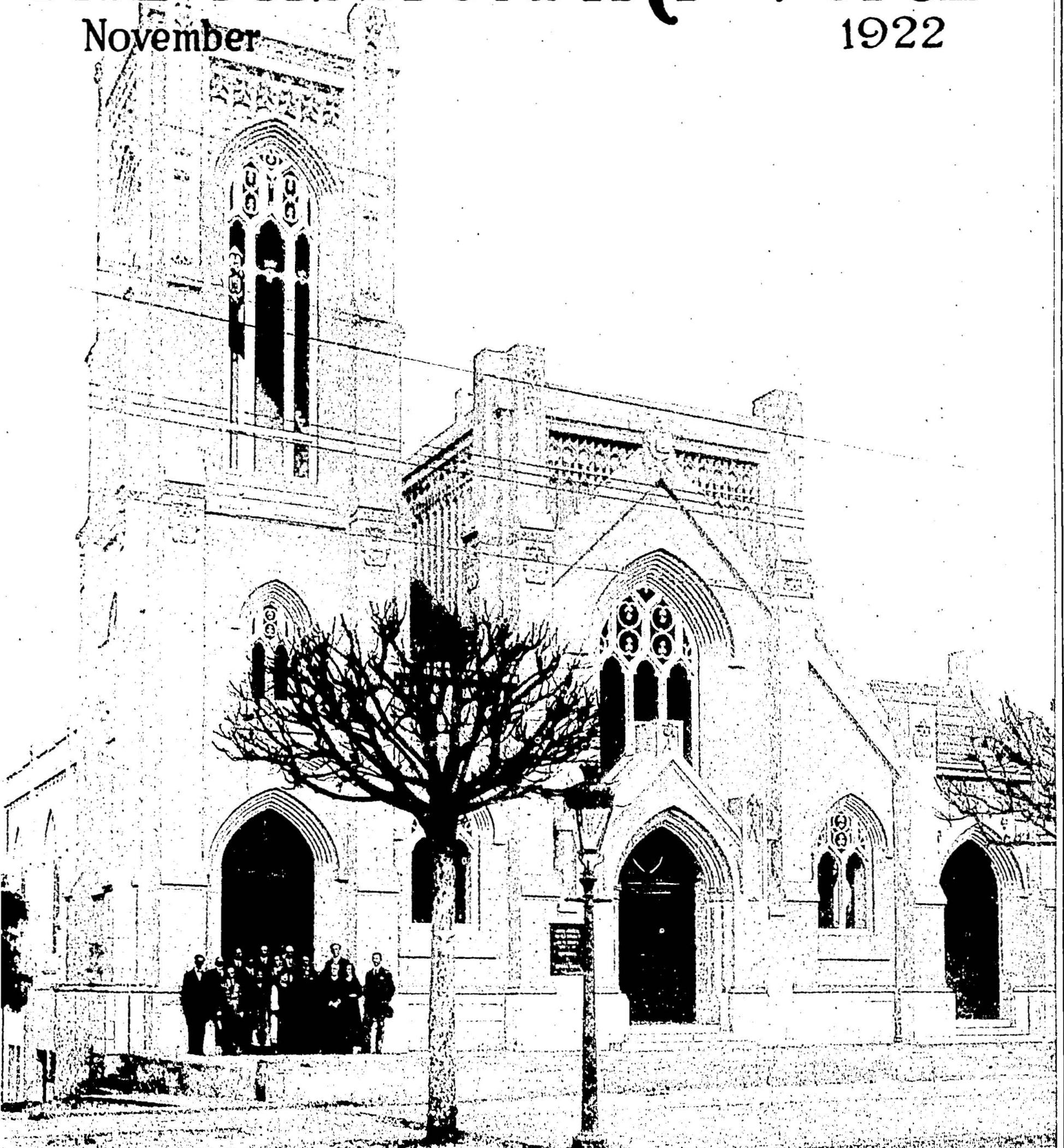


THE MISSIONARY VOICE

November

1922



Central Church, Sao Paulo, Brazil

THE MISSIONARY VOICE

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A. J. WEEKS and MRS. E. B. CHAPPELL, Editors

The Cover Page

Central Church, Asheville, N. C., put \$30,000 Centenary money into Central Church, Sao Paulo, Brazil, in memory of Dr. C. W. Byrd who was pastor of the Asheville Church at the time of his death. The Brazilians are justly proud of this new building, not for its artistic beauty alone, but for the gifts they have invested in it. Rev. Michael Dickie, missionary pastor for the last five years, makes the following report of the work:

"Our beautiful new church finished and inaugurated. Annual Conference was held here.

"My first report from Central Church, Sao Paulo, when I took charge five years ago was very different from my present one. In five years there were 213 professions; by letter 120; 130 went to help form churches in other places. The first year we raised \$3,000, this year \$15,000. Then we had two Sunday schools with 370, now we have five with 805. Then one Ladies' Aid with 63 members, now four with 257. Raised first year \$175, now \$2,500."

Last year this church raised for all purposes \$13,500, the Sunday school \$1,000 and the Epworth League \$75.

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THE MISSIONARY VOICE

VOLUME XII

NASHVILLE, TENN., NOVEMBER, 1922

NUMBER 11

The Crisis in the Near East

Many observers see in the situation growing out of the recent victory of the Turkish Nationalists over the Greeks in Asia Minor possibilities of another religious war. This is a possibility but a very remote one.

The situation is grave enough, however, because of the danger that European nations may again become involved in war among themselves and thus complete the devastation of the continent. Partly through fear and largely through seeking selfish advantage European diplomacy has brought about the present crisis in the Near East. At the close of the world war Turkey was ready to accept any terms the Allies might impose and it was expected that the Turk would be expelled from Europe for all time; but while diplomats maneuvered for advantage the Turk escaped the punishment which is five hundred years overdue and at the same time secured a position where he demands immunity and a place of honor among civilized nations. Since the close of the great war he has indulged in his age-old pastime of assassination and savagery, and now with his hands dripping innocent blood he comes back to Europe with demands that can hardly be denied.

In the meantime Armenia has suffered perpetual crucifixion until but a remnant of that community remains.

The United States cannot escape a measure of responsibility for the deplorable situation. Not because this country meddled with affairs in that quarter of the world but because of its attitude of aloofness when its help was needed and when its presence in the old world councils would have insured a degree of unity and guaranteed justice to all.

Both Great Britain and France have under their governments large Mohammedan populations hence they find themselves in a position of great delicacy when dealing with Turkey. In this crisis Britain has apparently lived up to the best traditions of her long history and by her firm stand at the Dardanelles has brought the Christian world under a debt of gratitude to her. Still her influence has become so dominant there that the jealousies of some other nations have been aroused, particularly that of France.

If the plan for the League of Nations had been fully and promptly consummated and the control of the Dardanelles placed in its hands these jealousies would not exist and there is every reason to believe the war-torn world would have been far on the way to normal conditions by now, and that part of the world would have been at peace.

A Passion for Souls

Many programs for local churches and associations of churches are being wrought out now. We have plans for the better promotion of the work in cities and rural districts, in county towns and industrial sections. This is well for too long we have gone on without well formulated plans for promotion and conservation and as a result we have lost tremendously and continuously. But whatever plans and programs we may have they will not avail unless we have a passion that all but consumes us.

Mr. Wesley was far ahead of his age and in constructive leadership set a pattern that his successors have found great difficulty in matching. In his age no one was in his class as an organizer and church statesman. But the mightiest thing about Mr. Wesley was his evangelistic passion. He believed men were lost without God, that Christ could save them, and all his organizations and plans had their salvation in view as the ultimate end. Our church needs many things today but it needs nothing so much as this. In recent years conditions have forced us to give much attention to programs. Certain readjustments had to be made if the church met its task.

The results have largely justified the wisdom of the plans made but now there is grave danger that too much dependence will be placed upon a program and it is certain that a program will get the church nowhere unless back of it there is a love for the souls of men. Wesley had a passion before he had a plan and so must we have, if we win.

"I am finding my work and life out here increasingly interesting and satisfying. I wish our young people at home could realize that the joys and interest of mission life far outweigh any sacrifice that we make."—*Mrs. Velma Hartley Maynor, Seoul, Korea.*

"The one sure hope for a permanent foundation for world-peace lies in the extension of the principles of Jesus Christ to the ends of the earth." . . . "I see no light anywhere save that which proceeds from the precepts of Christ."—*The late Lord Bryce.*

"The best remedy for a sick church is to put it on a missionary diet."



APPLICANTS FOR CHURCH MEMBERSHIP, FREBON, CZECHO-SLOVAKIA.
Rev. J. P. Bartak is standing at center of group with Chalice in front.

Great Progress in European Work

Bishop W. B. Beauchamp and Dr. E. H. Rawlings recently returned from Europe where they went over the entire field in which our Church is operating. They were accompanied by General Evangelists Walt Holcomb and Luther Bridgers, who conducted a number of evangelistic meetings with very gratifying results.

The missions in Belgium, Czecho-Slovakia and Poland were organized.

The Methodist Episcopal Church, South, has no more important and no more hopeful missionary work than its missions in the stricken countries of Europe.

Our work is becoming well established in a number of important centers.

In the city of Prague we have a splendid headquarters building, property for an orphanage, excellent church property in the suburbs of Vrsovice, and a hall for the congregation in the center of the city. By government concession we have charge of one of the oldest churches in the city, St. Martins in the Wall.

We have one congregation of 2,400 in the city.

An evangelistic meeting was held in the largest hall in Prague, seating 3,000 people. On the last night many were turned away and at this service 100 came forward and declared their intention to become Christians.

In Warsaw we have a great central building purchased at a nominal figure, and worth many times what it cost the church. This is probably the best property we have in Europe. We have also splendid property for an orphanage, housing eighty children, another property for a children's hospital and other centers temporarily loaned for our various activities.

The estimated relief given to Poland by our Church, including clothing and supplies, is over \$2,000,000. This has given us an unusual opportunity for distinctively religious work. Thousands of students have attended our classes in English and many of these have become interested in the work of our Church.

Situation in the East Unparalleled

The following letter from Dr. W. W. Pinson, written from Seoul, Korea, under date of September 10, gives a striking picture of conditions in Korea and in some degree all over the Orient. The situation is a distinct challenge to the loyalty and devotion of the Church.

The Eastern situation is "unparalleled" as everybody is saying. We are simply swamped and I am sending out an S.O.S. to the natives for help. In an ordinary shower you can put up an umbrella, but a deluge is another matter. All our missionary traditions, all our little precedents and blueprints have gone overboard. We must somehow begin over. It is a new situation. There must be reforming of our lines, a recasting of our policies. Past surveys have gone the way of all the dead. They are left like the shell of the nautilus, "by life's unresting sea." "Build thee more stately mansions" is the cry of these millions. In education we are simply smothered. One morning not long ago Korea woke up and said "We must know." Who can teach these millions? Who can house them? If you doubled your capacity today you would face an overflow tomorrow, treading on each other's heels. Yet they tell us we will lose their confidence and respect if we fail them.

Then our little thoughts about evangelism are like a toy whistle in a tornado. Not that this is a tornado, any more than our former thoughts were a toy whistle. But this is a movement for which we have no adequate provision, and in which our notions and methods are flooded and choked. How to house and shepherd and save a hundred new groups in a single district, and keep pace with the widening frontiers baffles imagination.

All of which means that when the Lord lays His hand on things human measurements and forecasts are a huge jest, and man's best plans are left as fossils in the sediment. Is this mere rhetoric? If you think so come and see.

What is to be done? I don't know—yet. For one thing we must believe. We must not be dismayed. We must not lose our heads. We must think soberly. The situation furnishes a well-nigh perfect opportunity to grow a harvest of blunders. The missionaries are alive and keen to the facts. They have method and sanity and poise. The Spirit is working in them with steady glow rather than with a consuming flame. Some things are coming into clear outline:

1. We must bring the Church at home to face and parallel this awakening. Then they will pay.
2. Boards must face the new hour with new alignments, new emphasis, and more adequate methods.
3. Various mission bodies must move upon the situation with a concerted action and united wisdom and power.

4. Most important of all, the native Church must find its place in the scheme, and even the non-Christian sympathizer must be made a partner in the responsibility. The one new conviction that has broken upon me out of this condition is, that the American churches can't do this thing alone, and ought not, and that the opportune hour has struck for rallying to the task the peoples we serve. We must lay aside our American self-sufficiency and acknowledge we are baffled and beaten without their help. Rather we must let them know we have come to help them rather than ask them to help us. If we have failed at all it is at this point.

We now have a chance to retrieve that failure. I don't see just how—the Spirit will show us. The necessity is clear. There are signs of its being met. God speed it! It will mean a new dawn.

Some of the most earnest supporters of missions are those who, for health reasons, have been rejected for service on the foreign field. A young Englishman, who six years ago was pronounced unfit for missionary service, made this resolve: "If, then, it is God's will for me that I must remain in this country in business, my business shall be the Lord's and all the profits shall be devoted to his work in foreign lands." He entered business life. His first year's profit was 75 pounds. This he sent to the mission Board. The next year he sent 480 pounds, the year following 1,024 pounds, and successively 2,500 pounds, 3,000 pounds and last year 3,500 pounds. In these six years he has paid in 10,579 pounds instead of the personal service he was not permitted to render.—*Record of Christian Work.*

Rev. Geo. D. Parker, presiding elder of the Santa Maria District, South Brazil Conference, writes of wonderful things in his field as the result of the Centenary. With better buildings and equipment churches everywhere are moving forward with new enthusiasm. During the pre-Easter season two teams made a simultaneous evangelistic campaign of the State, touching all the principal places where we have work, which resulted in 1,500 taking a public stand for Christ.

"If I desired to put myself into the most likely place for the Lord to meet with me, I should desire the reading of the Scriptures; for I might pause over every verse, and say, 'Such a verse was blessed to so many souls; then, why not to me? I am at least at the Pool of Bethesda; I am walking amongst its porches, and who can tell but that the angel will stir the pool of the Word, while I lie helplessly by the side of it, waiting for the blessing?'"—*C. H. Spurgeon.*

If Every Church Member in the United States Tithed—

There would be something over two billions of dollars every year for the big enterprise of Christianizing the world. Sounds incredible, but we figure it this way: There are over 40,000,000 church members in the United States and the per capita income is about \$500—multiply and take the tithe of it, and you get a result that is astounding. Sick little children everywhere could have proper treatment. Eighty per cent of South America's babies would no longer die before they are two years old. Fifty million outcasts in India would find new light and new life. Christianity, instead of Mohamadanism, would win 80,000,000 blacks in central and South Africa. In the homeland, every minister's salary should be adequate, every church could have its own parish house and community center, while as for benevolences—every great board could be increased one thousand per cent except the Board of Education and that could be increased five thousand per cent—multiplied by fifty! Go on and figure it out for yourself—the simple matter of giving a tenth of income would mean the beginning of a new world.—HARVEY REEVES, CALKINS in *Christian Observer*.

Who Are the Lawless?

In an address at Denver, Colorado, a few days ago George A. Crowder, a former assistant United States district attorney made this statement: "The majority of those who break and have no respect for our prohibition laws are foreigners. In the last year 76 per cent have been Italians, 14 per cent of Jewish, Russian and Polish extraction, and 10 per cent Englishmen, Scotsmen, native born Americans and other nationalities." The figures were probably for the enforcement district in which Denver is situated but it is certain that whatever a man's birthplace and whatever racial blood courses through his body no good American will violate the law of his land.

A well directed and largely financed movement for the repeal or modification of our prohibition law is being promoted throughout the Nation at this time. Vast sums are being used to convince the American people that they do not want this law and that it will be better to repeal it because some people will not obey it. It will be well to inquire who these are who will not obey the law and when their identity is established the American people will no doubt hesitate to turn the country over to them to run according to their notions.

Bishop James Cannon, Jr., sees the Congo party off, and his blessing follows them: "At 9 o'clock on the morning of August 31, I said 'Good-bye, God bless you' to a choice little band of five missionaries on the deck of the steamer, 'Anversville,' sailing for the Belgian Congo. Mr. and Mrs. C. T. Schaedel were returning with great eagerness and enthusiasm to take up their work again. Mrs. Warren, of Arkansas, an experienced trained nurse, and Miss Allen of Texas, an experienced teacher, were going from the Woman's department; and, happy to relate, Dr. Charles P. M. Sheffey was sailing to take the place made vacant by the necessary

return of Dr. D. L. Mumpower. The entire mission is rejoicing in the coming of Dr. Sheffey. For over six months the mission has been without a physician, and while all the missionaries do what they can to relieve the diseases of the natives, it is impossible to carry on the work efficiently without a good surgeon. Dr. Sheffey goes to his work deeply impressed with the great opportunity and responsibility which have come to him, and he also goes with splendid equipment, not only from school, university and hospital, but from a Christian home, a model Sunday school and a missionary church. . . . The Governor General of the Congo, Mr. Lippens, sailed with them on the 'Anversville.' He is entirely sympathetic with our missionary work. Indeed, I found this to be true of all the present Congo officials. I went twice to see the Minister of the Colonies, Mr. Frank, and talked with him at length concerning his plans for the development of the Congo. I found him fully alive to the value of missionary work, and eager to have our cooperation in enabling him to do the work which had been committed to him by his Government."

