has stories of such venerable persons!

At the death of Jacob, the Egyptians mourned for him seventy days (Gen. 1:3). In China, when great honor is to be paid to the deceased, there is a long interval between his death and his funeral.

A poor man is buried seven days after death, but the head of a great family would be buried twenty-one or twenty-eight days after, and a Prince not till the forty-ninth day. So the Chinese appreciate Joseph's feeling of filial respect, and the seventy days of state mourning satisfy their sense of fitness.

When one thinks of the Old Testament marriages, how difficult it is to explain to a Sunday-school class that custom in the East allowed more than one wife. But the custom still flourishes, and Chinese villagers readily sympathize with Jacob's large family of wives and sons (Gen. 29. and 30).

In China, gifts are still a regular part of life, and become almost a tax. A grateful patient of a Mission Hospital expects to present to his doctor something personal—from a live fowl to a cloisonne vase or a decorative scroll—so Naaman could with difficulty be restrained from giving a "blessing" to Elisha (2 Kings 5:15). It is usual also to bring or send a small present, probably money, when one congratulates the parent of a new baby on the day the child is a month old. Are not the gold and frankincense and myrrh of the Magi part of the same idea? (Matt. 2:11).

The elders of the village are still in the position of counsellors and magi-

trates in China now, as they were in Bethlehem in the days of Ruth. Although written documents are comparatively few, yet the annals of each family can be traced back a long way, because the village elders know every detail even of past generations.

Etiquette is still on much the same lines as in the days of our Lord. It is unusual—almost improper—for a man to speak to any woman he does not know; and so the disciples thought at Jacob's well (John 4:27). In China, it is highly improper for a respectable woman to greet a strange man in the street, and it is as improper for her to touch any part of his dress; so that explains why a sick woman whose need was so great as to out-weigh her discretion came behind Christ, hoping none would see if she touched the border of His garment, and "when she saw that she was not hid, she came trembling" (Luke 8:47). A scholar is socially one of the highest classes known in China; how could such a man visit the humble lodging of an itinerant preacher? Such a proceeding would cause much talk, perhaps scandal: the only way for the scholar to see the preacher is to go, as Nicodemus did, by night (John 3:2). The rules of hospitality oblige the host at a festivity to have plenty to set before his guests. Remembering this, we sympathize with Mary's anxiety about the wine at the wedding feast (John 2:3). The dependence of a daughter-in-law upon her mother-in-law is, so complete that the story of Ruth might be enacted in any Chinese village to-day—except that, for a Chinese widow to be respected by her relations and friends, she must not re-marry, however young she be and whatever the circumstances.

Animals are treated in much the same way now as they were twenty-five centuries ago. Isaiah warns Sennacherib of coming punishment, and says: "Because of thy rage . . . will I put My hook in thy nose and My bridle in thy lips, and I will turn thee back by the way by which thou camest" (Is. 37:29). That is just how camels are driven to-day: the man in charge walks in front, leading the first animal by a cord tied to a ring in its nose. Another cord is tied from the first camel's tail to the second camel's nose-ring, and so down the line till the last camel is reached; he wears a heavy copper bell round his neck, and as long as the driver can hear the jangling of the bell he knows he has his charges safe. Dogs run about half-wild, snarling at

every stranger, unclean in their feeding, as in the proverb quoted by Peter (2 Pet. 2:22); living outside in the open, not petted by the family, and so fierce in their behaviour that one gives them a wide berth as they go round the city (Ps. 59:6). Lazarus (Luke 16:21) must indeed have been helpless, if the very dogs licked his sores. Donkeys are very much used for travelling, especially in country districts, both by the poor and by prosperous heads of families, as Abraham (Gen. 22:3) and the Shunammite (2 Kings 4:24). Scorpions and locusts are every-day enemies, though to our children we must explain their habits and draw their shapes. Sparrows are sold in Chinese markets, if not two for a farthing (Matt. 10:29), at least very cheaply; they are bought sometimes for food, more often to be kept as pets.

We often find it difficult to realize the deep gulf between an orthodox Jew and a Gentile, but the Chinese feel just as great a cleavage between themselves and all foreigners. They call us barbarians; and they sympathize with the strict laws keeping Jews apart from other nations which Ezra (Ezra 9:14) and others enforced; and with the difficulty that Peter had in realizing that other nations were intended to receive the same divine blessing (Acts 10:28).

The order of the cardinal points of the compass given in the account of the Last Judgement is very nearly in accordance with Chinese ideas; for they always start with east and west, but then they put south before north. Every Buddhist temple is full of incense, one is conscious of it even passing by the gate; and the Chinese associate the scent with their prayers as John did in Revelation 8:4. A rickshaw coolie tightens his belt and takes off his long outer coat before starting at full speed with a new passenger; is not this an equivalent of girding up his loins (Eph. 6:14)? The wedding garment of the parable (Matt. 22:11) has its counterpart in the funeral dress which is provided in the outer courtyard of any large house during the days of funeral ceremonies. Friends who wish to pay a visit of condolence or to attend the funeral may slip on a long, loose coat of coarse white calico over their ordinary clothes. Beggars are still plentiful and their knowledge of human nature leads them to establish themselves at the gates of large private houses—as Lazarus did—or near some public building, as was the case of the lame man at the Gate Beautiful.

Girdling the Globe at a Glance

Cheering Notes from Four Continents

Tract Evangelism

REV. W. E. TOWSON, JAPAN

The distribution of tracts and other Christian literature is a very fruitful part of our work. My large cloak pockets are kept full of them, with an extra supply carried along in a bundle, to distribute on the streets, in the cars, the shops and wherever we go. We give one to all who come to the home. The letter carrier has just carried one away with him. Sometimes, I am tempted to say to myself "I'm tired with in-door work and need fresh air, and should take things easy while getting it" but to this, I've been able, thus far, to say, "get thee hence", and have always taken my tracts. Only God knows the result, for frequently we hear of those whose interest in Christianity was first awakened by something they had read.

A Hundred Professions in Soochow Revival

President John W. Cline, of Soochow University, reports remarkable results from a series of evangelistic meetings held for the students in April. At the concluding service 115 students announced their acceptance of Christ, among them five members of the senior class and most of the leaders in the student body. Twenty-one volunteered for definite Christian life work, four of whom desire to enter the ministry and ten to become Christian teachers.

Immediately following the revival all the Christian students, about 250, met to make plans to follow up and conserve the results. Eight of the ten class presidents were present and nearly all the other student leaders. Prayer groups were organized by classes and a program of Bible study was laid out. Meetings are held daily, morning and afternoon.

Rum Seller Repents—Asks Church Membership

People's Central Institute, Rio de Janeiro, is one of the best-rounded and most effective of all our missionary agencies. It embraces Church, day school, medical and dental clinics, clubs, seamen's mission and other activities, and reaches a vast number of people with its ministry.

A brief revival was held in the church (St. John's) just before Easter, the preaching being done by two ex-Catholic priests. More than two hundred and fifty were present each night and twenty-

eight candidates for membership were enrolled.

One of the number was a grocer and saloon-keeper, who for some time had been seeking church membership. He had quit selling liquor by the drink and had put up a sign, "Rum Not Sold Here", but still had his stock of wine and beer on hand. He expects soon to close it out and will then be received.



PROF. CARL H. DEAL AND FAMILY

Prof. Deal Returns to Korea

After several years spent in Spartanburg, S. C., helping to set on its way the Model Mill of Textile Industrial Institute, Prof. Carl H. Deal has returned to Korea, where he will resume his former position as head of the textile department of our great boy's school in Songdo.

Mr. Deal created this department practically out of nothing and built it up to a high point of efficiency, showing rare genius in getting results with very inadequate equipment. He goes back now to a plant that will rejoice his heart, modernized and well-housed as it has been by the Centenary.

Cuban Christians Learn to Tithe

One of our missionaries in Cuba tells how a devout sense of stewardship is taking hold upon the members of his church: "Just before the service last

night the chairman of my board of stewards handed me a check for \$119.60, saying that it represented the tenth part of his capital, and that he wanted it used for the Lord's work. It represented real sacrifice, for he is not a rich man. He has a good business, but by the time he supports his family in this land of terrible prices, I do not imagine there is much left. In addition to the above, he has been giving about \$10 per month to the work of the church here. I have another member—one of my teachers, and a good one, too. He also is a tither. Last night he handed me five dollars, and every month he will give the church his tithe.

Missionaries Swamped—Plead for Re-enforcements

REV. R. A. HARDIE, SEOUL

I cannot refrain from again urging the need for reenforcement. All over Korea large numbers are being enrolled as new believers. Primarily the movement is racial or national, and its greatest need is guidance.

Most of those coming in are superior, socially and intellectually, to the average church member. The majority are young men with the vigor of youth stirring them. If this great host comes into the church unconverted and untaught, it will be impossible to maintain the spiritual standard of the church. To effectively help even a fourth of those coming in is utterly impossible with our present force. We earnestly plead that this unprecedented opportunity be so urged upon the Church at home that men and women will realize their responsibility and come to our assistance.

Thousands Turning Away from Rome

Rev. Joseph Dobes, our missionary at Prague, pleads for men to turn the tide in the right direction. "God has opened the door to us in this country, has blessed our beginning work, and yet we are going so slowly ahead! We ought to have more men in the field right now. There is a great awakening all over this country. People are dissatisfied with Rome and are turning to infidelity by hundreds of thousands, and we are doing so little. I need more help in the work. New fields are opening to us, and we must either occupy these places or the people will go to infidelity. During the last two weeks we received about 500 new members.

How India Came Back from the War

From "New Etchings of Old India"

I met in Bombay a tall, young Sikh, just returned from the trenches. He was on crutches, one leg gone and one side of his face disfigured with an ugly wound.

We settled down together in an intermediate compartment of the Up-Punjab mail.

"You are returning from France?"

"Yes, Sahib. At last I have seen your *walayat* (country)."

"And what do you remember best?"

"I think it was the cows. Why, Sahib, those animals seem to be full of milk. A Miss Sahiba (young woman) would sit down and milk two buckets full at a time. And, Sahib, it was rich and yellow, full of cream."

"Well, and what about it?"

"We must have the same kind of cows in India," he said earnestly.

There you have it! Tens of thousands returning from the war to every part of India are saying:

"We must have the same kind in India."

And they *will*; why shouldn't they?

* * *

"Tell me something else that impressed you, Paltan Singh."

"Well, Sahib, I wish our women were educated like yours. I have a sister at home. She is thirteen, a beautiful girl, but she is as ignorant as the *tota* (parrot). She is like the *tota*, all she knows is just what she has heard others say.

"Sahib, if that girl could be put through the high school and college, she would be the equal of any Miss Sahiba I have ever seen!

"But here she doesn't know her Aliphbey (her a-b-c's), and is to be married in a few months. In the next ten years she will have eight children; her beauty will be gone at twenty-five, and at thirty-five she will be just an ignorant old woman in India!"

His eyes were shining. I saw the light in them, kindled by what he had seen in France and England.

* * *

"Do you think there is anything you can do to change this sad state of affairs in India?" I asked.

"I think so, Sahib. We young soldiers have been talking about this, and have agreed that in all our communities and *panchayats* (village councils) we will urge education for our girls.

"You missionaries have always advised us to educate our girls, the government has encouraged us to send our girls to

school; but we have not done it, fearing that it would spoil our women!"

"And now do you think that it will not?"

A distant and tender look came over his young face, and he said, more to himself than to me:

"If Shanti, my little wife up in Amristar, could only sit beside my bed and read me the stories of our great heroes of the days gone by, and of the great mutiny when we Sikhs took Delhi, led by the great Nikalsen Sahib (John Nicholson, the young hero of the siege and storming of Delhi), a new light of joy would have come into our home.

* * *

"I'll tell you, Sahib. I saw a beautiful young nurse sit by the bedside of a wounded English soldier, reading a long story.

