

The MISSIONARY VOICE

AUGUST

1923



THE OLD SWIMMIN' HOLE NEAR MT. SEQUOYAH, THE HOME OF THE
WESTERN METHODIST ASSEMBLY IN THE OZARKS.

Stewardship Foundations

The pyramid of Christian Stewardship rests on an unchanging foundation. That is why it is preached with authority.

1. *God is the Owner.* As a theological dogma no one bothers about it. But it is not that. It is the thrilling heart of personal religion. Ownership implies dominion. It means that God considers. The living God is a Person. He cares.

2. *Man is a Steward.* God invites men to subdue the earth and possess it. Therefore a man's possessions are to be acquired in righteousness and with justice to his fellow men. But possession is not ownership. It is a trust to be acknowledged and administered.

3. *Ownership Acknowledged.* The acknowledgment is named by the Owner. The steward who holds possession renders whatever acknowledgment is named. He asks but one question—What hath God said? The Bible clearly indicates a divine sanction for the setting apart of the tenth. The faithful and wise steward will set apart this portion unless he is very sure that God has named for him another.

4. *Stewardship Administered.* The whole of a man's possessions are in trust. Therefore all are to be administered in faithful stewardship. The portion set apart—the Lord's portion—is to be applied systematically for the advancement of "the Kingdom"; the balance of income is for the maintenance of the family and for the amelioration of life—the social body, the State, the world.

THE MISSIONARY VOICE

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

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THE MISSIONARY VOICE

VOLUME XIII

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NUMBER 8

Will America Enter the League of Nations?

President Harding is emphatic in advocating American adherence to the World Court though not entirely clear in stating his position. Although he declares the League of Nations is as dead as slavery and says he is not going into the League by the front door, a side door, nor through the cellar, yet his advocacy of the World Court is encouraging because of his official position and in view of the attitude of many leaders in his political party whom his advocacy of the Court forces him to antagonize. True we fail to see how one can pronounce the League as dead as slavery and at the same time profess confidence in the Court which is the creature of the League and which the League, or some similar association, must perpetuate. Still the millions who have grieved over the attempt of this nation to assume a position of comfortable and profitable isolation will rejoice that there is a disposition to take even one step in the right direction.

In his argument for American participation in the World Court Mr. Harding unintentionally makes a splendid argument for the League of Nations. He said in his New York statement in April: "Perhaps the court is not all that some advocates of the court plan would have it, but it is in large measure the fulfillment of an aspiration we have long boasted. So I thought, and I still think, we ought to be a party to the agreement, assume our part in its maintenance, and give to it the benefit such influence as our size and wealth and ideals may prove to be . . . It didn't seem fair to seek its advantages without accepting all becoming responsibilities . . . The perfected court must be a matter of development. We can do vastly more to perfect it in the capacity of an adherent than in an aloofness in which we arrogate to ourselves the right to say to the world we dictate, but never comply." All the reasons he gives for American participation in the World Court are equally good reasons why America should enter the League of Nations.

We feel confident that America will enter the League of Nations unless partisan political manipulations shall delay such entry beyond the time when our influence would mean most in helping stabilize world conditions and guarantee future world peace.

The conviction that America will eventually enter the League is based on several considerations.

In the first place the ideals upon which the League of Nations is founded are in accord with the historic ideals of this Nation. It is an attempt to substitute

by agreement and cooperation law for force among nations and races. The progress of civilization has been marked by successive steps in bringing individuals and groups under the rule of law and into compacts of cooperation and helpfulness. There are those who contend that while the moral law applies to individuals it does not apply to nations. We doubt if that doctrine finds great support in this country. It was this very doctrine of the German government that precipitated the World War and today a broken Germany is paying the penalty for ignoring as a nation the moral law. If human history teaches anything it teaches that the nation that rejects the law of God will inevitably be punished for it. Splendid wrecks all along the way over which the race has come bear mute testimony to this truth. If individuals and groups of individuals can be governed by laws enacted in agreement with each other why cannot nations also? When most of the nations of the world are seriously trying to work out just such a program how can a nation like ours decline to participate in a movement of such purpose and promise?

In the second place what the League has already accomplished commends it to men who think as Americans think. Without any effort to recount all that it has accomplished it is sufficient to say that it has promoted peace in a most essential manner on more than one occasion and in more than one country. It has promoted the destruction of great social evils such as international traffic in women and children for immoral purposes and has limited in large measure the opium traffic. Under serious handicaps and in a time of vast unrest and uncertainty it has promoted international good understanding and friendliness, thus limiting in some measure national distrust and fear. This new and untried cooperative association of the nations has sought to calm the world in a time of unprecedented storm, to bring peace to a world already torn asunder. That it has had a measure of success in the three years since its organization is cause for gratitude. For a nation with such ideals and principles as America professes to have to withhold its support and emphatic help is immoral.

In the third place America will find that her own interests can best be safe-guarded by her active membership in the League of Nations. This nation is probably more directly interested in all other nations than any other single country in the world. It is peopled

by those from every other nation and they still come in as large numbers as we permit. With our developing resources and our constantly increasing production our economic prosperity depends upon world markets. By our inventions and discoveries we have projected ourselves into the industrial and economic life of all the nations to their profit as well as our own. The history of the Chester Concession in Turkey is enough to convince anyone that when material advantage is involved the most obstinate of our statesmen can overcome their fears of foreign entanglements. It is no credit to us that we do not hesitate to mix in the mad swirl of the Near East, to be the lone intimate of the outlawed Turk, if by doing so we can get oil and gold for ourselves, while at the same time we positively decline to sit down with a company of gentlemen at the conference table at Geneva where we might aid in saving millions of lives and help avert future wars though we get no oil and no gold. It is impossible for an informed man to convince himself that American isolation is remotely possible. We consistently avoided foreign entanglements from the establishment of this Republic until 1917, but then we went to Europe to help settle a war we did not start and thousands of our fair sons laid down their lives on the fields of France before it was settled. Is it more consistent with our traditions to help settle a war than it is to help prevent a war?

Finally the Christian conscience of America is going to demand that this country play a decent part in the affairs of the world. Already from ocean to ocean there is an ever-growing insistence that this be done. Wherever the most thoughtful groups come together this spirit is manifest. The tide is rising and will some day be a flood. So far as we are informed every religious periodical of any influence in America is committed to the doctrine that this country must actively participate in international affairs. They do not without exception advocate the entry of America into the League of Nations as now organized but there is practical unanimity in the contention that our policy of aloofness must be abandoned. The real question is, shall it be *isolation* or *cooperation*?

Mr. Harding said of the World Court: "It is not to be classed as a party question." The tragedy of the history of our rejection of the League of Nations covenant is that it was made a party question. If any man can lift it to the non-partisan level he will do the cause of humanity inestimable service. It is too sacred and involves too great values to be kicked about the partisan political platform by feet that know no path except that that leads to personal preferment and individual emolument.

We dare assert that it is a religious question because it involves the application of the principles of the

Sermon on the Mount to nations and races. That great charter of human rights and human brotherhood may indeed be applied to all men and to all nations and races.

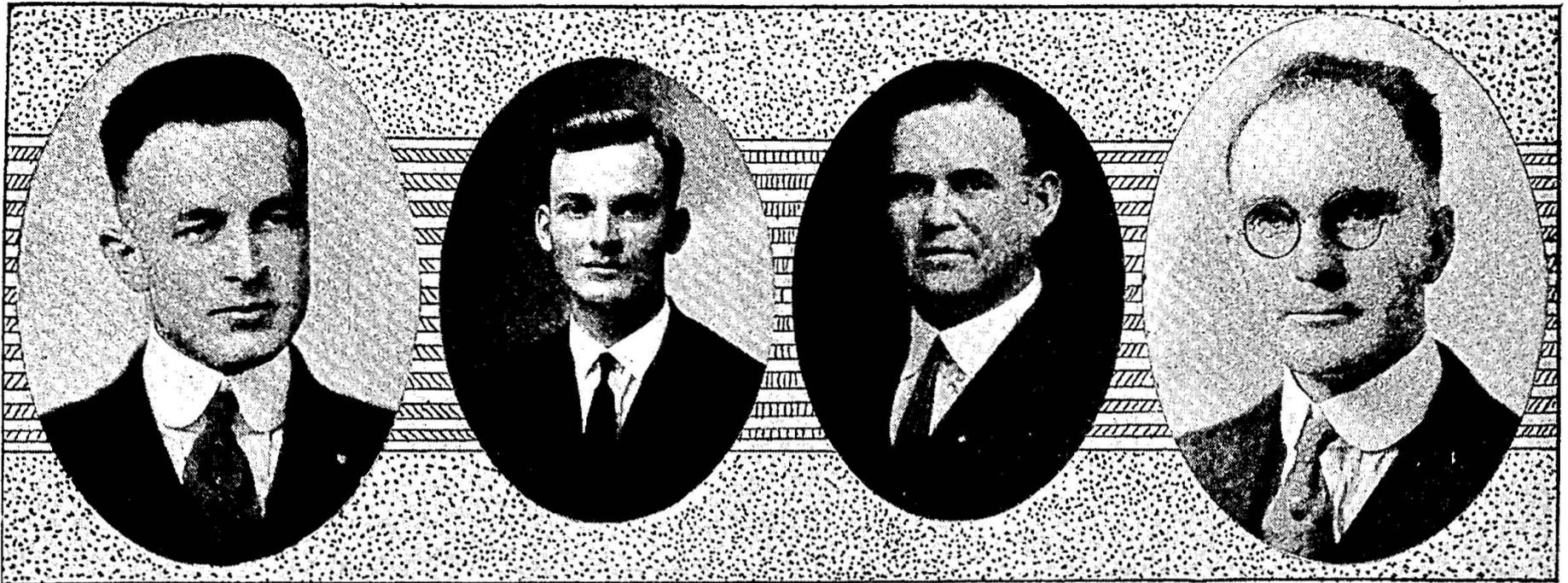
Equipment Unsurpassed

It is gratifying to know what our own people think, of course, but when a prominent daily, in China, begins to congratulate and talk about "perfection"—it is particularly heartening. The "North China Daily News," among other fine things, says: "The Southern Methodist Church is to be congratulated on having one of the most complete and beautiful hospitals to be found in China, in England, in America, or in Europe. The buildings are absolutely fireproof and are complete in every respect, even when measured by the highest medical standards. The lighting and ventilation of both the private and general wards have nothing to be desired, and the furnishings would compare most favorably with any finest hospital. They are indeed perfection, viewed from either a layman's or a surgeon's point of view."

Imperial Brick

In 1922 Mrs. W. W. Pinson had the privilege of seeing the new hospital buildings at Soochow, and in commenting on them makes this most illuminating statement: "The main building, fronting the street, is a typical piece of Chinese architecture, crowned with one of those beautifully curved roofs so unique and attractive. Another distinguishing thing is that it is constructed of Imperial brick, and that no building can ever be erected of the same material again, for the reason that no more are made. These bricks were made of the famous Soochow clay, very large—about 28 inches square and 4 inches thick. On each brick is the name of the Emperor, the Governor, and the Imperial seal. They were used only for Imperial buildings. The penalty for using them otherwise was to have your most honorable head chopped off. Dr. Snell found a lot of these bricks unused, and as there was no longer any use for Imperial brick in a new Chinese Republic, he was able to purchase them for the new hospital, thereby giving us a building very distinctive."

Westminster College in Salt Lake City is the only Protestant college in Utah. It was established and maintained by the Presbyterians but has always had the cooperation and support of other Christians in its Board of Trustees, its faculty and student body. The Presbyterians are now in a campaign to raise \$750,000 for buildings, equipment and endowment, and other denominations are proposing to add men to the faculty and funds to the resources of the institution thus making it in reality a union Protestant Christian College.



RECRUITS FOR THE WEST

These four well equipped young men expect to invest their lives in our work in the West. Reading left to right they are S. D. Walters, a graduate of Emory University; Clyde Smith a graduate of Emory University; Stewart O'Dell, a graduate of Southwestern University; A. R. Hutchinson, a graduate of Emory University.

The Challenge of a Great Task

It might be said to the Methodist Episcopal Church, South, in the twentieth century as it was said to the church in Philadelphia in the first century: "Behold I have set before thee an open door." A study of the situation of our Church as to the areas in which it operates, rapidly developing resources, accessible and responsive populations, and general opportunities for Christian service, will convince anyone that we occupy a position of rare strategic advantage and importance. We are in the great mission fields of the world and one need but glance at the maps of these fields to see that our situations are such as any church might covet. No people need desire fairer fields than ours. Whatever may be true of other churches certainly ours is a church of the open door. Our duty is equal to our opportunity. For some of these fields at least our responsibility is exclusive and in everyone of them it is tremendous. We must not forget that the task is an immediate one. We cannot postpone the most aggressive action without serious hurt. The door is open and those for whose evangelization we have assumed responsibility are eagerly responsive to our ministry. Never in our missionary history has there been anything so nearly approaching mass movements as we see today in more than one of our fields.

Then our position in the homeland is no less a favored one. Ours is possibly the most influential church in that great section which extends across the South from Baltimore to San Francisco and into the Pacific Northwest. No other section of the United States is developing more rapidly and no other section is richer in natural resources. Following the abolition of slavery the South was behind other sections in development

but it is now coming into its own.

We have a distinct responsibility for that section west of the Rio Grande and the Continental Divide which is growing into an empire. In course of an argument in favor of exchanging that western land with Great Britain for the Cape Cod fisheries Daniel Webster once declared it to be "a barren waste of prairie dogs, cactus and shifting sands, incapable of producing anything and therefore not worth retaining." If Mr. Webster could see it now he would wonder that he ever placed such a low valuation on it.

Our work has been unusually prosperous in that section these recent years under the effective leadership of Bishop DuBose and with the aid the Board of Missions has been able to extend. It needs greater reinforcement, however, if the best development is to be realized. Out there things are being done on a large scale and no church can hope to win and hold that country with a small program. The work of irrigation and the reclamation of arid lands has assumed a businesslike character and proceeds with increased speed and confidence. Since the passage of the Reclamation Act in 1902, the Government has carried out twenty-eight extensive irrigation projects all in the West at a cost of \$250,000,000 and in addition scores of private and community enterprises have received assistance. The Government census of 1920 shows about 20,000,000 acres under irrigation and an area subject to irrigation under projected systems in excess of 36,000,000 acres. The potential wealth of that section is beyond computation. Those states capable of undreamed-of achievement in agricultural productiveness will produce a large share of the nation's wealth. Is the Church going

to be fully alive to its opportunities there? There must be the most sympathetic support of our expanding home missionary program in that frontier. The pressing need is for men to man the field and money to support them for a time. Given workers and money to support them for a few years it seems certain that we will have a great constituency in the West. Surely the Church will meet the challenge by supplying both.

Personals

The sympathy of the Voice and its readers is extended to Rev. J. O. J. Taylor, at present confined to the Protestant Hospital in Norfolk, Virginia, by an operation on his hand.

* * *

An event of interest to VOICE readers occurred on June 21st at Macon, Georgia, when Rev. E. E. Clement, pastor of the English congregation of our Central Mission in Havana, Cuba, was married to Mrs. Menelle Foster Caperton.

* * *

Mr. and Mrs. M. S. Baker of Atlanta, Ga., sailed on July 4th for Europe. Mr. Baker has been appointed to Warsaw, Poland, where he will have charge of the business of our Mission.

* * *

Several foreign students are now in Nashville taking post graduate work. Among them may be mentioned Rev. I. Tanaka, a product of Southern Methodist missions in Japan and son of a Methodist pastor there. He is a graduate of Kwansei and has been in America seven years studying at Trinity College and in the Divinity School of Yale. He is now specializing in religious education at Peabody College in preparation for his work as teacher in the Hiroshima Girls' School.

Two Korean students also need an introduction to our readers. Dr. Y. H. Oh, an honor graduate of Severance Medical College of Seoul and the special friend of Dr. F. M. Stites, Jr., of the staff of Severance, who is also in this country on furlough, and Mr. Y. H. Kim, a graduate of our Songdo Higher Common School and of Chosen Christian College.

* * *

A unique invitation printed in Chinese was recently received at headquarters announcing a reception in honor of the sixtieth birthday anniversary of Rev. W. B. Burke, president of the Soochow University Bible School. This celebration took place on June 12th in honor of Brother Burke's thirty years of service in China.

* * *

Born to Mr. and Mrs. J. W. Clay of Sao Paulo, Brazil, a daughter, Mary Elizabeth.

* * *

Born to Mr. and Mrs. S. H. Vanderbeek of Wusih, China, on April 14, a daughter, Ruth.

Mr. and Mrs. L. L. Harris have lately arrived from Wembo Nyama, Africa, and may be reached while in America at Beaumont, Texas. Mrs. Harris has been forced to leave the field on account of health. Mr. and Mrs. Victor P. Henry, also of Wembo-Nyama, are now in Brussels but are expected shortly in this country. Mrs. Henry is the daughter of Rev. E. F. Goodson, pastor of Highland Church, Louisville, Missouri.