In a recent letter President W. H. Moore of Granbery College, Juiz de Fora, Brazil, gives a most hopeful and heartening report of the work of the college. The enrollment had reached 263 and there is no more room. The new building program is under way and will provide for 500 students. "I doubt," says President Moore, "if the Church at home will ever fully realize just what the Centenary has done for our work in foreign countries. In Brazil the result is most heartening. We have recently added to our faculty Prof. Ziller, an ex-priest, a member of this Conference and the assistant pastor of the local church. He is one of the best trained men in our church in Brazil, and is sure to do a great work here."

Rev. Harry Lyle Hughes

In the September number of the *VOICE* we gave a brief notice of the tragic death of Rev. Harry L. Hughes at Nakatsu, Japan, on August 7. At that time we had no details of the death of this fine young missionary except the mere announcement that he was accidentally drowned while in bathing. From a letter written by Mrs. Hughes, we learn that it was the custom of Brother Hughes to take his little son Harry to the river just back of the residence in the late afternoon for a few minutes of play in the water. On August 7, after giving Harry his usual swimming lesson, his father left him in the shallow water and swam across the river as was his custom. After starting back he called for help but as no help was at hand he sank and lost his life. The body was recovered one and one-half hours later.

The Church has not sent to any field a more promising missionary than Harry Hughes. He was a graduate of Southwestern University and of the School of Theology of Southern Methodist University. He joined the Central Texas Conference in November, 1914, and was immediately transferred to the Northwest Texas Conference where he labored until he went to Japan in January, 1920. The splendid devotion of this servant of God is reflected in this note copied from his diary written en route to the mission field: "It is not ease and leisure that make a real man happy or make a man really happy but it is a man's job being well done that fills his cup with joy. As for me, give me a task big and difficult and let me perform it under the guidance of God. I have so many pleasures and so much happiness. The goodness of God overcomes me when I think of the many things He has done for me. It is my dominant desire now to serve God. I want to be a soul-winner for Him. Fame as the world sees it has no attraction for me. I would that men may be glad that I have lived because of the service I have done."

When the funeral was held at Hillsboro, Texas, where Brother Hughes was reared and where his father and mother live, a great company gathered to honor his memory. District Court adjourned in response to a petition from the Hill County Bar Association and the Lion's Club attended in a body.

In the name of the Board of Missions and the entire Church, we extend sympathy to Mrs. Hughes and the two children, and also to the father and mother and other members of the family.

The seventy-sixth annual report of the Board of Missions of the Methodist Episcopal Church, South, (the latest issue) is now ready for distribution. Every preacher in our Church can have a copy free of charge by sending his name and address on a postal card. We trust all the preachers will avail themselves of this offer and send address at once.

Catholic and Protestant Strength

Statistics gathered by the Federal Council of Churches and printed in the Year Book of the Churches show that of every 106 persons in the United States, 10 have no religious affiliations and 96 are affiliated through membership, financial support, attendance or other ties with various religious bodies, as follows: Protestant, 75; Roman Catholic, 18, no religious affiliations, 10. Total 106.

The total church population of the country is as follows:

| | |
|-------------------------|------------|
| Roman Catholic | 17,885,646 |
| Eastern Orthodox | 411,054 |
| Latter Day Saints | 587,918 |
| Jewish | 1,600,000 |
| Protestant | 75,099,489 |

The Protestant figures include 30,000,000 members and 40,000,000 adherents. In reporting their statistics Roman Catholics report the entire Catholic population. On this basis both the Methodist and Baptist churches have a greater constituency than the Roman Catholic Church, the figures being:

| | |
|-----------------------|------------|
| Methodists | 22,171,959 |
| Baptists | 21,938,700 |
| Roman Catholics | 17,885,646 |

Herbert Hoover, Chairman of the American Relief Administration, has presented to President Harding a report of the work of the organization up to July 1, when authority for the use of the Grain Corporation funds in relief of the Russian famine expired. The total of materials handled was 788,878 tons valued at \$59,498,000. With an administration personnel at home and abroad of only 200 Americans, and 80,000 Russians, 15,700 kitchens and distributing stations were conducted, feeding in round numbers 3,250,000 children and 5,350,000 adults, a total of about 8,550,000 persons. This number will somewhat increase up to harvest. The loss of life directly due to starvation ended some time since, though hunger is almost universal in Russia.

Chaplain E. E. Swanson, of the U. S. Army, stationed at Fort McKinley, P. I., writes interestingly of his work. All the troops in his regiment are Filipinos. In addition to his work as Chaplain, he is doing some real missionary work. In addition to the regular preaching service in English, he conducts two Sunday schools in dialect and has three classes in the mail post school, each in a different dialect. Chaplain Swanson is a member of the West Texas Conference.

Ethics is the wheels of the watch; religion is the spring that makes the wheels go round. Religion is the fundamental power which makes our civilization. Ask any man if he does not owe his success to a praying father or mother.—*Roger W. Babson.*

The Monterrey District, Mexico, Moves Onward

J. B. COX, PRESIDING ELDER.

From the fourth to the eighth of this month we held a preachers' institute for the Monterrey District. The development of our work has been so rapid, and our previous preparation so poor, that we find ourselves painfully short of trained preachers.

At the present time we have, in Laurens Institute, seventeen students who are preparing for the ministry, most of whom are very promising men; but it will take several years for them to finish their course of study. In the meantime the pastoral charges must be cared for. During the last four years thirty-six men have been licensed to preach in this district.

In this one just held, all of us, trained and untrained, having previously read the books at home, took a course in Mexican History, Spanish Grammar, the Bible and the Discipline. Among other things, I had instructed my men to come prepared to preach a sermon before the Conference, and it was the duty of the Conference to criticize these sermons in open session; this criticism was profitable and at times amusing. I am purchasing books for my men as they need them, for which they are to pay in installments, or return them for the use of others. By this means I hope to take untrained men, and fill the gap, while these younger men are being more thoroughly prepared.

On the twentieth of August our church at Villaldama, between Monterrey and Laredo, was dedicated. This building, together with the lot, cost \$7,500.

On the fourth of this month, our agricultural and mechanical school at Montemorelos, between Monterrey and Tampico, was opened. The building, together with the farm, has cost us about \$35,000. At the end of the first week they had matriculated one hundred pupils, in spite of the fact that the parish priest the day before the school was opened preached a sermon threatening excommunication to all persons who had anything to do with it. The governor of the State of Nuevo Leon recently said, while visiting this institution: "This school stands first in its class in Mexico. The State of Nuevo Leon is proud of this institution. I shall be glad to assist this college, materially and morally."

On the fourth of this month the new boarding building of Laurens Institute was inaugurated. The press of this city, commenting on this act, spoke of it as a very important happening. The Governor sent the State Band to play for the

occasion, and the Superintendent of Education of this State (Nuevo Leon) pronounced the official discourse, saying, among other things: "This new boarding building for Institute Laurens, which is fire-proof, cost \$31,000, and is the only school dormitory of its class in the Republic."

Institute Ingles-Espanol, our girls' school in Monterrey, opened its doors for the third annual session the first day of this month, with the largest number of pupils it has ever enrolled upon opening.

El Centro Cristiano, which is our social settlement work in this city, opened with gratifying prospects. Among other things, they have classes in cooking, sewing, Bible, English, millinery and have a kindergarten department.

Monterrey Hospital has two physicians and surgeons, a dentist, two graduate Mexican nurses, and eleven young women taking the nurses' training course. During the month of August they had the greatest number of patients in the insti-

tution that they have ever had in any one month.

Rev. Dennis Macune was appointed by Bishop Cannon as Director of the Bible and Religious Training Department of Laurens Institute.

Our new brick church at Saltillo, which, with the lot, cost us \$35,000, was dedicated the first Sunday in October.

The new Colegio Roberts building at Saltillo cost about \$200,000, including the lot. It is of reinforced concrete and brick and is fire-proof. The Governor of the State of Coahuila placed the dedication of this school on the official program of the National Independence Day celebration.

Hon. H. S. Rodriguez, who has just finished his second term as representative in the Federal Congress, has decided definitely to enter the ministry, and was appointed recently as pastor of our Church at Saltillo.

Monterrey, Mexico.

Seven Denominations Working Together

REV. O. W. E. COOK.

One of the mightiest forces for the evangelization of Mexico is the Evangelical Seminary, in Mexico City. It represents one of the most advanced phases of missionary and Christian work to be found in all the world—seven denominations working together in the same institution for the training of leaders for a greater and stronger Church. Who can fail to see in this kind of cooperation the real bow of promise for the future? Here the Methodists learn what the Presbyterians really are; the Congregationalists learn what fine folks the Friends are; the Disciples learn what are the ideals of all the others; and so on, until we come to have faith in the possibility of establishing a truly united Church. This is the kind of work that the Evangelical Seminary of Mexico has been doing since May, 1917.

Too much cannot be said for the faculty and the spirit of fair play and denominational kindness. Unhappily, even some missionary workers have little faith in cooperation and not much of its spirit, but there are none such in the Seminary staff. Dr. Howland and his corps of workers have been sympathetic and fair, broad and deep in their teachings, and we believe they have laid in the lives of the students a firm foundation upon which will some day be erected a united and efficient Evangelical Church

in Mexico. None other can finally win the day here, and none other can truly meet the desires of those who are laboring on the field at the present time.

This year's class is the third that has graduated, and in some respects the "best yet." There were four members, representing three denominations,—two Methodists, a Presbyterian, South, and a Friend. These four workers now go into places of activity in their respective churches.

The writer has known these boys, most of them, from his first coming to Mexico, and it is more than a privilege to see them complete their work thus so successfully, and immediately take their place in the ranks. How we need more of the same kind!

If into each communion working in the country the Seminary can send ten to twenty-five young, consecrated leaders like these four in the next five years, our hearts will have no fear for the future, and we shall look forward to wonderful strides both in the Church and throughout the nation. We trust that the preparatory schools may train a sufficient number of them and we know that the Seminary will then take them and carry the work on to a successful conclusion. God bless the workers in the Seminary, one of the most important factors in the evangelization of Mexico!

The Japan Mission Meeting

W. W. PINSON

This is a hasty line before the boat leaves to testify to a very successful and encouraging meeting of the Japan Mission. Although the meeting was held outside our territory, it was a full meeting, and we had an equally full program. To witness that it was a pleasant and profitable meeting is by no means to convey the idea that there are no problems. There are plenty and they are sufficiently grave. But they were faced with courage and a unity of purpose that reduced them to a minimum and shot them through with the light of hope.

It was Bishop Boaz's first conference, yet to all appearances it might have been his twenty-first. He seemed at home in the Chair. His presidency gave great satisfaction. He was brotherly, considerate, earnest and painstaking. His messages were spiritual and evangelical. From the first note to the last, he was pleading for a widespread revival as the one outstanding need of the Mission. Indeed this may be said to have been the key-note of the Conference. Practically every address, prayer and exhortation throbbed with the yearning for power and for a revival. The sermon of the Bishop on Sunday morning, stressed the foundation truths of the incarnation, humiliation, resurrection and glorification of our Lord. The impression was so marked that the Southern Presbyterian Mission unanimously offered to join in its publication and circulation and coupled with this a request to the Bishop that he allow it published.

The evangelistic campaign was stressed and plans are being laid for a revival throughout the Mission and in the entire Japanese Methodist church. Dr. R. S. Stewart, our evangelist, and Brother Kugimiya, one of the leading pastors of the Japanese Methodist church, are leading the forces.

A most interesting session of the meeting was taken up in hearing the messages of Japanese brethren who have gone out from our Mission. Brother Sunamoto, the first preacher who joined the Lambuths in the work, and who has never wavered all these years, thrilled the meeting with his apostolic message. He is fired with the purpose to build a church at Shimonseki to the memory of his beloved friend, Bishop Lambuth. The tenderness and genuineness of the love of these men for the missionaries and for the Mother Church in which they were converted, is most evident and touching.

We had a great memorial service in which tributes were paid to the memory

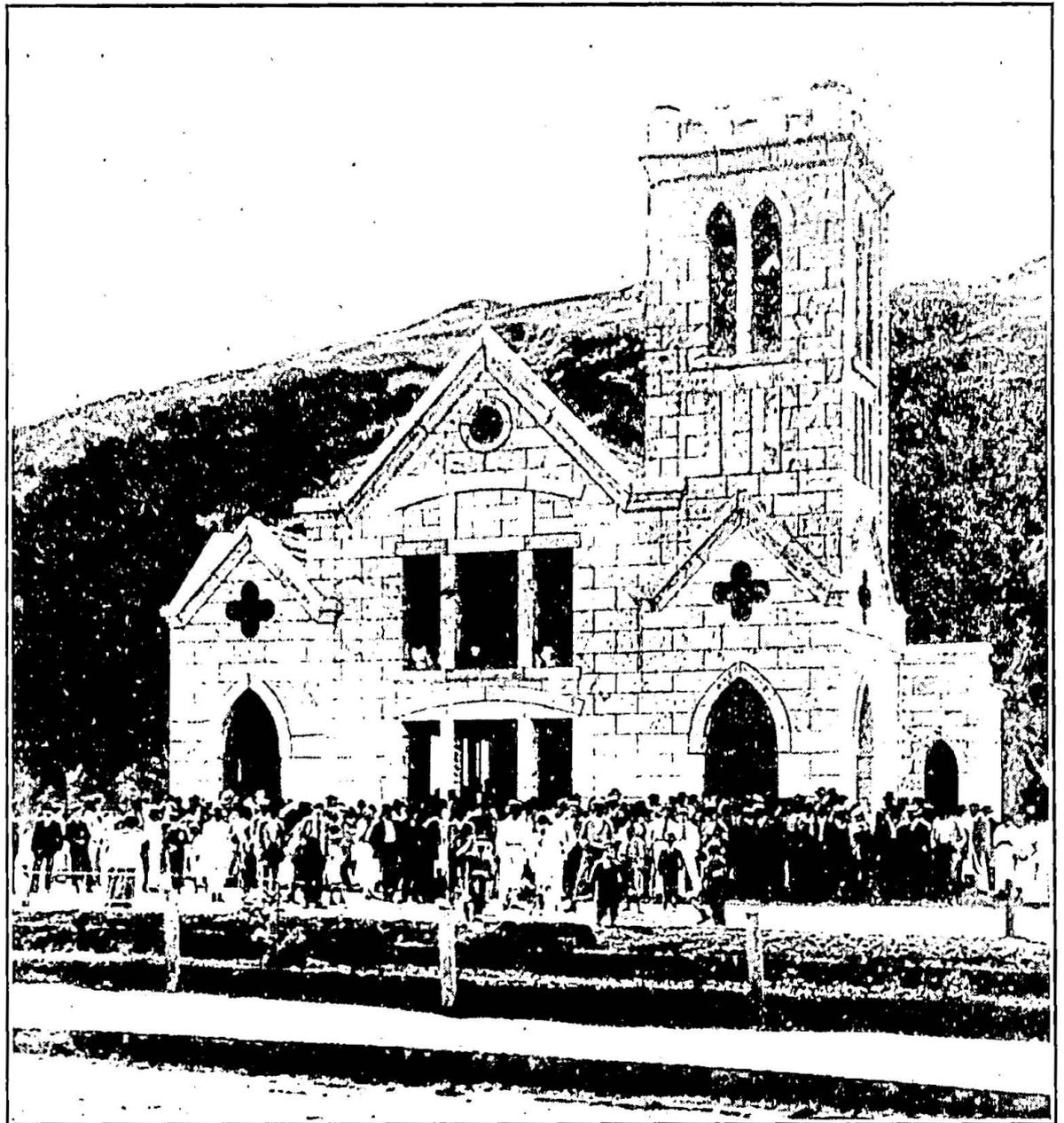
of Bishop Lambuth, Dr. Belle H. Bennett, and Rev. H. L. Hughes. The latter was one of the younger members of the Mission. He had just completed his language studies and begun his work in the greatest possible zeal and with fine promise. The first telegram which met us on our arrival at Yokohama was one announcing the tragic death by drowning on the day before. The finest things were said of him, and his loss was felt most keenly, and all the more that he had joined the evangelistic ranks where men are so greatly needed. The memorial service was held on Sunday night and was a solemn and tender hour. Just one year ago, Bishop Lambuth gave his last message in the same auditorium. The memorials were read by W. E. Towson, Miss Mable K. Howell, and Rev. T. W. B. Demaree, and were worthy tributes to these worthy and honored dead.

This Mission was gladdened by the coming of Miss Anderson, Miss Johnson, and Rev. P. L. Palmore, of Rich-

mond, Va. Brother Palmore was married on the 18th of July, immediately after his arrival, to Miss Jean McAlpine, whose grandfather was a missionary in Japan and built the first Christian Church in Japan 50 years ago, in Yokohama, near where I am writing. Her father is a Presbyterian missionary also and spoke at a Mission Meeting held in Karuizawa at the same time ours was held.