"The young Kaptain Sahib (captain) would scarcely take his eyes off her sweet and tender face—to tell the truth, Sahib, I kept looking at her, too. It was a new and beautiful picture to me.

"You know, Sahib, we have a word

biradari (brotherhood). It sounds something like a word they used at the front in speaking of companionship or fellowship."

He paused. "Camaraderie?" I ventured.

"That's it, Sahib—the very word, *camaradri*! Now, Sahib, *that* is the thing we Indian men don't find in our wives! If we only had that."

* * *

And so Paltan Singh and I parted. I knew that I had seen a real harbinger of India's new day—a day that this war will greatly hasten.

Paltan Singh comes back from France and England, dreaming of better agricultural methods and of an educated womanhood for India. Others come back with new ideas and plans that touch other interests in their great land.

And so it comes about that the soldiers bring back to India not only their wounds and shattered bodies, but a vision of better things, and a determination to see them reproduced in their native land. Perhaps Paltan Singh's wounds were worth their cost!

Three New Churches in Eight Days

Evangelistic Work Should Be Trebled, But Means Not Available

REV. M. B. STOKES, CHOON CHUN, KO

Our evangelistic band left Choon Chun a week ago, and, as a result of eight days' labor, it is able to report three new churches organized, with a total membership of 220. The people of Korea are turning to God to such an extent that it seems possible we shall see a fulfillment of the old prophecy of "a nation born in a day."

Our band has had success everywhere it has gone, and has succeeded in organizing churches in every place visited ex-

cept one. If we had funds for two more bands we could cover this district pretty thoroughly. As it is, we only hit the high spots. We ought somehow to get the necessary funds to send out three times as many preaching bands as we now have. How long the present opportunity will last no one can tell. We now have the chance of centuries to do a mighty work, and get the religion of Christ rooted and grounded in this land. It is a crime not to take hold of this opportunity. Cannot something be done?

Conservation the Problem in Korea

Many Teachers Needed for Multitudes of New Believers

Rev. J. S. Ryang, the Centenary Secretary for Korea, after recounting the astonishing results of the Centenary evangelistic campaign in that country, says:

"This great success gives us another problem to solve, the problem of conservation. It will be useless to have so many new believers if we cannot conserve them, and it will be impossible to conserve them without efficient and adequate workers. The writer said in his report to the last Annual Conference,

'When we have as much work in our territory as we ought, we shall need at least 500 Korean preachers, 300 Bible women, 50 colporteurs, in addition to a missionary force of 100 men and women.' But we do not have one-fourth that many!

"Please, friends of humanity, friends of missions, and friends of Korea, pray to the Lord of the harvest, for Korea, that he may send more missionaries where new believers are plenteous, but teachers and preachers are few!"

Patriotism and World Brotherhood

W. D. WEATHERFORD, PH. D.

The dictionaries define patriotism as love of country, or devotion to the welfare of one's native land. This has been construed in a very narrow sense by most people. It has meant to masses of people, welfare of one's own country over against the welfare of other countries, or setting the interests of one's own country against the interest of all others. In other words, patriotism has far too frequently dropped to the level of national dogmatism, which exalts one's country by laudatory phrases, and considers all appreciation of the value of other countries as a kind of treason.

During the war the writer was unfortunate enough to believe that there were many really noble, conscientious, but badly led and badly mistaken, viciously directed Germans. I believed the leaders were brutally criminal, but many of the people innocently deluded. It was almost dangerous in some circles to express such an opinion, for one was liable to be forthwith reported to the Department of Justice as a traitor to our cause. One heard college professors who are ordinarily sane and thoughtful declaring that the whole German people were a set of knaves and brutes. Talk of this kind was just another indication that even educated people believe that you cannot exalt your own nation save as you belittle some other nation.

But this is not our conviction of patriotism. We believe it is rather a love of country—an enthusiasm for one's native land—not because one's own country has all the virtues, but because it does really have some values which it may share with the rest of the world. To realize there are other values in the world besides those of one's country is not to lose one's patriotism, but rather to give point to patriotism, since one sees that his nation takes its place among the nations of the world in attempting to make its own contribution to world progress.

Love of one's own family does not force one to despise the family of his neighbor; rather it makes him rejoice the more in the value and prosperity of his neighbor's household. It is only by having a community of noble households that any family can hope to be safe in its ideals and privileges. The more I love and respect my own family, the more will I be able to respect and appreciate other families. If my home has wonderful richness and joy, my whole attitude toward other homes will be raised in pro-

portion. The man who has a rich home life is very apt to believe in the sacredness of marriage, the beauty of childhood and the dignity of womanhood; and conversely, when a man is skeptical of the value of the home, you may reasonably conclude he has found incomplete values in his own household.

Patriotism in like manner must be broader than national lines. Just as rich home life increases my reverence for all other homes, so a large and worthy patriotism based upon genuine national values, ought to give larger appreciation of and respect for the life of other nations. He who despises other nations must have found little of genuine value in his own.

It is very evident, therefore, that we cannot really care for our own country without caring increasingly about the welfare of other peoples. We have come a long way from the barbaric time when we could think of securing good for ourselves only at the expense of others. The United States Senate may thunder itself black in the face as it cries out for isolation, Americanism, Monroeism, noninterference; but the truth remains the same—that our valuation of America is really measured by our desire to see other peoples have the values we think we have. The man who has found a great joy wants to share it and the man to whom native country means much, must of necessity desire to see all other human beings find equal joy in their own land.

Patriotism does not, therefore, mean competition, but it means world brotherhood. The Christian conception of life is that of kindredness of all persons, because all persons are children of a common Father. For centuries the political leadership of the world has laughed at the church and called it a group of visionaries and idealists.

When Germany and France went to war we found that every nation in the world was affected, for we are knit together into an indissoluble bond of world unity. Now that the war is over, financiers are seeing that Germany must be restored, for so long as that great nation is economically helpless, all the rest of the world will wait in vain to collect the debts which Germany owes. Business demands that we restore Germany, for only by restoring her prosperity can we make it possible for her to contribute her share to our own progress. So it turns out that the business world that long

criticised the Christian Church as visionary and impractical, must come to adopt our slogan of world brotherhood. The dreamer has dreamed the truth, and the visionary has seen the reality, for world brotherhood in our day is absolutely the only workable, the only sensible—yes, even more—the only tolerable conception of life. Any other conception of patriotism turns the nation into armed camps, consumes our wealth in competitive armaments, and makes each nation of necessity a self-supporting, self-sufficient nation in which the economic principle of division of labor is destroyed.

But if economics and politics are being rapidly forced to accept the idea of world brotherhood, how much more should the Christian Church give wholehearted assent to this conception. The most marked characteristic of Christ's daily work was His intense interest in every type of person. He met the blind, the lame, the leprous, the ignorant, the sinful, and always with the same response of intense interest on His part. Never did He turn a deaf ear to a human need, never was He indifferent to a human passion. Wherever persons were concerned, Jesus' response was immediate and whole-hearted. Now Jesus was no trifter; He was no pretender. His interest was genuine and complete. He was interested because people were worth being interested in. They were sons of His Father, God, and were brothers to Him. This is the Christian basis of world brotherhood—the value of the individual because each and every one is made in the image of His Father, God.

This is the heart of the Christian Gospel, and it must increasingly be the organizing principle of Christian conduct. This simple, searching gospel makes a new heaven and a new earth. It means we can never again talk about the rabble; it means we want the laboring man to have his due share in the products of industry; it means we want the Negro to have justice, fair play and equal opportunity with every other man; it means that we no longer talk about "Japs" in that ugly, cynical fashion which is so characteristic of the man of the street; it means that we respect all men, and that the passionate prayer of our hearts is not simply that all may become Christians, but that all shall be taken into full fellowship in the brotherhood of the world.

Christian Women Called to New Crusade

Urged to Lift Falling Standards of Decency

The following "Appeal to Women of the Church" was recently issued by the Executive Board of the Women's Auxiliary of the Episcopal Church. It is so timely and of such wide application that we pass it on, hoping that it may stir the women of our own Church to fresh and vigorous efforts to win society to higher standards of conduct and character—Editor.

"Show me your women and I will tell you what you are," said a wise man in judging a nation—a remark which recognizes the fact that the standards and habits of women largely shape the destiny of mankind.

We believe that the position and character of American women has been a great asset in the life of this nation and that through increasing opportunities to express her ideals the American woman has a still greater contribution to make.

At this moment of our history, however, partly as a result of the world upheaval, we are facing a condition which is not only deplorable but one which reflects unpleasantly on the general character of our womanhood and calls for heart-searching by all right-thinking women.

Reality, we are told, is the note of this postwar period, and it would seem that the emphasis is on the reality of all the forces conducive to the breakdown of high moral standards.

This is manifested in every circle of society and in every phase of life, but particularly in the habits of our women, young and older, as shown in "the decline of reticence," profane language, indecent dress, improper dancing, gambling and a general indifference to reasonable safeguards of proper conduct.

Reports, which are principally hysterical gossip, should be ignored, but accurate testimony from all over the country makes an unpleasing picture, some portion of which at least has a counterpart in every community.

To these distressing conditions the serious attention of every woman in the Church is called, for certainly there never was a time when Christian women were more needed to help emphasize Christian standards. As women we are all in a measure to blame, either through ignorance, indifference or silent acquiescence, if not by actual positive count.

Moreover, as American Christian women we are responsible for certain ideals and conduct making for "the righteousness that exalteth a nation."

There is no virtue in prudery, and the surest way to dispose of insidious evil is to counteract it with "whatsoever is true, honest, just, pure, lovely and of good report."

For this task, the Executive Board of the Woman's Auxiliary, representing

the oldest and largest body of women organized for service in the Church, seeks the co-operation of all our women, and suggests that the Christian women of this nation join in an endeavor definitely to express the standards of Christian womanhood through what they say and do and the things they countenance. Surely the religion we profess makes each of us peculiarly responsible to act as "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

This Board further recommends to all the women's organizations in the Church that they take immediate action to help place the social side of our life on a saner basis.

For which the following suggestions are made:

First: That the approval of bishops and other clergy be sought in our attempt to bring this whole subject before our people.

Second: The formation of committees in every community to arrange:

(a) Plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation.

(b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society, with a view to eliminating the obnoxious features such as indecent dress, the painting of faces, improper dancing, joy-riding, vulgar conversation, swearing, etc., etc.

(c) For meetings with girls where the influence and conduct of women may be discussed in a sympathetic and intelligent manner.

(d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form—for the purpose of forming sufficient public opinion to guard against these things and to provide wholesome and attractive recreation and amusement.

(e) For the formation of influential groups of women and girls in every community who refuse to sanction those things which, according to Christian teaching, lower the standards of life and thought.

Finally we recommend that wherever there are organizations already considering this matter, the above committees act as far as possible in co-operation with them.



Stewards and Officers in Church in General Teran, Mexico. Three years ago this Church was paying \$15.00 a year on pastor's salary. Now it is paying \$480.00 a year

WOMAN'S WORK

The New Program for Scarritt

The student body of 1920-21 has overflowed the building. Nearby apartments have been rented to accommodate the students. The church-wide call to life-service is meeting with such response as should fill our dormitory twice over. We must have room.

The present building is thirty years old. Heating plant, kitchen, refrigerating and laundry equipment, plumbing and lighting system are a generation behind our needs. To care for our present student body with proper economy and efficiency and to provide for a growing patronage, modern equipment is imperative.

The multiplicity and complexity of demands upon the modern missionary, at home or abroad, tax physical strength to the utmost. Physical development is as necessary, therefore, as any other feature of the missionary's specialized training. The gymnasium is a necessity.

The growing demand for highly specialized training for missionary service has brought the Scarritt Bible and Training School to a new place of influence among church educational institutions. These facts, together with the past service and present success of the School, its inevitable growth, its standing in the missionary world and its unique connective relation in Methodism, demands modern facilities for its work.