* * *

Rev. S. G. Ceravolo, our Italian preacher at Ensley, Alabama, recently held a revival and added several new members to his church. He has opened up work among the Italians at Wylan and Edgewater.

Are We Civilized?

We Americans are proud and not infrequently boastful of our civilization. We have been known to make ourselves rather disagreeable to other cultured people by the airs we assume. If we needed something to chasten us and make us feel humble we got it July 4, when on that day way up in Montana a prize fight was staged between the champion and another who wants to be champion. The champion, who is not famous as a fighter when his country is at war for its life, required \$300,000 as his pay for the encounter. Grown men who must have some financial influence and standing undertook to raise that amount and almost failed. When failure to raise the last \$100,000 by a specified time threatened the plans of the promoters of this classic and it looked like the sluggers might not meet there was bitter grief among the low-brows. But the pittance or its equivalent was raised and the sweet function pulled off according to schedule. Then the newspapers which are not always averse to turning their columns into sewers to convey and distribute a nation's filth spread the whole shameful story across their front pages so that the women and children would be sure to see it. Are we really civilized?

Methodism in India

India is one of the great mission fields of the world and there the Methodist Episcopal Church is doing a wonderful work. Methodist work there was begun by Rev. William Butler who arrived in Calcutta September 25, 1856. Now our sister Methodism has four episcopal areas with eight Annual Conferences, two Mission Conferences and one Mission.

The Methodists are baptizing new converts at the rate of more than one hundred a day in India. The total baptisms for India and Burma in 1922 were 35,317 which does not include the baptisms in the most populous Conference, the Northwest Conference, India. That is a very worthy record and one which gives joy to our own Methodism.



STUDENTS IN VALLEY INSTITUTE, PHARR, TEXAS

Among the Texas Mexicans

REV. F. S. ONDERDONK, D. D.

It may not have been said in *THE VOICE* that last year was the greatest ever in our Mexican work in Texas, but this was true from every standpoint. We had an increase of over thirty per cent in membership and this on profession of faith alone. In spite of the very hard times among our people, it was the greatest year financially we have ever had. Our membership at present is over two thousand and more than sixteen thousand dollars was raised last year. We have 45 churches and 26 pastors, besides four day school teachers and Bible women. We now boast of four self-supporting churches and others paying a good part of their pastors' salaries.

We began this new year determined to make it a record breaker in the ingathering of souls. I lost three months from the field while engaged in the Centenary Campaign, but the pastors were faithful in their places and the work went right on. At our recent Preachers' Institute, it was found that more than three hundred and fifty had already been received on profession of faith, and the revival season had hardly started.

We are in the midst of a building program also. The Centenary was a year behind in collections, so we had to wait as patiently as we could for these funds to get in. We have just finished a pretty six thousand dollar church in Corpus Christi. The work there is very promising and with this plant, it will go forward as never before. At least three other churches will be built this year.

Aside from the above, we are already at work on our new Wesleyan Institute for the educating of Mexican boys in general and our young preachers in particular.

This plant is in San Antonio, Texas, where, during the last two years, especially, Mr. Jackson has been doing a great work. This is the very foundation of our general work.

At Holding Institute in Laredo, a great year's work was accomplished. The annual revival meeting brought great numbers of fine young men and women to Christ. These have gone out to far distant points in Mexico and this country and it makes us glad to think of what it all means for the future of the work.

Our new school, the Valley Institute, at Pharr, Texas, has had a good year. In only two years' time that young institution has made its mark on the people of that magic valley of oranges and grape fruit. It only needs time to grip that entire section. The Mexicans are a conservative people and they take hold slowly, but when their young people are returned to them with high Christian ideals, they become fast friends.

Our revival season is now on. I am in Eagle Pass for a ten days meeting. Time does not allow for the many calls from our Mexican congregations for revival services. We are short of workers and hence every man has to do his utmost to make ends meet, and even then, many calls must go unheeded.

Our Wesley Houses in San Antonio, Dallas, Ft. Worth and Thurber are doing great service. I would like to see one of these centers in every place where we have work. They establish a point of contact between the Church and the unsaved masses that we get in no other way. A boy or girl saved through the influence of the gymnasium is just as valuable as any other.

San Antonio, Texas.

Our Growing Home Mission Work

REV. J. W. PERRY, D.D.

There are at least three distinct phases of city work which the Home Department of the Board of Missions seeks to aid and foster.

1. Plans for the organization of the forces of a city into a united effort are proposed and encouragement given in setting up and making effective a program of city-wide effort. Many cities now have such organizations working with varying degrees of success, and city boards are learning to do better work each year. This is a form of effort that should be extended to every city large enough to need a program of extension. It is helping our cities to effectively care for the work in their bounds without outside financial help, which should be the aim of every city where our Methodism is reasonably strong.

2. Aid is given to twenty-five cities to help provide an adequate staff and program of work in downtown districts and industrial centers. Into such centers multitudes of young people are coming from the country places and filling up the cheaper boarding houses, while the people who have prospered in material things are moving to the suburbs or more desirable residential sections. Sometimes the old church property, made valuable for business purposes, is disposed of and a church built in the new neighborhood, thus leaving a great throng of people without the ministry of the Church. One of these downtown churches which was helped last year brought into its membership almost seven hundred young people living in its neighborhood. Now it is enlarging its plant and equipment to care for the great crowds coming to its services and in other ways using its privileges. Many other churches have made similar progress. These are soon able to support their own program. This movement for building, enlarging, and improving churches and church programs in our cities almost staggers the imagination.

3. In the Pastors' Summer Schools our city pastors are furnished opportunity to give attention to their methods and programs, and while these classes have not been attended by large numbers, the number is increasing and the interest growing, and many churches have been helped to greater efficiency by this means.

In many growing industrial centers and mill districts help is given toward the purchase of a church lot or building, a little money often securing a good building and in a short time a great and growing church. The investment of three thousand dollars in one great mill district has secured the completion of six splendid new churches in new territory, most of which are already strong and self-supporting charges.

OUR WORK AMONG NEGROES

This is conducted in cooperation with the Colored

Methodist Episcopal Church, which has in its membership more than two hundred and fifty thousand souls, hungry, eager, earnest, striving to make of themselves the very best men and women possible, and diligently striving to maintain Christian relationships with Southern white people. Just now their leaders have cause for anxiety because of the exodus of their people to the great industrial centers of the Northern states. It is difficult to estimate the vast numbers who have gone and are going. The greater majority of the members of this church live in the country on the farms and plantations. Many of their churches are being seriously depleted, because the exodus is largely from the country districts. Careful study needs to be given the causes and a remedy found if possible. Their leaders are heroically striving to follow their people and minister to them in their new homes, and their efforts are worthy of our commendation and help.

In 1861 the Methodist Episcopal Church, South, supported out of funds provided by the annual conferences two hundred and forty-seven white missionaries appointed by its bishops to work among these people. In 1872 the colored members were organized by the General Conference into an independent church. Since then they have managed their own affairs, but have looked to that Church which gave them being for advice and help. The relationship has been very close and tender through the years. Our colored brethren have labored under great and trying difficulties, sometimes with burdens hard to be borne, but have ever been patient, faithful and true to the old Church and the new.

The only means for the extension of their work into new and needy fields has been the appointment through the bishop of a young man to such field of labor. He must go and like Paul labor with his hands for his own support while gathering his people and ministering to them as best he can. Often they are under criticism for their loyalty to the white people of the South. Only a small sum is available through their Board of Missions for supplementing the salaries of pastors in new and needy fields. For the past few years the Board of Missions of the Methodist Episcopal Church, South, has been aiding in this work. Last year help was given one hundred and ten of their preachers. These men made quarterly reports of their work to the secretary in charge of this department of service. This has greatly strengthened their hands and brought forth expressions of grateful appreciation.

Year by year an Institute or Summer School is conducted for the benefit of their preachers. The territory of the church is divided into three sections so that such

a school is held in one section each year, and the entire territory in the Southern states covered in three years. Their appreciation is shown by their attendance, the work done and the increased effectiveness of their labors, as well as by expressions from the pastors and leaders of the Church. Courses are given in Biblical Interpretation, Sermon Making, Sunday School Organization and Administration, Program of Work for the Church and in the course of studies for the undergraduates in the conferences. This is creating among their ministry a desire and demand for correspondence courses, which we ought by all means undertake to supply. Just now the lack of sufficient funds is all that stands in the way.

Our Church joins in the support of five schools owned and controlled by the C. M. E. Church, which are making steady progress and rendering splendid service to the colored people of the South. Aid is also extended to Paine College, a school owned and controlled jointly by the two churches. This institution now ranks as a Class A college in the State of Georgia, where it is located, and the graduates are granted teachers' certificates by the Georgia Board of Education. The work done is recognized and accepted by the universities of the North and East. There is need for enlargement of the program and equipment of this school, so that colored men and women may receive the Master's degree in preparation for life work in the South. Some provision must also be made for the special training of ministers and religious workers. The school is moving toward this goal as rapidly as the means available will permit. Ample grounds have been secured and buildings are to be erected and a teaching force provided with all possible dispatch. In this program a correspondence school for their preachers must be provided so that the best possible help may be afforded them in preparation for efficient service. With loving loyalty these people look to us. We must not be unfaithful to them.

MOUNTAIN SCHOOLS

Nearly all of our twelve mountain schools have used their Centenary appropriations to erect new and needed buildings or for endowment or permanent equipment. A very few under the pressure of circumstances have felt obliged to use some portion for maintenance. All such schools are rendering great service and no investment of the Church yields larger dividends. In spite of enlargement these schools were obliged last year to deny admission to fifteen hundred young men and women for want of room to accommodate them. Among them were more than seven hundred men and women preparing for the ministry and missionary service of the Church. These schools provide an opportunity for education to strong young men and women who could never meet the cost of "high living" in the larger and

better equipped institutions.

A young man of business experience and high standing has recently consecrated all his powers to help solve the business problems and insure the continuance of the work of the Spartanburg Industrial School. That is the greatest contribution any man could make. It is hard to conceive of anything more far-reaching in its influence for industrial peace and making the principles of Christ dominant in the cotton mill region of the South than the work of this unique Christian school. Its pupils must work two weeks in the mill and then two weeks in school. Someone has truly said that the institution is one hundred per cent Christian. It well deserves our prayers, interest and help that it may succeed with its useful service and that its field may be enlarged.

Chinese Indemnities

In December 1922 the British Government announced its decision to release all future payments of its share of the Boxer indemnities for purposes "mutually beneficial to both countries." These payments amount to a total of 11,000,000 pounds, extending over a period of twenty-three years. The monthly installments are now being paid into a suspense account, pending further decisions with regard to the use of these funds.

Negotiations are in progress to use part of the French share of the Boxer indemnity in re-establishing the French Industrial Bank in China, but part also in establishing French schools in China and in enabling students to finish their studies in France.

It is reported that Belgium also proposes to use the balance of its share of the indemnities—approximately 1,800,000 pounds—in educational work in China.

In Japan a bill was passed in March of this year providing for the application of the Japanese share of these indemnities for the development of improved relations with China, including an appropriation for the upkeep of Chinese students in Japan, the exchange of lectures and the upkeep of schools in Tsingtao.

It will be recalled that the United States applied much of its share of these indemnities to the support of Chinese students in American schools and it is now proposed that the remainder be remitted to China as an act of friendship.

Out of funds given by Julius Rosenwald of Chicago, for Negro education, or contributed to meet his donations, 1,700 rural school houses and 49 teachers' homes have been built. His contribution was \$1,204,748. The Negroes put in \$1,600,000, \$352,000 was contributed by other white people and \$3,100,000 was raised by tax. These enterprises have been built in fourteen states with North Carolina, Alabama and Mississippi heading the list.

China's Christian General

SHERWOOD EDDY

in the Christian Herald

I spent four days with General Feng Yu-hsiang and his far-famed "Christian Army." He is perhaps the Chinese Gordon or Andrew Jackson of China. He has been the Governor of two provinces and commands an army in which nine thousand men have already been baptized and received as Christians into the Church, while more are waiting on probation, being prepared for admission.

I had several hours with him the night after he had been ordered to leave Honan to take command of his army in Peking. He is a man of impressive presence, over six feet in height, of powerful build, weighing over two hundred pounds, every inch a soldier. His face combines strength and charm. Like Chinese Gordon he is a stern disciplinarian but a passionate lover of men. His face, normally grave and dignified, lights up with strong feeling or kindles with his keen sense of humor. He impresses one as a man of great reserve strength. He is a far stronger man than the President of China or the leaders of any of the present contending factions. He might well become China's first Christian President, though such a thought would be far from his desire, as he has no personal ambition to weaken his master passion.

No sooner had Feng become a Chris-

tian some ten years ago than he began to work earnestly among his fellow officers and soldiers and in time conceived the project of building up a Christian army. After defeating his enemy in one battle, instead of beheading his prisoners according to the ancient custom, General Feng forgave them, gave each one some money and sent them to their homes. After his victory and his efficient administration in Shensi, he was made Governor of the province, where he built up the best army in China. It is made up of some twenty thousand men who are disciplined, men who obey orders, who will not loot and who are fearless in the face of death.

It is the first Christian army I have ever seen. I have read of Cromwell's Ironsides entering battle with prayer and psalms, but I question whether his Puritan army was more Christian than this one in China. These men, too, are "round heads" and ironsides. Every man from the general down to the latest recruit has a close-cropped head and is trained as an athlete. It is a superbly drilled body of men if you watch them in military review, though they are clad in homespun and make all their own clothes, shoes and other necessities. General Feng entered the province on foot and sets the example of daily manual labor.

In the first place, this is a sober, efficient, hard-working army. All the officers and men pattern their lives after the General. From 12 to 1 each weekday he works with his own hands in the iron foundry. Every officer and man in his army must learn a useful trade, so that when he retires or reaches the youthful age limit, he may successfully enter civil life. Like General Armstrong and Booker Washington, he believes in the dignity of labor, in learning by doing and in work, as a great character-building force.

We were awakened at 5 o'clock in the morning by the bugles which called his men to their early drill. We saw some of the troops drilling again after nightfall by moonlight. Never have I seen such a working army.

The general himself leads the way in his earnest work for a Christian army. He preaches occasionally with great force and fervor and with impassioned feeling. Regular Bible classes are held for his officers several times a week and they in turn teach classes for their men. Fifty of the officers are organized in an evangelistic band.

The leading generals have caught the spirit of their chief. All four of them desired at one time to give up their places in the army and become Christian workers, but each is held in his present place by a sense of duty. In the present chaos of China some force is needed to maintain law and order, to put down banditry, opium smuggling, lawlessness and crime. What Cromwell's army was in the dissolute reign of the Stuarts, what Washington's unpaid army at Valley Forge was to America, the Christian army of General Feng may yet prove to be in the approaching crisis in China.

Attractive Centenary Churches in Korea

REV. J. L. GARDINE

I have just made a round of nine quarterly conferences without using a pack pony or even a ricksha. Four were at or near railroad stations and the other five near enough to good roads to go by automobile. This seems almost like a fairy story, as I recall that there were only twenty-two miles of railroad and no roads for wheeled vehicles when I first came to Korea nineteen years ago.

I passed six new Centenary churches on this trip. Each was well located and very attractive in appearance. They are the type of building that will last indefinitely and give an impression of permanence that has been lacking in most of our country churches heretofore.



OUR CONGREGATION AT RONG JUNG, NORTH KANDO

Started Easter Sunday 1922, and now numbers more than 200. A church building is badly needed here as the congregation meets in a rented building. Rong Jung is the capital city of North Kando.

Passo Fundo Institute

The campus is surrounded by an artistic fence of palings in a base of bricks and with brick pillars. At the entrance we could appreciate the imposing appearance of the main building which fronts on the Avenida Brazil and is located on the land that once composed the "Park of the Beautiful View," but which was given to the Institute by the city. The building is rectangular in form with the central part slightly protruding in addition to the artistic and majestic portico, in the front of whose roof, supported by four artistic Ionic columns, can be seen, formed in cement, the emblem of the Institute. A shield on which is a star and an open book symbolizing physical and intellectual light, and surrounded by the motto, "Disciplina prae-sidium civitatis," (Education is the defense of the Country) and, "Instituto Gymnasial de Passo Fundo."

After we ascended the beautiful steps of stone cut by the stone masons of this municipality, we arrived at the door where we were graciously received by Rev. D. L. Betts who led us to the president's office where we had a pleasant conference. Mr. Betts explained to us the history of the Institute. Founded by Rev. J. W. Daniel, the Methodist pastor who preceded him, the school was started in a wooden building near the Methodist Church. Informed by their former classmate, J. W. Daniel, of the success attained by the new institute, whose development required the construction of ample buildings, possible only by the expenditure of large sums of money difficult to obtain, due to the lack of funds at their disposal, the Methodist students of the universities and colleges of the state of Texas of the United States of North America, through the initiative of Miss Decherd, in a significant and edifying manifestation of human fraternity, determined by means of small donations to construct these buildings. The difficulty of doing this may be understood when one remembers the small amount of money at the disposal of students everywhere.