Bishop Herbert A. Welch, of the Methodist Episcopal Church, brought a strong and cheering, as well as most brotherly, message to us at our invitation.

The statistics show gratifying increases in all lines. The only decreases are in workers. That is the chief need—more workers. The one thing continually stressed was the crying need for an immediate increase in evangelistic missionaries. Let those who read these lines pray the Lord of the harvest to thrust out men who will come to preach to these hungry millions. We must have them. The harvest is white but the laborers are few indeed.



CENTENARY CHURCH, CATAQUAZE, BRAZIL.
Opened July 30, 1922.

Some Summer Mexican Revivals in Texas

F. S. ONDERDONK.

At our Preachers' Institute, which met in San Antonio in June, it was decided by the workers composing the Texas Mexican Mission, that instead of giving his time to the details of holding the third round of quarterly conferences, the superintendent should better give himself to evangelistic work.

Our greatest task was that of selecting these places, for every pastor considered that his charge was of greatest importance. Eagle Pass was chosen for the first assault in a two weeks' campaign under the gospel tent given us some years ago by interested friends in the state. This is an attractive little city on the banks of the Rio Grande, and is an important gateway into Mexico. It is a point where we anticipate in the near future erecting a boarding school for Mexican girls.

The local church had already assumed the entire support of their pastor and were fulfilling their obligations faithfully, so we felt that this point was due our best efforts. The tent was erected on a vacant lot across the street from the church so that our lights could be connected on to the church meter and the familiar tones of the bell could call us to worship.

For two full weeks we preached daily at 6 a.m. and 8 p.m. to congregations that finally filled and overflowed the tent. At times the altar was filled with earnest seekers, many of whom were blest with the great salvation. It reached some of the leading Mexican people of the city, among them the Mexican consul and his wife, who were regular attendants. Mrs. Jesus Carranza came all the way from Saltillo, Mexico, to attend the meeting and was greatly blest.

As a result of this meeting the church was wonderfully uplifted and its influence extended. Backsliders were reclaimed and about forty were baptized and received into our church on profession of faith. The congregation and Sunday school have so grown that we are forced to enlarge our brick church, which we are now doing at a cost of \$2,800. In addition to this improvement, we have bought another lot and are building, out of our local Centenary fund, a day school building, where a mission Sunday school and added preaching places will be established in a needed quarter.

Pearsall was the next point of attack. The enthusiastic young pastor, Brother Eleazar Guerra, had thoroughly prepared the people for the meeting. We hurried the tent there by express and on

YOUR UNITED STATES

If you have a right to be proud about anything in the world it is your country. See what a report from the Merchant's Association of Greater New York says the United States is doing.

With only six per cent of the population of the world and only seven per cent of the land, it produces:

Sixty per cent of the world's supply of copper.

Forty per cent of the world's supply of lead.

Fifty per cent of the world's supply of zinc.

Sixty per cent of the world's supply of aluminum.

Sixty-six per cent of the world's supply of oil.

Seventy-five per cent of the world's supply of corn.

Sixty per cent of the world's supply of cotton.

Forty per cent of the world's supply of silver.

Fifty-two per cent of the world's supply of coal.

Forty per cent of the world's supply of iron and steel.

Twenty per cent of the world's supply of gold.

Eighty-five per cent of the world's supply of automobiles.

Twenty-five per cent of the world's supply of wheat, refines eighty per cent of the copper, and operates forty per cent of the world's railroads.—*The Outlook for Missions.*

the Sunday following the close of the meeting just mentioned, we were on the ground and at it. We had a fine attendance from the beginning and adopted the same program of preaching at 6 a.m. and 8 p.m. This was for two reasons: because our people are all working folk and they could attend meeting at this hour and get to their tasks in time. Then, the weather has been excessively warm this summer, but at that hour it was always refreshing. Also there is something about giving the first hour of the day to worship that makes it inspiring!

People came from as far as eighteen miles in wagons until at the night services the tent, lot and street would be

full. My, what a privilege to stand before these hungry multitudes and preach to them Jesus! We had the joy of seeing more than twenty kneel at the altar and receive baptism and church membership.

We are now at Bridgeport preaching to the coal miners. It makes us recall Mr. Wesley's efforts along this line, the difference being that these Mexican miners clean up and come to the services well dressed. Rarely have I seen greater manifestations of the power of God to save than have been manifested here. We have had a regular old-fashion "break-down," with hard sinners coming through with weeping and then shouts of victory. Some of our "modern thinkers" call this psychology, but it looks "to us ignoramuses" very much like salvation. Anything that will take a hard-hearted, boot-legging drinker and change him into a singing, praying saint of God with a shining face, is what we propose to stay with. The blood of Jesus has been doing this through the centuries and will continue to do it in spite of our "culture," provided we stay humble and hold on to the Book.

Evidently we will have a good number of accessions here also and the church wonderfully revived. Never have we seen the Mexican people more eager for the gospel than at the present time. Calls are coming from all over the country for meetings and for pastors. Never did I long more to be *twins* than at the present! The Lord of Hosts is with us!

At our coming annual meeting we are going to be greatly embarrassed for the lack of both workers and money. This has been the hardest year financially our people have ever known. The shop strike has hit them hard. Generally they have not wanted to strike, but were forced and intimidated into doing so. In spite of this fact, they are bringing up their collections in a way that is surprising.

We are happy to send out to the church this cheering message, that the Mexican work is neither dead nor dying. The reports this fall will show a large increase in membership and substantial gains along other lines.

The Philadelphia Chamber of Commerce recently entertained at dinner some 375 young men and women, representing 57 nations who are students in schools and colleges in Philadelphia.

A Busy Week on the Mission Field

GEO. F. ERWIN

On Monday, July 24, W. A. Wilson, of the Japan Mission, came over to investigate the advisability of sending workers to the Japanese in Siberia. Then on the evening train came Misses Myers and Tucker from the Korean Mission to do Bible work for a few days with the Korean women.

That evening a runner came and announced that they had found the body of the fourth American sailor who was drowned four weeks before. Brother Taylor and I rushed to the "New Orleans" as soon as possible. They were so late getting in that the funeral was put off until the next morning.

We went down Tuesday at eight o'clock. The funeral procession left the boat at nine. We marched about a mile to the large graveyard where many thousand people have been buried. The sailor was William R. Wolf, of Cummings, Ga. Brother Taylor officiated.

We then went to inspect the foundation of our Church which is under construction at this time. In the afternoon, I attended an official meeting of the American Red Cross. I learned there of the great relief work we have done for this section of Russia and the extreme need of this work to continue. In the distribution of seed five thousand were reported to have received aid and in the distribution of food and clothing, one thousand two hundred and seventy-one families had been aided. There will be, they estimated, about twenty thousand people here next winter without anything to live on. Thousands are living in cars on side tracks and being fed by relief work. They have fled from the Bolsheviks and the famine of middle Russia. The tales of woe they tell will make your blood run cold. What is to become of this country is hard to say. Tuesday night, Brothers Taylor, Wilson and I went to hear Rev. Kim, the noted Presbyterian evangelist. The house was packed to the utmost. They call him Billy Sunday of Korea. He has as many as twelve thousand to hear him at times.

I attended the funeral of Allen Brady, of Buffalo, New York, Wednesday morning. He was the fifth drowned sailor to be brought in. A Catholic priest officiated. At night, I went with Brother Wilson to the Japanese chapel where he preached. It is a Protestant Church, but non denominational. It is in the home of Mr. Ishido, a very devout Japanese Christian. He has been in Siberia many years. Sometime ago he and his clerks were attacked by robbers. Some

of the party were killed and he was left for dead. He thought he was dying, so he wrote with his own blood his faith in God, which remained on the floor after he recovered. There were present as many Russians as Japanese. They all appeared to be very consecrated Christians.

Then came Thursday. I started out early to get permission from the Russian and Japanese governments for the women missionaries to leave Vladivostok. It takes twenty yen and a week's hard work to get this permit. In the afternoon I went to the hospital to visit one of the American sailors who had undergone an operation for appendicitis. About five o'clock, Mr. Ishido came for Brother Wilson and me to go to a little Russian Protestant church where Brother Wilson preached for them. He spoke in Japanese, and a Japanese boy translated into Russian. They are of the Evangelical denomination. The enthusiasm of these people gave me more encouragement to go to work to organize Methodist churches for the Russians than anything I had met with. Since then I have investigated further and find many people who seem anxious for the Protestant religion. I went out to a Baptist church in Nikolsk later and there found a house full of people. The Russians are exceptionally good singers.

Captain Owens, of the "New Orleans," sent for me Friday morning to conduct a double funeral. I went down to the

boat and found that they had brought in the last of the lost sailors. They were Leon Dodd, of Wynne, Ark., and Harry L. Swanson, of Freeport, Maine. It was very touching to me to stand between the caskets of two strong men just entering young manhood and pay the last words of respect to them. I fear that being in a land without prohibition was the cause of the sad catastrophe. Yet I notice in the American papers that some people are insisting on opening saloons. May the God of heaven have mercy on their poor souls.

During this time, Mrs. Erwin and I taught five English classes, and I tried to study Korean language some each day while looking after the construction of the church building. It means work for *three men* on as large a Mission as this.

Vladivostok, Siberia.

Nearly 1,000 in Songdo Boy's School

REV. C. N. WEEMS.

It gives us great pleasure to hear that the Sunday schools of the North Arkansas Conference are planning to fit out the Anglo-Korean School. This is the leading school for boys in our Church in Korea and the institution upon which we depend for our future leaders, both preachers and laymen. The attendance, including two primary schools and the Industrial Department, has nearly reached 1,000.



DR. AND MRS. W. T. REID,
Ivey Hospital, Songdo, Korea.

Salvation and Service

Betterment work in which Christ is ignored as Savior, though He be praised and even worshipped as leader, ethical teacher and example, is the work of religionists, but it is not the work which Christ has allotted to the children of God.

Rev. J. H. Jowett makes the above distinction clear, in relating an incident, which occurred in the life of his friend, Rev. Dr. Berry. He gives it in Dr. Berry's own words as follows:

"One night there came to me a Lancashire girl, with her shawl over her head and with clogs on her feet.

"'Are you the minister?' she asked.

"'Yes.'

"'Then I want you to come and get my mother in.'

"'Thinking it was some drunken brawl, I said, 'You must get a policeman.'

"'Oh, no,' said the girl, 'my mother is dying and I want you to get her into salvation.'

"'Where do you live?'

"'I live at so-and-so, a mile and a half from here.'

"'Well,' said I, 'is there no minister nearer than I?'

"'Oh, yes, but I want you, and you have got to come.'

"'I was in my slippers, and I soliloquized and wondered what the people of the church would think if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. That girl was determined, and I had to dress and go. I found the place was a house of ill-fame. In the lower rooms, they were drinking and telling lewd stories, and upstairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example and extolled Him as a leader and teacher; and she looked at me out of her eyes of death and said:

"'Mister, that's no good for the likes of me. I don't want an example—I'm a sinner.'

"'Jowett, there I was face to face with a poor soul dying, and had nothing to tell her. I had no Gospel, and I thought of what my mother had taught me, and I told her the old, old story of God's love in Christ's dying for sinful men, whether I believed it or not.

"'Now you are getting at it,' said the woman. 'That's what I want. That's the story for me.' And so I got her in, and I got in myself.

"'From that night,' added Dr. Berry, 'I have always had a full Gospel of salvation for lost sinners.'

Ah, yes, that's it! Whoever holds true to the Gospel of the Lord Jesus Christ

and to the winning of the lost to Him will do along with it the right kind of betterment work. The wrong kind is that which cuts out, shuts out, drops out, or subordinates, the Gospel, giving it the incidental place, or no place at all, rather than the primary place.

God's order is salvation first, then service.—*Evangelical Christian and Missionary Witness, Toronto.*

Devout Brazilian Gives His Home to God

REV. H. I. LEHMAN, Uruguayana.

I want to tell you briefly what God has done in the heart and home of a dissipated bricklayer who began to learn the truth through the reading of the Word and who was converted about a year before we came to Uruguayana. Before his conversion he had learned of the tithe and began giving his tenth shortly after his conversion. But he soon decided that a tenth was not enough and asked the pastor to help him deed over his entire home, humble though it be, to the Lord. He is not married, but supports his old mother, who also consented that they should give everything to the Lord.

He has also been burdened for the salvation of his neighbors and acquaintances and is working and praying constantly to that end. I have never met a man of greater faith or one who had more joy in his Lord than this man, Joao Santos. The Lord has given him a Sunday school in his house, which is so small that most of the classes are held out of doors, and a week night meeting led in turn by himself, a carpenter, and a widow, all laymen of limited or meager education, but the meetings are already overflowing his house. On Rally Sunday there were 225 at his Sunday school, and last Sunday we had an ordinary attendance of 125. Souls are being saved and the attendance at the Central Church is being increased by recruits from this place. It makes our hearts rejoice to see these new evidences of the power of the Gospel and the way in which Jesus transforms and uses the weak things of this world when surrendered to Him.

Building Program at People's Institute, Rio

REV. PAUL E. BUYERS, SUPT.

Our building program is in full blast now at the Institute. This will be the fullest year we will have in the way of building. There are over fifteen men at

work now and in a few days there will be fifty or more. We are building some retaining walls, an open-air gymnasium, and new clinic, and repairing the old school building. The Woman's Department will build a residence for its workers in the Institute. So the sound of the hammer is heard on every side.

Generous Contribution of Chinese Business Man

REV. SID R. ANDERSON, SOOCHOW.

At Wusih the manager of one of the silk filatures has turned over two rows of two-story houses to the Church and is giving an annual contribution of \$500 for work among his women employes. The Church has a free hand; and if it succeeds he says he is ready to increase his gifts. A kindergarten, sewing classes and night classes are being conducted in these buildings. The preacher is co-operating all he can. We have also rented a residence and chapel near this place for work among the workers in the brick yard and factories.

Should I mention the need of workers? In comparison, there is nothing needed so badly. Wherever there is a man leading, the work goes forward. We must make the Church the center of the lives of its members. Our Churches have the opportunity of being the center of the social, mental, physical and spiritual activities of their members. This is not only a present privilege, but a crying need. This is equally true in country and in city churches.



REV. R. A. TAYLOR AND WIFE, NEW MISSIONARIES TO BRAZIL

Both are Texans. Mr. Taylor is a graduate of the University of Texas and of the School of Theology of Southern Methodist University. They sailed from New York July 22. Their support has been pledged by the Garlington Epworth League, Dallas, Texas.

Making the Chinese Church Indigenous

R. G. MOORE

In these days of close International contact and intercourse, it is not difficult to find people of one continent interested in those of another. Those who inhabit one land are eager to learn of the customs, traditions, governments, etc., of other lands. Some are concerned with the study of one aspect; others, of another.

Perhaps there are more Americans today who know something about China, the Young Republic of the Far East, and who wish to know still more, than there ever has been at any previous time. Business firms are lured by the vast resources of China which hold out increasingly large benefits from commerce and industry, and the ultimate acquisition of great fortunes. Ambassadors of the Master, missionaries inspired with the spirit of world-service and conscious of the deepest needs of men, gladly give themselves to the heroic task of helping to bring the Kingdom of God among men.

To the latter class of men and women, who have been laboring in China during the past several hundred years, the world owes much. In the preservation and promotion of International good will and brotherhood they have rendered invaluable service. In introducing and advertising the goods of some of our biggest American business firms, they have sometimes done more than the duly appointed agents of said firms. Such service of the missionary, however, is only incidental as compared with what he has done in carrying a Gospel that possesses liberating and energizing forces, and endeavoring to apply it to the varied problems and needs of a complex society and nation.

That China is weak, no one doubts. She woefully lacks unity of purpose, and unity of interests. China has a host of outsiders who sympathize with her, but she still lacks an internal unity of national feeling. She is far from being, at the present time, an inherent power but is largely held together by the agreement of outside, as well as internal, powers. Her greatest need is the social cement of the Gospel of Love.

At the present time two forces are discernable and are at work in reshaping China:

1. Pragmatic.—The pressure of international competition in trade, finance, government, etc.

2. Spiritual.—The many uplifting and wholesome influences of churches, schools,

hospitals, in their beneficent work of promoting international brotherhood and unity. While the former forces, inflated with jealousies and rivalries over iron, coal, tea, silk, bean cake, etc., are feverishly clamoring and struggling for economic imperialism on the Pacific, the latter are operating quietly, sometimes obscurely, ever intent upon their gracious ministry of service.