Unless Scarritt can greatly enlarge its facilities and its educational program, or else be affiliated with an institution already possessing ample educational facilities, it will be impossible to meet in any adequate sense the demand for strictly graduate work in missionary preparation which the Council has created by requiring an academic degree of its prospective missionaries as prerequisite of a course at Scarritt.

As a primary object of maintaining the institution is missionary training, our first necessity is adequate facilities for doing this work.

The second series of the MacDonell Lectures was delivered by Dr. W. J. Young, Department of Missions in Candler School of Theology, Emory University. Two lectures were given on Sunday, and four were delivered in the evenings following. The general theme was "The Supreme Hour of Man's Supreme Quest." The lectures will be delivered in South America to the missionaries of the M. E. Church, South, and their fellow-workers. Dr. Young sailed with Bishop Moore in June for Brazil, and our missionaries in that land are to be congratulated on the privileges in store. The series will be published later in book form, and will enrich the literature of the M. E. Church, South, in value and in spiritual power.

Women's Christian College of Tokyo

The third year of this institution began in April, 1920, and the number of applicants for admission was one hundred and eighty-seven, of whom only sixty-eight were admitted. The total enrollment was 169. The college at present offers five courses, extending over a period of four years undergraduate work and two years advanced work. These courses are: English language and literature, Japanese language and literature, liberal arts, social service, and business. As soon as the college is housed in permanent quarters, courses in science and music will be offered. The subject of education occupies a prominent place in all courses, so that students can prepare themselves for teaching these branches. Of these courses, the one in social service has attracted special attention from the government authorities, and the home department is giving two scholarships of 25 yen per month each to students of this course. Owing to a very strong desire on the part of the students, special subjects, such as theology, philosophy and special psychology, have been added to the course, also lectures on social problems relating to the position of women are being given. These are elective studies

and can be chosen freely by the students of the College Course.

The student body represents all parts of the Japanese empire. In the last semester there were seventy in attendance, of whom fifty-seven were boarders. These students came from sixteen different provinces and Korea, leaving only seven provinces, most of them on the far border, not represented in the student body. There were fifteen missions represented. Fifty of the students were church members and several of the others were earnest Christians though they were not affiliated with any church. Most of the non-Christians were special students or new pupils. The average increases in attendance for each year during the past five years has been thirty per cent.

A number of the students have been led to a clearer religious experience and a firmer faith in God. Some have passed through a period of doubt, but through it have come to a fuller knowledge of God's power and love. At present about 65 per cent of the students are Christians. Plans are now being made for a Summer Vacation Bible School to be held in the college building during the month of August.

Ginling College, Nanking, China

Students at Ginling College this year came from eleven provinces, thirty-one cities, twenty-eight preparatory schools, thirteen denominations, and from all ranks of society. Fifty-five students were enrolled. As many applicants for entrance as were received were turned away for lack of space to accommodate them.

Every member of the graduating class had at least three positions offered to her in the spring of her senior year. About half of them plan to teach; 35 per cent hope to study medicine, 15 per cent hope to do evangelistic work. Even after marriage they will be active along some line of social service.

Fully two-thirds of the students pay all their college expenses; others are aided by friends, as in American colleges, and by scholarships. A Ginling girl pays proportionately to the expense of her education as much as, or more than, an American girl. Both Chinese and American members of the faculty hold degrees from colleges and universities as follows: Goucher, Illinois, Michigan, Mt. Holyoke, Oberlin, Vassar and Wellesley, Hartford Theological Seminary, and Teachers' College, Columbia. Courses have been given in art, astronomy, biology, chemistry, Chinese, education, English, mathematics, music, psychology, physical education, physics, sociology, and religion. The five members of Ginling's graduation class in 1919 were the first women in China to receive the degree of Bachelor of Arts for work done in that country. In June of this year the second class was graduated, consisting of seven young women. The alumnae are finding important positions in educational work in China. One has won high respect and honor in the Government Teachers' College and was offered the position of dean of the women's department with a two or three years' scholarship in America in preparation for the work.

A fine site for a new building has been secured near the University of Nanking, and architect's plans have been carefully drawn up. The alumnae, twelve in number, have undertaken to raise \$35,000 for one of the dormitories, which they hope to present to the college.

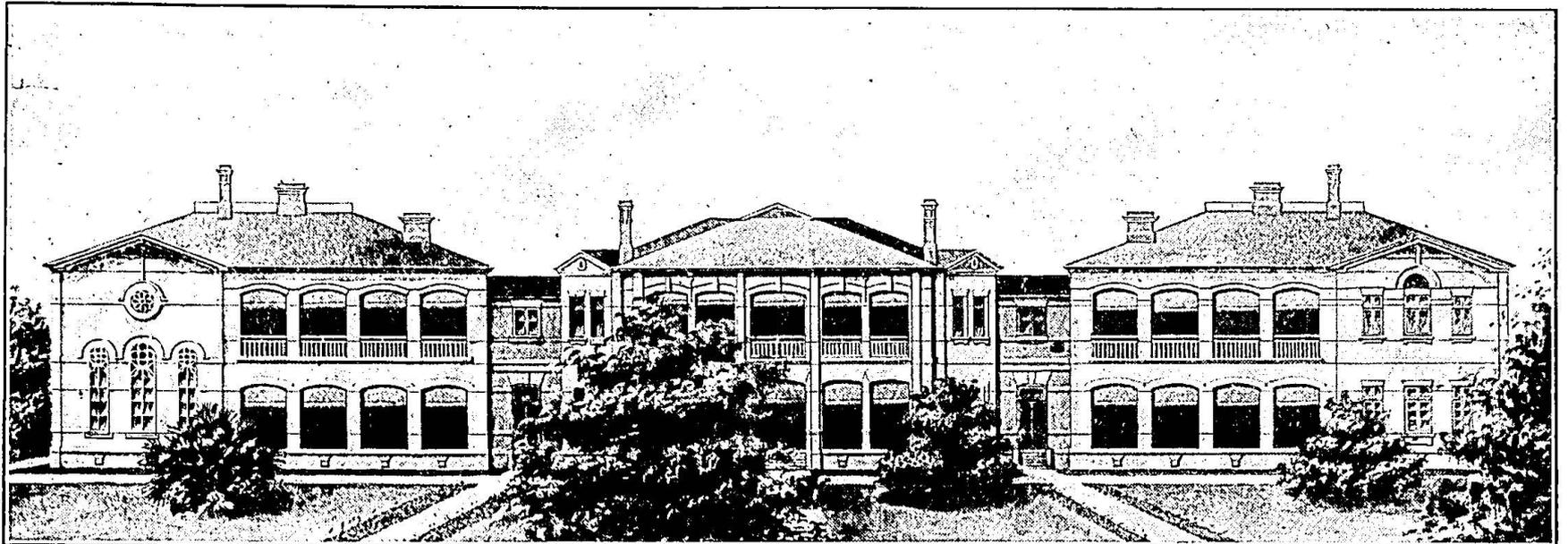
Koreans Ambitious to Live as Americans

There is in Emory University a promising student from Korea. In a recent interview with a newspaper correspondent this student, N. S. Paik, made the following statement: "In Korea this is the age of awakening to new life. At the same time it is a period of unrest. The young people are realizing the importance of Christian education and are taking hold of every opportunity to attend school. The warm feeling of Koreans for America is largely due to this

awakening and the influence of Christian education. I would not have come to the United States had it not been for this great national awakening. The urgent need of the Korean people and the only hope for the future of Korea is Christian education, especially along scientific and industrial lines. I have felt this need for my country more and more since my coming to America, and that is why I hope to get Mr. Deal to return to Korea and take up the work he was doing. He founded the industrial idea in connection with the schools of Korea and worked it out successfully. Korea has need of him today more than ever before. I see the need of our promising young people coming to America and receiving a training in your colleges and universities and returning to rebuild a new Korea, but on account of conditions it is almost impossible for them to do so. Therefore Korean people are looking to America for help along this line in sending missionaries trained in industrial and scientific lines. We want to learn the ways of the West, in farming, in manufacturing, and other ways of living."

Coeducation Would Be a Good Thing for Cuba

A missionary who has had experience as a teacher in Cuba, feels that it would be a great benefit: "In my experience with boys in this country, I have found them very nearly the equals of the boys of their age and advantages in the homeland, but I do not think that the Cuban girls measure up to standard at all. They not only lack initiative, but are also poor in the routine work, not even ranking as well as the boys in penmanship and memory work. This I take to be due to the rather oriental status of women which still prevails in this country, limiting the contact of the girls with the world and consequently their alertness of mind. Under these conditions it is rather hard to develop a vital interest in the subjects of the curriculum. The girls are imbued with the old Jesuit system of learning by rote and are very well satisfied with themselves if they can repeat the words of the book or of the teacher, even without understanding them at all. In fact, they seem to consider it an invasion of their rights for the teacher to demand the meaning of the words they have repeated. I note also that the girls here are timid, not only disliking to co-operate in public programs, but oppressed with self-consciousness even in class-work, the very opposite of boys here, and even of the girls that I have seen in the co-educational schools in Cuba. For this reason I am persuaded that well managed co-educational schools would be of great benefit to the girls of Cuba."



Laura Haygood Memorial School, Soochow, China

The Evolution of the American City

CHARLES A. BROOKS

The composition of the American city is the result of the three processes by which it has secured its people; rural emigration, alien immigration and the increase due to births. Each of these processes has created a corresponding group in the American city; the rural emigrant is the result of the first; the foreigner of the second, and the indigenous city folk of the third.

The task of the Christian church in appealing to these different groups is as much a psychological problem as it is a social, economic, moral and spiritual problem. The thing which differentiates these three groups most is the fact that in childhood the persons that belong to them grew up in entirely different environments. They think in fundamentally different terms, and their usual reactions towards situations and facts are the result of these traditional viewpoints.

In the evolution of the city several great forces are working which have a bearing on the success and progress of the Church. There are the forces which tend to bring people nearer and nearer together in opinions, standards of living and customs. The alien becomes "Americanized," the countryman learns city ways, and all tend toward the city type.

Ideally, the Church is a type-making force, emphasizing its idealism and the brotherhood and spiritual unity of mankind. Yet in becoming more or less of a "class" institution the Church has fallen short of its opportunity and its ideals. How can it become the great unifying element in the American city?

In the evolution of the city, people of like interest are drawn together. Thus communities and neighborhoods take on a definite character. In the commercial world the wholesale business and the retail business are segregated; different trades are segregated along

certain streets; races are segregated in a "Black Belt" of "Chinatown;" linguistic groups into Italian, Polish, Russian or Yiddish colonies; economic groups are segregated—the poor in the slums, the rich in the suburbs. This process of segregation results in the complexity of the American city. As a result the Church is confronted with the task of ministering to many different kinds of communities.

The rapid growth of city population and their consequent problems make the city a mission field of a magnitude hitherto unknown. Thus far the Church's approach to this field has been haphazard and spasmodic. There has not yet been evolved a science of procedure which adequately meets the needs of the city.

Certain of the great problems of the city can be met only when the Protestant churches of the city concentrate on a common program, unselfishly working for the lifting up of humanity.

Given a coordination of all these forces, a co-operating group of trained workers under competent leadership, wise strategy and an adequate budget, and almost any problem in the city may be solved by the Church of Jesus Christ.

In Madras a new university and a new medical college for women are signs of the times.

* * *

Facts are the fuel by which the fires of missionary fervor are kindled and fed.

* * *

"God will not look you over for medals, degrees and diplomas, but for scars."

* * *

As insurance against war, an ounce of international materials.