The undertaking being successfully carried out, at the end of the second year the first installment of this money reached Passo Fundo. With this the construction of the building was begun under the technical direction of Mr. W. T. Clay, an architect. For some time he was substituted by Mr. Arthur S. Ribeiro who generously contributed his salary to the library of the Institute. Construction was begun under the administration of Mr. Betts who had been presi-

dent for some time.

In the midst of the construction the second and last remittance of the sum of money promised arrived. With the changes in exchange and the consequent fall in the value of our money the amount received was increased to such an extent that Mr. Betts resolved to build a dormitory for boys and secured for this a block facing the original campus, and there he constructed an extensive and comfortable building.

In order to pay homage and tribute to the students who contributed to the success of the Institute, Mr. Betts named the main building *Texas Building*, and in honor of the founder of the Institute named the dormitory *Daniel Hall*.

As soon as the financial condition of the Institute will permit, it is the intention of Mr. Betts to construct a dormitory for girls which will be called *Decherd Hall* in honor of the lady who initiated the collection which resulted in the construction of the buildings.

After this pleasant conference we continued our examination of the building. Accompanied by Mr. Betts and Mr. Germano Petersen we entered the hall destined for the library, to be named *Dr. Souto Ribeiro* in honor of the services rendered to the Institute by the man for whom it is named and because of the donation he made to the library. This large hall, situated in the front part of the building, already has suitable furniture with a considerable number of selected volumes.

From there we went to the left part of the building which was planned for the classes of the primary department.

On the right is the book store, class rooms, and a hall for the use of the Castro Alves Literary Society, an association, designed for the civic and literary betterment of the pupils, which was founded by the teachers.

The auditorium is also on the ground floor with seats for three hundred and a large stage. This auditorium is furnished with seats made in the factory of our fellow townsman, Mr. Deodoro Homrich.

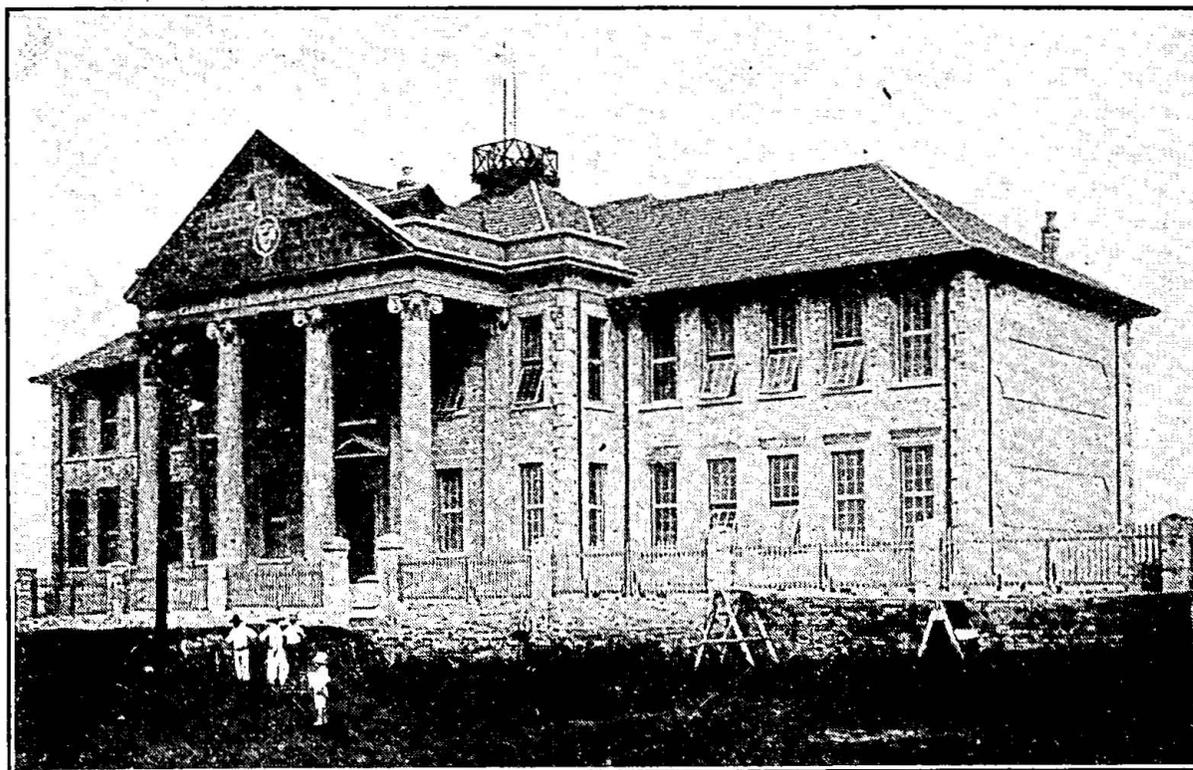
Going up to the second floor, to which two artistic stairways, one in each end of the building, give access, ten spacious class rooms appeared, distributed in the same manner as those below, and to which ample corridors give access. Those in front are designed for the classes of the intermediate department and the commercial department and manual training. Those in the rear are for the secondary courses and laboratories.

The hall destined for the classes of the commercial department is unusually large and is furnished with comfortable furniture of the type commonly used in commerce and in banking establishments.

The other class rooms, except that of the typewriting department, which is furnished with typewriter tables, have school desks of the most modern type, each for one pupil only, and these also were made in Passo Fundo.

In all the class rooms the blackboards are made in the wall itself, with a concrete base, with a plaster and lamp black constituting a perfect imitation of slate.

The entire building is well lighted and the light always comes on the left side



TEXAS HALL, PASSO FUNDO, BRAZIL.

of the student in such a manner as to be of the greatest benefit to him.

Stoves are installed in different rooms, some having fire places (probably the only school in Brazil so equipped).

The official meteorological observatory of this city is installed in the Institute. The apparatus also will be used in teaching the students.

We climbed to the platform on the roof, from whence one may appreciate a vast horizon, outlining a beautiful panorama of city and surroundings, consisting of vast stretches of rounded hills and undulating plains surrounded by woods and spotted with clumps of trees, where rules the majestic grandeur of the pine, the king of our forests.

Next we went to the boys' dormitory, passing through the extensive campus where beautiful gardens are being prepared, as well as a tennis court and football field.

The dormitory is an extensive two-story building, constructed in American style, simple but very elegant.

To the left and right of the beautiful entrance hall are sitting rooms and a large dining room is in the rear, to which are joined the kitchen and pantry, and which communicates with the play room and study hall and with the corridor which gives access to the apartments of the president and teachers. On the second floor, in addition to a store room, there are ten spacious bed rooms which can accommodate fifty students. There is also an adequate bath room with all modern conveniences. Electric lighting has been installed and stoves are being put in.

Architecturally the buildings, and especially the administration building, are a credit to the men who designed and constructed them.

In addition to these two buildings the Institute is using, temporarily, an old residence as a dormitory for girls. This house is being thoroughly remodeled. Another residence on the campus is to be used as a residence for teachers and still another for employees.

Primary, intermediate, high school, and commercial courses will be offered. The following compose the faculty: President, D. L. Betts; vice president, R. A. Taylor; director of the boarding department for girls, Odette de Oliveira; teachers, Antonino Xavier e Oliveira, Pindaro Annes, Deolindo F. Mattos, Jose Pedro Penna, Pedro Marques da Rocha, Mrs. D. L. Betts, Mrs. Audrey Taylor, Mrs. Valentina Paiva, Miss Ziza Araulo and Miss Pequena Porto. Mrs. Dolores Eichenberg and Mr. Felipe Paz will teach music.

Grateful for the manner in which we were received by Mr. Betts we left wonderfully impressed with all that we saw.

As will be seen from the description above, the Institute of Passo Fundo is an institution of learning which greatly honors our city and which is destined to render inestimable service to the youth

of this region.

Grateful for the invitation which Mr. Betts personally extended to us to be present at this event, we desire much prosperity to the Passo Fundo Institute whose creation will contribute effectively to the intellectual development of our people.—*A Epoca*.

The Vision of Assaf

The materialist may scoff at visions, but not so the Christian missionary. The latter recalls at once the holy visions of the prophets through hundreds of years of history and finds comfort in the experience of Paul on the road to Damascus. The days of miracles may have passed, but the following experi-

robbed of all I had but the Lord provided for my needs during my stay in England. During all this time I suffered many sore trials and temptations but was saved from being overcome. After I had spoken to Him in prayer He directed me by his love and brought me to America.

After my examination at Ellis Island I was tagged with two cards, one yellow and one blue, and these tags spoke for me since I could not speak a word of English. I was shipped to New Orleans and from there sent to McComb, Mississippi, the fifth day of July, 1905. When I reached McComb I was in debt five hundred dollars and all I had was one dime. I was dependent on this to pay my debts. I used the dime to buy food and had to trust the Lord to pay my debt. The Lord blessed me and in six months I was out of debt although I could not speak a word of English.

In 1911 I started in the mercantile business selling dry goods. I had always prayed and given myself to God but had never offered myself to Him for the ministry till one night when I prayed to Him to help me to be a true father to my children. This was in 1920. That night the Lord came to me while I was asleep and a light flashed about me. I felt His strong arms picking me up from my bed. Face to face we talked. I spoke to Him in the Syrian language, 'What wilt thou have me to do, Lord?' He answered in the English language, 'Come, come, come.' I was then led to move to Columbia, Mississippi, in March of 1920. In January of the following year I joined the Methodist church. The following August the Lord called me again and for several days I was unable to attend to my business. During this time I prayed constantly and hungered for my Bible. Brother Roberts, the pastor of the Methodist Church, advised me not to dodge if the Lord wanted me to preach. After the Lord had given me definite proof that He wanted me for the ministry I made the surrender. Then I was filled with peace and happiness and have been ever since. I was licensed to preach in September, 1921."



REV. CHARLES ASSAF

ence as given by Rev. Charles Assaf, a native Syrian, working among his own people in Mississippi, will testify to the fact that God still calls His own.

"I was born in the little village of Talia in the State of Damascus. When I was about six years old my father sent me to an American missionary school in Talia and at the age of seventeen or eighteen years the love of America came into my heart. When I made up my mind to leave my native Syria for America my father and mother put me into the hand of the Lord, saying to me, 'The Lord will take care of you.'

"From Syria I went to France, where I remained six months. Then I came on to England where I stayed five months. Shortly after I reached England I was

The Indispensable Mr. Noh

BY MRS. W. T. REID.

Mr. Noh is one of the aristocrats of Korea and you have only to come into contact with him to be thus impressed. Indeed, his manners cannot be surpassed by any American gentleman I know. He shows an innate courtesy to ladies that is quite charming. He has a sympathy for our Western views and appreciation of our needs, all the while preserving his own ideals of Korean life. He represents a very rare character to be found in any nationality, one who can be as much himself as his friend and who can be equally loyal to his American friends as to his Korean brethren.

He was born in Seoul and received a good education for a Korean gentleman, which consists chiefly of Chinese classics. These classics give the serenity and repose of manner that distinguishes the man of culture from the man who has to live from hand to mouth.

Even in those early years, before the advancing strides of the Japanese could be felt, there was a Government school of languages in which Mr. Noh studied English and graduated. For a while he was translator for the police. Later he was chief officer in the Chemulpo Customs. From there he was sent to Mokpo to supervise the Customs.

While at Mokpo he attended the Church of the Presbyterian Mission and was converted. At this time Mr. Noh had an intimate friend, Dr. Oh, of the staff of Severance Hospital and a great worker in the Lord's Vineyard. I mention him to illustrate the friendships Mr. Noh was then forming. Men of noble aspirations, altruistic tendencies, and genuine religious life.

Dr. Oh is a graduate of the Louisville University. Mr. Hug, a lawyer, was another associate at this time. These men of culture and learning enabled Mr. Noh to acquire an intimate knowledge of English which is such an asset to him now in the modest and yet prominent position that he has to sustain. After some time Mr. Noh was asked to come and teach in the Mary Helm school in Songdo. He will always be remembered kindly and affectionately there. Then after a long vacation, in which he was looking after some property in the country for his family, he came to Ivey Hospital where he has become an indispensable part of a great machine, a machine that has a shining soul.

Every patient must come to Mr. Noh to pay his fee and be registered, every nurse and employee must come to him

for something. He is the sympathetic, untiring, mainspring of the establishment, and well it is for Dr. Reid that he has double ears, eyes and hands, his own and Korean, that are absolutely true, faithful, industrious and loyal, or it would be hard at times to regulate the complicated machinery of a foreign material planned in American style. Chiefly there are finances, and money, though soulless, is the test of soul! Mr. Noh knows what supplies of different kinds ought to cost, he knows what the patients ought to pay, and the various wage scales can be adjusted more finely with his discriminating help. No mis-



REV. G. D. PARKER, BRAZIL

sion money will slip through his fingers, and yet no one will be over paid. He is always in his office even until ten o'clock at night, keeping his books, seeing to various errands to be done for doctors and nurses and others through the day.

He keeps two assistants busy, and is always attentive, suave and polite to Japanese police officers who are continually interrupting in person, or by telephone, about unimportant hospital matters that they wish to know. No matter how trivial or officious they may be, they are always met with grave civility.

He is housekeeper, too, regulating the kitchen needs, buying for the cook, and distributing other supplies. Electric

lights now blaze all over the building, but in the days when there were lamps it was Mr. Noh who would have the oil measured and poured into the lamps and see that the chimneys were cleaned, still sitting at his books. He has the keys to the supply house, and even the Superintendent's wife appreciates his help when she is in need and her shopping ability is limited. His little kindnesses are performed with courtesy and graciousness like the obligations of a friend. Such is his daily life as Secretary of Ivey Hospital.

Songdo, Korea.

Effie Edington, 1922-23

MISS MARIE WALTON

Member of the Faculty

Our enrollment was 125. This is slightly smaller than that of the previous year, it having been about 135. Last year, for the first time, more than half of the students were from Christian homes. This was probably due in part to the Protestants and Catholics having clashed the year before. Feeling was quite strong among the latter. Through the papers the Catholics had been abusing the Protestants so much that the Ministerial Alliance (composed of pastors of all the churches) decided that the time had come to declare the orthodoxy of our belief and to expose some of the practices of the Catholics. Whether or not it was wise, some good has resulted from it.

Our Volunteer girls number 16. Most of them are earnest, purposeful Christians, having a desire to give their people the light of the Gospel. They are always willing to give their testimony in street meetings and glad to hold services in the homes of the people, under our superintendency. Among the high school students the Christian girls are in the ratio 9: 1. Once a week, in the classroom, a prayer and praise service was held with my girls. The Lord blessed us and used the services, I believe, to the spiritual good of all.

I had some excellent students in my classes and it was a real joy to teach them. The aptness of the Mexican is remarkable, considering that all the school work is done in another language.

El Paso, a city of 90,000 inhabitants is a very needy field. More than half of the population is Mexican. For the most part they have not come in contact with the teachings of the Gospel, and are therefore as ignorant and superstitious as those in the interior of Mexico.

Dying in Africa

MRS. D. L. MUMPOWER

Reading so much lately about King "Tut" reminds me of some facts connected with the deaths and burials in the Congo. Pictures of things taken from his tomb remind me of the charms and fetishes of the Africans. And looking at these pictures, I could almost smell the objects—musty and tarnished, just like the charms.

One morning my husband and I were called to the house of Chief Wembo Nyama by the death of one of his oldest daughters, a young woman about eighteen or twenty years of age. I wanted to go because I had been very fond of this black girl. My native name was the same as hers, "Bibi Nkote." And yet I didn't want to go. You know it is very difficult to offer sympathy, speaking in your own tongue. But it is extremely difficult speaking in a foreign tongue. It would take us about ten minutes to get there—plenty of time in which to think of something to say. But when the time came for my little speech, I said just a few words and then cried with the others. Most of the mourning we saw was simply a form they were going through, but some I am glad to say were really sincere—just as real and deep as our own grief. The mother of the girl was heart broken, and the last time I saw her, early last year, she was still grieving for the child who had been dead several years. Women had charge of the body. The hands were tied to the sides, the knees, legs and ankles were bound together; the mouth was kept closed with a bandage about the head and under the chin, and there was a bandage over the eyes. The people of the village sat about the house on the ground all day, the men and women in separate groups, weeping, wailing, mumbling, fasting, white wash and smut smeared on their bodies and girded about with only a loin cloth—literally in sack cloth and ashes. Then at sunset the body was wrapped in new cloth and buried in the back yard close to two other graves. And just as soon as the body was covered the noise stopped—all except the sobs of the poor old mother. Practically no work was done in the village that day. For several days the chief's closest friends sat with him and mourned but they didn't fast any more. As long as they mourn for their loved ones they neither bathe their bodies nor wash the clothes they wear—sometimes for several weeks.