No one who carefully studies the China of today will fail to recognize the development of these forces and their subsequent influence in bringing about the gradual transition from the past. Unfortunately, they have been divorced, and like two parallel streams which never converge in their course, each has been pouring mighty volumes of life and energy into this great land of four hundred twenty-five million souls, which have, for the most part, been as unlike in their nature as light and darkness. The business man, in his desire to get rich and in the midst of new-born liberties, too frequently forgets his decency and propriety. The missionary's demands for clean living, the application of the "Golden Rule" to all of the relationships of men has thus helped to widen the breach between the two channels of life, and has resulted in an unwarranted distinction between the sacred and the secular, a distinction which is too often made in our own land, forgetting that the secular without the sacred is impotent, and that the sacred without the secular is an ineffectual force. Until the two have been wedded in harmonious service and mutual helpfulness the world will continue to be as organically disarranged as would the human body without the normal relationship which exists between red blood and muscle and flesh.

In considering the present status of the Christian Church in China, one must keep in mind these two types of forces and their consequent influence.

What the Church has achieved in China is obviously largely due to the untiring and unselfish efforts of missionaries, representing every phase of missionary enterprise, viz., evangelistic, educational and medical.

Some of the missionaries, from the beginning of their contact with the Chinese, have made the impression among the Chinese that their stay was only temporary, and that the purpose of all their work was to assist the Chinese toward the establishment of a Chinese church. With this idea ever in their minds, the Chinese have long been labor-

ing with the missionaries, hoping some day to realize the benefits of an organized indigenous church.

During the past few years this hope has had a growing acceptance among the Chinese. Today there are thousands of Chinese, both Christian and non-Christian, who think the hour has struck when the church in China should be made indigenous.

Here are some of their reasons:

1. A growing National consciousness.
2. Anti-foreign feeling caused by the practice of commercial greed and political conquest by certain nations in China.
3. Divisive elements among the missionary forces resulting in the establishment of independent societies, sects, and creeds.
4. Organization of Home Mission societies to work in the interior provinces of China.
5. The fear that the support which has been accorded the Christian church during the past from the Occident will be withheld in the future because of the financial burdens growing out of the great world-war.

Thousands of enthusiastic, patriotic students are promoting nationalism in China. They covet the same consciousness of National unity which has wielded such a strong force in making other governments of the world potent factors in the proposed League of Nations.

Central Church Sunday School

The Sunday school of Central Church, Staunton, Virginia, Baltimore Conference, is making great progress in the way of missions—raising missionary money, educating the people, and inspiring them with greater zeal for the missionary cause. Mr. N. W. Brooks writes of the recent missionary day:

"This was a wonderful day in Central Sunday School. We had 607 present and the missionary offering amounted to \$823.95. . . . The Pageant—'Enlist for Service'—was beautiful and deserving of great praise. We have raised for missions in seven months \$1,444.57. We are proud of this record. I don't think there are many places in the Baltimore Conference that can beat it."

This Sunday school is carrying two specials—support of a missionary nurse in Monterrey, Mexico, and the building of a new church for Chukiakoh, China. Missionary enthusiasm and an increase in collections have shown marked improvement since these specials were assumed.

Tarahumare Indians, Mexico, Manifest Interest in Christianity

J. THACKER

We reached home safely from our trip to the Tarahumare Indians, and everything went off beautifully. We accomplished all we had hoped to. The police authorities accompanied us and lent us very effective aid in calling the Chiefs to conference and also in bringing in food supplies. Our party consisted of eight people and we most likely appeared a somewhat formidable crowd to the Indians, as a good many of them, according to their custom, hid, especially the women and children, not showing up unless the police ordered the chiefs to bring them in. They are a strange and most interesting people, and live in a beautiful part of Mexico—in the mountain fastnesses where they are fairly secure from the white man, or "blanco," as they call all who are not of their race. The country is inaccessible to all but those on horseback or afoot, and we rode many a league over the roughest and steepest mountain trails in order to reach their villages and little farms and hamlets. As usual, the Catholics got there first with a spurious gospel and the religion of the Tarahumares is a mixture of the rawest paganism and the baldest idolatry of Romanism: The poor Indian is in a bad way religiously and morally, as they celebrate their worship to the Cross (?) by all hands, men, women and children getting terribly drunk, and mid scenes of the greatest lewdness and indecency. The Jesuits, who have this particular field, have done absolutely nothing for the tribe except, according to custom, to exploit them. They will be our real obstacle should we attempt anything among the Indians. The Chiefs expressed themselves as very willing to second our plans, should they be put into effect, by sending their sons and daughters to us.

These people are living a hopeless existence without a future, unless we make one for them. They are really and truly "without God, and without hope in the world." They are fearful of losing their lands, held for ages by their predecessors before them—and this is one reason that they have retired so far away from the centers of population and are so afraid of outsiders.

The Mexican people with whom we came in contact are very much interested in our venture among the Indians and have offered us substantial help in the way of land on which to build a school. In fact, we have a fine opening to establish work among these very Mexicans living at the gateway of the Sierra coun-

try. We had the pleasure of holding three services among them. In the last service about fifty of the most attentive people I have ever seen attended and ten of them expressed their desire to become members of the Church by accepting Christ as their Savior.

All this seems providential, as a Mexican constituency in such a fine location would be a great asset in our work among the Indians.

Now as this work is on Brother Newberry's District I will let him tell about it. The need is urgent and it would be

a sin to turn a deaf ear to the call of the Tarahumare, "Come over and help us."

"Tarahumare" is pronounced: Tah-rah-um-ah-reh, the h being silent. Their language is not yet reduced to writing. We did not see a blind, lame or deformed person anywhere among them. They are well formed and not bad looking. They dress in white, the amount varying according to the personal taste of each. Some were fairly well covered, others had just a mere pretense of clothes.

Parral, Mexico.

The Callahan Special—After Twenty Years

GEO. S. JONES

Vineville Methodist Sunday School, Macon, Ga., has had a Special for nearly twenty years, and a large portion of the membership accept this as the established order of things.

Collections are taken the fourth Sunday in each month by classes, pursuant to subscriptions made by each class at the beginning of each year.

We have been fortunate in having as a Special, Rev. W. J. Callahan, who is; first, a devout Christian; second, "home folks," a Georgia boy; third, a sympathetic and enthusiastic co-worker with the officers of the school in maintaining interest in the Special work. His letters to the school, the different classes, and members, sustain interest in him and the work he is doing. His occasional visits also furnish what the child especially needs—a realization of the concrete in plans and purposes.

Early in our experience, the stimulating effect on all missionary enterprises was felt. Instigated and inspired by Mr. Callahan, the Sunday school voluntarily and almost spontaneously raised \$600 to rebuild an old church building at Yamaguchi, and the rebuilt church stands today as Vineville Memorial Chapel in Yamaguchi, Japan.

Members of the School have been moved from time to time to maintain Bible men and women, supply vehicles, buggies, bicycles, etc., for the use of our missionary and his helpers, typewriters and conveniences for use in the missionary's office and home and do incidental things for the missionary enterprise, which but for our contact with the Special would have been entirely overlooked. Quite recently, on Mr. Callahan's last visit, he mentioned the pressing need of physical improvements in kindergarten

work in Japan among children of the ruling class, a great opportunity for taking the Gospel to the "higher ups." The need was for \$600. A day or so later a member of the school sent in his check for \$25, as the beginning of a fund to supply this need. In a few days more another member of the school voluntarily handed the teacher of the Men's Wesley Class \$600 to be spent on the kindergarten, asking that his name be withheld and that the gifts be reported as from the whole class. When this became known to the class, they declined to take credit for the gift unless they could participate in it, and now we are in communication with Mr. Callahan as to how he can best use additional funds to be supplied by the class as a whole in addition to their subscription for his support.

Vineville Church largely exceeded its Centenary quota, and no human influence was more largely responsible for this fact than the Sunday School Special, with its educational and inspirational effect on men, women and especially children, who have thus been made to feel and know that through their own special they are more nearly approaching the actual carrying of the gospel to the other nations of the world.

Macon, Ga.

* * *

Mr. Geo. S. Jones, writer of this story, and one of the leading attorneys of the Macon bar, was superintendent of the Vineville Sunday school when the Callahan Special was assumed, and his connection with the school through the years has given him an opportunity to watch its growth and effect, and now to speak with authority on its value to the Church and to the Kingdom.

Methodist Mission in Poland Shaping Up Into Better Organization

The following letter is from Rev. H. K. King, Treasurer and Assistant Evangelistic Superintendent, Poland.

The work in Poland is just now getting to be well organized. Until now it has been truly a strenuous field. Because of the dire need of the people, the work has thus far been chiefly one of relief. We have a large orphanage about ten miles from Warsaw, sheltering about 100 homeless little ones, which I visit twice a week to give religious instruction.

I am going there on the 8:14 train tomorrow (Sunday) morning to conduct the regular service we are now having there every Sunday morning.

We have two kitchens in Warsaw, one in Bydgoszcz, one in Posen, one in Lwow, and one (now closing) in Vilna. These furnish food to our personnel (local workers), to Polish students (who without this aid could hardly continue their studies), and (chiefly) to poor refugees who have nothing on earth—hardly enough rags to cover their bodies.

We have a large relief center in Warsaw embracing a sewing room, cobblers shop, tailor shop, and food supplies. We have a school for teaching English, with 1,000 students, in Warsaw.

We have a clinic department which ministers to the broken bodies of as many women and children as we can serve, and which includes an observation station for orphan children taken from the Russian barracks suffering from malnutrition and various diseases, and a recuperation home in the country, where these children are nursed back to health and happiness.

We have a little day school for Polish Protestant children. We are just opening a new center of activities in Lwow (Lemberg).

Warsaw has had to bear the brunt of the thousands of Polish refugees who have been coming through from Russia since the war, homeless, friendless, and hundreds of them sick and starving.

Women and girls are walking the streets outside now by the score with no stockings and no shoes on—they have none to put on.

People sleep on the floors of the railway stations, because they have no other place to sleep.

Russian refugees have come through also in great numbers—hundreds of them the learned and professional people of Russia, whom the Bolsheviki have persecuted relentlessly. All of these people seek the American missions for aid.

They are coming all day long.

We are now making good progress on our religious program. The Rev. G. W. Twynham is Superintendent of the religious work in Poland and I am his assistant. When he came to Warsaw last September and held his first service there were twelve people present.

Now we have a large hall for regular church services, with a probationary membership of fifteen and a congregation of some two hundred. We have a large church in Danzig, and smaller ones in Choszcz and Grudziadz.

In Warsaw we have four services on Sundays, Bible class Wednesday night, and religious instruction classes three times a week.

The Growth of a Great School

The Anglo-Korean School in Songdo, which was established in 1906 with Hon. T. H. Yun at its head, started with a student body of fourteen. It has had a history of remarkable progress and reached an enrollment last year of 964.

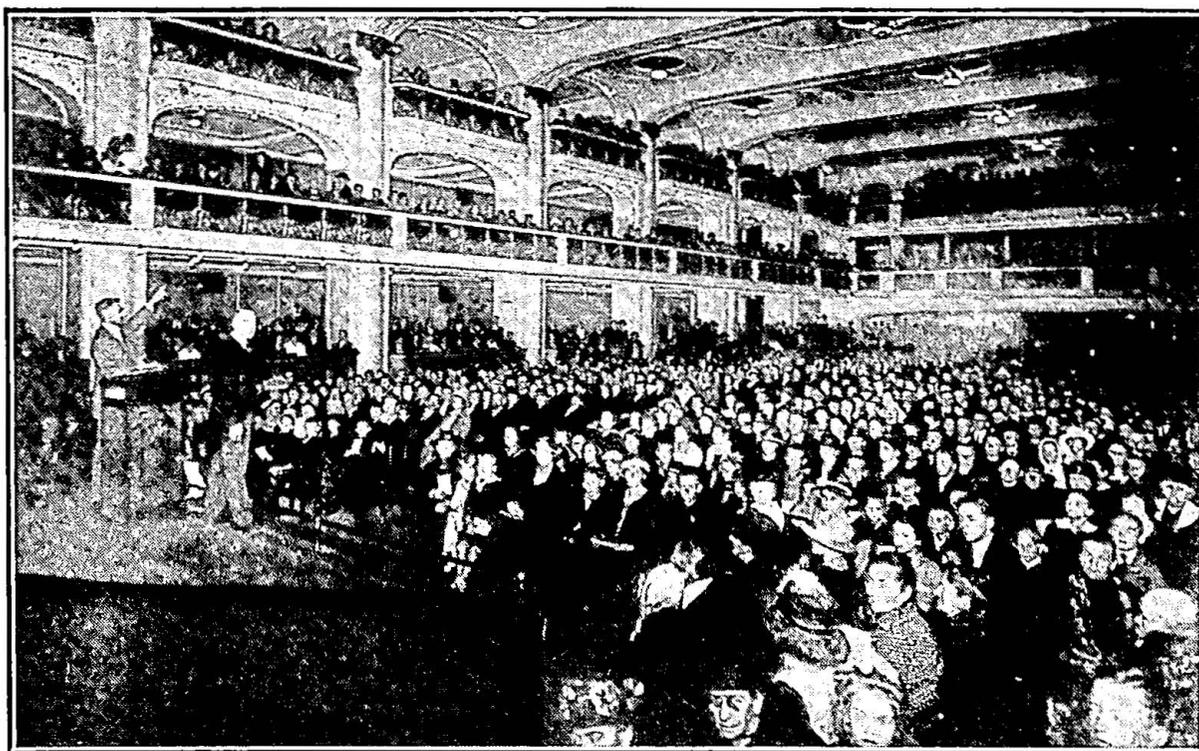
Housed first in a long, narrow gin-seng shed, it now has a plant valued at \$78,000. In the intervening years it has sent out 119 graduates, of whom ten are preachers, twenty-two teachers and four physicians. Forty-seven are continuing their education elsewhere.

Every graduate except one has gone forth as a Christian, though most of the students come from non-Christian homes. Special revival services are held every year, sometimes with remarkable results.

Last year the school's great usefulness

was recognized by the Japanese government by a grant of 1,200 yen, which will probably be continued. The Textile Department is one of the interesting features of this school, having a modern, well-equipped textile plant, where a number of students each year are taught the art of weaving and dyeing, meantime paying all or part of their expenses in school. In the last five years this department has paid nearly \$10,000 to students and has made a profit of \$3,500. Songdo Cloth, the product, comes in many attractive patterns and is marketed throughout the world by parcel post.

Rev. A. W. Wasson, of Arkansas, has been with the school from the first and for some time has been its head.



REV. WALT HOLCOMB PREACHING IN PRAGUE, Thursday, August 24, 1922.

The Land Problem in Mexico

Lies at Bottom of Unrest and Revolution

REV. S. G. INMAN

At the bottom of all the social problems of these countries is the land question. In the early colonial days great sections of land were given to Spanish settlers and whole tribes were assigned to these landlords in order that they might be educated and at the same time furnish the labor necessary. The landlord generally forgot about his duty to educate the Indian, but never his duty to make him work.

Often the church authorities, as was particularly the case in Mexico, worked the Indians unmercifully in building great cathedrals. On passing through a city like Queretaro, one is astounded at the number of great churches and can only understand how it was possible for these to be built when he is told that they cost the Church practically nothing, by reason of this enforced labor.

During the period of independence also many of these lands have been given to individuals for political favors, so that all over Latin America there exists more or less a feudal condition. The proprietors of these great landed estates in Mexico paid, before the present Revolution, about twenty-five cents a day for their labor. A man with a family of a dozen might be excused for going in debt with such a wage. In fact, the land-owner encouraged his getting in debt. These debts held the man to the farm. They are passed on from him to his children and to his grandchildren.

Before the Revolution, if one asked the price of a great farm in Mexico he would be told \$100,000, for example, which would include not only the land and the houses, but the peons on the land. That is, one would buy their debts and in that way would practically buy the workmen themselves.

There are farms in Mexico which it takes all day on a railroad train to go through. The Mexican census of 1910 showed that 7,000 families own nearly all the fertile soil of that country. The total area of the country is 757,000 square miles, so these estates must average over 100 square miles each. The Terrazas estate in Chihuahua contains some thirteen million acres, an area as large as Holland and Belgium combined. There is an estate in Yucatan said to contain fifteen million acres. The peons on these estates received formerly twelve and a half cents' gold a day, and were kept in debt so that they might be compelled to remain on the place.

The treatment of the Yaqui Indians is a good illustration of how the Indians generally have been deprived of their lands. Their lands had been held in common since time immemorial, their rights recognized by all, with no idea of such a thing as a formal title. The Diaz government passed a law requiring registration of written titles to all land owned. Since the Indians had no idea of such titles, the Creoles took advantage of their ignorance and set up claim for their lands. The Diaz Government not only recognized this claim, but often sent soldiers to drive the Indians off the land. In the case of the Yaquis they did worse, carrying them off by the train-load to work on the big estates.

All the revolutions of recent years have been the blind and ill-directed, but unalterably determined effort of the Mexican people to rid themselves of this abominable system.

The Tide Is Sure to Win

On the far reef the breakers
Recoil in shattered foam,
While still the sea behind them
Urges its forces home.
Its song of triumph surges
O'er all the thunderous din;
The wave may break in failure,
But the tide is sure to win.

The reef is strong and cruel;
Upon its jagged wall
One wave, a score, a hundred,
Broken and beaten, fall.
Yet in defeat they conquer,
The tide comes flooding in—
Wave upon wave is routed,
But the tide is sure to win.