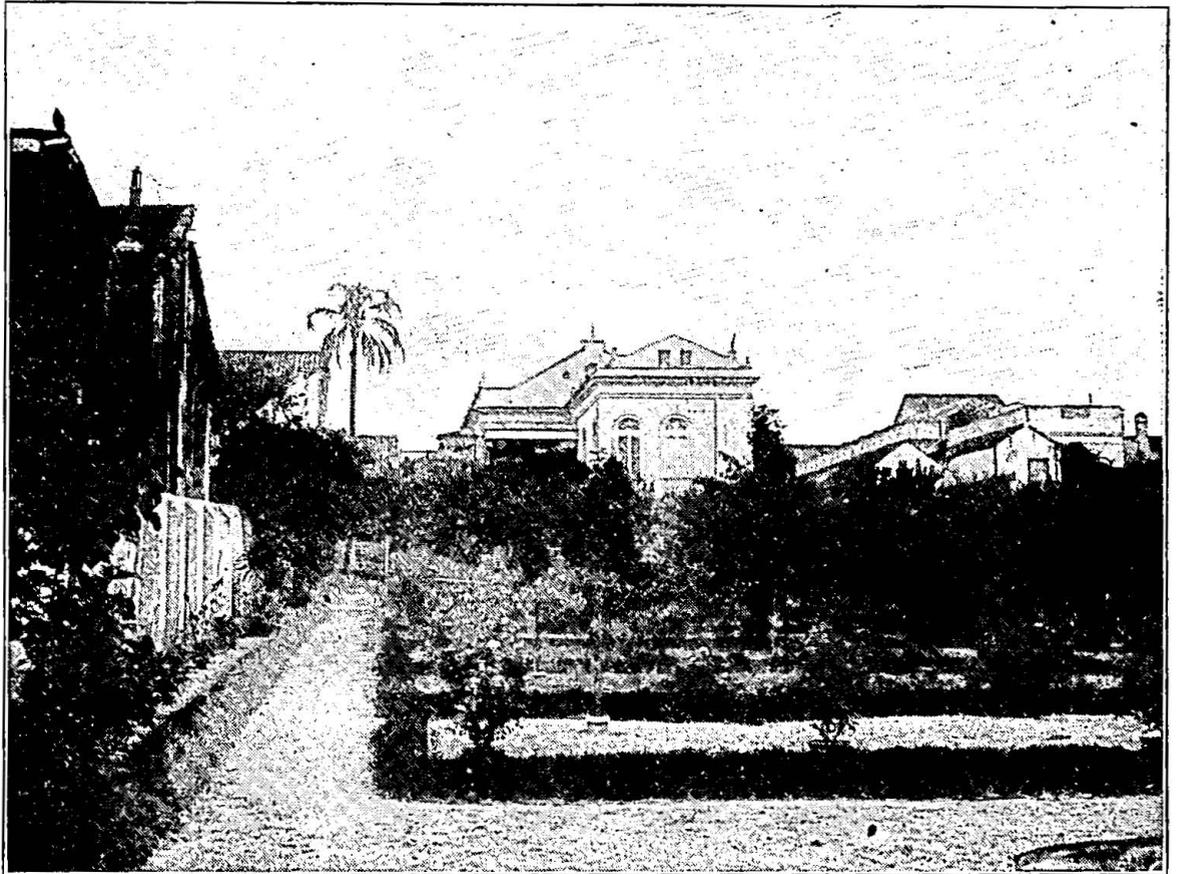
Alarm Among Catholic Priests in Rio de Janeiro

Pastoral letter of D. Silverio Gomez Pimenta, Archbishop of Mariana, State of Minas Geraes, Brazil.

(Published in a Rio newspaper and also distributed in leaflet form.)

"Already many times I have called the attention of the faithful to the danger in which they place their children, confiding them to anti-Catholic schools, heretic masters, impious, scandalous schools, and infamous from well known facts: and we know that our colleagues have not been careless and are not now guarding their lambs from this terrible danger. Being aware, however, that the evil continues and has perhaps made some progress through the efforts, work and industry of those who, at whatever cost, seek to implant Protestant heresy on Brazilian soil, we are obliged to repeat the cry of alarm, in order that the Supreme Judge may not call us to account for the souls which the sowers of tares may succeed in ensnaring and damning, for thus we are commanded by our Lord: 'Cry without ceasing, lift your voices above the tumult.'

"For a long time the Methodist and other sects of North America have been working to attract and pervert Brazilians; but their industry and efforts have come to naught in the face of the resistance of our faithful people. Only a



From the corner in the back of the garden, Collegio Americano, Porto Alegre, Brazil



Miss Nancy R. Holt, our Missionary at Porto Alegre, Brazil

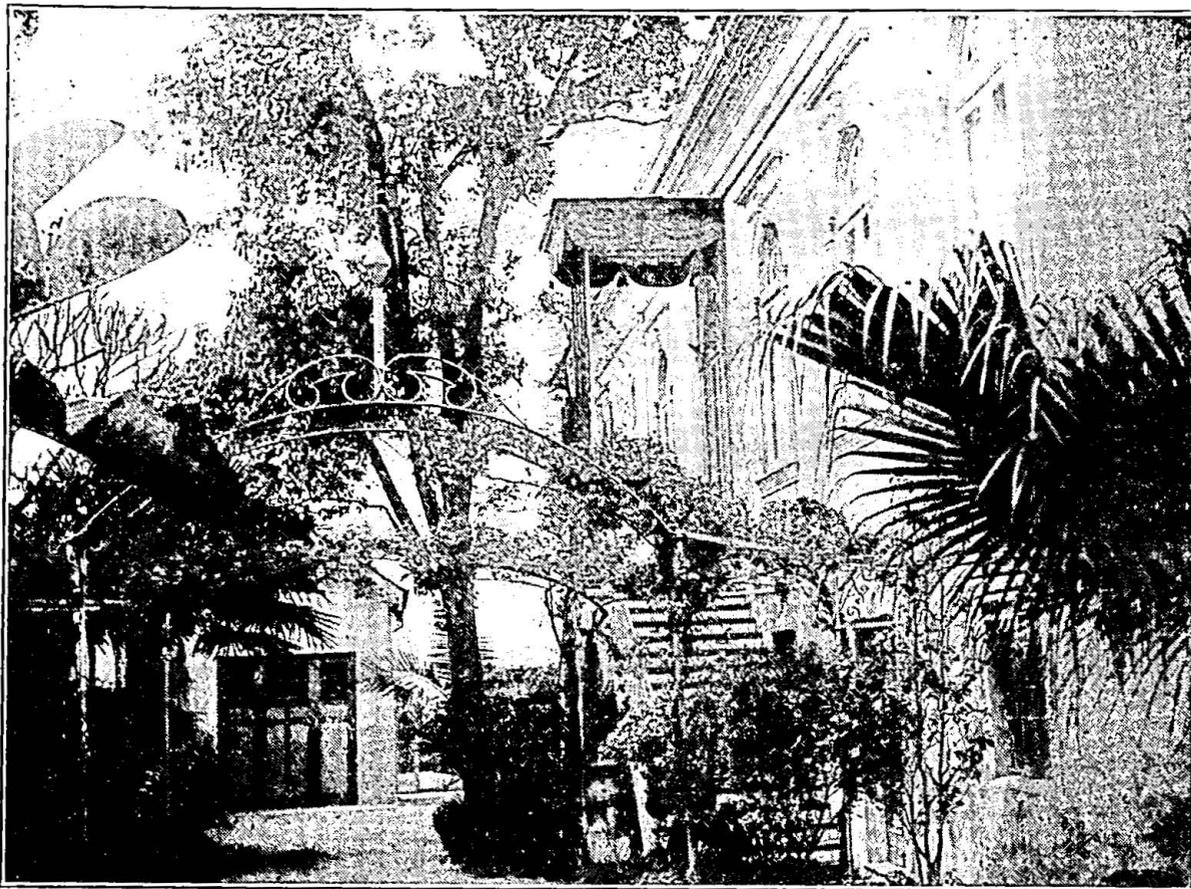
very few converts have they obtained among the classes less favored by fortune, and one or another among those of higher position, who in this apostasy imagine they will find liberty to follow their carnal appetite without the necessity of confession, of mass, of repentance or of good works. They have employed in their propaganda an obstinacy that would have been admirable, had it been used in a reasonable and just cause. Repelled by the good sense of the people, they have not lost heart: driven away by hisses and hooting, they have returned again to the charge. But with all this toil of days and years, with the use of stratagems, promises and even money bribes, Protestantism did not shine in Brazil and still less did it correspond to the desires and fabulous sums of American millionaires. Always losers in this fight, Protestants had recurrence to an industry, which with its seductive mantle of instruction and benevolence they hoped would compensate them for the labor and losses of the past. Sustained by the money which poured in from North America, they opened schools and institutions of arts and industries, and established associations for young men and young women. In order not to shock the religious sentiments of the people in the beginning, they claimed that these had nothing to

do with religion and that they gave full religious liberty to their pupils.

"By this trick, which, had it been true, would still have been terribly dangerous to the faith of the children, they sought to ensnare the most timid; until, gathering confidence from the criminal weakness of the parents, they threw off the mask, and some frankly declared that they came from the North, not to teach algebra, arithmetic and geography, but to propagate their religion.

"Does any one imagine that they, who in order to disseminate their teachings undertake journeys to the most remote places, go into homes and farms, and even into the streets, street cars and railroad trains preaching, talking, distributing books and by every possible means seeking to disseminate their teachings, would abstain from insinuating them into the minds of the children whom they have under their charge? It would be worse than simple, rather idiotic to accept such an hypothesis.

"Mothers and fathers, you who for no consideration would send your children to a house of smallpox, leprosy or tuberculosis lest they contract the disease and lose their lives, how have you the heart to send them to schools where they will certainly lose their faith and thereby their eternal salvation? Is eternal life worth less to you than this



Left entrance, Collegio Americano, Porto Alegre, Brazil

transitory one full of trouble and uncertainty? If it is, then you have lost your faith and are worse than the unfaithful. Parents who send their children to these schools are committing a grave sin against the love and care which they owe their children, are traitors to God who gave them to them to be led into the path of service to Him. These parents are incurring the danger of excommunication by the Pope.

"Beyond this reason of the natural order which for Christians should be above all other reasons, there is a human reason which for us Brazilians stands above all other earthly considerations: it is the love of our country, Brazil. If we wish a country truly free, master of its destinies, and self-governing, independent of any other nation no matter how friendly it may proclaim itself, we cannot allow—rather we must oppose a resistance tenacious and irreconcilable to Protestant propaganda, *Whose Principal Aim Is To Establish North American Dominion In Brazil.*

"Charity should begin at home. In Brazil we are all baptized by the grace of God: nearly all believe in our Lord Jesus Christ, and we profess the Catholic faith in which we were born and in which we wish to die. What motive brings them to try to drag us down to the apostasy by which the founders of their sects became criminals worthy of death. It is not the love of religion nor is it the desire for our salvation. If that were their motive and they were

sincere in it, even while we reject their doctrine and remained faithful to our own religion, we would respect their good will. But it is not their motive. Why then this satanic persistence in snatching us from the bosom of our faith wherein alone we can be saved and introducing us into this Babel of errors where we would certainly be lost? The answer is the desire of Protestant America to dominate South America and beyond. With a fine and clever perspicacity they realize that the most efficacious means of uniting men, a means stronger than politics, than racial sympathy, even than blood kinship, is the bond of religion. From this then comes their desperate tenacity in attempting to convert us Brazilians to their northern sects, because if they could unite us with them in religion the way would be open for them to dominate us in politics and commerce and to establish in Brazil American Imperialism. The commercial and imperialistic aim then is that which inspires their enterprises and their missions in which they spend such fabulous sums to employ missionaries, to gain converts, to construct churches and to ensnare a few poor ignoramuses, deluded by promises or bought by money. This same aim dominates the Y. M. C. A., women's societies, schools, colleges, agricultural institutions, etc. All are ways of attracting the incautious to American Protestantism and thereby leading them to accept meekly the American yoke. If they should attain their aim, they would

consider well spent the vast sums they have employed in this commercial and political enterprise. They are spending now with lavish hand, but they would gain infinitely more if they should become masters of our mines, our coffee plantations, our rubber forests, our ports, and should have us under their 'valuable protectorate' as they have Cuba, the Philippines and Panama. We are Catholics and we are Brazilians. As Catholics let us guard our faith, the only one in which there is salvation; as Brazilians let us guard the independence of our country and that liberty which civilized peoples defend at the cost of any sacrifice, even of their own lives. To protect in any manner the Protestant doctrine is a crime against faith, a betrayal of our country.