A young mother lost her baby and when I saw her two weeks later she had

neither bathed her body nor washed her clothes. I gave her a piece of soap (there is no gift so pleasing as a bar of soap) and told her to use it and right away. But when I saw her some time later she had not obeyed my orders. This neglect of the body is one of the outward signs of their mourning, and she was afraid that, if she bathed, her friends would think she was not grieving for her baby.

The father of this baby was one of our preachers and a small coffin was made for it at the Mission carpenter shop. (It is the custom to make coffins for members of the church.) But the father and mother both demanded that holes be bored in the top and insisted that it not be screwed down tight. We understood at the time that the spirit must have some way to get out. Even when the body is wrapped in cloth for burial slits are made in the cloth for the spirit to pass through.

The usual custom is to bury the dead either in the house—a one-room house, or in the back yard close to the house, or on the veranda. If the family can afford to buy cloth from the white man the body is buried in cloth. But if they cannot afford this luxury an ordinary mat is used. Villages connected with settlements of white people have cemeteries now. While we were on our way up the river the boat stopped for several hours to take on wood for fuel. The Captain's wife and I strolled through the village and out on a path into the woods. A white man had a saw mill at this place and had built up a good sized village. We had not gone far when we came to a small cemetery. The mounds were not very high. Some had wooden crosses at the head. We looked at every grave but had to be careful lest we step on one. They were not arranged in rows but placed here and there and just any way. I am not superstitious, but I never liked the idea of stepping on a grave. I have always had the feeling that I would go on through. We could easily tell which were graves of men and which were graves of women. On the men's graves were hats, belts, knives, shoes and such things that men use. On the women's graves were market baskets, hoes, axes and things that women work with. In each case were symbols of the lives the dead had lived. The men are vain, dress up and don't work much, while the women do practically all the work.

At the Mission we can always tell when some one has died in Wembo

Nyama's village, which is just one mile away. No matter what time of day or night it is as soon as there is a death and as soon after as friends can be gotten together the wailing begins. Always on moon light evenings the village people dance and sing, but even a mile away we can tell if it is just a jolly dance going on or if someone has died. There is such a difference in the music. On our way home on the overland part of our journey, we spent the night in a village in which a man died. We arrived about noon and soon after the man died. All afternoon in the hot sun practically all the women of the village went up and down the one street weeping, wailing and beating their bodies. The perspiration rolled from them and they looked so tired. How I did wish they would stop. We stayed in the chief's guest house, and back of it, in the house of one of his wives, all afternoon a young man sobbed. It was so mournful that I almost cried myself. It sounded as if his heart was breaking. I can make now some of the sounds he made, and I believe they will haunt me as long as I live. At about six o'clock we were eating supper on the back porch when this young man came out. Will you believe me? He hadn't shed a tear! He was simply going through a form. But he worked at it and if he was a paid mourner he surely earned his money.

Doniphan, Mo.

Bramwell Booth in India

The Salvation Army has 3,000 stations in India and carries on its work in more than 4,000 villages, General Bramwell Booth announced recently in Calcutta after a trip of inspection that carried him through a large part of the country.

He spoke especially of the work being done among the criminal classes and the people of the lower castes. He visited the convict settlement in the Telugu country, where 2,000 families are provided for. He reported that most of the families were self-supporting, and that where three or four years ago there had been the utmost illwill, there was now a spirit of contentment and prosperity. The Government had previously to provide a large police force, but now, he says, there are no police needed, and but few run away, and they generally return later. These 2,000 families, he declared, had been settled on the land, some as cultivators and others as weavers. He asserted that he found the children intelligent and bright.

—New York Times.

Glimpses of Congo Native Life

Wembo-Nyama, Belgian Congo, Africa

W. W. HIGGINS

On the "miniature" railroad which carries you from Matadi, a busy little seaport, to Kinshasa, where you get the river boats, you have all the thrills of traveling "on a slow train through Arkansas" minus all comforts.

The chief workmen on the railroad, as well as the engineers, are for the most part West Coast natives, who take great pride in calling themselves British subjects, and with whom you enjoy talking, for they speak real English. It takes two days and one night to make this trip to Kinshasa.

You spend the night at Thysville, and due to the fact that we had a young baby with us we had the privilege of being "put up" at the English mission.

At Kinshasa we spent several days waiting for a boat to carry us up river. This layover afforded us a splendid opportunity to familiarize ourselves with the native life of the Lower Congo.

Speaking especially of the natives as we see them in Matadi and Kinshasa, we find that they have "aped" their white employers. A good percentage of them speak French.

Occasionally we find one who speaks English. They have their cane, their white duck suits, the latest thing in head-gear, cigarette, insolent manners, low standard of morals and in a great many cases are lacking in a respectful attitude to most whites.

This is the degree to which we find the native civilized under the white man, in what might be called the seacoast towns of the Congo. I do not mean to say that in all cases the influence of the white man has been degrading or undesirable, on the other hand, you find many very fine people among both State officials and traders. (I might add that the standards of the white population are steadily growing better.)

In talking with the Mission folks at Matadi and Kinshasa, as well as those stationed along the railroad, we find that they are daily working in the face of many discouragements and obstacles, but are constantly gaining results because of their great faith and courage.

It was our good fortune to make the trip up river aboard the Presbyterian Mission Steamer, "Lapsley," which made this most enjoyable part of our trip doubly enjoyable.

As we get away from the evil influences of the "city life" we begin to see the native as he really is. In mind, a child; with no definite idea of the world

in which he lives or of the true meaning of life.

Wherever you go, I imagine the native divides the white man into three classes—State officials, traders and missionaries. Certainly they make a clearly defined distinction between missionaries and all other whites.

It is rarely that you find a native, generally speaking, unfriendly to the missionary. When the attitude of the native is unfriendly, you will usually find that it is due to Catholic influence.

Among the many native villages where we stopped, on our way up the river, to



MR. E. H. FARMER, CONGO

cut wood, or perhaps to buy fruit or green food or to get fresh water, you will find almost as many types of villages and about as many different native dialects and people as you do villages.

In some of the villages you will find the native lazy, shiftless and dirty, with perhaps every man, woman and child with some form or other of loathsome disease. Again you will find those villages where the native is thrifty and clean, making a good living cutting wood, raising produce and fishing.

In all of these up river villages you will find the native an excellent listener to anyone who can speak his language. From the glimpses I have had of these villages and their people and customs,

my impression is that they are by no means satisfied with their present form of fetish worship, but continue in this form of worship for no other reason than that there is no one close by to teach them differently, and tell them of the true God and Saviour.

I recollect especially during the Sunday meetings on the boat, when we would be tied up for the day at perhaps a small forest village, the genuine interest shown by the natives in these meetings which were conducted by Capt. Daumery.

Again in the evenings the natives would conduct a camp fire service among themselves in the village or along the beach. These folks are waiting to be led and it is up to you, it's up to me, it is up to each one of us, to come across and do our part—in service or in dollars. A subject for prayer: "That Africa may have adequate Christian Leadership."

Let us pass on now to the last lap of the journey to "Wembo Nyama's Land." We make this most interesting part of our trip in a hammock, over hills, through valleys, across many small streams and across a great plateau, where stands our mission.

But let us keep our subject—Native Life. As we proceed over the path through village after village, all of which was deserving of special mention, our attention is naturally attracted to some villages more than others. Let us take for example the village "Ona Kasonga," keeping in mind that all the villages through which we are now passing are a part of the Tribe for which our Mission has assumed full responsibility—the Atetelas.

Also let us keep in mind that the village of which we now speak is a true representative of the others through which we pass.

Centered about Ona Kasonga within an hour's travel are close on to 4,000 people, possibly more. The only teaching these folks are getting at the present time is such as they receive from a native Catholic teacher. In this village, as usual, we find the "Witch Doctor," supposedly gifted in all ways.

In some parts of the Congo we find women acting as witch doctors. The witch doctor undertakes to pronounce death, to create life, to destroy evil spirits, to bring rain, to stop thunder, lightning and rain, and to entertain with his charms.

The witch doctor is not even clever in

his practices of witchcraft, but it must be admitted that they have a tremendous hold on the people because of the great fear the people have for them, and which fear enables them to have certain psychological influence or effect over these people.

Early one morning, on a return trip from Wembo-Nyama to Lusambo, as I approached this same village, I heard a lot of noise, and supposing that something of interest might be going on I told my men to keep behind and not to give any signals or make any noise while I approached the village with kodak in hand. It so happened that they had the village god (fetish) out that morning for the purpose of chasing the evil spirits out of the village.

Almost before they knew it I was out in the middle of the road, in front of them and ready "to shoot" for my picture, when of a sudden with one accord they set up an awful howl and I began to think I would not get my picture after all.

About that time the chief of the village pushed through the crowd and came to my aid so far as pictures were concerned.

It happened that on the way to Wembo-Nyama I had asked him to pose for me, and so he was inclined to be right friendly in spite of my offense. My offense it seems was that I had crossed the path of the evil spirits, which meant that they would have to go through the whole performance again. At any rate I got what to me are three quite interesting pictures.

As a rule the native puts on his best smile to have his picture taken. In this village we have found a people engrossed in every known sin—moral, mental and physical. We have found them worshipping their "fetish gods and medicine."

We can truthfully say they are in ignorance of the true God and of the teaching of Christianity. Naturally the question, "why do they remain in ignorance?" Answer: "We are short handed, it is Harvest Time, Help Wanted!"

We continue on our way to Wembo-Nyama. In one or two instances, as we would start to pass through a village, the natives would show a tendency to pick up and run, due to one of two reasons, either mistaking us for State officials, or else the results of their Catholic teachings—that the missionaries were evil spirits and brought sickness, hunger, etc., after them.

Our only contact with these people is at such times as missionaries may happen to be passing through.

Everywhere you will observe the fetishes and medicines before their houses to protect them from the evil spirits and

the people of each village leading a life of sin very much as we found it in "Ona Kasonga."

In most of these villages there are constant appeals for evangelists and teachers from our mission, to the extent that we cannot begin to educate and train our mission boys fast enough to meet the demand. Earnest prayer, time and patience must solve the problem.

Messengers have gone ahead of us to announce the approximate time of our arrival at the mission. What an impressive sight it was to see the boys from the mission school as they met the Anker party in a village about one hour from the mission. What a splendid formation they made and what a triumphal march it was as the party was conducted into the mission village proper. Here again the handshaking takes place.

We see round about us on every hand the results of Christian teaching. We see a new native with a new hope, with a vision of the true God, trying to be a true Christian, reading God's Word and in every way trying to obey the commands and teachings of the Bible. They have learned the meaning of sacrifice, they have learned also to forbear.

There is reason for great rejoicing in the results we have seen. Obstacles are many, failures are many, and there are times when we cannot help but feel that our knowledge and preparation are inadequate for the task before us.

With earnest prayer, with increasing faith and with the courage to press forward, God is going to show us the way of bringing these folks out here back into the fold. What a day of rejoicing it is going to be all the way around when we can truthfully say—the fight is won.

Help us with your prayers. Help us by helping others to come out to us. And then—help us so far as is in your power with such as you have to give.

The Cry of the Leper

DR. CHARLES P. M. SHEFFEY

There are many lepers in the Congo Belge. Some cases seem to be of slow progress; in other cases the sufferers lose their fingers or toes, the disease ravages their bodies with severe ulcerations, or the fingers become drawn and twisted. The latter deformity, the so-called "claw-hand," is horrible to look at and some of the lepers apparently realize it and keep such an hand covered up as a rule. One poor old woman whose case I diagnosed as leprosy came to the hospital for treatment. We applied medicine to her many sores in hope of helping them a little, but we could hardly agree to let her stay in the

hospital so close to the other patients. After a few days she decided to return to her village, but before leaving said, "I am an old woman. I have no home, no money, no husband. You should have pity on me." We did, but what could we do? This was not simply the cry of one leprous woman, but indeed the cry of anyone who, sitting in the darkness of despair, calls out for help that God alone can give.

Wembo-Nyama, Africa.

Sherwood Eddy in Egypt

A recent visit to Egypt by Dr. and Mrs. Sherwood Eddy has been marked by wide spread interest in the evangelistic meetings that they conducted. The Cairo audiences were composed chiefly of Coptic, Moslem and Protestant students and graduates of schools and colleges to whom tickets had been given and the new Y. M. C. A. auditorium was crowded afternoon and evening. Many signed cards to indicate their desire to join Bible classes. In Assiut also large meetings were held in the ancient Coptic and the modern Protestant churches. The people of Egypt are awake politically and intellectually and intensely desire independence but they are not yet aroused to spiritual realities and have not moral and spiritual leaders capable of guiding the people to God's ideals. To understand and to apply the message of Christ is Egypt's greatest need.—*Missionary Review of The World*.

An Armenian Sunday-school

Dr. Clarence D. Ussher, one of the missionary heroes of war years, who during the siege of Van was the only physician among 45,000 Armenians, is now in America. He gives this interesting account of Armenian enthusiasm for Sunday-school work:

"The sword cannot crush out sincere faith. In Erivan, for example, those eager to attend Sunday-school each week are so many that they cannot be cared for at the same session. On a recent Sunday there were 587 pupils under fourteen years old. After these had received their instruction for the day, they were dismissed and more than 250 over that age flocked in to take their places. The church service followed and the young people had literally to be driven out of the church that their elders might have place for the morning worship, with standing room taken and many turned away. Memorizing of Scripture is part of the regime of that school. The report just came that 130 had committed about ten selected chapters to memory."—*Missionary Review of The World*.

WOMAN'S WORK

Social Service Conference at Junaluska

BY SPECIAL MESSENGER SERVICE

A great treat has been enjoyed by those fortunate enough to attend the Social Service Conference held at Junaluska the early part of July. For the benefit of the many readers of the VOICE who were unable to be there we echo below some of the fine addresses which were made:

The role of the Church in sex training was considered at length in a series of addresses given by Dr. T. W. Galloway, Associate Director of Educational Measures of the American Hygiene Association, New York City. "For the education of children in sex hygiene," says Dr. Galloway, "the home is basal, but even the best home cannot do the work unaided. There are many community influences at work molding for good or ill the sex nature of youth. It is the business of every agency in the community which touches the life of children to help the family in this task of getting them in the best attitude toward the whole problem of sex and social life." In the performance of this delicate task, Dr. Galloway recognizes that parents, physicians, teachers, religious workers and social workers must work together. "We want," as he defines it, "the facts of the scientific student, the idealism and spirit of religion and the home, and the best method of the trained teacher united in this superb enterprise."

The speaker outlined possible brief courses of study for adults in the Sunday school and in community classes. Outlines for these courses are now being prepared.

* * *

Social hygiene and character education were also treated by Dr. T. W. Galloway in another address.

"Character in the young can be trained chiefly in three ways," said Dr. Galloway. "First, by the personal experiences of life; second, by inspiring example and imitation; third, by instruction in and interpretation of the important discoveries of the race about life."

Dr. Galloway expressed the belief that life is too short for each individual to learn simply by experience and that both of the latter methods of character education are open to misuse and abuse. "We adults try to save too much time," said he. "We become autocratic, dogmatic, conventional, arbitrary and unconvincing to youth. The result is very largely that we make weaklings or hypocrites or rebels or snobs of our children in all those great ranges of life and character which matter."

In treating of the sex life and its importance in the determination of character, Dr. Galloway struck some

fundamental truths. "It is folly," said he, "to pretend to educate the character of boys and girls and not consciously utilize the tremendous sex-producing qualities and powers of life constructively. We have largely tried to meet the situation by ignoring them and piously hoping for the best. We have largely failed. We cannot truly say that any of the great products of sex in life have been improved with our increasing knowledge and progress in other fields. We cannot well hold that lovers, husbands and wives, fathers and mothers, homes and family life, and the ideals connected by these relations have improved in American life in the last four hundred years." In conclusion, Dr. Galloway protested against the policy of reticence, neglect and ignorance which have shrouded this subject in the past. "It is quite time that we try something more in accordance with our knowledge of personality and of education."

* * *

The "B. R. O." (Board of Religious Organization of St. Louis) was accorded recognition, made the subject of round table discussion at one session of the Conference.

This federated church group embraces a membership of about 25,000 women and has been in operation for the past five years. Their yearly budget amounts to \$20,000, and their platform stands for "Religion in action," or a development of practical social service among church women working together for a better community spirit and a better, cleaner city.

The "B. R. O." was born out of the travail of war, which found Protestantism unorganized for service. The Council of National Defense of St. Louis placed upon Mrs. Louis J. Brooks, a member of St. Johns Church, the task of organizing the Protestant and Jewish women of the city that their activities in war service might be stimulated and unified. The result was amazing. Up to this time the country had overlooked the latent possibilities in the womanhood of our nation, but their patriotic fervor was now mobilized until there were more volunteers for service than there were tasks to be accomplished.