O mighty sea! Thy message
In clanging spray is cast,—
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin,
The waves may be defeated,
But the tide is sure to win.

—New York Outlook.

Startling Public School Facts

The Chamber of Commerce of the United States is authority for the following startling array of educational facts relating to our country.

1. Out of every hundred pupils who enter public schools only fifteen get through high school and fewer than three finish college.

2. More than five million persons, three millions of whom are native-born, over ten years of age, can neither read nor write the simplest words.

3. It has been estimated that four times that number can not read a newspaper or write a letter.

4. Illiteracy is costing the United States \$825,000,000 annually, through accidents and inefficiency.

5. There are more than thirteen million foreign born in the United States today, five millions of whom can not read nor write the English language and two millions of whom are illiterate.

6. At least 40 per cent of our elementary school classes are so large that the individual child can not be given necessary care and personal instruction.

7. The average child enrolled in the public schools attends 120 days during the school term, or about three-fourths of the time. Absence costs the United States \$195,000,000 annually.

8. About 125,000 teachers, out of a total of 650,000, leave the profession annually and their places are filled by inexperienced people.

9. The percentage of men teachers in the United States has fallen from 43 per cent in 1880 to 20 per cent in 1916, and to 16 per cent in 1918.

10. The public schools of the United States cost about \$760,000,000 a year.



MISS HELEN HARDY, BRAZIL

WOMAN'S WORK

Miss Belle H. Bennett—An Interpretation

These words from the pen of Miss Mabel Howell were written from Japan, and received too late for the Memorial issue of the VOICE. They appear here, another tribute of love and profound esteem.—*Editor.*

To know Miss Bennett at all intimately was to be allowed to share with her all that meant the most to her in spiritual life and experience. One of the outstanding characteristics of that rare and beautiful personality was a willingness, even eagerness, to have fellowship with others in spiritual things. She could be said to almost crave spiritual fellowship. She loved to talk familiarly about the things of God. On this account some of the inner experiences and practices of her life are known to others. She gave of herself in this regard as she gave in other regards, with the same generous abandon. One of the rich periods of my life was the first five years after college. I was teaching in Richmond, Ky., when this rare privilege of fellowship was given me, and whatever I may say in this tribute is based upon the intimate fellowship established in those years and coveted afterwards when separated from each other.

Bible study and prayer had as regular and definite a place in Miss Bennett's life as eating and sleeping. She never began her working day until she had had her period of worship and if a friend were near with whom to share that period, she was always welcomed. The very best Bible helps and commentaries were to be found in her library. In addition to her regular morning study, Miss Bennett was always seeking other opportunities. During the five years I was in Richmond, we had Tuesday afternoons together for Bible Study and prayer. She was not always at home, but when she was that hour was sacred. Together we studied the Epistles Galatians, Ephesians and Philippians and also Romans and Corinthians. She believed in memorizing Scripture and often during the day would attempt to memorize an entire Epistle. I recall that as a Heart Preparation for the New Orleans Missionary Conference, she memorized Philippians.

Miss Bennett was as generous in sharing her prayer life as she was her Bible study hours. She sought fellowship in prayer. She believed in the principle of "two and two" used by the Master even in these deeper things of life. She loved to work with others, study with others, pray with others. It was an indication of her generous nature because after all it was she who gave of herself in these quiet hours with others. In prayer the thing that always impressed me most was her humility before God. It almost seemed at times like self-abasement in His Presence. Sometimes when I would question her about this, she would say, "God knows how far short I fall. He knows better than anyone else. I

know myself too well not to be humble in His sight." She would seem to search her heart to see anew and afresh if all her relations to her fellow men were what God would have them. She always seemed to fear lest her relations to men might stand in the way of God's answer to her prayer. This attitude of heart and mind, I believe, accounts more than anything else for her constant efforts to win back anyone whom she had reason to think might not have understood her.

She always searched for spiritual truth like one who had an appetite for spiritual things. Her greatest desire was that her life should be spirit-filled. There was no condition that she knew to be attached to such a life that she did not earnestly seek to fulfill. Obedience was to her the key-note. Again and again she would say in public address and in private conversation, "Obedience is the key that unlocks the treasure house of God." Probably of all the verses in the Bible, the one she dwelt upon and quoted most was "He that *hath my commandments and keepeth them*, he it is that loveth me, and he that loveth me shall be loved of my Father and I will love him, and will manifest myself unto him." John 14: 21. The thing she hated in herself and had the least patience with in others was a cowardly attitude in face of duty, a shrinking from obedience to His voice. She would obey at any cost and often the cost was very great. She had a keen sense of what was right or wrong in a given circumstance. She never played with an issue of this kind.

No greater insight could be given into the heart of Miss Bennett than is expressed in a little poem which she kept in her note-book, as one of the expressions of her inner thought:

"It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn
Or walked in the pride of wealth secure.
But whether I live an honest life
And hold my integrity firm in my clutch,
It matters much.

"It matters little how long I stay
In a world of sorrow, sin and care;
Whether in youth I am called away,
Or live till my bones and pate are bare,
But whether I do the best I can,
To soften the weight of adversity's touch
Or the fading cheek of my fellowman,
It matters much.

"It matters little where be my grave,
Or on the land, or on the sea,
By purling brook or 'neath stormy wave
It matters little or naught to me,
But whether the Angel of Death comes down
And marks my brow with his loving touch
As one that shall wear the victor's crown,
It matters much."

Carrying On Without Miss Bennett

The mid-year meeting of the executive committee of the Woman's Missionary Council convened October 4. It was the first coming together since the death of the beloved leader and friend, Miss Belle H. Bennett. Words were few and voices were tender and the atmosphere strangely quiet in the face of the irreparable loss of her gracious saintly presence, and wise leadership. Our spirits must needs be urged on to the tasks of the hour, for we would fain have lingered in thought over past days when that presence and personality were so potent a factor in our meetings.

But the call of God was insistent. And each member of that committee felt that Miss Bennett herself was speaking in tones not to be mistaken through her much loved and used Bible message (Hebrews: 1-14) and in a very definite way, was making true those other words of the same writer, "Being dead yet speaketh." Thus she ministered, and thus will she minister to her fellow-workers, calling them through her own splendid spirit to the heights she attained, and by her own far-reaching vision to an apprehension of great truths, and to a seizure of strategic situations and needy fields.

At one end of the room in which the meeting was held in the spacious, beautiful Lambuth Building, hung a large picture of Miss Bennett, fresh from the hand of the artist. It is the same likeness which appeared on the front page of the Memorial number of the *Missionary Voice*, enlarged and tinted, and very satisfying to the loving eyes which rested often on it.

The first business of the morning hour was the reading of a memorial framed the day of Miss Bennett's home-going. It was adopted by a rising vote. Then followed the recall of many loving messages from missionaries and deaconesses, and from organizations within and without the Southern Methodist Church.

Later in the progress of the meeting, the matter of establishing a permanent, living memorial to Miss Bennett in the form of a great building for Scarritt Bible and Training School was voted unanimously and committees appointed to take charge of it.

No more appropriate tribute, nor one which would so please Miss Bennett could have been chosen. The training of young women for Missionary Service on all fields, home and foreign, was dear to the heart of this woman of God, and she was willing to spend and be spent for its accomplishment. From such a center of training will radiate light to the farthest part of the globe, and to one Watchman from beyond the gates will there be rejoicing and praise. Great gifts will come from friends around the earth, and God's name will be glorified in the making of this new day of opportunity.

A leadership such as that of Miss Bennett's ceases not with death. One friend said of her "It will take the rest of us twenty years to catch up with her reach of thought for the work. She lived years ahead in her

outlook on world situations and opportunities." May we who "carry on" in the work so dear to her life, to which she gave her best, her all, be able to keep in line with great world movements, and not to lag behind or hinder the plans for the ongoing of the Kingdom.

The following tribute was prepared for the family of Miss Bennett by a committee:

"In the early morning of July 20, 1922, Miss Belle H. Bennett entered into a new and larger life, the life everlasting, the life for which life here was but the preparation. No longer the earth-mists hide from her the spirit world. It hath been given to her to see Him as he is.

"In triumphant faith she passed out of life on earth into the great adventure of the Hereafter. Her last message to the women who were her's in a kinship of love and service was Gladstone's beautiful prayer of Consolation.

"Among her last words were: "Are not all angels spirits that serve Him, whom He sends out to render service for the benefit of those who before long will inherit salvation?" Hebrews 1:14 (Weymouth).

"We shall miss her gracious, beautiful personality in the Councils of the Church, and in inter-denominational gatherings, where for many years she has been our representative and our leader.

"We shall miss her statesmanlike vision and her words of wisdom in conferences and committee meetings, where she has given us ideals of World Service and larger conceptions of a world task.

"We shall miss the tokens of friendship and expressions of tenderness and sympathy in times of personal need. She was a great friend—she is a great friend. She will be our leader in a larger life, in a larger love, in a larger service. She has passed from our sight but she will love always.

"The spirit of Christ so wonderfully reproduced in her in us must be reproduced that we may carry on to achievement the work which her vision mapped out and her love made possible.

"We wish to express to the family our appreciation of her great life. We recognize their sacrifice in having given her for so many years to her world service. We grieve with them in the separation which must be for a time and we rejoice with them in the larger life into which she has entered.

"We wish to express to the women in the Conferences and in the auxiliaries, and to the great body of the womanhood of the Church who loved her, and who for so many years trusted her leadership, our grief with them in our inexpressible loss. Shall not we together renew our zeal in carrying forward the work to which she gave her life, and follow on with loyalty and devotion, knowing that we are following the Christ we saw embodied in her."

News of Interest from the Fields

Gathered from Reports at Mid-Year Meeting Executive Committee

LATIN-AMERICAN FIELDS

Bennett College has grown so rapidly in the past year that an additional building is already a necessity.

There are a number of day schools in Rio all correlated with Bennett College to which they are feeders. Some of the workers will live in the cozy new eight-room cottage recently built at People's Institute, and which is a Social Evangelistic Center. The school at Bello Horizonte is crowded with pupils.

Collegio Piracicabano, in Piracicaba, Brazil, is moving on well with an increased force of teachers.

Plans are being made for a new building at Ribeiras Preto, to be built with Centenary money. The building at Collegio Centenario, in Santa Maria, our newest station in Brazil, is under way. It will have school rooms, living quarters for the missionaries and boarding pupils, and an auditorium. The school has succeeded remarkably in its small rented house.

The growth of Collegio Americano, at Porte Allegre, has made it necessary to erect a school building there. This was possible with the use of the balance of Centenary money left from the recent purchase of new property.

The missionaries in Havana are happy over the second story of the school building which has just been completed. Already the additional space is full to overflowing with pupils. The addition greatly improves the appearance of the property.

Irene Toland School, in Matanzas, has opened well, with a prospect of more pupils to enter within the near future.

The repairs on the building on the new property in Cienfuegos have been completed and the retaining walls have been built on the four sides of that splendid piece of property.

The dedication of Roberts College, in Saltillo the splendid new school building, which was made possible by the Centenary, and the special fund which the Council voted to the school, was a prominent feature of the Independence Day Program, in the state of Coahuila.

The success of Instituto MacDonell, in Durango, has been unusual last year and during the weeks of this year since the new term opened. The conversion of a splendid young man, prominent in society, who has become a professor in the school, has added to its popularity. The playground which makes it possible for the children to have the benefit of school sports has been a great help also. A revival has just closed in which the spiritual life in the church and the school has been deepened.

The new administration building for Collegio Palmore, Chihuahua, is under way.

As usual, the classes and clubs in Centro Cristiano, Chihuahua, are crowded.

A new feature of the work in Mexico this summer has been the Daily Vacation Bible School. Both the Centro in Chihuahua and that in Monterrey conducted such schools, with unexpected success.

* * *

WESTERN DIVISION, HOME WORK.

Our property in Los Angeles consists of two city blocks enclosed with an iron fence and was formerly the Violet Street City Playgrounds. This property was purchased two years ago for the new home of the Homer Toberman Mission and Clinic. There is a cottage building for the workers' home; one large building consisting of story and basement, in the building is a chapel which is used for church services with Sunday-school and Epworth League rooms, a library, office, kitchenette, and two other club rooms. The basement rooms are fitted up for goodwill industry work. There is an outdoor gymnasium very well equipped, a cement wading pool, swings, slides, handball court, basketball courts and baseball diamond.

The property is in the business part of the city and is valuable because of this fact. The treasurer of the Conference Board stated there is a standing offer by a business firm of \$85,000 for our grounds. This gives an increase in value over the purchase price of \$25,000.

Our church membership at Homer Toberman Mission is approximately three hundred, most of whom have been received on profession of faith. The pastor stated after investigation that we have the largest Mexican church membership in the city. We have a Life Service group of nine young people, seven of whom desire to return to old Mexico to do missionary work. One wants to work with her people in the United States.

Our work with the Japanese is especially interesting. The Koreans are faithful but are few in number, and are much scattered.

Our Mission is the most centrally located mission for Japanese in the city and even with the handicap of a very poor building we serve a large number of Japanese.

Our Kindergartens, under American teachers are not as well attended as when taught by Christian Japanese women. The Japanese teachers could not qualify under the alien laws of California and we were obliged to replace them with American teachers.

At Alameda we have the best building and equipment for our Oriental Mission. Here we are doing our most successful work.

The church membership at Dinuba is small, but there is a seekers' list of sixteen men and women who are studying the New Testament and are being taught the way of Christian living by the pastor. They will

come into the church later. All Oriental converts are required to read the entire New Testament and give evidence and testimony of a changed life before they are received into the church. Many of the Japanese men in this community are well-to-do business men and farmers, owning their land which was purchased before the strict alien laws of California were enacted. Six of these men met the secretary and expressed their appreciation of the new preacher, and pledged their hearty cooperation to him and the church.

Other Korean congregations are Sacramento, with a church membership of sixty, meeting in a rented building; Willows, with a membership of thirty, meeting in a home; Maxwell, with a membership of forty-eight, meeting in a home; Manteca with a membership of sixteen, meeting in their own chapel; Stockton, with a membership of thirty, meeting in a rented room; Reedley, with a membership of thirty, meeting in a rented room. There is a small debt on our chapel at Manteca amounting to about \$200, that must be paid.

Mary Elizabeth Inn, under Deaconess Jackson and Gatewood, still anchors hundreds of young women to their Christian faith who would otherwise drift away.

* * *

EASTERN DIVISION, HOME WORK.

Vashti now operates as a school, as well as home, for twelve months in the year. For three months of the summer, classroom work is carried on for the half day only. Remur Young Hall has been completed at a cost of \$33,634.22. It is a satisfactory building in every way and will accommodate forty-eight girls.

One of the new teachers writes: "I arrived at Vashti September 1. I think every department of Vashti beautiful. This recent expenditure of Centenary Funds here is to me the most Christ-like work the Church can do."

Miss Carmen Blessing, at one time a missionary volunteer to Africa—a student of one year at the Scarritt Bible and Training School, has been secured as Dean of Women at Paine College. She is a graduate of the University of California, and is a Christian woman with a deep spiritual experience.

We hope to have the French Mission school building completed before the winter is over and to be able to put on a spring and summer course in it. The French Mission Field hails the coming of the school as a blessing of incalculable benefit.

The Door of Hope, Macon, Ga., continues its policy in efforts to make the father responsible for his child; of protection of the helpless and the prosecution of the criminal; of patient investigation of the causes that lead to each moral tragedy. Each year should increase the volume of information thus made available for the protection of motherhood and childhood.

A beautiful atmosphere of mutual helpfulness is

found in the Eva Comer Cooperative Home. The family altar is kept up and attended by the girls. Every room is occupied. There are thirty-seven girls in the Home at the present time, three Christian workers total forty.

The City Board of Charlotte, North Carolina, is rejoicing in the establishment of a Community House in the Spencer Memorial neighborhood. The mill owners have given financial aid and the City Board of Charlotte has raised a good deal of money for the enterprise.

The Urban Bird Clinic located in Ybor City is fulfilling a great need among the Italian and Cuban people of Tampa.

The Day Nursery at Rosa Valdez, has been very crowded during September, more than fifty having been enrolled. We are now able to give the children in the nursery two good meals a day, and we hope soon to meet all the requirements set for a standard nursery by the National Association of Nurseries.

Ruth Hargrove Settlement has been re-inforced by addition of new workers.

All the workers work through the Memorial church which is the community church. The services are held in Spanish. A few of the adults in the congregation are able to understand English.

The Ensley Community House, Birmingham, Alabama, is in favor with the five thousand Italians of the community. The Birmingham City Board employs a large staff and the Tennessee Coal, Iron and Railroad Company, in whose industries the population find employment, relies upon the head resident for many forms of community betterment which the corporation assists in establishing.

The new St. Marks Hall will be ready for occupancy in full by November 1.

The City Mission Board of Birmingham, Alabama, cooperating with a committee from the colored churches of Birmingham, plan to establish a Bethlehem House. The colored pastors, teachers and Christian workers are highly enthusiastic.