"Let Brazilians open their eyes and be warned against these mercenaries, who in order to receive a salary from these American sects exercise the ignoble office of proselyting for them and thus seek to surrender Brazil to foreign ambitions. Repel their preaching and their counsels with spirit. By the love which you owe to Jesus Christ, for the sake of your own salvation and that of your children, do not confide your children or wards to Protestant schools nor to other institutions without religion. If you cannot give your children a sound and Christian education in a Catholic school, be contented with what you can teach them at home.

Miss Case, administrative secretary of of work in Latin-America says:

"This pamphlet may afford us an explanation of the long delay and the hard time our missionaries had in getting a license and other official papers, authorizing them to open Bennett College."



A group of Teachers at front entrance to Collegio Methodista, Ribeirao Preto, Brazil

Advancement in Work of Western Division Pacific Coast

MRS. C. W. DOWNS.

The unsettled conditions on the Pacific Coast owing to recent legislation with direct reference to the Orientals have been disturbing. The race problem has been accentuated, and the feeling intense. The work of the Christian Church has done much to sustain the balance and to keep the feeling from going beyond control. There are three buildings at Alameda in which the activities are carried on. Seven young men have recently been baptized and received into the Church; four are preparing for the ministry and have asked for entrance into Southern Methodist University and Emory University. We have a good kindergarten under the leadership of Mrs. Oishi, who is assisted by volunteer workers and a language school, taught by Christian Japanese, to which the children come after the public school hours and are given practical Christian teaching in connection with the Japanese language. The Young Men's Bible class has an average attendance of thirty-two out of a total enrollment of thirty-five. The Sunday school superintendent is a graduate of Berkeley University and of Clucago University. The secretary of the Japanese Association in California has been called to Japan to take a position in our Kwansei Gakuin.

In Oakland, the Church membership numbers thirty-six, five probationers. The Sunday school has a membership of ninety-seven; the Epworth League, twenty. Since going into our own building the work has been stabilized; and our faithful and efficient pastor, Brother Ozaki, and his wife have been constantly busy with the activities which are carried on. Our location is strategic, and we should look forward to a greater development of this work. Mrs. Ozaki has charge of the kindergarten, and the language school is taught by a Japanese Christian.

At Walnut Grove, a community center where ten thousand people trade, there is only one Christian Church, that is the Japanese Methodist Church, with twenty-three members and twenty probationers. The Sunday school has an enrollment of seventy-seven and the Epworth League, eight. Our pastor, Brother Imai, is a most indefatigable worker. He is the pastor of the church, holds two Sunday schools on Sunday, and religious schools at several fruit camps. He gathers the children and carries them in his automobile from one camp, so that he may be able to combine the two, thereby reach-

ing a larger number and saving time. He maintains a language school, a social center built and equipped by the Japanese, a dormitory in which he keeps constantly eight young men who, under his ministry, became efficient Christian workers. He is a social leader, preacher, friend. He also has a mothers' club and a kindergarten class. To the mothers' club he teaches English and the Bible; to the kindergarten class he teaches Japanese and the Bible. He is a most remarkable man. He says his ambition is to make a community center in which he may bring together for Christian training and fellowship the many nationalities that labor in the fruit camps and on the vegetable farms of California.

At Dinuba we have not been able to secure a pastor, and when more of the Japanese in that community own their farms than in any other of that section, having purchased them before the alien land law of California was enacted, we have not been able to secure Christian

leadership for this community. There are between 85,000 and 100,000 Japanese in California.

There are 2,500 Koreans in California, the larger per cent being men and boys. We have three Korean pastors. The total Korean Church membership is 242, with a probation list of 14, a Sunday school enrollment of 44, an Epworth League enrollment of 110. They are a devout group of people, but, like the Japanese and Chinese, they migrate from one point to another. The laws of California are largely responsible for this condition. Services for the Koreans are, therefore, conducted in rented buildings and in the homes of members. I am looking forward to the time when we may own our portable buildings or community service automobiles which we will move from place to place to meet the needs of the migratory groups. Their pastors are educated, cultured Christian gentlemen, earnest and faithful in the work of the ministry.

Commencement Week At Sue Bennett

MRS. J. W. DOWNS.

Commencement week at Sue Bennett Memorial School, at London, Ky., began on Monday, May 16, and closed Monday, May 23, a week of entertainment, recreation and inspiration. The first day the School of Music gave a recital, the primary and intermediate pupils appearing. On the following morning Miss Belle H. Bennett, president of the Woman's Missionary Council, made an inspiring and helpful address at the dedication of the High School and Chapel Building, recently completed. This building houses the high school pupils, the manual training shops, the music rooms and the large auditorium with its seating capacity of over one thousand. In the evening the advanced pupils of the School of Music gave their recital.

The next morning, Wednesday, the senior class of the High School gave their Class Day Program. That night the school Glee Club gave its annual entertainment. The members appeared in costume, the Irish, the Scotch, the Indian, the Japanese and the Gypsy being represented.

On Thursday night the senior class of the Model School gave their graduation exercises. Twelve students received their certificates.

On Friday night the Graduation recital of the seniors in the School of Music was

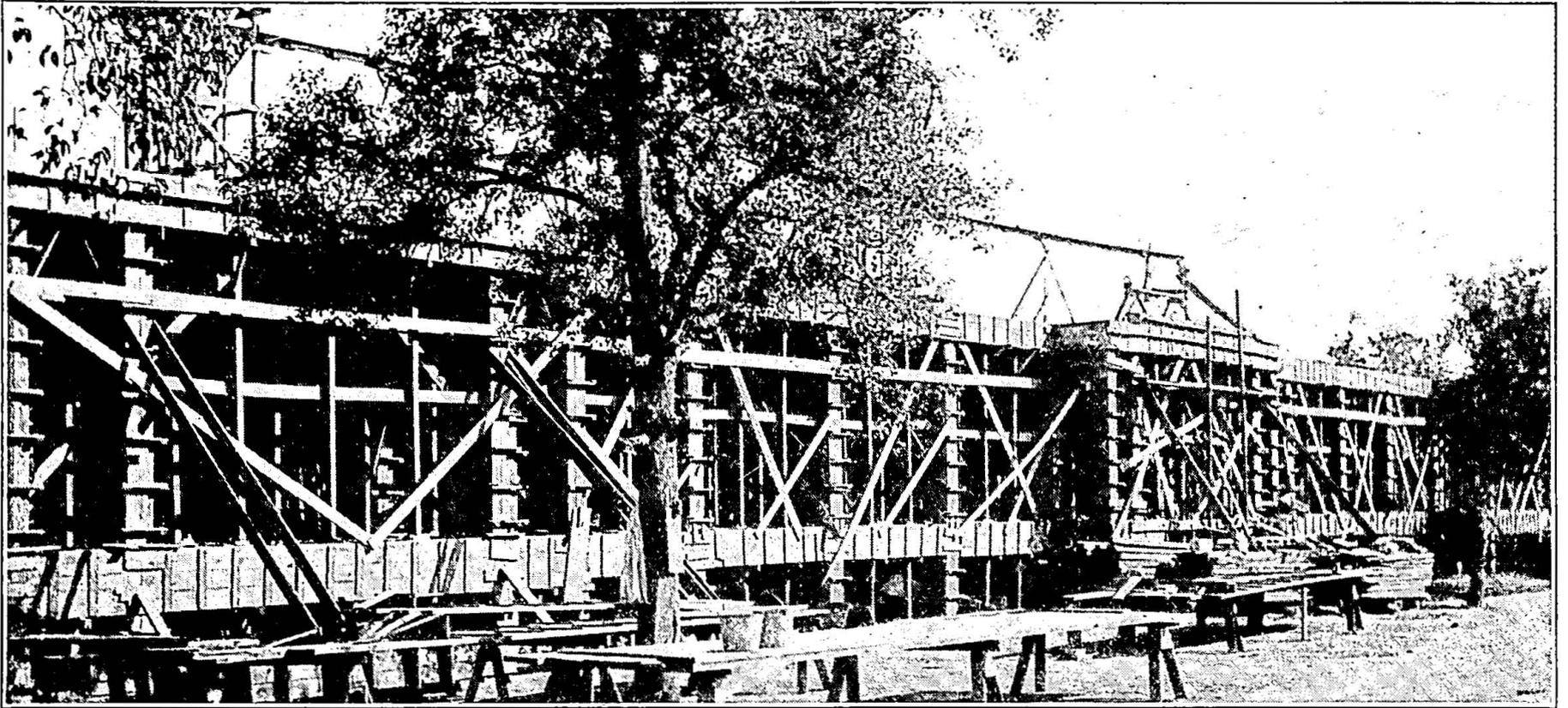
given. Two young ladies completed their work in piano and gave their recital on this night.

The next morning, Saturday, saw the start of Field Day. From 9 o'clock in the morning till 5 o'clock in the afternoon there were races, jumps, throws, tonnis, baseball. The baseball game with Union College ended in a victory for the Sue Bennett team by the score of 5 to 3.

The next day was Sunday, on which day the Commencement Sermon was preached in the new chapel. Dr. A. D. Wilcox, pastor of Trinity Church, Durham, N. C., preached the sermon.

Monday night saw the concluding program, the graduation exercises of the seniors of the High School, twenty in all. Dr. W. J. Hutchins, president of Berea College, gave the address, a timely message, calling the attention to man's relation to his fellows, both at home and abroad. President Mohn of Sue Bennett, in his address to the class, made Paul's statement the basis of his remarks, "I have fought a good fight, I have finished my course, I have kept the faith."

Of the class of twenty, two are candidates for the ministry and two for the mission field. All members of the class are Christians, a record that possibly has not been equalled before.



BUILDING FOR NORMAL SCHOOL, COLEGIO INGLES, SALTILLO, MEXICO, IN PROCESS OF CONSTRUCTION

This modern three-story brick building is made possible by the Centenary. The name of the school is to be changed to Roberts College in honor of Miss Lella Roberts who has been principal for thirty-four years

New Building for Colegio Ingles, Saltillo, Mexico

JASPER T. MOSES.

The realization of the hopes and plans of many years is taking place in Saltillo, Mexico, in the construction of the splendid new building of COLEGIO INGLES, the Southern Methodist normal college and preparatory school for girls. The school has long since outgrown its quarters in a remodeled adobe residence of the Moorish-Mexican style and it will now have probably the largest and best single edifice for strictly educational purposes in the republic.

Saltillo is the ideal location in all northern Mexico for school work. Not only is the climate cool and healthful on account of the "mild high" elevation, but the capital of Coahuila is reached by railway lines which radiate in all directions. The quiet city of some 50,000 inhabitants is chiefly residential and offers few distractions to the student. It is a real educational center, having beside the splendid state normal school which was brought to national eminence during the presidency of Prof. Andres Osuna, the large Baptist seminary and other public and private schools.

The grounds purchased some years ago by Miss Lella Roberts for the school front on the beautiful Alameda for 500 ft. and adjoin the stately edifice of the normal school on the north and la Calzada de los Heroes on the south. The lot is 260 ft. deep.

The new building which is to cost \$200,000 is provided for from the Cen-

tenary fund, and is the first of a group of at least three buildings which will house this really great school. The foundation has been completed and the first floor supports of reinforced concrete are being poured in. The tall skeleton towers for hoisting and pouring the concrete for the whole building are in place and are the occasion of many puzzled comments by the passersby who have never witnessed the erection of a modern fire-proof concrete structure.

This main administration building is a modified fourteenth century Gothic architecture, which combines simple beauty with strength and dignity of outline. The building will front 180 ft. on the Alameda and be 60 ft. deep. It will have three stories above the ground with an especially wide and imposing entrance and central hall. This will lead directly to the assembly hall, which will be added later at the central rear of the main building. Class rooms of all kinds, including domestic science and music, will occupy most of the three stories. The kindergarten and primary classes will be on the ground floor convenient to a side entrance direct to the play grounds.