The "B. R. O." gives training for social service of all kinds. No volunteer is permitted to take charge of problems without previous preparation. Dr. George B. Mangold, president of the Missouri School of Social Economy, is a member of the staff and under his direction church women are prepared for intelligent service. This method is two-fold in its benefits. The members of affiliated churches receive a greater civic vision for

Christian service in addition to receiving technical training, often free or at a nominal cost. The organization has used with telling effect the privileges of suffrage in securing protective measures for the child, the family, school and community. A Court of Domestic Relations, which the "B. R. O." was instrumental in securing for St. Louis, is practical evidence of the good work the federation has accomplished. This court helps to lessen the number of broken homes and the divorce evil. In short, the Board of Religious Organization is filling a long-felt need in St. Louis and has the warm support of the clergy, the citizens and the city officials.

* * *

Juvenile delinquency in all of its aspects was carefully considered by Dr. Hastings Hart, Director of the Department of Child Helping of the Russell Sage Foundation, who said in part:

"The juvenile delinquent is a boy or girl who commits some acts, which, if committed by an adult, would be regarded as a crime, or one who is incorrigible or who knowingly associates with thieves and vicious persons. Formerly such children were regarded as crimi-

nals. They were committed to jails where they associated with the worst element of society, were instructed in the lore of the underworld and grew up educated criminals. Finally society awoke to the wickedness and folly of this method and separate institutions were built for young offenders, known as reform schools, industrial schools and training schools. The children were given over to the guardianship of the school with the authority to release them on parole as soon as they gave evidence of reformation."

In his speech Dr. Hastings traced the history of the juvenile offender before the courts and told of the first Juvenile Court law enacted in 1899 which provided that children should be regarded as wards of the state and not as criminals and enemies of society. North Carolina, he said, from one of the most backward states has now taken front rank in her dealing with white delinquent children, but so far has made no provision for the Negro delinquent child. In this particular Virginia, South Carolina and Alabama have pointed the way, and have adopted a program which includes the Negro as well as the white child.

Summer Plans for the Enlistment of Women in World Federation

MABEL K. HOWELL

There was a called meeting of the Executive Committee of the Federation of Woman's Boards of Foreign Missions held in New York, June the 14th, to further develop the plans for the World Federation of Christian Women. At this meeting Mrs. Henry W. Peabody, president of the Federation, reported that great progress had been already made toward carrying forward this plan. She said that letters had come from a large number of Woman's Boards expressing their hearty approval and co-operation.

Many of the Boards' representatives who are abroad this summer are to present the thought to the women of different countries, including England, Scotland, Germany, Sweden, Czecho-Slovakia, Denmark, Holland, Norway, France, Italy and Switzerland. Miss Yasur, Dean of the Woman's Christian College in Tokyo, Japan, who was present at the meeting, was enthusiastic about the plan and offered to bring it before the Convention of Christian Women of Japan that is to meet soon after her return. The plan is to be placed also before the Lutheran World Conference, to be held this summer in Eisenach, Germany.

The plan for the World Federation will be presented by Mrs. Henry W. Peabody at the meeting of the International Council of the World Federation of Foreign Mission Boards at Oxford this summer, that it may be by that body referred to the National Councils for favorable action. Dr. John R. Mott, as Chairman of the International Council, has been asked to serve as

a member of an International Advisory Committee that is being created in the interests of the World Federation of Christian Women.

In Training for Margaret Williamson Hospital



One of the greatest needs in the medical work in China is an adequate staff of women physicians. Dr. Mary E. McDaniel has been in training for fully ten years getting ready for the Council's Medical Work in China. On June the 6th she graduated with honors from the College of Physicians and Surgeons in New York City and has just begun her internship at

Bellevue Hospital, New York City. The picture shows Dr. McDaniel together with Mrs. Turner McBaine, who was so long president of the Missouri Conference and a member of the Woman's Missionary Council, and her daughter, Deborah. Mrs. McBaine and her daughter went to New York from California to be with Dr. McDaniel at the time of her graduation.

Outward Bound

When the steamship "President Madison" sails out of Seattle on August 18th, she will bear with her a large party of missionaries journeying to the Orient. Miss Lillian Stewart will land in Japan when the boat touches at Yokohama, but the others will not disembark until the "President Madison" reaches Shanghai. The missionaries bound for China are Miss Mary Bell Winn, Miss Alma Brandt, Miss Anne Peavy, Miss Mozelle Tumlin, Miss May Hixson, Miss Cornelia Crozier and Miss M. Elston Rowland.

On August 23rd the "Empress of Canada," of the Canadian Pacific Line, will leave Vancouver with another party bound for Korea. Miss Blanche Hauser, Miss Margaret Light, Miss Miriam Goodwin, Miss Mabel Cherry, Miss Lillian Wahl, Miss Clara Howard,

Miss Laura V. Edwards, Miss Ellasue Wagner and Miss Hallie Buie comprise this missionary band.

Another early fall sailing will be the departure of the "Tenyo Maru" from San Francisco on September 15th with Miss Mabel Whitehead, Miss Constance Rumbough and perhaps other missionaries aboard.

A very few of these missionaries are seasoned missionary veterans. The majority face for the first time the problems and wonders of the Orient. Two of the number go to strengthen our new mission in Siberia-Manchuria. For each and every one the VOICE beseeches the Throne of Grace for salvation from "the dangers of the deep" and for wisdom and direction after they shall have reached the field.

Clipped from the African Mail

"We have enrolled two hundred and fifty-three pupils during the quarter ending March 31, 1923," writes Miss Willie G. Hall, from Wembo-Nyama, "and sixty-one of this number are mission boys. A lively bunch they are, too, real, live, natural boys. They are not all star pupils but the majority of them are good students, doing creditable work.

"The report of this quarter covers nine weeks of school. In spite of the fact that there are thirteen classes reciting in one open building the noise of one class does not noticeably annoy another. It is difficult to keep the members of a class who are not reciting from studying aloud; they cannot seem to think without uttering words. They remind one of a hive of bees as they sit studying.

"The two schools in Wembo-Nyama village have been visited a number of times and eight teachers are being sent there from the Mission daily. The attendance of and interest in these schools is increasing remarkably. No other station school has been visited, due to the fact that we have morning and afternoon sessions of school, leaving no time for visiting. Such visiting of out-stations must be done during the two weeks' vacation between terms.

"During our chapel exercise we spend from five to ten minutes daily memorizing passages of Scripture. The twenty-seventh psalm and a part of the one hundred and third have been memorized during this quarter. The class reading Matthew is also doing some daily memory work."

* * *

The Girls' Home at Wembo-Nyama, Congo Belge, Africa, sends an interesting account of the work done among these children so recently reclaimed from heathenism:

"The children have been unusually busy this quarter harvesting their millet crop. Altogether they had forty baskets and they gladly gave four of them as their tithe. We teach them to tithe of all their earnings in this manner. . . . Classes have been formed in sewing, drawing and story telling. In addition to this they were taught to make starch out of the cassave root, a native vegetable. In the regular routine of their work they change about weekly. This gives them all a chance to learn how to keep house properly. This quarter some of the younger children took part in the cooking for the first time. They were quite proud of their first perfectly cooked pot of porridge. . . . Seven of the little girls have joined the probation class and give promise of becoming useful Christian women."

* * *

A new Society with an enrollment of twenty-two members was organized in chief Wembo Nyama's village this quarter.

Songdo Higher Common School

"Our new school year opened with the largest attendance in our history," is the good news contained in a recent letter from Rev. Lloyd H. Snyder, Songdo, Korea. "Our new high school room building and chapel are already too small to accommodate our pupils. We turned hundreds away. The opening meeting was most impressive.

"In our Higher Common School we now have 716 students, in our Common Schools 1,090, plus 300 additional boys in a special course, making a total of over 2,000 boys and young men now enrolled in our Songdo School. In May, 1922, the total number was 1,405, an increase of about fifty per cent over the preceding year. The increase this year has been in the same ratio."

The Largest Dollar

The largest dollar is the dollar with the most far-reaching mission and greatest purchasing power.

Of course, dollars differ. Some merely heap up added riches, others purchase a fleeting moment of pleasure. There are those we spend to increase our store of knowledge or to relieve the distress of others.

But there is still a larger dollar—a dollar expended to the ultimate of its purchasing power.

1. It is a dollar invested in *childhood*—the most hopeful, productive and enduring of all investments.

2. It is the dollar invested in life at its most *critical time*. There are undoubted perils connected with infancy, maturity and old age, but the determining struggle is in the school period when the life is gathering to itself the material which will determine character and destiny.

3. It is the dollar which promotes the welfare of the *body*. A neglected and impoverished body cramps the powers of the mind and spirit, while a well-ordered physical development increases in large measure the possibility of growth and achievement.

4. It is a dollar which inculcates high *ideals* of life and conduct. The lack of an adequate moral emphasis is a recognized defect in modern education and loud is the call for a new stimulus along this line.

5. It is a dollar which cultivates *patriotism*. The radical doctrines now being disseminated, and which threaten the very foundations of our government, are most effectively met by instilling in the minds of the young a love of country and flag, a true interpretation of the meaning of liberty and an intelligent regard for our national constitution.

6. It is a dollar which brings wholesome *recreation*, and happiness to the young. Certain forms of self-expression are inseparable from childhood and call for intelligent direction. Through the teaching of handicraft, singing, games, calisthenics, etc., a new world of happiness is opened to multitudes of children living in congested city districts.

7. It is a dollar which relieves the anxiety of *parents*. Imagine the mother living in a tenement or upper floor whose children have only the street for a playground during the two months of school vacation. What will a kindly interest and supervision of play and work by intelligent, high-minded instructors mean to these parents? Twenty million children are released from the public schools of America during each vacation season.

8. It is a dollar spent to surround the young with a wholesome *atmosphere*. Childhood receives its chief impressions in concrete form—that is, from example. The dollar which brings the sympathetic touch and influence of cultured Christian men and women to groups of children with few advantages is most powerful in moulding their future life.

9. It is a dollar used to plant in the heart of childhood the *Word of God*. In a day when the Bible is largely excluded from public schools to be able to teach its truth without reserve, to store young hearts with inexhaustible riches of Bible knowledge, and to forget distinctions of race and nationality in unitedly singing the praises of God—this is the summit of all values, the greatest spiritual opportunity.

10. It is the dollar *multiplied* by favoring conditions. Great as is the dollar devoted to the physical, moral, mental and spiritual welfare of childhood, it is still to be increased manifold. One round billion dollars' worth of churches are at the free disposal of this enterprise. Thousands of trained teachers and leaders are giving one to two months to this work each summer with mere expense allowance and often voluntarily.

The cost of a Daily Vacation Bible School averages but one dollar per pupil for the entire term.

This may confidently be said to be

The World's Largest Dollar.

Emory University Hears Stirring Address on Religious Intolerance

Live questions were handled without gloves by Judge Samuel B. Adams, former supreme court justice of Savannah, Ga., in the baccalaureate address to the graduates of Emory University, Atlanta, Georgia. Religious intolerance, the prohibition questions, bureaucratic government and the Klu Klux Klan all received broadsides.

"One of the curses of our state," he declared, "is religious intolerance. What right have you or I to ostracize another on account of his religious creed or belief?" he inquired. At another point in his speech he admonished the students of their solemn duty to uphold the law, "but," said he, "do it in the open. Don't try men in the hidden secrets of an organization without a hearing. There is no room for an invisible empire in Georgia," the speaker continued. "I do not know much about the working of the organization, because the truth is not told us, but the fact that its name is used to cloak so much that is objectionable is enough to convince me that we have no place for such an organization."

"I do not object to any organization, Protestant, Jew, Catholic or what not, or secret orders who confine their activities to their own members," the Judge continued. "They do not try to regulate the affairs of the public, state or nation. The Negro exodus is largely caused, I believe, by the use of the name of this organization, although the labor agent is carrying the brunt of blame."

The National Christian Council of China

The National Christian Council of China is now an accomplished fact. Its task will be to deepen the spiritual life of the individual church and to translate Christian principles into common life, and to this end Chinese and missionaries alike are bound in close accord. Underneath all the matters of business discussed at the initial meeting a year ago in May, the really big question was, "Would the Church in China come to feel that the National Christian Council was its own organ for doing the work it wanted to do; or would the Church feel that it was simply another piece of machinery created by foreigners of which they would have to carry the burden?" It is too soon to say how far this question has been answered, but it is safe to say that as far as the meetings themselves are concerned and so far as the attitude of Chinese members can be taken as an indica-

tion, the signs all point to the Church in China standing behind this work.

The larger part of the discussion was carried on by Chinese; those who counted most in the country led in debate and committee work and the Chinese language was adopted as the official one for minutes, although the sessions were bi-lingual. No one can question the fact that Chinese opinion counted at least as much as missionary opinion. As far as can be judged the Chinese delegates left the annual meeting with confidence that the National Christian Council is genuinely capable of serving the Church in China. The outstanding fact is that a spiritual fellowship is in existence, so deep and real that the distinction of race scarcely appears. In it the church in China has a pledge of strong advance in the things which matter most.

A Missionary Story and What Came of It

REV. JOHN W. PEARSON

A missionary story told to eager and openhearted children may have results far beyond our fondest hopes. It is a power for good not sufficiently appreciated and employed. Not long since I was associated in a Sunday school institute with one of our great missionaries from China. I said to him, "Will you not tell these teachers your estimate of the value of missionary instruction to children in Sunday school?"

His reply was something like this: "When I was just a small boy the circuit rider came to our church, and as was his custom on missionary Sunday, he told a brief story about the need of workers in China. I was deeply moved by the story and after the morning service went to my room in the back of the store where I was engaged as clerk for my brother. There I knelt and prayed, asking God to accept me and use me as a missionary. This was my first impulse and expression

of desire to be a missionary."

The missionary referred to is none other than our own beloved Dr. W. B. Nance, who is giving his life as a teacher in Soochow University.

Let us not despise the day of small things. How simple is a little child! How commonplace is a two-minute story! And yet, measured by its influence, it may perhaps bring forth a greater harvest than a sermon of an hour's length.

Books and periodicals are crammed full of missionary stories. There are thousands and tens of thousands of hungry minds eager to hear about Livingstone, Carey, Lambuth and others.

"Lovest thou me? Feed my lambs." So spake our Lord to Peter by the seaside. Dost thou not hear him say the same today to thee?

Revival in Scandinavia

A spiritual awakening is abroad in Denmark and Finland, which is reminiscent of the revival in England at the time of John Wesley, according to Bishop Anton Bast, of Copenhagen, in a report received from Chicago by the Committee of Conservation and Advance of the Methodist Episcopal Church. Norway is also yielding to the religious spirit, he says, and business men are tithing. "In Copenhagen, in spite of a very hard influenza epidemic we had our churches full day after day," says Bishop Bast.

"In spite of a hard winter and sickness among the people of Sweden, the revival meetings, churches and halls were packed. People of all classes of society attended. The people and pastors and other workers

came from far away circuits on that large snow-covered district, which includes the Lapland up to the Arctic part of Norway, Sweden and Finland."—*The Missionary Review of the World*.

The Negro Problem is becoming a larger problem because of the increase in numbers of the race. The census of 1920 places the total Negro population of the United States at 10,463,013, as against 9,827,763, in 1910, and 8,833,990 in 1900. We cannot escape responsibility for our brother in black when one person out of every ten in this country is of his color. To no people on earth do we owe so great obligation to evangelize and Christianize as to these Negroes in our midst.



FIRST ANNUAL CONFERENCE OF CHINA WOMAN'S MISSIONARY SOCIETY, 1918

Christ Winning China Through Women's Missionary Societies

MABEL K. HOWELL

Women's Missionary Societies mean to the women of Mission fields just what they mean to the Christian women of our churches in America. They give to Christian women an opportunity for self-expression in religious things and afford a place of training for women. In the Orient they have the additional advantage of giving the women a chance to meet and know each other through their common desire to serve. What women's clubs as well as missionary societies are to American women—the missionary society is to the Oriental women.

The women of our Southern Methodist church in China have taken leadership among the women of other churches in their organized missionary work. When a number of years ago the Interdenominational Home Missionary Society was organized to attempt work in the great needy Province of Yunnan, China, the missionary women of our Church were ready to co-operate in workers and funds in a way that attracted considerable favorable comment from other churches.

For about ten years the China Conference Woman's Missionary Society has been organized. In a report of the recent annual meeting held in Soochow, the corresponding secretary writes as follows: "We had more than two hundred delegates and visitors at our annual meeting this year. We had a wonderful meeting. On Sunday night we had the best meeting I have ever attended any where. The beautiful part of the meeting was the precious testimonies of the Christian school girls.

They confessed sins and promised to live different lives. Everybody seemed free as the Spirit worked among them. *It was a great meeting.*" Little can we realize the refreshment of mind and spirit that such a spiritual gathering brings to the Chinese Christian women.

The women of the China Mission support four lines of special work—their regular home mission work, such as supporting Bible women and evangelistic workers,—the support of the Yunnan Mission, (interdenominational),—the support of the work of our Church in Africa,—and in addition they are con-

templating a large share in the new mission in Manchuria that is to be opened in September at Harbin. It was a most interesting fact that when at the Annual Conference of the China Mission last fall, there was organized the first Board of Missions, the decision was reached to constitute a Board of fifteen of which five or one-third should be representatives of the Conference Woman's Missionary Society,—chosen by them to take their places in the Board. Another significant fact was that it developed during the discussion on available finances, that the women had already set aside a sum of money for this work.