One of the new enterprises of the Gulf States and Eastern Division was the appointment of Miss Bessie Brand to the North Mississippi Conference for rural work, and the people to whom she has gone are responding.

Mission Study Classes formed at Preachers' Institutes are proving popular among both city and rural preachers. They have been conducted with profit and sometimes with enough humor to enliven even a district meeting not noted for great enthusiasm.

The Year Book for 1923 will emphasize evangelistic work, and promises a program of great interest in Adult, Young People and Children's Societies.

There are now thirty-eight Conference Missionary Societies, the Pacific and Los Angeles Conference having recently united in missionary activities. The organizations in these societies total more than 6,000.

America's Only Moslem Temple to Go

It is authoritatively stated that Highland Park, Detroit, is to lose its Moslem mosque, the only shrine of the Islamic faith in North America. Constructed a year ago by Muhahhad Karoub, a wealthy and devout Moslem real estate man, the mosque has stood as the only outward symbol of Islam in the western world.

Dissension in the ranks of the followers of the Prophet here, and lack of interest on the part of most of them in the mosque services, are the reasons assigned for the failure to draw gatherings of the faithful. Mr. Karoub proposes to raise the edifice and dispose of the real estate.

His decision is based on the fact that he spent approximately \$55,000 in its construction; and since its dedication it seldom has been used for religious worship. Highland Park has placed the property on its tax assessment roll, and Mr. Karoub is compelled to pay taxes on the mosque, because the city tax officials hold that it is "vacant property, and not used for religious worship."

Mr. Karoub came to Detroit several years ago, a pen-

niless immigrant from Arabia, and by labor in an automobile factory, and judicious investments in real estate acquired sufficient property to render him independent.

His next ambition was to further the cause of Islam in North and South America. He had an architect draw plans for the mosque, which was completed and dedicated June 7, 1921, with elaborate ceremonies conducted by Mufti Muhammad Sadiq, Moslem missionary from India, and two Detroit Moslem sheiks, Khaleel Bizzy and Hassan Karoub, a brother of the builder of the mosque.

Mr. Karoub discussed his plans for the tearing down of the mosque with reluctance.

"I am greatly disappointed that the mosque I built and gave to the people of my faith here is not appreciated; and since I have spent a large sum of money on it, and my purse is bearing the burden of its upkeep and taxes, and there are none to worship in it, I can see no other logical thing to do but tear the mosque down and sell the lots on which it is built," he said.

The Church Must Stop War

There is a growing conviction throughout the world that the Church of Jesus Christ is somewhat responsible for the continuation of war. At this point the American Branch of the World Alliance for International Friendship through the Churches adopted the following resolutions at its last annual meeting:

"We believe profoundly in the power of friendly understanding to establish peaceful relationships throughout the world order. Misunderstanding breeds suspicion and suspicion sows the seeds of hate that are the certain harbingers of war. Nations are the composite development of the individual and are subject alike to the compensations of love and penalties of injustice, intrigue and hate. The Golden Rule grants no exceptions to nations or to any group in the social order. Upon organized society is imposed the binding obligation of obedience to the moral law, and neither parliaments nor rulers can remove the ban. The church everywhere

must begin to preach the doctrine of applying to governments and international relationships the same moral and spiritual standards of life as are binding upon individuals.

"We call upon the Church and the American people to practice the art of thinking in terms of peace and international understanding and good will. For lack of this, the national mind readily turns to war as the one and only resource, when shadows begin to cross the international horizon. Humanity is prone to follow the path of its ordinary mental processes. It is time that our churches blazed the way unitedly for Christian thinking in international life. By so much will a Christianized democracy, voicing an intelligent world opinion, bring the nations together into a correlated fellowship, in which the related interests of human kind will render the destructiveness of war improbable and ultimately impossible."

The Bible in Education

In a recent lecture at Peabody Teachers' College, Nashville, Tenn., Dr. Richard Burton, of the University of Minnesota, expressed his belief that the Bible will return in the program of education of our country.

Forty years have wrought a great change in the importance of Bible study in the schools. He remembered when, during his preparatory school days, the Bible was read and discussed every day, and chapel exercises consisted of an earnest effort to make real progress in the study of the Bible. Gradually Bible reading and

study in the schools was given a place of less importance, he said, until now it is a rare thing to hear the Bible read and much less discussed in the schools as a regular part of the day's schedule. Where it has been put to a vote in many schools and colleges throughout the country, students had, in every instance, expressed the desire to have Bible reading continue.

He expressed the belief that a renewed interest in the Bible as an educational source was certain to be felt in the schools and colleges of the country in the future.

Japan Mission Meeting

MABEL K. HOWELL

The Japan Mission Meeting was held at Karuizawa, Japan, August 24-30. Karuizawa is a beautiful little mountain town lying at the foot of Mt. Asama, the great volcanic mountain of this region.



MISS MABEL K. HOWELL

It is about eight hours ride from Tokyo. It is the place where missionaries of all denominations in Japan have their summer homes. There is a comfortable and lovely little open auditorium where meetings can be held. It was there we held the Mission Meeting. There are one or two hotels especially built for foreigners and I have been stopping at one of them, and have been exceedingly comfortable.

As I sit here writing, I am looking out upon such a beautiful little garden. The pink phlox grows very high, and this garden is full of it, scattered in between the shrubbery. There is a little Shinto shrine also. A beautiful rapidly flowing stream turns an old water wheel which makes possible running water in the hotel. It is all so tiny and dainty and has beauty of a type to which we are not accustomed in America. It is very gratifying to find that the missionaries have a lovely place, delightfully cool, to which to go, when the heat at the stations becomes unbearable. I have never felt greater heat than we felt at Yokohama and Tokyo on our way from the steamer.

Practically all of the missionaries and their families were present at the meeting. Of the twelve workers in Japan, nine were here. Bishop Hay stopped off in Japan, so we had two bishops with us, as well as the two secretaries.

A mission meeting is an ideal place to get hold of the work as a whole. Each missionary gives a personal report of the work of the year. These reports were most inspiring and were full of hope. *I truly believe Japan is on the verge of a very great revival.* Men and women are seeking Christ in a marvelous way. Your hearts would have burned within you. I felt as if I were living in the days of the Apostles, and was hearing a modern Japanese edition of the book of Acts. There is a striking contrast between this meeting and the one three years ago in that then every worker seemed burdened because there was so little fruitage. This year all are overflowing with enthusiasm and joy over the way the people are turning to God.

One of the high water marks came the first day at noon when Miss Gaines led the devotional service. She is, as you know, the senior member of the Japan mission. I do not know how to describe what she said except that it was the eleventh of Hebrews written in terms of the history of the Japan mission. It was a powerful appeal and rejoiced all hearts.

Another wonderful session to me was when four or five of the most prominent leaders of the Japanese church brought their messages. These were Bishop Usaki, Rev. Sunamoto, Rev. Akazawa, Rev. Hori, Rev. Motoyoshi, and later ex-bishop

Hiraiwa. These apostles of the faith evidenced a wonderful appreciation of the deeper things of Christ, and set forth such aggressive plans for the furtherance of the gospel and manifested such a zeal and faith that I could but feel that the seed had taken deep root in the heart of this people.

The Bible Lesson each morning at the eleven o'clock hour was given by Dr. Pinson. They were strong, vital lessons on the theme, "Christ of the Present Tense." He said that the historic Christ would do for the theologian, but that the Christ of the present tense was the only Christ for Japan.

I wish I could tell you all of the incidents that were told in different reports about the way God is working here in Japan. As I have already said it seemed to me like the Acts of the Apostles.

A memorial services was held to Mr. Hughes, the young man of the General Department who was drowned just before we came; to Bishop Lambuth and Miss Bennett. It was a beautiful service and one we shall never forget.

The work is in splendid shape, but oh! the pitiful lack of workers. We should have ten new workers for this field next year without fail, if we are in any way to meet the great new day, and win women for our Christ. "Pray ye the Lord of the harvest that He will send forth laborers" to this needy field.



YOUNG PEOPLE'S CLUB.
Social-Evangelistic Center, Oita, Japan.

A Step Forward in Education in Mexico

The Inauguration of Colegio Roberts

EMMA L. ELDRIDGE

"To teach is to redeem."

"It is to emancipate the human conscience from the most shameful and most lamentable slavery, the slavery of ignorance." These were the opening words of an address delivered on the sixteenth of September, the national Independence Day of Mexico, at which time was celebrated the Inauguration of Colegio Roberts which is to replace the old "Colegio Ingles" in Saltillo, Mexico.

The new plant is modern in every detail and many who are well acquainted with the schools of Mexico say that it is the best adapted to its purpose of any school to be found in the Republic. On the day of the inauguration the building was visited by many hundreds of people who were very free in their expressions of admiration and approval. The features which called forth the most comment were first, the abundance of light and pure air afforded by the many large windows that occupy almost the entire outside wall space of every room, and second, the comfortable desks and chairs with which the classrooms are furnished.

The inauguration program, which took place of honor on the official program of the day, was held out of doors by reason of the fact that the auditorium which is included in the plans has not yet been built and the crowd that attended numbered about 3,000. The Governor of the state of Coahuila presided, and on the platform with him sat more than forty officials of the city and state and Miss Lelia Roberts, whose name the school bears. The great body of the people present were of the representative and substantial class who have caught a vision of the value of education and are eager to give their children the best opportunities possible even though it be at the cost of great sacrifice. Then, too, there were the hundreds of poor unlettered people who did not venture to come nearer than the street, but who listened to the discourses with perfect attention.

The significance of the occasion cannot be better expressed than in the words of the speakers of the day, Dr. V. D. Baez, Director of Colegio Benjamin N. Velasco, of Queretero, and Judge Tomas Berlanga, the city's leading attorney.

Dr. Baez, after referring to the gorgeous display in the celebration of the first centenary of the proclamation of Mexican Independence in 1910, and the cataclysmic revolution which followed a few months later and continued through many years, said that the Mexican people are

now confronted with the problem of the reconstruction of the nation and the uplift of society. "The school, popular education rightly understood, is the secret of the solution of the gravest problems of the people."

Addressing the Governor he continued: "On this anniversary of our national independence, there could be no greater manifestation of patriotism than to be interested in the school and its work for the education of the people—and so, Mr. Governor, you do well on this immortal date in coming to preside over the inauguration of this new building, sanctuary of light and goodness, because in doing so you prove to the present generation and the entire country that your ideals as Governor are above the transitory and ephemeral, and that you aspire to one of the supreme realities of life, the reconstruction of the nation by popular education."

Judge Berlanga, referring to the new structure about to be dedicated, said: "More than the beauty of this magnificent building, I applaud the fact that this temple of learning has satisfied all the precepts of hygiene, because hygiene is health, and health is life—and air, space and light are the A. B. C. of modern teaching."

Dr. Baez said of Miss Roberts: "The Colegio Roberts has for thirty-three years been performing a mission of incalculable value. The name which it bears with pride is its best guarantee, its most effective safeguard, its best letter of recommendation, since its worthy principal, Miss Roberts, has put into it all her intelligence, all her will, all her love. She is an American by birth but has become a Mexican at heart. Her supreme aspiration, her only desire is to see the Mexican woman respected for her intellectuality, and supremely happy because of her outstanding virtues.

The people of the community, as well as the church people all over the country, are already taking advantage of the opportunities offered them by Colegio Roberts. Most of the grades of the elementary school are filled to the utmost capacity.

Our teachers are working with a more determined purpose inspired by the closing words of Judge Berlanga's address: "From this center of light, morality and knowledge may there go out teachers, preachers of the 'Good News' which shall convert into reality the blessed emblem of their banner, 'Glory to God in the highest and on earth peace and good will to men.'"

Is the Rural Church Decaying?

No so! according to Irvin J. Mathew in *The Christian Herald*:

"Many large tears have been shed and volumes have been written concerning the decay of the rural church, but my observation is that the rural church is not decaying but getting stronger. Quite true, church houses have been abandoned, but the old grain cradle was abandoned when Cyrus McCormick conceived the idea of a self-reaper and proceeded to show that it would do the work. We might, if we would, grieve because the grain cradles became obsolete and so many men lost the strenuous art of cradling. But I could easily doubt the sanity of any person who would lament the passing of the 'Turkey wing.' A treatise on the decay of the hoe would be about as nourishing as some of the stuff that has been printed on the decay of the rural church. The man who invented the first hoe presented to farmers a wonderful tool, but now that horse-drawn cultivators allow the horses to do what man formerly did, it would not seem wise to brand the passing of the

hoe as a calamity.

"Many church buildings have been closed, and what is more, there are a number of others that should have the key turned in the lock. The building itself may be in decay, but the church spirit is still present. The automobile has changed all this without reflecting in any way upon the spirit which dotted churches here and there over the countryside. And with counties and states and even the Federal Government itself actively encouraging the good roads program, it is more and more possible for communities to combine their talents and finances and to secure better ministers, larger audiences and Sunday schools, and better use of the local talent that is always present waiting for development. And there is inspiration in numbers. In one community I know of, I might lament the fact that three churches are closed if I did not know that a church three miles away has the combined congregations of all three and a great many more besides. It is not services but service that counts.

The Family and American Marriage Laws

MRS. W. A. NEWELL

When the proportion of divorces to marriage had risen to one divorce to every thirteen marriages in the country as a whole we felt that the American home was menaced by an evil that threatened its very existence. A recent writer states that the rate has now climbed to one in nine.

Those who have had experience in dealing with families broken by divorce realize that while lax divorce laws are to blame for many of these disrupted homes, they are not the primary cause, and that reform must go to the root which lies back of divorce.

Everyone who thinks at all on this matter recognizes selfishness to be the evil at the root and religion with its appeal to every right impulse, its primary principle of loving the other better than the self to be the only cure.

But while religion, expressing itself through the churches, is changing the hearts of men and women, while the arms of the church are reaching out to retain and reclaim and foster and unify the lives of our citizens, social workers who are brought close to the practical problems involved in broken families, realize that reform in state laws governing marriage is quite as necessary as in those regulating divorce.

It seems almost futile to make the bonds of matrimony more difficult to break while the various state laws permit them to be assumed with such negligent ease. Children, too young to enter into any other form of legal contract involving property rights, are allowed in the majority of the states to make legal contracts involving not only their own destiny but that of their children.

The mentally unfit may propagate imbeciles and defectives, the physically diseased may transmit the taint that brings woe upon their children and their children's children. Our insane asylums, reform schools, hospitals, jails and poor houses, are crowded with inmates who are the offspring of unions of the mentally and physically unfit.

The host of inefficient, and weaklings that form the problems of society and that are a weight upon the heels of progress are chargeable in great measure to the marriage of the unfit. Meanwhile society pays the bill, pays it not merely in money, but in health and morals lowered by the mass who fall below the standards of normalcy.

In 1911 the commission on Uniform State Laws prepared a Marriage License

Act which was submitted to the states and recommended for adoption in 1912. Some states have adopted a few of its provisions. No state has adopted all. The adoption of these provisions would remedy many defects that at present exist. The pamphlet that was issued by the commissioners is out of print. Its provisions are quoted in substance by the authors of a pamphlet prepared by Fred S. Hall and Elizabeth W. Brooke, entitled "American Marriage Laws in their Social Aspects." This monograph is recommended to the Social Service workers of our churches, who desire to create sentiment for safer regulations in the interest of the family.

The Commissioners' Act covers the fundamental question of: (1) Common Law Marriage; (2) The Marriageable Age; (3) The Marriage License; (4) Solemnization of Marriage; (5) The Marriage Record; (6) Inter-State Relations.

By the act common-law marriages are declared null and void. Such marriages are at present recognized as valid in 26 states, among which are Alabama, Florida, Georgia, Idaho, Kansas, Maryland, Mississippi, Missouri, Montana, Oklahoma, South Carolina, and Texas.

Common-law marriage is a heritage from the common-law usage of England though it persists in the United States, it has not been recognized in England for 150 years. Of such marriages Howard writes: "Practically all the hardship and anarchy of our common law at its wickedest survives in our common-law marriage . . . a custom which legalizes impure and secret unions."

The marriageable age in common-law marriage is 14 for males and 12 for females. In states where no provision is made for fixing the marriageable age of consent common-law ages are recognized as legal ages. This is the case in Florida, Maryland, Mississippi, Missouri and Tennessee. While in Kentucky, Louisiana and Virginia, the marriageable age of consent is the same; 14 for males and 12 for females.

How can we expect stable families to be founded on the union of children in the unstable period of adolescence? Our negligence in this regard is a part of that indifference which allows the frail craft of youth to be wrecked on the rocks of uncontrolled emotions. And who shall move to safe guarding these children of the state if the members of Christian churches do not move?

All authorities agree that the legal re-

quirement of a notice of intention to marry, officially posted, and published in the newspapers is an effective check upon hasty marriages, which are so prolific of unhappy and finally broken homes. This requirement would not only give the principals time to think over the step about to be taken, but would give an opportunity for objections, if any reasonable ones should exist, to be placed with the proper authorities. Only eight states have erected this barrier against hasty marriages.