The old building two blocks from the Alameda, will be used as a dormitory until the new dormitory can be erected on the spacious grounds north of the building now under construction. The architects, Alfred Giles & Co. of San Antonio,

Texas, who have built many prominent buildings in Monterrey and Saltillo, are taking great interest in the careful erection of this magnificent structure.

A Force for Southern Health

In the fifty years of its service Meharry College, of Nashville, has sent out nearly 2,500 graduate Negro physicians, 500 dentists, and a number of nurses, to fight the appalling losses, human and economic, caused by illness among the Negroes of the South. They are making good in every state, many of them having the co-operation and hearty good-will of the white physicians of their communities; and some of them are rendering fine service in promoting a better understanding between the races.

Both races are thus concerned in the recent gifts of half a million dollars to the institution from Northern boards—gifts which emphasize both its thorough work and the greatness of the need it is trying to meet. Another half million will put the college in Class A, and furnish the eight million Negroes in the South with at least one school offering first-class preparation to their doctors, dentists and nurses. In view of the loss from preventable illness among the Negroes, running yearly close to \$200,000,000, and the danger and trouble from the same source which overshadows the homes of both races, the success of the Meharry "drive" for the additional half-million is of immediate and practical concern to whites as well as blacks.

FOR YOUNG PEOPLE

From the Mount of Transfiguration to the Valley of Need

MARY DE BARDELEBEN

Matt. 17: 1-8; Mark 9: 2-18, 14-29; Luke 9: 28-43.

In Jesus Humanity Sees Its Fulfillment:

As we read this story of the transfiguration, a holy hush falls upon our spirits. We feel that we are in the presence of mystery, face to face with the divine—but may it not be, also, that as the evil is lifted for this brief moment and we see our Lord transfigured, glorified, we behold, too, our frail humanity's dream realized—humanity's long dream of wholeness, completeness, fulfillment. "And we know that we shall be like Him, for we have seen Him as He is."

The Transfiguration:

Only three of the disciples were with Him, Peter, James and John. We think of these as the ones who loved Him best, as those with whom He liked to be alone in his great hours, hours of exaltation or hours of heaviness and soul agony.

"And as He was praying," says Luke, "the fashion of His countenance was altered and His raiment became white and dazzling." The rest of the story follows: the appearance of the two men, the glory, the cloud, the voice, the dismay of the disciples. We do not understand it, nor do we hope to understand it. We do know, however, that here was a manifestation of the divine that in some way it was an experience that had to do with prayer; that in this experi-

ence those shared whose lives were lived closest to their Lord; and that so dazed were they, so stricken with a sense of holy awe, "they held their peace, and told no man in those days any of the things which they had seen."

The Valley of Need:

But the beatific experience, the exalted vision was not to last. The mountain top was but a preparation for the valley of need, as Jesus found it. The words of Luke's gospel are again significant here: "And it came to pass on the next day, when they were come down from the mountain, a great multitude met Him." Ah, is not here the secret? The mountain top of communion, of revelation, of exaltation, for the sake of the multitudes in the valley of suffering, of humiliation, of human need.

A man from the multitude brings in agony of spirit the one petition of his heart. "Teacher, I beseech thee to look upon my son; for he is my only child." The pitiful story is poured forth, "and Jesus healed the boy and gave him back to his father. And they were all astonished at the majesty of God."

Summary:

Is there not in this story a striking empowered life meeting the needs of the sequences? Prayer, transfiguration, the multitudes, God the Father glorified in the life of His child!

The mornings are for Missions and Bible Study and Classes in Methods, while the afternoons are given over to recreation. The evenings are for lectures. One night is "stunt night" and the last night of the Camp a pageant is always presented. A large number of Young People from each conference are expected to attend.

The Awakenings in Korea

The reports of our secretaries at the meeting of the Board of Missions in May present a feast of good things made of the tales of growth and encouragement in all our foreign fields. To tell the story of our foreign work they say, is to do little more than tell the story of the Centenary at work in these fields.

While the background of the reports from Korea last year was political revolution, arrest and imprisonment, the background this year is, a revival of learning and unprecedented spiritual awakening, that has taxed to the utmost the too small force of missionaries.

Mr. Ryang, a native pastor who is conference Centenary secretary, writes that there have been three great advance steps in Korea lately: the first, the opening of the Manchuria and Siberia mission by Bishop Lambuth; second, the securing of the Woman's Evangelistic Centre in Seoul by the Woman's Council, and then the wonderful spiritual awakening by the Evangelistic Campaign under Dr. W. G. Cram.

The country is, of course, full of unrest, but is comparatively quiet, and it seems that more than half the population is turning to God. There never was a time in the history of the Church, when there was greater opportunity to evangelize the Korean people than today. One class for night school work in English was advertised to be limited to seventy pupils who would be obliged to attend the prayer service at the opening of each session. In a week the teacher had 140 applications from young men from about every business in the city, one of whom said: "We have thought, heretofore, that this was not a business man's religion, but we see now that it is, and we will join with you in this." Such educational methods as this, and all other available agencies are being used in the great evangelistic awakening in Korea. The revival prophesied a year ago, is actually on. Something like eight thousand new believers have already been added to the Church and leaders predict that before conference the number will be twenty thousand.

The Round Table

What the Young People are Doing

The Young Peoples Society at Paris, Ky., has just completed "The Life of St. Paul" as their Bible Study. The class was well attended and the last night of the study a social was held in connection, with refreshments served.

At the regular monthly meetings of this society each member answers to the name of some missionary at roll call instead of her own name and gives some fact about the work of the missionary she represents.

* * *

A most enthusiastic Young Peoples Society was organized in May, at St. Lukes Church, Covington, Ky., with twenty-

five members. They have entered into the organization with a spirit of determination to do a fine work for their Lord and Master, as well as to develop themselves.

* * *

Kavanaugh Summer Camp

Kavanaugh Camp, held each summer jointly by the Kentucky and Louisville conferences for the Young People, is one of the most beautiful spots in Kentucky, and has a historic record in the annals of Kentucky Methodism.

A most attractive number of workers and speakers has been secured for the Camp this summer, which will be held July 12-19.

Seeing Seoul With Miss Hortense Tinsley

Welcome, dear friends of the Young People's Missionary Society, we welcome you to Seoul. It is a great tribute of love you have paid us here in the distant East in that you have come so far to see us. Here are our Korean coolies waiting to carry your baggage on their backs. Now if you are ready we will get in rickshas and ride through the great West Gate near the station here and go on our way to the Mission. Perhaps you are noticing the streets. Many of them are wide and well paved, as you see, and lead on to beautiful vistas that please the eye.

Our houses here are devoid of windows, a loop hole just under the eaves serves instead. This loophole is a small square aperture, fitted with little sliding screens of paper. Are you looking about for houses? This long continuous face of rock is a line of dwellings! In Korea both houses and walls are roofed, and look much alike. Houses are protected in front by little gutter moats and are capped by a roofing of tiles. They stretch on and on, their line of stone broken at intervals by some small gateway that interrupts the exclusion of it all. A peep inside the gateway will reveal just an empty court.

Don't be alarmed. Yonder is no forest moving into town. It is only a poor coolie staggering along under a weight of brushwood making his way to the public square by the Great Bell in the center of the city, where there is a

way onward regardless of whom he may meet. The other fellow must get out of his path.

Here we are at last at Carolina Institute. Please come in. This is the main auditorium of the school. Let us sit awhile in these comfortable seats and I will tell you the story of our work in Seoul. Mrs. Josephine Campbell with Miss Yui, her Chinese assistant, brought the torch that has begun to dispel Korea's darkness. They had heard in China Korea's Macedonian Cry and came to answer it. Miss Yui, knowing the classical language that was used in both China and Korea, and being young and possessed of an elastic memory, soon acquired the spoken language. She was invaluable at translation. Bright and pretty, she soon won many friends, and it was not long before she was busy in her evangelistic and medical work.

On October 1, 1898, they opened school in a finely built Korean house which at her own risk Mrs. Campbell had bought from the Baptists who were withdrawing from this territory.

A Korean teacher was employed and a fine efficient woman put in charge of the school kitchen and dormitory; and soon twenty-one pupils were enrolled. The school was, of course, primary, but even so, it drew upon all the inventive genius of the missionaries to devise ways and means to impart knowledge without equipment.

Finally the growth of the school made

more room necessary. Several Korean houses adjoining it were purchased; but a good deal of renovating was necessary before they were fitted for school purposes.

There was no architect in Seoul to plan the improvements. It devolved upon Mrs. Campbell and a Korean carpenter, who had never put up any thing but a mud cottage, to build a two story brick house which they did, making a very good job of it.

Gradually the schools multiplied and improved, a hospital for Christian treatment of disease began to be. There was a boarding school for girls, the Carolina Institute, and day schools here and there.

From an infant school of three pupils, the Carolina Institute has now increased to its present status, 154 students. In 1920 its first catalogue was issued. A new addition to the former dormitory has been made and three pieces of ground adjoining the original property have been bought and thrown into a playground and a kindergarten established.

Program for Young People for August—in the Cities of Chosen

Hymn 633: "The Morning Light is Breaking."

Seeing Seoul with Miss Hortense Tinsley.

Seeing Songdo with Miss Ella Sue Wagner. (See Program Material.)

Young People's Missionary Meeting in the Wightman-Humbert Building.

Hymn 647: "On the Mountain Top Appearing."

Business.

Bible Lesson: "From the Mount of Transfiguration to the Valley of Need." (Matt. xvii. 1-8.)

Prayer for Korea that she may be rightly guided in this, the day of her awakening.

The "Sister College" Plan

The Methodist Episcopal Church is specializing on its "Sister College" plan. It has called for this purpose a young woman to act as Student Field Secretary. She has served for a year in the Woman's Christian College of Tokyo and has traveled extensively in the Orient. She is to give a year to helping the Methodist students "to a distinctly new and vital realization of the privilege of Christian friendship with their less fortunate sisters of non-Christian lands." Already forty Methodist schools and colleges are contributing to the Sister Colleges of the Orient, and last year their gifts amounted to more than \$10,000.



Graves of Ruby Kendrick, a rare Texas soul laid down in Korea; of Mrs. Brockman, mother of the Brockman boys in China and United States; of Baroness Yun, Chinese wife of Baron Yun. Mrs. J. P. Campbell is also laid away in this holy plot. Just before dying this great woman said: "O, How I love the Koreans! I would die for them."

Social Service at Laura Haygood



Bishop Walter R. Lambuth, Missionary Bishop to the Orient

Under the above title, an article appeared in a recent issue of the China Christian Advocate, written by W. T. Zung.

It is worthy of the pen of an English-speaking student of one of our colleges.

The word "social" was greatly used during the conference on Woman's Work which was held in Shanghai last January. It seemed that the word was entirely indispensable. Practically in every branch of the work the word found a place. There would seem something lacking if the word was not attached to any of the work. It sounds as if every minister of the gospel, every medical doctor, every teacher, every Bible woman, and every one who holds any sort of responsible position should be a social worker. Since the need for such service in China is exceedingly great it does seem that every one should respond to the call—the sooner the better.

An old country woman (American) once said to a girl who wanted to know how to use the sewing machine, "As well as you can play on the organ, you can surely learn how to sew on the machine." Many older people who are kind-hearted think that by their "life experiences" they are well qualified to do social work with success. Do we not find century-old charity institutions almost all over China? Do we lack people who are philanthropically inclined? Are those who are ready to give, social workers? Are those good souls in the church who render substantial aid to their less fortunate brothers and sisters, social workers? By past experience we learn that mere kind-heartedness and benevolence do not go very far in the field of social work. In "Social Facts and Scientific Social Work," Professor Charles A. Ellwood says, "Simple good will and human sympathy are no sufficient guide for the so-

cial worker. They may furnish him warmth, but not light."