The Conference Report of 1922 shows sixty-four auxiliaries reporting, two thousand five hundred and forty members, fifteen new auxiliaries, and net receipts of 1,801.50 Mex. During the Annual Meeting in May 856.00 Mex. was contributed as a free will offering by the women. The annual budget reads as follows: For Africa \$247.76; For Yunnan \$543.98; For Manchuria \$482.68; For Printing and Administration \$285.55; For Salary of Field Secretary \$150.00; For Orphanage \$2.50;—Balance \$88.75. Total \$1,801.26. To the Conferences in America accustomed to such large giving these amounts may seem small. They remind us of our pioneer days, but we know now that they were days when we laid foundations that have stood through the years. Surely no greater inspiration can come to the missionary women of the church in America than to learn of their missionary offspring in the churches of China—women who have caught the same vision of the Kingdom and whose lives are controlled by the "Go" of the Great Commission.



A CONVERT AT MARY BLACK HOSPITAL

This woman broke her ankle and after ten days of suffering came to the Hospital with an infected foot. She heard of Christ for the first time, became a probationer and now wants to move near a church and give her boy a Western education.

Winning China Through Evangelistic Centers

NINA B. STALLINGS, SOOCHOW

I cannot begin to tell just how much progress we are making in our Woman's Work at Hong Kong and how much I feel we are meeting the needs of our community and in fact the needs of the women of all Soochow, but by occasional glances you will be able to get some idea.

I would just give anything if all of you could see us working in our new building. Thus far we have found everything very practical and meeting our needs exactly with one exception, and that is only a "minor" in two senses of the work, our choir loft is too high. The choir members say it would not be so bad if they could sing "high" but there is a general tendency to flat so they prefer to be on a lowlier plane and they say it wouldn't be so conspicuous. Perhaps it is true.

Immediately following the dedication we opened a Kindergarten, and "Half Day School for Women." We have sixteen lovely children in the kindergarten and twenty in the half day school. We had no regular teachers employed and no money with which to do it, but with only twenty pupils we have been able to get along nicely with some volunteer help.

The women have been very regular and their work shows interest and ability as well as application.

There has been a general demand for foreign cooking, and while I have thought I didn't approve and didn't want to open a class, I did it as an experiment and am about convinced it is a very good thing, and a point of contact that gives one opportunities not to be found through other approaches. I have had nine in the class for an eight weeks' course which we have just completed. I made it very simple, first because I have no equipment and second, because they could do it with greater success and therefore more satisfaction and greater interest.

I have used everything Chinese that could be adapted and they have copied everything and are able to do the same things in their homes. I had a servant light the charcoal fire over which we placed an oven fashioned from a Standard Oil Company's oil tin, in which we baked. I then dismissed the servant and watched and listened with a great deal of interest. I put on a cook apron and presented each member of the class with a pattern and told them they should each have an apron. No reaction seemingly. I didn't question but took it for

granted that everyone would get one. We then took out the utensils and gave everything a thorough scrubbing and began cooking.

Thus far I had them sitting around the room looking like pictures in their beautiful silks and satins. Each one had a printed recipe before her and I explained that one learned to cook by cooking and thus they began. When we had finished the ice seemed to be broken, until I announced that everything must be washed and put in place before we had finished our lesson. They were not inclined to want to learn to wash dishes, egg beaters, and graters, but we did. The second week no aprons appeared but several satin dresses disappeared. You see aprons are worn by cooks and coolies only in China. By the third week one apron appeared and then we had our picture taken. By the fifth week every one was in an apron and there was no longer any question about needing a servant.

In addition to the actual cooking we have discussed food values, hygiene, home management and decorations. The majority of these women are from the more modern type of home and are very anxious to make their homes more "homey and comfortable," which are the things that one feels are absolutely lacking in a typical Chinese home.

These same young women are members of the young women's club which holds a meeting every Tuesday afternoon. The attendance has more than doubled since we moved into the church.

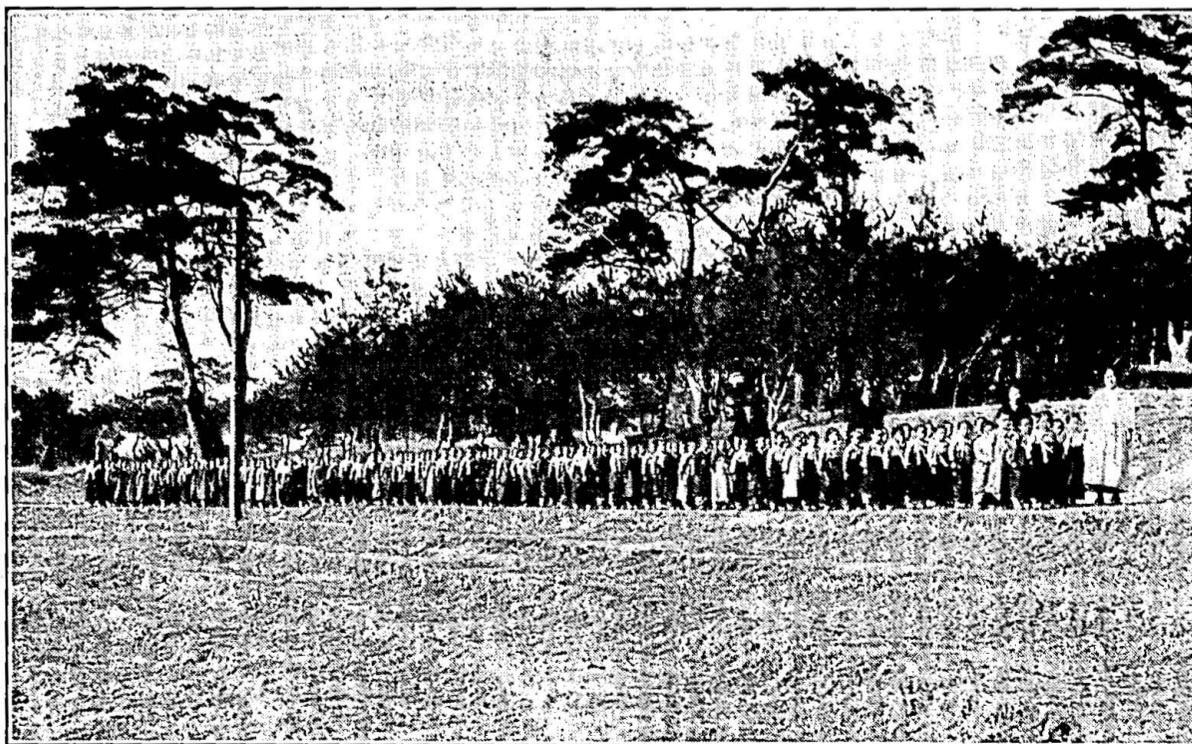
They have a very inclusive program in their meetings, the topics to be covered in the half year's program, being equally divided between "social," "religious," and "educational" topics. Making friends and getting an interest beyond their own doorstep has been the greatest achievement thus far.

They undertook and carried through our Baby Welfare Campaign this year. They are very businesslike in all their undertakings when they have some one to lead them, but they have never taken part in anything like it so need a great deal of help and encouragement.

The happiest thing that has happened in all my work this spring is that one of the women who came from Wusih in order to attend the school, whose husband is a teacher in a government school, and of a very old conservative family, has taken a definite stand for Christianity. She says she wants to join the Church but it would mean she would not be permitted to return in the fall. She can read only a little but asked that I teach her everything I could about the Bible so she could teach them. She says she has a plan and she is sure they will be willing this fall. Her faith is beautiful and I am sure she will win.

When first I returned from furlough I began trying to get into the government schools for girls. It has been slow and hard because the rules are very much more strict for the girls than for the boys and the boarders are allowed out only once in a half year.

When we opened the half-day school I



THE SCHOOL WITHOUT A HOME

Water Gate School, Seoul, Korea, in charge of Miss Bertha Tucker, who has built up this school to its present enrollment. The money for a building has been appropriated by the Centenary but it cannot be built until pledges are paid and the money collected.

found two graduates, one from the Woman's Normal and one from the Vocational High School. Through them and innumerable visits and more invitations we have a club with an average attendance for the last six weeks of ten. To me it is the greatest thing we have done. They will not allow us to teach Bible at any time in their schools, but if the girls come to us they have no objection. Of course it is only a beginning, because we are only getting the day pupils and the majority of students are boarders.

We have also opened a clinic for girls, women and children. Dr. Wu Tun Lien, one of Dr. Love's graduates who is taking her father's private practice since his death, is conducting it.

Our reading and writing room, game rooms, and rest rooms, are used every afternoon by many strangers going to and from shopping. The women are so happy to find a place where they can rest, get a cup of tea, before making the long trip home.

We certainly need help. We can exist but we cannot meet our obligations and opportunities in this new building in this needy center. Just now my hands are tied for lack of equipment. I am staying here this summer six weeks because all the workers are new and I feel that I cannot leave so soon after the building is opened. But we need some equipment immediately if we are to enter largely into the opportunity that is ours here.

Practical Methods for Auxiliaries

BY MRS. M. L. BARNES, OKLAHOMA

I would suggest an occasional study and revising of the roll, leaving off names of those who have moved from our midst or for any reason are no longer taking any part whatever in the work. This gives each member an opportunity to at least know who all the members of her society are and if there are those who seldom come or are not very interested, a plea should be made at this time to all present to assist and encourage such ones to get to the meetings and aid in the work.

I believe that an earnest canvas for new members should be always on. It would be well for every member of the society to have a list of the names of all women of her church, with the missionary members marked, and at every opportunity present to the others the great work set apart for the Woman's Missionary Society to do, and the need of their assistance in accomplishing the task.

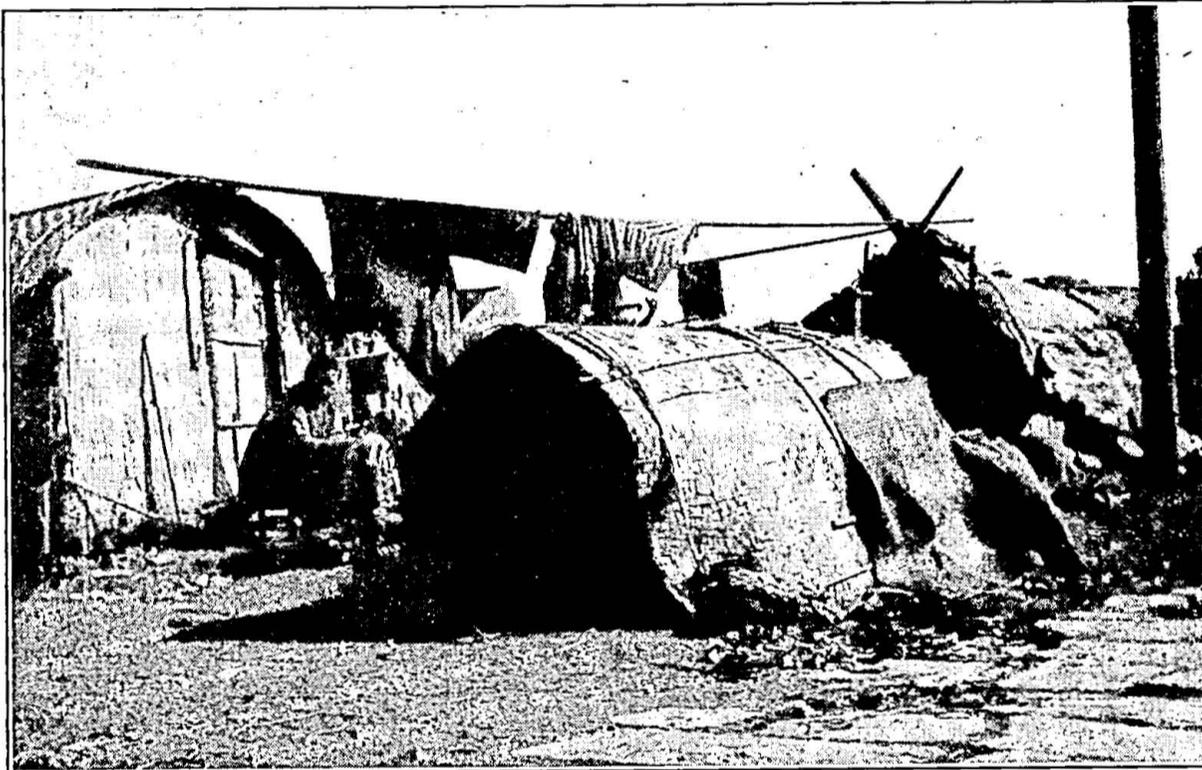
Each leader should put her consecrated individuality into the meeting that is hers to lead. "Variety is the spice of life" and a sweet crisp freshness might be given to our meetings making them more interesting and drawing to our women. Our Year Book programs are so arranged that we may thus put our individuality into them by studying and planning ahead.

It is well to have, every few months, each member write out any suggestions she may have that would be helpful and have these read at the following meeting. The greater number you can get to take active part and interest the better your attendance and the more accomplished.

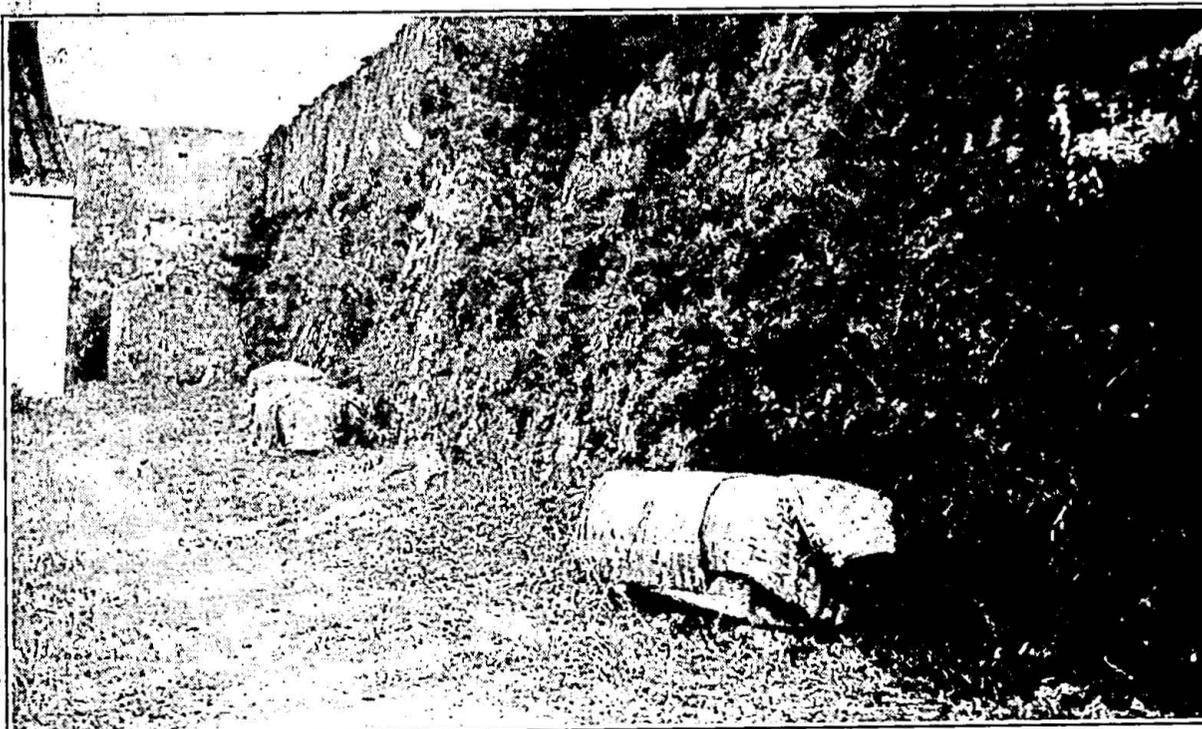
The distribution of annual reports that all our women may know what we are doing will be a help. Some of our women are very busy mothers, but I find them especially interested in the programs that touch on home life and civic and community uplift. They will slip a little time to attend such programs. Give them a special invitation.

On our rolls we also carry some old mothers who can seldom or ever come and cannot pay dues but they want their names written there and they pray for us and love us and help us in local work when they can. We, of course, cannot report them connectionally when no dues are paid.

Every Christian must decide his attitude toward his money. "Ye cannot serve God and mammon."



BEGGARS' HUTS ON TOP OF CITY WALL SURROUNDING HUCHOW



COFFINS ON THE HUCHOW CITY WALL

Such scenes as these are typical in China: These coffins will remain indefinitely in this spot.

A Visit to Sue Bennett

Mrs. F. H. E. Ross

As it was impossible for the Secretary of the Western Division to be at the Commencement exercises of Sue Bennett Memorial School it was my good fortune to go as a substitute, thus gratifying a long felt desire.