The commissioner's Act recommends a five-day period for advance notice and publication with a proper procedure for filing objections.

The laws defining the celebrant are greatly at variance in the various states. In two states anyone who chooses may legally perform the ceremony and from this extreme degree of laxness the provisions increase in strictness through various states. Those most explicit require all religious celebrants to be licensed and registered. The latter requirement exists in eight states.

All states require some sort of license. The commissioners recommend several provisions under the heads of advance notice, parental consent in case of minors, specification of official whose duty it shall be to issue licenses, record of license and penalties and prohibitions.

Many of the evils of "Gretna Green" marriages would be avoided by the passage of state laws in conformity with the foregoing while the "Marriage Evasions Act" would correct another flagrant abuse growing out of varying provisions in the marriage laws of different states.

According to this act, marriages which would be illegal in the state where the contracting parties reside are illegal in any state to which they may go to contract the marriage, and any marriages contracted with the purpose of evading the law in the state of residence is made null and void. Fourteen states have passed "Marriage Evasion Acts."

Christian citizenship demands that we study deeply and act courageously in the promotion of state laws regulating marriage as well as divorce.

And after all legal and social safeguards that are wise and that are possible have been enacted let us study the Courts of Domestic Relation established in at least two of our cities for adjustment of the difficulties that often lead to separations which could be avoided by the tactful influence of one trained in the wisdom of family life.

China's Great Need—Teachers

CHANG HEN TSOO IN LAURA HAYGOOD NORMAL.

It is now generally agreed that if we want to bring back the former glory and greatness of our country, and if we want to keep up with the glory and greatness of modern times, we have no hope

education for all our children, for it is the only way to make them become good citizens.

We know from the educational magazines that many people are wanting to

A girl may teach lower primary when she herself has only had higher primary, and yet elementary education should have the best teachers of all.

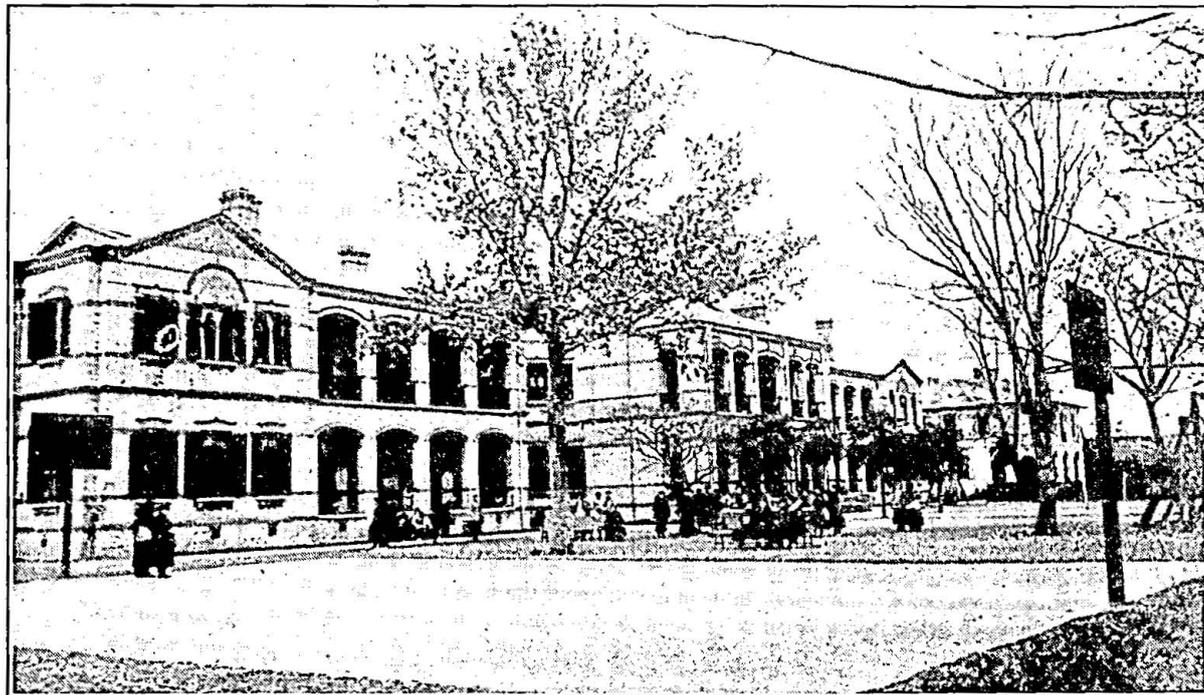
In order to help this educational situation, in order to give people a higher standard of living, in order to save China in every respect, we must establish teacher training schools, colleges and universities, the more the better.

If we could do this there is nothing in the world which could make China weak, and furthermore, she would suffer no more from her enemies.

First Wedding at Tai Wha Kwan

BY A MISSIONARY

In the summer one of my young friends came to me asking for advice about how to have a Christian wedding. She was a graduate of our Carolina Institute, and though for a long time she has been a teacher in Government Schools, she has retained her Christian experience. She was very anxious to have a Christian ceremony, and stated that though her husband was not a Christian, that he wanted the ceremony to be in the way that would give her the most happiness. The church building was very large, and her friends were not very numerous, hence she did not want to have it there. It was impossible to have it in the Korean home. When I offered my little bungalow and my services and my cooking, for her refreshments, her gratitude was boundless. In turn she asked me to be her maid of honor and to secure an organist. With the help of my Korean teachers, we made the rooms beautiful with flowers and decorations and gave this couple one of the prettiest Christian weddings that I have ever seen in Korea. She and her husband were profuse in their thanks and in their gifts as a mark of their sincere appreciation.



LAURA HAYGOOD NORMAL SCHOOL,
East Soochow, China. Compound and Main Buildings.

in our feeble government and brutal military system. Our hope is in education of our people, universal education.

Some say that the prosperity of a nation depends upon the number of the people and the extent of the land. Is not our population large? Do we not possess vast territory?

In general, the more people there are the more work can be accomplished, but that is not true of China now. The majority of the people are ignorant. They know little about their own country. I well remember one occasion when I saw a waste-paper collector on the street. After a short conversation I asked, "Are you a Chinese or a foreigner?" for he had said that I was a foreigner. His polite answer was, "I am neither a Chinese nor a foreigner, but a Shantung man."

At any time you walk on the streets you will see groups of boys and girls fighting and scolding each other, while the mothers peep out of the doors not knowing how to make them stop. There are hundreds of children on the streets who do not know anything about going to school. And if they should want to go to school, where are the schools? Can you tell me of a school that is not already full? Compulsory education has been talked of for several years but it cannot become a reality without schools. Yet we must provide

open schools. Money may be collected, buildings may be erected, books may be prepared, but it would still be useless for the children to come. Why? There are no teachers! Can a school be a school without teachers?

I can mention one thing which especially shows the lack of teachers at this time. Girls who have finished only the higher primary grades can go out to teach at almost any place they please. The graduates of middle schools and normal schools are greatly in demand. Those who have finished a college course are exceedingly few. This great scarcity of teachers lowers the standard of teaching.



SENAH STALEY PRACTICE KINDERGARTEN.
Laura Haygood Normal School, East Soochow, China.

FOR YOUNG PEOPLE

Harvest Day

Many auxiliaries are including this day in their plans for December. At this time special effort is made to have collected all the money that is due, anywhere, local or connectional, in order that the rush and pressure that always comes at the Christmas season may not interfere with our carrying out our financial obligations as an auxiliary. It is often made a pleasant social feature, too.

It is true that many of our T. P.'s. are effective "stewards," and that by tithing and systematic giving, their obligations are met quarterly. This is probably true to a larger degree of the young women than of the adult auxiliaries; and is one of the encouraging

signs of progress and of the appreciation of the Christian values of life. With many Y. P.'s., therefore, the Harvest Day affair, if held at all, must be held in the spirit of Ex. 34: 22—"the feast, or celebration, of ingathering at the year's end," and of Isa. 9: 3, "they joy before thee according to the joy in harvest." This links it up to the real thanksgiving spirit and season. Let this month be one filled especially with gratitude and thanksgiving for the way God has led us. If we have been faithful in meeting all the opportunities and obligations the year has brought, we shall find the harvest is indeed plenteous—and its joy, overflowing.

Opportunities to Help

From many of the Auxiliary reports we learn that social service is not carried on by study or by investigation of conditions around us. Such investigations, if carried on by the older women or by civic organizations, would often reveal places or means by which the young women of our churches could practice practical Christianity or Social Service.

One definite line of possible work is shown by a recent survey of the conditions in the Sunday school world. De Diffendorfer shows that in "hundreds of communities in the United States, children grow up without seeing a minister often or knowing what a Sunday school is. In mountainous sections of Tennessee some children know nothing of religion except the "Arousements" of the occasional visit of an illiterate preacher. In many mining camps and fishing villages, paganism thrives. The children of new Americans are neglected because they are foreigners. In the congested sections of our cities where the churches have moved out because no longer self-supporting, no Sunday school agency has moved in, to save tomorrow. No end of Negro villages are without religious training, and seldom is there adequate provision made for the colored boys and girls in the South.

There may be even one such set of conditions near a Y. P. M. S., where they could help under the direction of some older woman. We recall that it is said that Miss Belle Bennett saw her first field of helpfulness among the neglected children near her.

Present this to your Committee, and start something. A little class of colored

children, some class at a Wesley House, a little individual teaching of English to one foreign woman in your town, a Bible study class among rural mothers who can't attend Sunday school—any of these would be worth while and worthy of our Y. P.'s effort.

Have you considered that measure of your auxiliary efficiency—the Standard of Excellence that enables you to attain to the Honor Roll? Put your officers' reports up beside it every quarter and see

if they measure short or are lacking in any essential department. There is yet time to improve methods of work by which the Standards may be attained for 1922.

Woman Students' Program

An many of the girls of our Y. P. M. S., all now in college, they and we, are interested in the following program of work in colleges:

The Student Assembly of the Young Women's Christian Association has as its purpose, according to an article in the *Association Monthly*, "To direct the influence of student opinion toward legislation for women and children in industry; toward outlawing war; and toward the development of Christian leadership in this country." This important department of the Association was reorganized at a meeting held at Hot Springs in April, and among other matters of business it was resolved to continue the support of the Student Friendship Fund and to extend its field of service to include the faculties as well as students of Central Europe. For publicity, arrangements were made with the *Association Monthly* by a temporary board of editors, whereby students are to have a section of about eight pages of the magazine, "wherein the student voice is to be heard; student thought, trends, tendencies, are to take form in print."



VOLUNTEER BAND.
Sue Bennett Memorial School, London, Ky.

Bible Lesson for December

The Gifts of the Wise Men (Matt. 2: 1-12)

MARY DE BARDELEBEN.

"The star they had seen in the East led them on until it came and stood over the place where the babe was." (Weymouth.)

Following the Star

"We have seen His Star in the East," the wise men said. The East, suggestive of dawn, of sunrise, of dew-kissed flowers, woods fragrant with the breath of the early morning; suggestive of youth, of strength, of vigor, and of vision. And the Star seen in the East is Youth's Star, the Star of hope, of aspiration, of clean, high purpose, of holy idealism. Following it, even as the wise men, Youth, too, finds the Christ. The Star leads to Him always. He is Youth's hope fulfilled, Youth's vision realized, Youth's idealism made of flesh. But Youth must follow the Star's leading, and the way is not easy. It may lead over sun-parched desert, where the feet are blistered by the scorching sands. It may lead over mountains of difficulty, where the limbs ache with the weariness of the upward climb. But in the end it brings one to the place where He abides—God's holy Child, Jesus, the fulfillment of Humanity's highest, purest, holiest ideals.

Bringing Gifts

"When they saw the babe, they prostrated themselves and did Him homage, and opening their treasure-chests offered gifts to Him—gold, frankincense, and myrrh." (Weymouth) When they saw the babe, they offered gifts—the inevitable result, ever since that day. Following the Star, Youth finds Jesus, and finding, offers gifts. The power of that unique Personality holds. We look once into His face and we are His—all we have and are. We open up the "treasure-chests" of our lives and offer the gifts, the precious gifts, of our time, our talent, our personalities—His to take, to cleanse, to inspire, to use in the advancement of His kingdom.

In the words of Tennyson, how
Great the Master,
And sweet the Magic,
When over the valley,
In early summers,
Over the mountain,
On human faces,
And all around me
Moving to melody,
Floated the gleam.
Not of the sunlight,
Not of the moonlight,
Not of the starlight!
O young Mariner,

Down to the haven
Call your companions,
Launch your vessel,
And crowd your canvas,
And 'ere it vanishes,
Over the margin,
After it! follow it!
Follow The Gleam!

"Dollar Day" for Union Christian Colleges in Orient

A quick intensive campaign in which the women of ten denominations must share, and that quickly, is the call to finish raising the two million dollars necessary to receive another million, for the seven Oriental union colleges, so eagerly waiting for the funds. Our council is a cooperating Board. We cannot, however, give as a Board to this campaign now, during our centenary period, but we believe many girls, as individuals, will be glad to send a dollar to help equip these Christian colleges for the girls of the Orient. A silver tea or real "Dollar Day" could be quickly arranged, or in individual subscriptions secured. Send such funds to the National Treasurer, Miss Hilda Olson, 300 Ford Building, Boston, Mass., before December 30, 1922. Many of these small gifts will save us from losing the gift of a million on January 1.

Discovery in Medical Science by a Negro Girl

The annals of medical science are incomplete unless full credit is given for the work of Alice Ball. When Dr. Hollman, the physician in charge of the leper hospital near Honolulu, found that chautmoogra oil in its raw state could not be used in the treatment of leprosy, he determined to find an extractive. A chemist was required for the work and Dr. Hollman appealed to the University of Hawaii for help.

The chemist assigned to the task was Miss Alice Ball, a Negro girl, in the department of chemistry at the university. Miss Ball had already made a record in laboratory research. She accepted the assignment and went to the job. It was no easy task. One after another the various preparations were tried and put aside. Any one of them was better than the raw oil, but none possessed the qualities required.

Finally Miss Ball's health gave way and she was sent to California to regain the strength necessary to continue

her work. In time she returned to her laboratory and planned a new line of research. It led to the discovery of the preparation which bids fair to become a specific in the treatment of leprosy. Miss Ball won the fight for others, but it was at the cost of her life. She died in California before she had learned that she had triumphed in her work.

To a Bronze Mirror

EMMA LESTER.

Little maiden of Cathay turned away;

Her mirror revealed:—

Almond eyes,
Raven hair
Pearl laden,
Very fair.

Little maiden of Cathay turned away,

Concealed her heart,

Consummate art
To bear—her part,
Never a trace
On her face.

Why, little maiden of Cathay,
From thy mirror turn away?
Is this not thy wedding day?

Am I only this—my face?

He who waits in that strange place
In my heart claims not a space.

'Tis his wedding day;

See how gay!

By his friends surrounded.

Hark! now loudly the musicians play:
From this I may not turn away.

O little maiden of today,
Dwelling still in old Cathay,
Let me teach thee, if I may,
Of One to whom I pray;
He will lighten all thy way,
Little maiden of Cathay.

Young People's Program for December—"They Offered Unto Him Gifts"

Hymn. No. 113.

Business.

Devotional.

Bible Lesson—The Gifts of the Wise Men. (Matt. ii: 1-12.) (See Voice.)

Hymn. No. 110.

Prayer.

Report of the Findings Committee on the Needs of the Fields as a Challenge to Service. (See Program Material.)

Report of Deputation No. 12 on our Training School. (See Program Material.)

CONSECRATION SERVICE.

Solo. "I'll Go Where You Want Me to Go."

Story. "The Symbol of Sacrifice." (See Program Material.)

Reading. "The Girded Christ." (See Program Material.)

Prayer.

The Missionary Voice

MRS. E. O. CHANDLEY.

It has been well said that if anything represents an individual or a house, it is his or its books and other reading matter; that by circumstance a man may be denied the company he would choose but he reads what he likes.

The power of the press has never been greater in the history of the world than it is today. The secular press keeps constantly before us the doings of "the other half" of the world. The daily life of our community is faithfully portrayed to us twice each day through the well-written pages of our daily papers. All of which adds greatly to the growth, development and efficiency of our social, civic and commercial lives.

If the press is of such vast importance in secular lines it is of far greater importance that we fully realize its power in the upbuilding of God's kingdom. With this purpose in view may we consider a few reasons why the MISSIONARY VOICE as the official organ of our Woman's work should have a larger circulation and support among Christian women everywhere.

Probably our first consideration should be the wealth of information which comes to us through its pages. No member of any auxiliary need plead ignorance of the work as an excuse for inactivity while it remains within her power to read a few consecutive issues of the VOICE.

We are able by close observation to compare the work of our own organizations with those in other parts of our land as well as glean the best thought and effort that has been put forward along all lines of Christian endeavor.