In this scientific twentieth century there is no place for mere guess-work or "everybody says so" argument. Neither is there any stronghold for fate or chance. To be scientific, to be efficient, we must seek the truth, know the truth and work for the truth. "And ye shall know the truth, and the truth shall make you free."

Now comes the question: Where shall the responsibility for preparing workers for social service be placed? By all means, normal schools must come to the fore and answer this question. Besides the teaching of the principles of sociology, students should by proper leadership apply those principles by engaging themselves in social work as a part of their regular course. Nine cases out of ten, teachers are but teachers in their school rooms. They have been regarded as something peculiar and even inhuman. Consequently their advice is not sought nor their company very much liked. Such conditions must not be permitted to continue and should be eliminated.

A model teacher, aside from his book



Miss Helen Lee Richardson, for 17 Years Principal of McTyelre Institute, Shanghai, China. She died July 19, 1917

knowledge, must be wide-awake, open-minded, and sympathetic with the social conditions around him. In other words, a teacher should be social-minded. A village teacher, besides instilling knowledge into the minds of the village children, should also know how to give advice to their parents. The schoolroom besides being used as the place for instruction should also be utilized as the social center for the community.

With the above facts in view, Laura Haygood is trying to meet the all important and the most pressing needs. Sociology has always found a place in the curriculum and the practical social work in a modest way has already been started by the sociology class. But the present work, either in theory or in practice, does not by any means pretend to be beyond the period of experiment and the age of infancy. The day is not far distant when a strong course in social service, on parity with the regular normal and the kindergarten normal courses, can be elected by any student. In connection with the department a model settlement house will be established. As Laura Haygood will become a Union Normal School in the near future, the plans for this special department will not end in mere dreams, but will be realized with support and encouragement.

Items from West Texas Conference Annual Meeting

MRS. M. A. CHILDERS

The Eleventh Annual Meeting of the Woman's Missionary Society of the West Texas Conference, held at Cuero, Texas, May 10th to 13th, applauded the report of its President, Mrs. J. T. Curry, that the next session of the Woman's Missionary Council would be held in San Antonio in April, 1922, and glad words of welcome for the Council were expressed.

An average increase of 35 per cent in membership and finances during the year was reported and marked progress was noted in Bible and Mission study.

The proposed plan of the Woman's Missionary Council to furnish \$75,000 toward the erecting of a girls' dormitory at the Texas State University, at Austin, Texas, on condition that the Texas Conference would provide the site for the building, and \$25,000 in cash, was endorsed, and plans were made for the raising of the West Texas Conference quota at an early date.

Bible Study and Workers' conferences were conducted by Mrs. H. R. Steele, Educational Secretary of the Woman's Missionary Council, to the delight and inspiration of the conference.

We face the new year with faith.

Beginnings in Soochow, China

Dr. A. P. Parker, in an article on the beginnings of Southern Methodist mission work in Soochow, says among other things:

Mrs. Alice Parker opened the first girl's school for our mission in Soochow. She found considerable difficulty in getting any pupils to enter the school. This was mainly for two reasons: One was that the Chinese did not believe in female education, and thought that their girls could be more profitably employed in working at home than in going to school. The second reason was that they were afraid of foreigners. They did not know what the foreigners might want to do with their girls. The first two pupils that entered the school were Shanghai girls, and for the first one that came to the school from Soochow, Mrs. Parker had to pay a monthly stipend. The girl could earn about 30 cash (3 cents) a day making ghost money, and the mother agreed that, if Mrs. Parker would make up that loss to her, she would let the girl come to the school. In the course of a year, however, some more girls came, and the people gradually came to have confidence in the foreigners and to realize that it was quite safe to send their girls to the school.

One could hardly have believed it possible that the work there would have expanded to such wonderful dimensions, as we now see in St. John's Church—the finest church for Chinese built in China; in our magnificent University, buildings and equipment; in the fine school for girls, the Laura Haygood Memorial Normal School; and last, but not least, the new Soochow Hospital.

* * *

Miss Mary Tarrant in the same journal, tells of the beginnings of Day Schools.

Our friends who have visited Moka Garden Compound, Soochow, have seen our Division Girls' School, our Kindergarten, and Embroidery Mission. Perhaps it will be a little surprise to some of them to know that all of the work on this compound began in day schools for boys.

Twenty-five years ago, coming two miles across the city every day, Miss Atkinson superintended some little day schools for boys in West Soochow. The idea of general education for girls had not then taken hold of this conservative old city.

The course of study was not extensive. The much-revered Chinese Classics held first place. Bible stories and catechisms

were taught the children and as much arithmetic and geography as their little minds would take in. It was hard, too, to find suitable text-books.

The trips across the city were very unsatisfactory, and so a Chinese house was rented and Miss Atkinson gathered her day schools together in one place where she could live and watch them. English was added to the course for a very nominal charge. This kept parents from taking the little boys out of school and putting them to learn a trade as soon as they were beginning to understand Christianity. A number of boys united with the church, some of whom, now the heads of families, are teachers in our schools and stewards in the church.

In the meantime, the mothers and sisters of some of the boys became interested, and later a day school for little girls was opened and the beginning of the Embroidery Mission was made.

The Great Pagoda

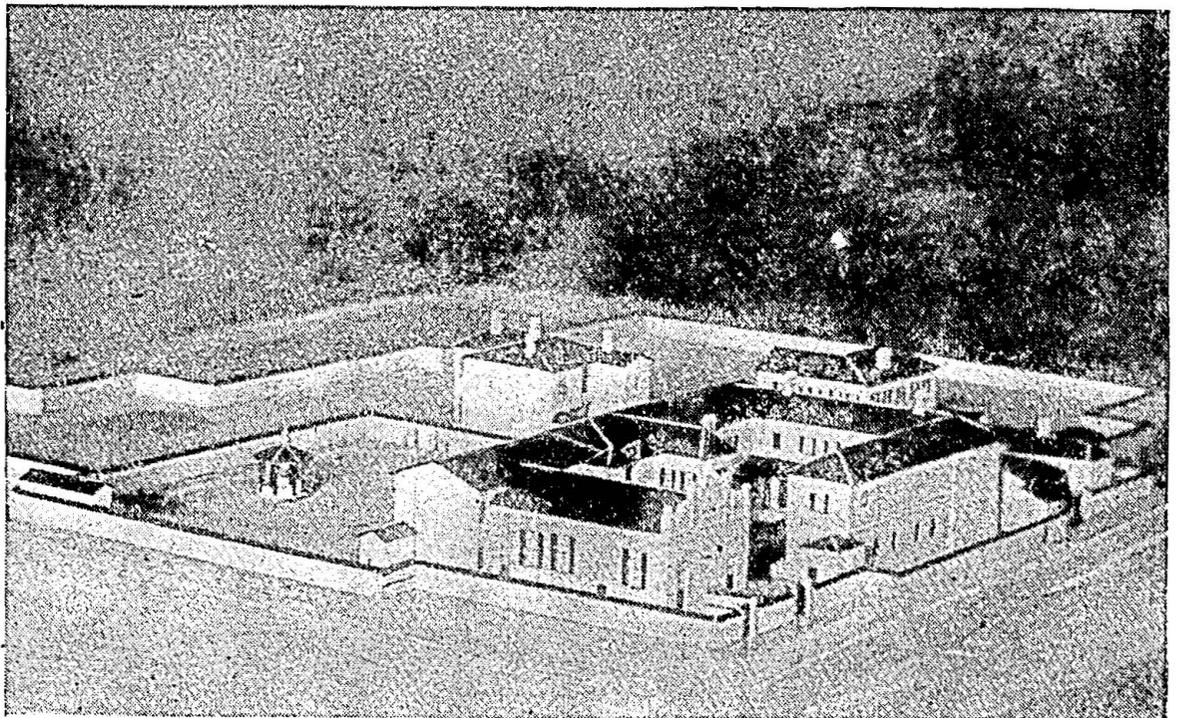
The *Poh Z Tah*, or North Temple Pagoda, is claimed by residents of Soochow to be the highest pagoda in China. It might well be classed with the great wonders of the world. It is 60 feet in diameter at the base, about 250 feet to the top of its spiral crown, octagonal in shape, having double walls each about ten feet in thickness, so that there is in reality a pagoda within a pagoda. The *Poh Z Tah* is almost eight hundred years of age.

The first week in June all the talk among the Chinese was about the "Lighting of the *Poh Z Tah*." No very definite information could be obtained as to the



Miss Laura Haygood, deceased, Founder of Laura Haygood School, Soochow, China

why and wherefore except that it would bring *Foh Chi* (good luck). One newspaper account was that it was in celebration of the sixtieth anniversary of *Tai Ping*, sixty being a mystic number with the Chinese. It seems that the monks who have the pagoda and adjoining temples in charge desire to make much needed repairs, and took up a collection among the people for the purpose of lighting the pagoda hoping to get enough "Squeeze" to make the repairs. It was common talk among the servants of the foreigners that on nights when the pagoda was lighted the fishermen on the great lake about fifteen miles away would be unable to catch any fish!



Moka Garden Compound, Soochow, China

Bible Lesson for August—The Spirit of the Beloved Community

Passages to be studied: Acts 2: 43-47; 4: 23 and 5:11.

DR. THOS. CARTER

Introductory:

For the past three months our Bible lessons have followed a logical order. First we have the fundamental Gospel or "Good News" based upon the Messianic Message of Isaiah; then we studied the characteristics of the new age of Spiritual democracy which the prophetic ideal inevitably introduced; and now we come more specifically to elaborate these elements as they emerge in the temper or Spirit of the new community which that ideal created. In the earlier chapters of the book of Acts we shall find the most fertile field for the illustration of our theme.

I. *The Fundamental Spirit of the New Community is the Spirit of Jesus.*

It is not without significance that the Book of Acts which contains the story of such marvelous performances on the part of the disciples of Jesus should have at its front the wonderful narrative of Pentecost. We could have had very little of the huge accomplishment of the early Church apart from this divine empowerment. In fact this book of Acts is simply the record of what Jesus continued to do. The Gospels give us the work he accomplished with his own body in the days of his flesh; this book tells us how he continued this work in the many bodies afforded by the ever growing community of believers. This indeed is ever the work of the spirit—namely, to create a body through which to function more and more adequately. The purpose of the Incarnate life was to furnish a body for the Spirit of the Christ. And so when He left the world physically, it was only that He might come more effectively. The stirring scenes of Pentecost are just as significant in making the inauguration of this era as the signs that startle the eyes and ears of men as they gaze upon the wonder of Bethlehem. A new spirit—the Spirit of the Christ of God—is coming into the world; and always the spiritual transcends the material and calls upon it to render it homage and furnish a framework for its glorious revelations.

II. *The Manifestations of this Spirit are seen in the New Life Introduced among men.*

This new life has many phases for the Spirit is most vital and has a variety of fruitage. In his letter to the Galatians,

Paul calls attention to this great Principle (See Gal. 5:22-23). From the very beginning it was so and ever shall be. The most dynamic thing we know is Spirit; and of all the forces that have influenced our planet the Spirit of Jesus is by all odds the most dominant. He alone is recognized as Lord. The manifest presence of God in our world always stimulates. Even on the lower ranges where only natural law plays, this is true; God's presence and power in the rain and sunshine stimulate a sluggish world and springtime with all its glory bursts into bloom. Much more in the higher realms; the Spirit of Jesus who is himself the Water of Life, the Son of Righteousness, the very Life of Life—this Spirit of Jesus is the veritable resurrection of our own race to newness of life. (1 Pet. 1:3).