Although it was raining, in the beautiful chapel on Sunday morning at eleven o'clock the school and the friends from London gathered to hear Dr. W. G. Cram preach the baccalaureate sermon which was an appropriate message and well received by an attentive audience.

Monday was spent in looking over the different buildings. Monday evening in the chapel midst ferns and flowers the graduating exercises were given by the class of thirteen, seven boys and six girls, which consisted of music by the class and solos, and orations by the first and second honor men, which by the way would do honor to graduates of higher institutions of learning. These honor men are both studying for the ministry, one of them will go to Emory this year.

Dr. E. D. Jennings, Dean of Southern Methodist University, delivered the principal address of the evening which was good and was heartily received by a large audience.

After the presentation of the diplomas the benediction was pronounced and the school year closed—the summer school to open that week.

The new principal, K. C. East, and his wife seem to fit in admirably and everything indicated a year of good work by teachers and students.

We have a fine plant at this school and it seemed well kept. Let me quote from Dr. Jennings' letter:

"I made the trip to Kentucky and came away delighted beyond what I could have hoped for, especially with three things. First, with the unusual equipment that we have there and in such a wonderful locality; second, the real opportunity that the Church has in doing work of that kind; and third, the unusual success of Mr. and Mrs. East, who went as rank strangers to that community and entered so heartily into the work. I haven't enjoyed a day and night in many years more than I did there. I found everything not only well equipped for the character of work, but also well kept, from the auditorium to the stable. I also found what seemed to be a very brotherly and congenial relation between members of the faculty. The program presented by the students was absolutely better than any high

school program I have listened to in twenty years. I came away thoroughly convinced that that line of work, being done by the Church, is really one of the most successful we have and I wonder why all our smaller institutions could not be taken over and controlled and financed in the same way."

The gymnasium seems to be the one thing desired by all, which I think is soon to be built.

Let's not forget to pray for our schools—that teachers and pupils may work together harmoniously, that the students

may go out strong in the Christian faith to make good citizens and help on the kingdom of our Lord and Master.

At the Women's Industrial Conference recently called at Washington by the Department of Labor, the following reforms were urged: abolition of child labor as it is now understood; schooling for children up to 16; entire elimination of home work; and widow's pensions.

Religion has ever been the saving force in human history; . . . Left to itself society seems to be self-destructive, and to have no remedy within its own resources.—James S. Dennis.



MCTYEIRE STUDENTS ON A SCIENTIFIC EXPEDITION TO MOKANSAN—
A HOUSEBOAT



THE SOURCE OF THE MILK SUPPLY IN CHINA—A WATER BUFFALO

The cream rises on buffalo milk after it has been sterilized by boiling, making plenty of whipped cream a possibility on a missionary's table. What a Providential provision in a country where all liquids have to be boiled before using.

Our Work Among the French in Louisiana

MRS. F. H. E. ROSS

The joy of service comes to some of our workers in that they see some of their dreams come true and they are enabled to carry out long cherished plans. Such is the case of our work at Houma, Louisiana, the work among the French people up and down the bayous. For long years they have been shut in by the bayous just as our hill people by the mountain fastnesses before good roads were ever planned and built.

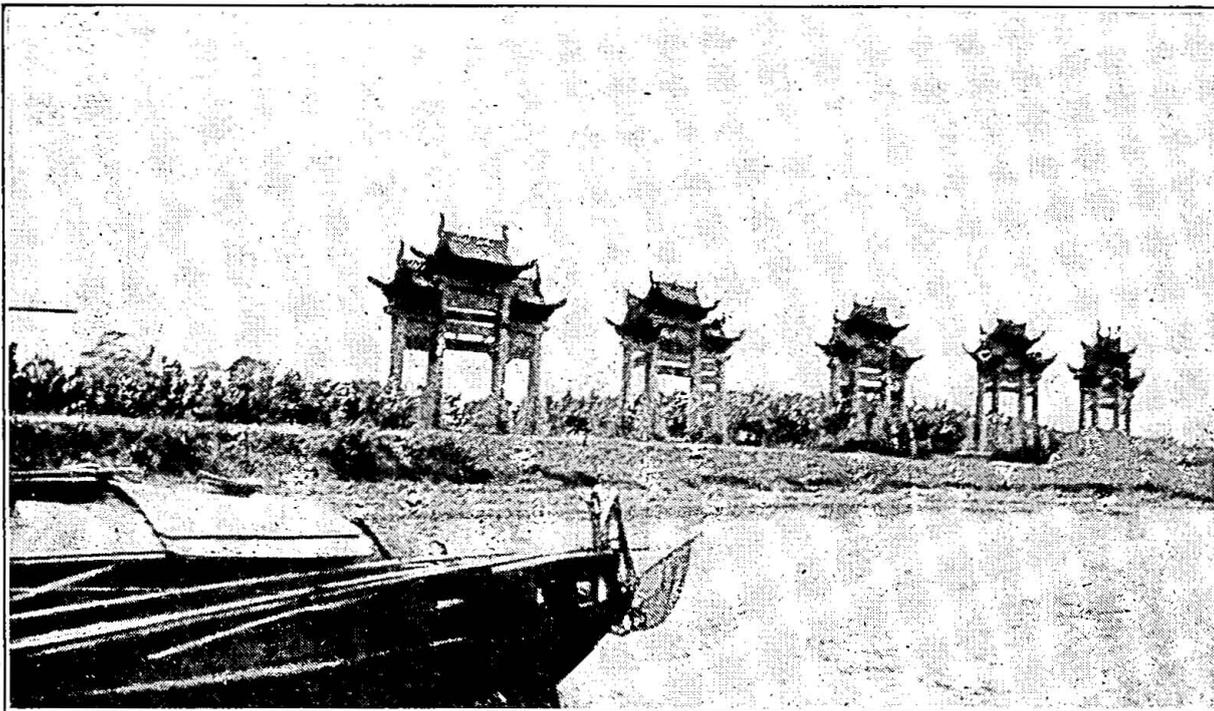
Miss Ella K. Hooper and Mrs. Laura M. White, our consecrated workers at Houma, have worked and prayed for the opportunity of opening a school to train

leaders to carry the Gospel message all through this section of Louisiana. Years passed but no plans were laid for a school building. These workers were given a "Ford" which helped greatly in making those long journeys up and down the bayous.

Last year the Week of Prayer money was used to put up the building which is a nice two-story structure somewhat back from the main road. The vacation Bible School is now in session. They have enrolled sixty-eight with an average attendance of fifty-three, with a faculty of ten from kindergarten to grown-

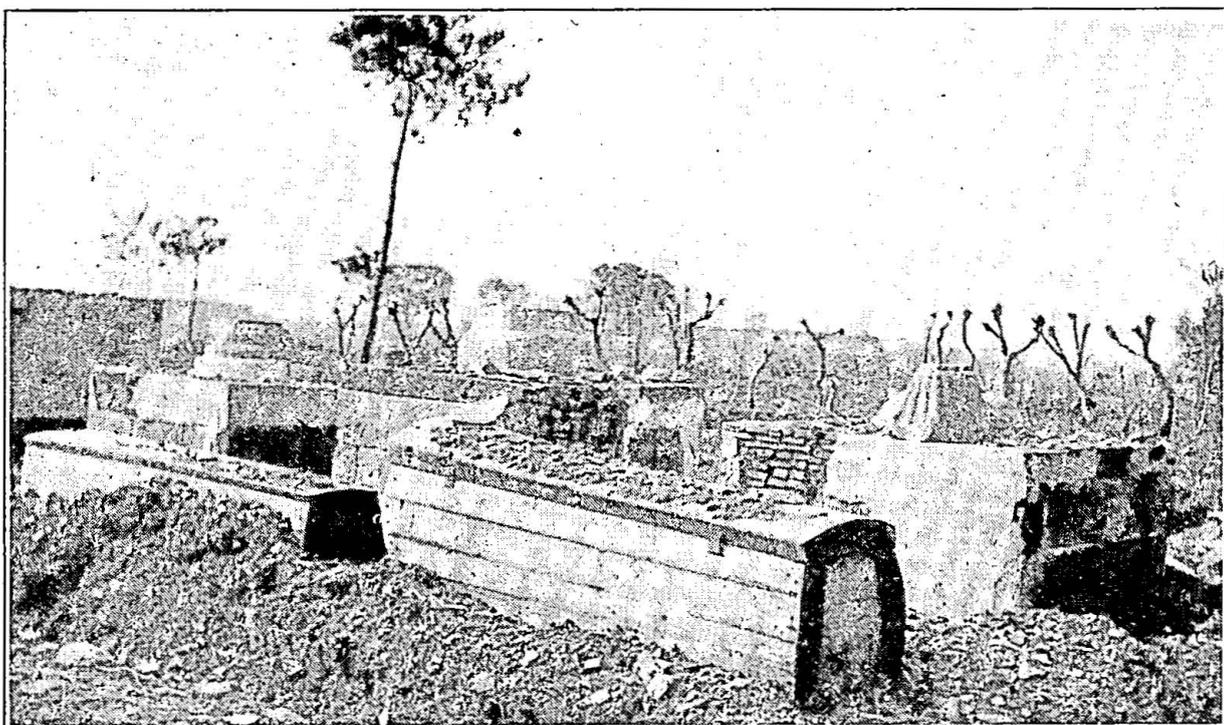
folk teachers. The building is ready and the school will open this fall and will meet a long felt need for these people. This is truly built on prayer, the prayers that went up to the throne that some way would be opened for this school, and the money to accomplish same was laid on the altar last year during the Week of Prayer in our auxiliaries. Let us continue to pray for this work and for these workers who are giving themselves wholly to this service.

A Wesley Community House was purchased in 1919 with some sixteen acres of land. The house was large enough for them to take in some fifteen or sixteen pupils. This home is called the MacDonell Wesley Community House in honor of Mrs. R. W. MacDonell, the former secretary, who in company with Miss Bennett had gone up and down that land, saw the need and sent Miss Hooper in 1917.



WIDOWS' ARCHES IN HUCHOW

If a widow grieves excessively for her husband till she is driven to commit suicide in order to follow him, she is honored as a "virtuous woman." An honorary portal will be erected in her memory.



COFFINS ON TOP OF EARTH—HUCHOW

One is seldom out of sight of the dead in China. Many coffins are allowed to remain on top of the earth. This scene is typical.

Grandson of Confederacy Lauds Work of Inter-racial Commission

In an address that was outspoken and plain Colonel A. R. Lawton, of Savannah, at the annual meeting of the Alumni Association of the University of Georgia recently held in Athens, spoke on the subject of "The Negro in the South and Elsewhere."

Among many other things he called attention to the way in which the Commission on Inter-Racial Cooperation is helping to solve this problem in Georgia as in fourteen other states of the union. He solicited the cooperation of all thinking citizens in the study of the question and urged them to go as far as possible in its solution. He fearlessly scored the organizations and organs which stand in the way of sympathetic work and understanding between the races.

"We know that we are in the ascendancy and that the fate of the Negro is largely in our hands. We know that as compared with ourselves he is helpless and that he does not deserve our criticism but our sympathetic interest; not our antagonism but our help and encouragement. I appeal to each of you for active aid in urging upon your community and state fair and impartial consideration of this harassing problem; for study of it in the light of tradition; for encouragement and participation in the work of the Inter-Racial Commission; and for a firm determination as men and women that no unfair advantage shall be taken of our power and that the Negro shall always receive that justice and fair treatment which is his due, and which we cannot withhold if we wish to retain our self-respect."

Scarritt Bible and Training School

Some buildings as well as some people have an enduring charm. The atmosphere created by their influence is unchanging and the memory of them awakens a thrill of joy. For thirty-two years Scarritt has been a hallowed place to those who therein received their training for Christian service. In vacation when almost empty no less than when the halls are filled with students, the members of Scarritt Alumnae "thank God upon every remembrance of her," and their love for her causes them to meet like sisters beloved in almost every land beneath the sun.

The annual exodus following Commencement brings much sorrow to comrades who must part. This year fewer students than usual remained at the school, and the large parties who traveled together went as far as possible with one another. Very few remain and the house is strangely quiet. Several teachers are here and the household moves on as smoothly as when school is in session. Vespers on Sunday at sundown in the parlor are as refreshing as when held in the chapel filled with students. One of the richest and most fruitful services was led by Miss Carter who



A WALK, MOKANSAN

The missionaries in China have to seek the mountains in the hottest summer months. Mokansan, beyond Huchow, is one of the favorite summer places. Many have cottages at this place. The Council workers have a home.

gave a beautiful exposition of the thirteenth chapter of First Corinthians: the Love chapter. On other evenings Dr. Duncan gave an interpretation of Psalm 16, and Miss Gibson gave a lesson on Prayer.

Letters have come from many students for whom "journeying mercies" were asked of God in prayer. One letter told of a meeting where thirteen Scarritt graduates dined together at the beautiful Ida Noyes Hall in Chicago on her journey homeward and what a blessed fellowship was theirs! Members of the Class of 1923 are visiting conference meetings and Epworth League Assemblies and are speaking to Life Service Bands. One has attended a Sunday School Conference in Virginia. Several are working in Kansas City in the Daily Vacation Bible School in the Institutional Church and Garland Avenue Mission, and are doing beautiful work for Jesus.

A real joy is anticipated in August by those who stay in Kansas City during the summer. The school will be made the meeting place for the missionaries who sail for China and Japan on August 18. This arrangement made by Miss Howell with loving forethought will be hailed with joy by the outgoing missionaries as well as by those who will have the joy of bidding them welcome and goodbye.

* * *

Dr. Jesse Lee Cuninggim, the beloved President of Scarritt, Mrs. Cuninggim and their children Merriman and Margaret left for North Carolina on June 28. They made several visits enroute, and went to Lake Junaluska later in the season.

Miss Mary Ora Durham is visiting her father and mother at her home in Danville, Ky., and is enjoying the companionship of her large family and the blessings of her lovely Kentucky home.

Two of the faculty: Miss Henrietta Gay and Miss Martha Rouse left for California on Thursday, June 21. Their trip will include visits to Yellowstone Park and various cities of the Northwest. They will surely return enriched in mind and strengthened in body.

* * *

Christening of Marguerite Anne Hendrix

On Sunday afternoon, June 17, a large company met at the home of Bishop Hendrix to witness the baptism of his granddaughter the four months old daughter of Mr. and Mrs. Nathan Hendrix who live with the bishop and care for his welfare most tenderly.

Rev. Charles W. Scarritt officiated and the Bishop gave to the beautiful babe her name and his blessing. She is named for her mother, Marguerite, and for her two grandmothers, Anne. Those who knew his sainted wife felt that she must be very near, though invisible to our earth-clouded eyes. It was a beautiful service which no one could witness without gladness that parents can bring their children to be dedicated to God in infancy.

* * *

3611 Norledge Place will be the residence of Miss Gibson and her niece, Miss Francis, next year. The house is across the street from the Training School and is all that can be desired in a home. Its chief attraction is its nearness to the beloved school of which she has the honor of being Principal Emeritus.

"The race moves forward on the feet of its little children."

Let it be burned into the minds of the church leaders that a church which cannot save its own children can never save the world.—*The Child and America's Future.*



JAR IN WHICH BUDDHIST PRIEST IS BURIED

It is the custom in China for a priest to be buried in a sitting position. Specially decorated earthen jars are made to hold the bodies of priests after death. The glomancer decides where the jar shall be placed. This picture of a priest's coffin was taken in Huchow.

FOR YOUNG PEOPLE

Bible Lesson for September

Paul Before Agrippa (Acts 25: 13—26: 32).

MARY DEBARDELEBEN

(See the Voice of last month for suggestions concerning costumes.)

SCENE—The Governor's palace. Any place may be used. The imagination can supply the deficiencies.

Enter Festus, the governor, Agrippa, the king, and Bernice, his wife. They take their places on raised seats. The language used in this dramatization may come right from the Bible. It is suggested that those taking part give the substance of the speeches rather than reading or quoting them verbatim.

FESTUS: Acts 25: 15-21.

AGRIPPA: Acts 25: 22.

FESTUS: You shall, *(To a guard)* bring in the prisoner, Paul. His majesty, King Agrippa, would speak with him. *(Servant bows and goes out, returns with Paul bound.)*

FESTUS: Acts 25: 24-27 *(To Agrippa)*; 26: 1 *(to Paul)*.

PAUL: Acts 26: 2-23 *(Give here a summary of Paul's speech unless one particularly desires to give it verbatim)*.

FESTUS: You are raving mad, Paul.

Your great learning is driving you mad.

PAUL: 26: 25-27.

AGRIPPA: In brief you are doing your best to persuade me to become a Christian.

PAUL: My prayer to God, whether briefly or at length, would be that not only you but all who are my hearers today might be such as I am—except these chains.

The king, the governor, and Bernice rise and, as they pass out, talk together.

AGRIPPA: This man, it seems to me, has done nothing worthy of death or even of imprisonment.