This is of inestimable value in the growth and work of each department of our auxiliaries. The fact that some missionary auxiliary in California contributing to the support of a school for girls may inspire some society to rear another such home that the wonderful work may go on. Hints of some other ways in which societies are succeeding may give us valuable ideas to work from.

These valuable organs of Christian literature are of too great value to posterity to be neglected by our own generation. We owe it to our children's children to help give a wider circulation to all good literature. Since they must read, let us instill into their hearts the love of the high and beautiful in literature, thus making distasteful to them the literature that is hurtful.

A file of MISSIONARY VOICES kept for reference by the members of an auxiliary

will prove extremely valuable in the preparation of different subjects for discussion, as its scope in all lines of Christian work is world-wide and embraces a coterie of able and efficient contributors.

A missionary society whose every member is a subscriber to THE VOICE is invariably one in which there is a well informed membership, an inspired membership and a membership which realizes its duty to the church, the community, the state and the nation, and which will go on helping to make the "pen mightier than the sword."

"We believe that since the Bible is the Word of God, the truth of God fears no test. It can stand any investigation of a reverent heart. We wish to make known that we fear no application of any genuine scientific methods to the study of the Holy Scriptures."—*Dr. T. T. Lew, Chinese, before National Christian Conference, Shanghai.*

Standardizing of Mission Study

Standardizing of Mission Study classes has come to be the slogan in the Mission Study Departments of some of our leading Conference Societies. *Raise the standard. Make the class worth the*

name of a Study Class. Do real work, and get not only credit on the books for a Standard Mission Study Class, but also definite and accurate knowledge of the text book which can be acquired only by study such as students give.

The Standard of Excellence given here was used by Mrs. Elmer Peck, Superintendent of Mission Study and Publicity of the St. Louis Conference Society and is published with appreciation of her excellent plan.

Credits

1. Reports sent to Conference Superintendent each quarter 15
2. Enrollment card for each new book studied sent to Mrs. Hume Steele, Nashville, Tenn. 15
3. The required two books studied and one book for Bible Study 15
4. An organized Bible Study Class reported two quarters 10
5. Assist in organizing Junior Study Class 10
6. Use of Bulletin each meeting. 15
7. News items sent to local paper monthly 10
8. Interesting articles sent to St. Louis Christian Advocate for Woman's Page at least twice a year 10

Auxillaries having 85 points to their credit will be on Honor Roll. The Young People and Juniors will leave out the fifth item and make credits for first item count 25 points.

Harvest Day

WEST TEXAS Had It FIRST—We Are ALL Having It NOW

We have it during first ten days in December, before we begin the Christmas shopping.

We use a special program that we get from literature headquarters, Room 520, Lambuth Building, Nashville, Tenn.

We bring to it every cent we owe the Lord for use in the missionary society so that his cause will not suffer, and so that we can close the old year with honor to Him and begin the new with joy

We make it a time of rejoicing because of the wonderful things that have been done in our mission fields during the year.

We pray for our Work and Workers on all fields.

We are planning to do it in 1922.

The pulpit and press are announcing it.

The president is seeing about the program.

The treasurer and her committee are notifying the delinquent ones.

The entire membership is getting ready for it and will be there

We are ALL doing it, December, 1922.

Scarritt Bible and Training School

Some events have a perennial charm; they never grow old—nor lose their vigor and power to please. The opening days of the Training school session have a charm that rejoices heart and mind, and though this year strikes and tumults threatened the concord of the United States, yet there was no diminution of joy in the welcome and fellowship of the young women who came in on belated trains to enroll as students. The house never looked more attractive; conferences had been generous in adding to the beauty and comfort of their furnished rooms and the students on conference scholarship were very grateful for the beautiful provision for their wants.

The enrollment is seventy-five but all have not entered yet as an unusual number have had illness in their homes and some have been ill themselves—but all will be here soon and others are pending—so we are expecting a full school—though not so crowded as last year which will be more agreeable to the household peace and prosperity. The students are well qualified for their work, hence the registration was very easy. The candidates for home and foreign work are equally divided which is fortunate for a good balance. After the torrid days of the summer, the days are cool and delightful, making mental exertion easier. One day of registration was followed by regular work by schedule. The initial meetings have all been held. The "Get Acquainted Party" has been given and the first students' prayer meeting and weekly Prayer Circle have been inaugurated and all are ready for hard work.

A public opening service was held at Melrose Methodist church on Sunday, September 17, when Dr. Cuninggim preached a great sermon. Text—Mark 3: 14 "And he appointed twelve that they might be with him." The text gives prophecy of the sermon: The advantages of being with Jesus while in training were sketched with such affectiveness that every student must have felt the thrill and a sense of his presence and power. On Sunday afternoon, Dr. J. W. Cline, missionary from China who is teaching missions this year in the Training School made a forceful address to the student body at the Vesper Service on "Fear and Faith" showing the paralyzing effect of fear on the heathen world and the inspiration and courage born of faith. The year has opened well and gives promise of rich fruition.

July 20, 1922 will ever be a holy day in the Scarritt Bible and Training School as a memorial of the day on which Miss Bennett in whose heart the Training

School was born, went to Heaven. To the teachers and students of the Training School she was an untiring friend, and she loved the institution which had been founded through her influence, with all the strength of her mind and heart.

The class of 1923 has the distinction of being the last class of Scarritt students to enjoy fellowship with Miss Bennett. Last February when in attendance at the annual meeting of the Board of Managers, she devoted one evening to the student body. She spent that evening in the parlors with a large group of students gathered about her while she told them of the early history of the Training School and of her pioneer work. She sat in an armchair in the center of the group who were listening to her words with rapt attention.

It was a beautiful picture, of which two figures will ever remain in the foreground. At Miss Bennett's feet and leaning against her knee, sat Dora Kendall, a Junior student from North Carolina who gave great promise in her life. The queenly woman and the fair young girl made an exquisite picture that will always remain in the memory of the group. In less than two weeks Miss Kendall in her youth and beauty went to her crowning in Heaven and before the year closed, our glorious leader was called to serve in Heaven Him whom she loved and served on earth.

May her mantle fall on the women of the church and with special power on some young women trained for service for Christ and the church through her self-denying toil in the building and maintenance of the Scarritt Bible and Training School.

Japanese Language School

The language school is rather unique in the fact that it teaches Japanese children to speak Japanese. The strict alien laws of California allow these children two hours a day for study of their own language, after the public schools have closed for the day. It is a case of demand exceeding supply as the time and the facilities for teaching are limited, and requires two entirely different groups of students a day.

These schools are made possible through our Oriental Work on the Pa-

cific Coast and if good citizenship is the solution to the so-called Japanese question, then Christianity must be the fundamental basis. These children are taught by native Christian teachers and Christian pastors.

Those of us who do not come in direct contact with the Japanese and their economic conditions, are inclined to be indifferent. But it is to our mutual benefit so far as the nation as a whole is concerned, that we forge ahead in bringing the Japanese to Christ.



CHILDREN'S DAY AT ALAMEDA, CALIFORNIA.

Bible Study for December

The Dawn—Easter Morn. Mark 16: 1-8.

HENRY BEACH CARRE.

We have come to the closing scene in our year's study of Mark's Gospel. The study for November exhibited the powers of darkness revelling in triumph over the Light-Bringer of the World. Jesus did not accept the challenge of His accusers to descend from the cross in order to demonstrate that He was the King of the Jews. How certain they must have been therefore that He was not the King of the Jews, but a mere pretender to the throne! To them it must have seemed that it was all over with the Nazarene, and that He would take His place in history as only one more of that large number who had rebelled against Roman domination and oppression, only to be crushed by her invincible power and to be condemned to die on a Roman cross since they would not wear the Roman yoke.

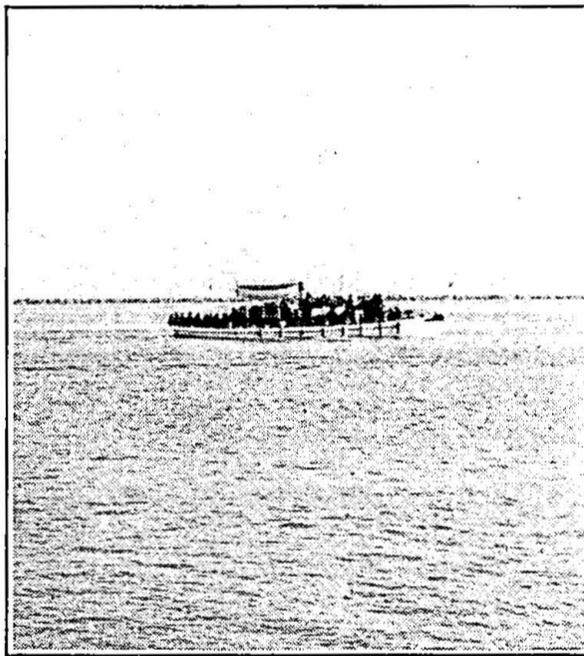
To their minds kingship, greatness, divinity were associated with demonstrations of power in the interest of self. These exhibitions of power might be for the purpose of avoiding suffering or humiliation, or for the purpose of crushing opposition and treading upon the necks of their enemies. To them it was a common-place that they who are accounted to rule over the Gentiles lord it over them; and that their great ones exercise authority over them. (Mark 10: 42.) They did not know the viewpoint of Him whom they were crucifying, namely, that he who would be great should be servant and that he who would be first should be bond-slave of all. (Mark 10: 44.)

Jesus' inner circle of disciples had not yet grasped their Master's secret. When He spoke of suffering and dying, Peter exclaimed: "Be it far from thee, Lord: this shall never happen to thee." (Matt. 16: 22.) Even John, as he gazed upon his crucified Friend, was not yet prepared to write: "God so loved the world that He gave His only begotten Son that whoever believeth on Him should not perish but have everlasting life." Nor is it likely that he could at that time have written: "God is love," (1 John 4: 8) i. e., self-sacrifice. It took the cross to reveal Jesus to His own and through them to the world. If the law was a pedagogue to lead men to Christ, the cross was a teacher to declare God to men.

But the Life that had been the Light of men could not be crucified, even though the body in which it tabernacled was nailed to the cross. It could not be confined to Joseph's tomb, although the

sepulchre was hewn out of the solid rock and sealed with an "exceeding great" stone. It could not be lost in the darkness, because the darkness could not "master it." (John 1: 5, Moffatt's Translation.) On the contrary, that Light overcame the darkness, and brought life and immortality to light through the gospel. (2 Tim. 1: 10.)

Therein lay the significance of the resurrection morning. It meant that the powers of darkness had been vanquished, and that the True Light was shining. It meant that the dawn had



This ferry-boat has 80 immigrants on board. It has just left the immigrant station Galveston, Texas, for the Railway Station.

come, that a new day had begun. It meant that the hopes which Jesus had stirred within the breasts of His followers but which had expired with Him on the cross were now alive. It meant that they might still look for the glorious future which He had promised them would come with the advent of the Kingdom of God.

And this is precisely what they did, for "When they were come together (after the resurrection) they asked Him, saying, Lord, dost thou at this time restore the Kingdom to Israel?" The kingdom uppermost in their minds.

It has taken a long time for the Church to come around to their point of view and to the view of Jesus, but it is our good fortune to live in a time when it is beginning to realize that on it is laid the task of helping to bring in the Kingdom of God. With this appreciation of their task, Jesus' followers today may well think of the Easter Morn in the way in which Jesus' immediate followers

thought of it. For the most part they regard it as the assurance of their resurrection. But it should mean more than that to them. It should signify for them the dawn of a new day, the promise of the coming era when God's Kingdom shall come and His will shall be done on earth as it is done in heaven. Easter should be a day not only of hope, but of consecration, a day for the dedication of ourselves to the completion of the task which Jesus committed to us.

It is noteworthy that Jesus did not encourage His followers to sit in idleness and dream of the coming of the Kingdom. To their question as to whether or not He would restore the Kingdom to Israel at that time, He replied: "It is not for you to know the times or seasons, which the Father hath set within His own authority. But ye shall receive power when the Holy Spirit is come upon you, and he shall be my witnesses both in Jerusalem and in all Judea and Samaria and to the uttermost part of the earth."

Here was a large program laid out for them. In like manner the risen Christ has given to us a large commission. We are not only to preach the gospel to every creature, not only to witness for Him to the uttermost part of the earth, not simply to proclaim His name wherever man is found, not to wait in idleness for the coming of the Kingdom, but to work for its coming with an abandon like that of its Herald, who sometimes had no leisure to eat. The Kingdom cannot come till wars have ceased in the earth; therefore we must work for the abolition of war. It cannot come till class hatred has died out; therefore we must work for the elimination of class hatred. It cannot come till our social structure rests upon brotherhood, sympathy and disinterested love. To accomplish that result is our task. Were we to adapt the last commission of our risen Lord to the needs of the hour, we should say: Go ye into all the world and make brothers of the sons of men.

How fortunate we are that the exit of our Master does not mark the sunset, but rather the dawn, and that our Gospels, Mark, and the other three, close in a blaze of glory!

Program for December—The Family—Social Service

Hymn.
Business.
Report of officers.
Bible lesson: "The Dawn." (Mark xvi. 1-8.)
Topic: "Broken Homes and Social Efforts for Restoration."
Solo: "Crusade of Compassion." (See information for Leaders.)
Period of intercession. In charge of Prayer Committee.
Reading: "The Madonna of the Curb." (Information for Leaders.)
Hymn 112.
A Christmas Story. To be told. (See Voice for December.)

Encouraging Responses Coming In

While the September list is not as large as we would like to have it yet it shows a very creditable increase and that encourages us. During the month of September we received an average of almost fifty subscriptions per day. At the time this is written the average for October is about 100 per day and we feel sure the close of the month will show a much higher average.

VOICE agents have been working and we appreciate their efforts. Of course we must have subscriptions in much greater numbers. This is the season of the year when our circulation must be extended. We appeal to every VOICE agent throughout the Church to make a special effort at once so that by January 1, we will be sending out thousands of additional copies to Methodist homes.

In placing the VOICE in a home you are helping the VOICE, but you are doing far more for the home where you place it. You are bringing the members of another household under a powerful religious influence and you may be changing the whole current of a life.

Let us all work together during these weeks between now and the first of the new year to make our missionary paper first among the missionary papers in this country.

REMITTANCES FOR SEPTEMBER OF FIVE DOLLARS AND MORE

FIVE DOLLARS EACH

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ELEVEN DOLLARS

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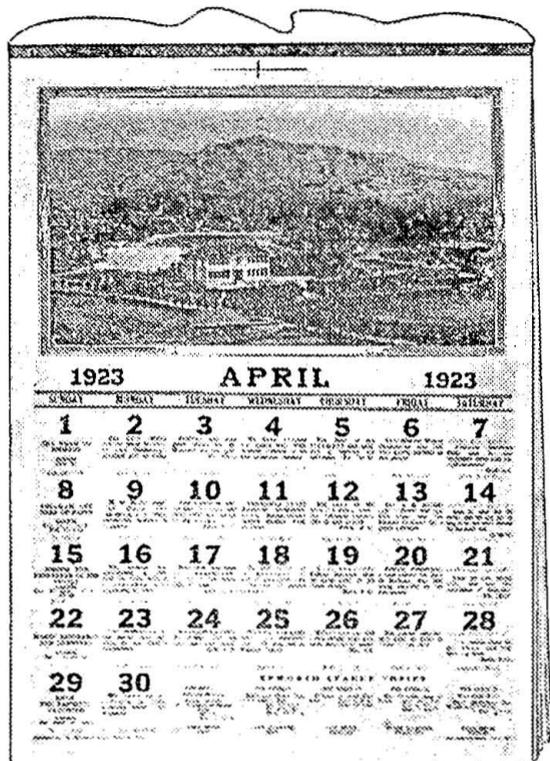
Miss Mollie A. Clark, Pickens, Miss.

TWENTY-ONE DOLLARS

Mrs. L. A. Young, Memphis, Tenn.

NOW READY

The Methodist Missionary Calendar



The manufacturers have promised that the beautiful missionary art calendar for 1923 will be ready for delivery Nov. 2, in ample time for the holidays. This calendar is unusually attractive and is also valuable because it contains much information about our own Church and work.

The Calendar

contains twelve pages, each illustrated with a missionary scene. The pictures represent buildings, missionaries, churches and schools, with information about each mission field. They are actual pictures from our own fields. The Epworth League topics and Sunday School lessons for the entire year add to the attractiveness and usefulness of the calendar.

The Cover Page

is printed in seven colors and is a copy of Plockhorst's famous painting, "The Apparition to the Shepherds." It is impossible to portray the depth and rich beauty of this masterpiece as reproduced for the cover of this calendar. It is well worth framing and can be so used without mutilating the calendar.

Special Prices

to Missionary Societies, Voice Agents, Churches or individuals ordering in quantities. The price of a single copy is 30 cents. Our wholesale prices are as follows: Five at 25c each, 10 at 23c each, 25 at 21c each, 50 at 19c each, 100 at 17c each, 250 at 16c each. All prices are carriage paid. Individuals or societies can handle the calendar with profit in any church.

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THE MISSIONARY VOICE

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