III. *This new Spirit includes all the ranges of relationship.*

First there was a general atmosphere

is able to prevent the disputive influence of selfishness and sin. In opposition to the manifold animosities of the age in which they lived this new community demonstrated the welding power of grace and love. They had a common life, common eating, common worship, and common suffering. All these externals were but the proof of an inner spirit of unity in Christ. Just as Jesus in the days of the flesh shared all He had with his own; so his new body—the Church—is an organism where each is for all and all are for each. In the group itself this makes for harmony; in their attitude to God it develops a life of constant worship and gratitude; in their home life it brings a spirit of social enjoyment and employment the like of which the world has never seen; in their relation to outsiders they were marked with the exclamation: "Behold how these Christians love one another;" and foremost of all the divine benediction rested upon them as evidenced by the rapid but sure growth that resulted (2:47), and the joy that filled their hearts even when, as the result of their fidelity, they were called upon to suffer persecution at the hands of the authorities (4:23).



Miss Bertha Reed and Miss Frances Howard, Deaconesses
Consecrated at Richmond, Va.

of reverential fear. The manifest presence of God always stimulates the sense of awe. Even from the day when Adam heard the voice of God calling in the garden until now the fear of the Lord is a splendid beginning. Then there was a spirit of comradeship as evidenced by the statement, "The believers all kept together." The cohesive power of faith in Christ is the only thing that

Helping School Libraries

Tennessee will double any amount of money, from \$10 to \$40, sent in during the year for a school library by any school in the state, white or black. Shelby county Negro schools, having raised \$400 for this purpose, have \$800 worth of books added to twenty-three school libraries. The salaries of colored teachers in this county have been raised 60 per cent in the last eighteen months.

Look Who's Here

MRS. FRANK M. GOODCHILD.

They walked into the office arm in arm—those three Home Mission Study Books. They were very trim and neat in their spring suits and looked so entirely capable of any amount of hard work that we felt our hearts softening, nevertheless they were several weeks behind time.

"Where have you been?" we sternly ask.

"You are very late."

The tallest of the three, whose name was From Survey to Service, and who carried inside his coat the card of H. Paul Douglass, stepped forward eagerly to explain, "We beg you to excuse us, dear friends, for seeming to be late, but after all, time, according to Dr. Einstein, is only a relative, and if you could know what a time we had getting here, how many times we were way-laid, the time it took to collect our belongings, you would see in us a fulfillment of the prophetic time—times and half a time."

"And our topics are timely too," announced the second book, named Playing Square With Tomorrow.

"Surely," sighed the Junior book, "it was an up-hill journey all the way"—a very appropriate remark since her name was Stay-at-Home Journeys.

We saw that our books were wishing for sympathetic friends to whom they might confide their experience so we encouraged them to open their hearts.

"It began at the beginning," said From Survey to Service, "in finding someone who could write our pages, for we are very particular in wishing to express the right thoughts."

"Yes," Playing Square With Tomorrow spoke up, "and after our authors were found it was several months before they finished writing down just what we wished to teach."

"And what a time they had naming us," chuckled Stay-at-Home Journeys.

Then all three fell excitedly to a comparison of their experiences in the hands of a ruthless committee who badgered their contents back and forth between their authors and various denominational committees, and of the endless punishment they suffered in the matter of paragraphing, punctuation, and capitalization, having their quotations verified, their footnotes arranged, their bibliographies compiled, and their indices and tables of contents prepared.

"And our pictures," Stay-at-Home Journeys interjected.

"Illustrations you mean," gravely corrected From Survey to Service.

Nothing abashed, Stay-at-Home Journeys continued, "And our covers," proudly displaying her artistic dress.

"You probably refer to our cover designs," said Playing Square with Tomorrow.

"Well, yours is a complete success."

And now we ventured into the conversation by inquiring "Where did your paper come from?"

That set them off again.

"Talk about paper," exclaimed From Survey to Service, "you never can im-

If you Would Have your Auxiliary "Go"—Use your Accelerator!

Personally, I like to see most things in this world have speed. I think a fast-skimming aeroplane in the sky is a joy forever.

The most attractive thing to me about a car is the accelerator. But most of all I want to see God's work gain momentum. And in thinking of the one hundred and thirty-three auxiliaries in the Louisiana conference I've been longing for them to use their accelerators for Christ's sake. I have been thinking of each auxiliary as a large or small automobile, and of each one as having a wonderful accelerator, which, if but used, will speed them into that "Land of Wonderful Achievement for Christ." So the thing we want to do to-day, Auxiliaries, is to locate our accelerators—they are there, in perfect condition, just waiting to be used—MRS. V. G. HYAMS, Publicity Superintendent, Louisiana Conference.

agine the amount of shopping that had to be done to find paper for books of our quality. It has to be selected from samples, and made to order at the mills several months before we are ready to be printed, tons and tons of paper, whole carloads of it.

"We are very proud of our buyer's sagacity in this transaction."

"Always allowing plenty of time for transit delay," added Stay-at-Home Journeys, who was always thinking of travels.

"And then the presswork," said Playing Square with Tomorrow, "from one to three weeks for each book before the binding can begin."

That remark threw them into confusion, but not because they had no more story to relate. Plainly they were all quite embarrassed and mysterious.

"Well, go on," we urged.

"We can't," they said in chorus.

"We were all lying around in loose sheets," began little Stay-at-Home Journeys.

"It was a strike," one said, "a binders' strike."

"Hush!" commanded From Survey to Service, "we must not give away the trick; but our business manager was wonderful."

"Think of the risks he took to get ahead of the strikers," ventured Stay-at-Home Journeys.

"Yes, he took big chances and he fairly lived on the trains to carry the sheets to a shop which could print during the strike," put in Playing Square with Tomorrow.

"But after all, you are over the hill at last," we said with a sigh of relief.

"Yes, you have said it," chimed all three. And throwing open the office doors, they added, "Here are thousands more of us, coming in a rush, in time for summer conferences and advance study classes, and all accomplished in one short year."

Program for August Meeting of the Auxiliary—In Soochow

Hymn 646.

Bible Lesson: "The spirit of the beloved Community." (Acts ii: 43-47; iv: 23; v: 11.)

Prayer.

Topics: I. "Seeing Soochow from the Great Pagoda." (MISSIONARY VOICE.) 2. "A History and Geography Lesson on the Woman's Work in Soochow." ("Information for Leaders.")

Circle of Prayers: For Workers.

Business.

Missionary News. (Bulletin and Church paper.)

Hymn 649.

Dismissal.

Census Shows 13,703,987 Foreign Born Population in Nation

The foreign born population of the United States in 1920 totaled 13,703,987, an increase of 358,442 or 2.6 per cent over 1910.

The census bureau, in making this announcement, cited the 30.7 per cent increase in the nation's foreign population between 1900 and 1910 and ascribed the marked decrease to the almost complete cessation of immigration during the war.

Holston's Annual Meeting

MRS. CREW WEBB

The Tenth Annual Meeting of the Woman's Missionary Society of Holston Conference was held in Bluefield, W. Va., March 15-18. There was a larger attendance of visitors and delegates than ever before, in spite of the fact that Bluefield is at the very end of a long conference, and a large proportion of the delegates had never attended an annual meeting before.

Reports of officers showed splendid growth along all lines during the past year, and during the past ten years, this conference has gained 103 per cent in organization and 163 per cent in finances. And yet, as the president said in her message to the conference, we have not yet attained, for there is still much unoccupied territory, and only one sixth of the women and girls of Holston are interested.

The Young People's work is growing by leaps and bounds. They gained 44 per cent in finances last year, and reported more than three times as many organized Bible study classes as the year before. Eighteen Y. P. auxiliaries attained the honor roll. During the Young People's service at the annual meeting one young lady definitely decided to give herself for missionary service. The conference has two volunteers in training at Scarritt this year. Steps were taken at this meeting to create a conference scholarship fund for sending volunteers to Scarritt.

Goals set for the conference this year are 30 per cent increase in funds, 20 per cent in organization, and 15 per cent in membership.

Mrs. J. W. Perry, Council Superintendent of Young People, heads the conference as president this year.

The inspirational features of the meeting were wonderfully uplifting. Special mention should be made of Mrs. Steele and Miss Haskin, who, as council representatives, advised and helped throughout the meeting, and of Dr. Pell who led us up into a closer communion with the Father, as he talked, in the non quiet hours, about prayer—how Christ prayed, how God answers prayer, and that strange saying, "In Jesus Name".

Lynching to Protest Womanhood

No falser appeal can be made to Southern chivalry than that mob violence is necessary for the protection of womanhood. It is no protection to anything or anybody. It jeopardizes every right and every security that we possess.

Voice Program

MRS. J. W. MANN, TILLAR, ARK.

In May we had Winchester and McGehee Auxiliaries as our guests, giving a "VOICE" program. As the women of the "VOICE", each officer giving some-card board "V" pinned to her.

The selections were from the 1921 issue of the "VOICE" each officer giving something relating to her own work, showing how the periodical educates in each phase of our work.

The program was as follows:

1. President: "A Day of Rest and What Came of It." (Devotional in April VOICE).
2. "The Club Par Excellence."
3. "Every Woman a Missionary."
4. "Enthusiasm."
5. Publicity: "Something New in Mission Study."
6. Supplies: "Romance and Old Clothes." (Pictures of Polish Relief Work).
7. Cor. Sec.: "Money, What Is It?"
8. Treas.: "Have You Ever Been A Treasurer?"
9. Solo: "Read for the Voice is Telling."
10. Young People: "Waiting for the Steamer at Mary Elizabeth Inn."
11. Juniors: "The World's Hope."
12. Social Service: "Holes to Mend."
13. "A President's Dream." (The dream is too good to miss.—Ed.)

The re-elected president of the Mississippi Society sat down on new year's eve to plan her work for the coming year. As she sat musing over the seeming failures of the past year, she fell asleep, and a procession of the societies, "afflicted," passed before her in a dream: the woman who can't leave home, the selfish, rich woman, the one who doesn't like the president, and on they came.

Last of all came the "VOICE" to cheer her. (Enters a child dressed in "VOICE" covers).

"I am the MISSIONARY VOICE;
I come to bring you cheer.
Each member will subscribe
And read me all this year."

The leader then turns to the President and says:

"So I'm sure your troubles are over;
The knockers will all be friends.
The Voice will impart such information,
That each will make amends.
So up, and plan, and labor!
Your work is not in vain
The Master crowns each effort—
Each year will show some gain."

A Puzzle in Mission Book Titles

MRS. W. N. VERNON

Re-arrange the following groups of words so that they spell the names of five Mission Study books which have been, and are being used in Adult and Junior Missionary Societies.

When correctly arranged, the first letter of each book will spell the name of a prominent woman, sent out as a pioneer missionary, to a great mission field.

Eownm nad sonsiism.
Camerai,
odg's Glnltem top.
Het taph of boral.
Het touth otyad.
Lesdoir fo het rinpce.

Answer to above:

Women and Missions.
America, God's Melting Pot.
The Path of Labor.
The South Today.
Soldiers of the Prince.
Miss "Watts," Missionary to Brazil.

Land Grant Colleges for Negroes

Texas leads the South with an annual appropriation of over \$87,000 for her normal and industrial college for Negroes at Prairie View. South Carolina comes next with an appropriation of \$68,000 for the year's running expenses of her Negro normal school. West Virginia spends \$51,000 for the same end, Arkansas \$43,000, Oklahoma \$41,000, Kentucky and Tennessee \$28,000 each, North Carolina \$22,000, Louisiana \$16,000, Florida \$11,000, Georgia \$10,000, Mississippi \$8,000 and Alabama \$4,000. These land-grant colleges are also aided by the Federal government in sums ranging from \$8,000 to \$25,000. Some of the states, notably North Carolina and Texas, maintain additional normal schools for Negroes entirely at state expense.

Read—For the Voice is Telling

MRS. J. W. MANN

Read for the VOICE is telling,
Telling of needs afar;
Thousands of Chinese starving,
Dying where'er they are.
Read what the VOICE is saying,
Telling of Afric's home,
Where sick ones lie neglected,
No place to call their own.
Work for our foreign neighbor,
Many upon our shore,
Calling for social service;
Come to the open door.
Give every page attention,
Korea needs us more;
Work for the night is coming,
When man works no more.

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