FESTUS: Yes, he might have been set at liberty, if he had not appealed to Cæsar. He refuses to go up to Jerusalem to be tried there before the court of his own people. He has exercised his right of appeal to the high court of Cæsar and to Cæsar he shall go.

AGRIPPA: Yes, as a Roman citizen he hath that right.

Paul is led off by the guard in the opposite direction.

young people, but of the disinterested adults. We are praying that a great spiritual awakening may dawn upon us and that we leaders may be alert to the opportunities that open up to us.

—MRS. C. R. WATERS.

* * *

Among the Young People's Superintendents for this year are many new names. We have welcomed each of them to the family of Y. P.'s and pray for each an entrance into a rich life of service for and with her girls. There is no place of greater service in the Council's activities, we think, than this place with the young people of the Church, those who are the "hope of the world." Space prevents a list of the Superintendents being given here, but we plan with the next quarter's reports, to furnish each Y. P. Conference Superintendent with a list of ALL THE OTHERS, hoping that from this they may be able to inaugurate and develop an exchange that will prove to be very helpful in passing on new ideas, plans and suggestions regarding our work. Let us be generous in giving out our good things, that we may also be the recipients of good.

"I can neither be persuaded nor purchased. I am a minister of the gospel of Jesus Christ, and my business is to make men out of Korean boys."—Baron Yun Chi Ho.

Notes from the Conferences

At our Annual Meeting the Young People's work in Virginia was given greater prominence than ever before. The Honor Roll program was a great success and I am hoping we will double the number on the roll next year. A poster was made on a green window shade with "Y.P.M.S." at the top, then the shield and the watchword "Loyalty"; then followed the Standard of Excellence. There were present nineteen representatives from Honor Roll Auxiliaries. The next morning was young people's conference and we had a demonstration followed by my report. For the Method Hour which followed, I had the topics to be discussed printed very attractively and posted so every one could be thinking about them. Every one seemed interested in our work and many letters both of inquiry about better plans and also appreciative of what was done, have been received since Conference.

Then the lunch hour was a rollicking good time, with songs and yells and special talks for the Y. P.'s and the

Honor Roll girls. One of the yells used a lot was,

"Who are we? Can you guess?"

We're the Y. P. M. S.

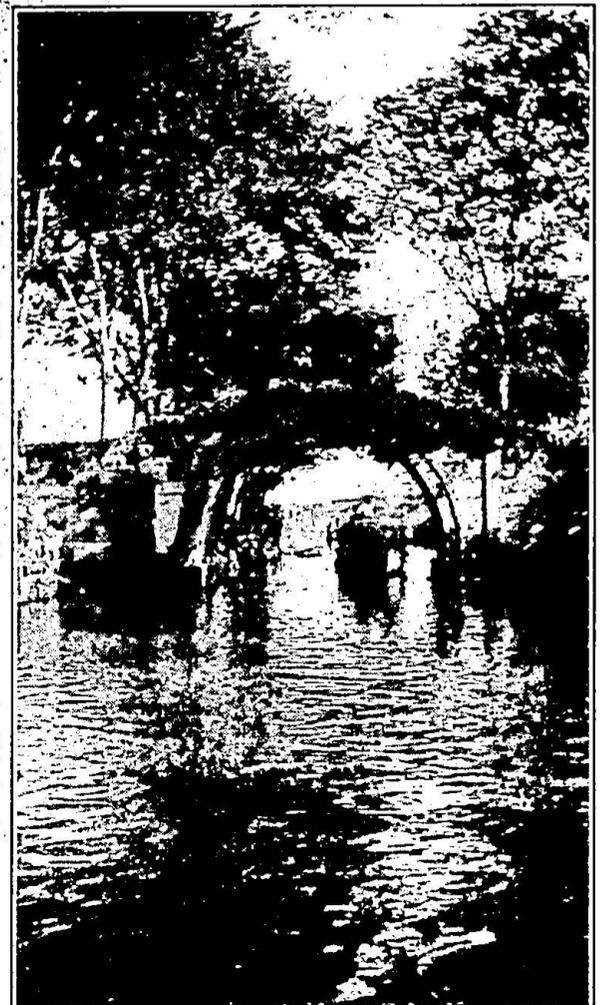
Honor Roll, Honor Roll, Honor Roll."

We plan in our Conference to have a Gold Banner to give after reaching the Roll of Honor for ten years, and the girls are enthusiastic over it. They used this song to show it:

"It's a long way to Roll of Honor,
It's a long way to go;
It's a long year of faithful service,
To the very best Goal we know;
Good-bye to late reporting,
Farewell to all our faults.
It's a long time to the Golden Banner.
But we'll try to be right there."

One pastor has said to me, "When I want real spiritual things done in my church I turn to those in the Y. P. M. S." We are bound to grow if the spiritual life is there.

The one discordant note in my work is the lack of leaders; as was said at Conference, it isn't the problem of the

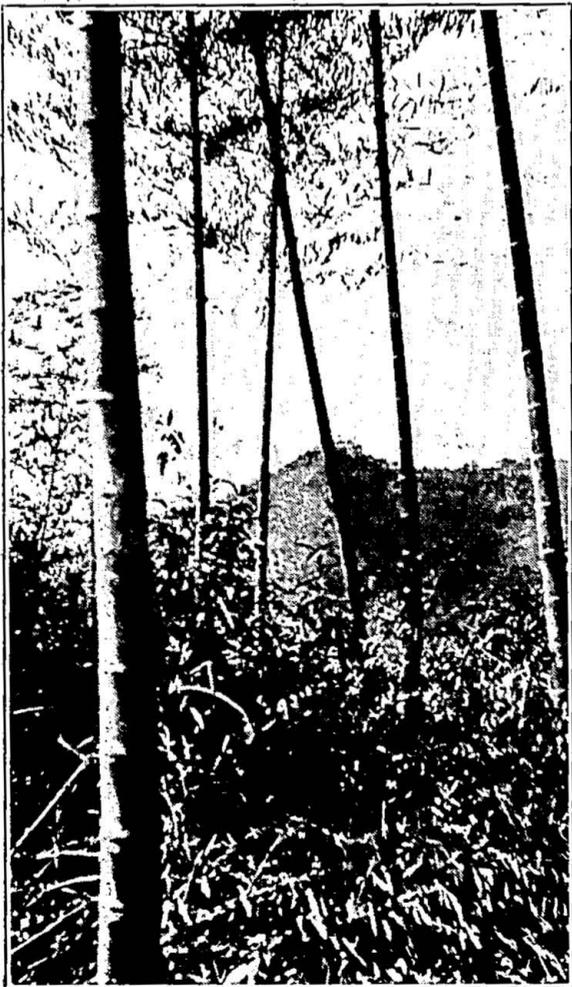


CANAL IN HUCHOW

Students of Other Lands

We find the following in "The Centenary Bulletin," published in Seoul, Korea: "The total cost of running the Songdo Higher Common School for the year 1922 including the salary of the missionary principal is estimated at Yen 34,778.00 and the income from the student fees for this department at Yen 12,800. The school is dependent on student fees for a little more than thirty-six per cent of the running expenses. As this school is supported by the Sunday schools of the North Arkansas Conference, it is interesting to compare it with Hendrix College. According to a statement recently sent out by President J. H. Reynolds, the total cost of running that institution in 1920 was \$97,000 of which the students paid \$33,000, a little more than 34 per cent of the total."

Fine spirit of cooperation at Wesley is brought out in report from the President, Prof. W. W. Jackson: "Eleven volunteers for life service include a blood nephew of former President Carrange. Several of the volunteers are doing active work among their people on week-ends, three of them having regular pastoral Charges. Splendid progress is being made in school and the future outlook is most encouraging. God is surely leading in this all important work



MOKANSAN BAMBOO TREES

of training under Christian principles future leaders of the Mexican race, both here in Texas and in old Mexico. The present capacity of the school is crowded and new and larger buildings are imperative. The Students of this school have made a deep impression on the community by untiring cooperation in erecting, as voluntary helpers, a new tabernacle for the local American congregation. This help coming at a time when the need was very pressing did much to dispel prejudice toward the Mexicans by a few Americans."

* * *

On the eve of opening night, April 3rd, Oxford, the Principal wrote: "During the last week, I have been up against the very unpleasant task of trying to convince about 500 applicants for admission into Palmore Institute that we cannot take them. Our new term begins tomorrow night, and of the applicants numbering somewhere between 500 and 1,000, we can admit the magnificent number of fifteen! And those fifteen will be persons who applied more than a year ago. The people who apply for admission now have to be told that we can admit them about 1924."

* * *

"Strange to say, and yet not so strange to understand, it is often the so-called worldly students of America, who most quickly understand the foreign students. Our church young people so frequently miss the mark because they live in a narrow world and as for Student Volunteers, they, as a class, are the most disappointing of all, for they can't see the trees for the forest. As a rule, they are so hypnotized by the abstract idea of going on a mission to a foreign field that they are utterly unaware of the attractive personalities giving splendid promise of leadership among the foreign students here at their very doors. Talk about foreign missions! These Volunteers are exposed to the greatest foreign mission one could ask for in their own University, and they don't take it. If they haven't the wit or the capacity to cultivate friendship with these choice fellows from China, Japan, India and Russia, why waste time and the Church's money in sending them abroad. From what I have just said, don't infer that I have a grudge against Volunteers, for I have not. I simply deplore the fact that the charity they have in their hearts toward the Chinese in general cannot be focussed in particular upon these keen, appreciative, lovable Chinese students who come to study in our Universities.

Two thousand of them are studying in America. What strategy of position! We hold them in the hollow of our hand. We could do good to them, befriend them, and heal their wounds of loneliness, misunderstanding and sensitiveness, but instead we neglect them and pass by on the other side."—A Student Volunteer working among Foreign Students.

"A Pansy for Thoughts"

MISS AMY B. HACKNEY

A pansy for thoughts! This aptly describes an idea used recently in the children's work of the Western North Carolina Conference and which we hasten to pass on to other chapters.

When the district meeting was held a bowlful of these beautiful, thought-inspiring flowers decorated the table. Before the reports of the junior delegates were called for the chairman named the petals of the pansy as follows: Study, Social Service, Finance, Baby Division and Junior Division, emphasizing as a climax that the life of the flower depended upon its heart, upon prayer. When the little delegates came up and stood before the fragrant bowl each child was given a pansy as she began her report. When it was finished the superintendent pulled out a petal if any part of the work had been neglected in the junior society. Two dead pansies played the role of two lifeless societies and the mutilated pansies which the little juniors took back home with them made a grave impression upon all present.

At Tokyo a totally blind girl is studying. Most of her work is in Braille and she is training to teach it.

She has the vision to see education for the blind developed in Japan.

Program for Young People for September

Hymn: "Lord, Speak to Me That I May Speak."

Business: Report of Social Service Committee.

Devotional:

Hymn 431: "In the Hour of Trial."

Bible Lesson: "Before King Agrippa." (Acts xxv. 13; xxvi. 32.)

Prayer.

Leader:

Missionary Topics: "Pioneers in Work for the Negro."

1. Mrs. L. H. Hammond.
2. Dr. James H. Dillard.

Leader:

Hymn: "Marching with the Heroes."

Prayer: "Grant us, O Lord, such boldness in thee that we may set our faces as a flint and be not ashamed, but contending valiantly for the right, out of weakness be made strong and conquer in thy might, through Jesus Christ our Lord. Amen."

Additional Feature: Send for dialogue, "Mrs. Anderson Changes Her Mind." (Price, 5 cents each.)

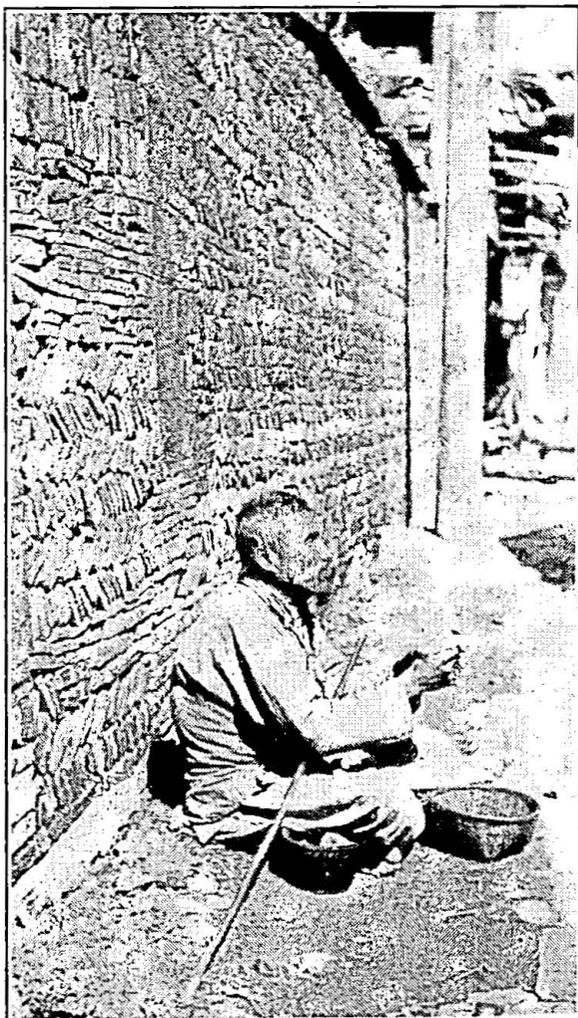
Bible Lesson for September

Jesus the Christ. Divers People Give Testimony. (John VII).

W. A. SMART

The Gospel of John tells us that the purpose for which it was written was to create faith in Jesus: "that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name" (20:31). It is interesting to study the book as a whole with this purpose in mind, and see how consistently it has been adhered to. After the thesis has been stated in the opening verses, the testimony of John the Baptist, the greatest religious character of his time, is adduced, and many of Jesus' early followers, including Nathanael, are secured before the first chapter closes.

There are interviews with the highest, like Nicodemus the Sanhedrist, and with the lowest, like the Samaritan woman of immoral character. There are miracles which display his power to create food and drink and to open blind eyes, and which at the same time suggest his spiritual power to give the food and water of life to those who hunger and thirst in soul and to open the blinded eyes of the spirit. And it is all told, not merely to record facts, but "that ye may believe that Jesus is the Christ." And finally, there are long arguments with his opponents, in which Jesus undertakes to answer their objections



A SICK BEGGAR ON THE STREETS OF HUCHOW

and to prove to them the truth of the claim which he has made.

In the chapter for our study today, though it is only the seventh of the book, we are far along in Jesus' life, and we are shown something of the reactions of the people to these evidences which have been presented. It was at the Feast of Tabernacles, that week in which religion and hilarity were combined, as the Jews celebrated at once their wandering in the wilderness and the ingathering of the harvest. Jerusalem was filled with people, and the center of interest was the Galilean Teacher.

On the whole the masses seem to have been impressed by what they had seen and heard, though there was difference of opinion (7:11-13). Some responded instinctively to the quality which they felt in him, and said that he was "a good man." Others were more influenced by the evidence of miracles, for when the Christ should come, he could not do any more miracles than this man had done (verse 31). Some thought that they detected even among the leaders who opposed him signs of weakening, for they let him speak openly without molestation (verses 25, 26).

But two obstacles to faith appear in the chapter. One was that they knew him too well. "We know this man, whence he is, but when the Christ cometh no man knoweth whence he is" (v. 27). Because they knew the town where he had grown up and the people with whom he had always played and the school to which he had gone, therefore he could not be divine. It is significant that his own brothers did not yet believe upon him (v. 5). It is the eternal fallacy of identifying the divine with the unusual. Somehow people still feel that a meteor is more nearly related to the supernatural than a flower, an earthquake more divine than a mother's love. Jesus found evidences of the Father's love all around him, and yet we, living on an earth that's "crammed with heaven," look off to some distant past to find God.

The other obstacle was Jewish orthodoxy. None of the church authorities, nor the Pharisees, had believed on him (v. 48), and others did not dare recognize truth when they saw it unless it was first officially sanctioned by those in authority.

But the proof of water is that it quenches thirst, not that we know the hidden source of the spring nor the

chemical analysis of its bubbling contents. And the proof of Jesus is in his ability to satisfy the thirsty hearts of the world, and not in infallible theories of his origin or the composition, so to speak, of his nature. About such things the learned have always held different views, and the plain man trusts his Savior without troubling his head about them.

When Jesus, inspired by the pouring of the water of Siloam in the temple during the feast, stood forth and invited any who were athirst to come to him and drink (vv. 37-39), he offered the final and unanswerable argument to those men, and to all men, that through him God was speaking to the souls of his children.

The Bible on Christian Stewardship

"The earth is the Lord's" Ps. 24; 1; Haggai 12: 8.

"The tithe is the Lord's" Lev. 27: 30.

"These ought ye to have done, and not to leave the other undone."—Matthew 23: 23.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."—1 Corinthians 16: 2.

"Honor the Lord with thy substance, and with the firstfruits of thine increase."—Proverbs 3: 9.

The teachings of Jesus Christ show that giving is an essential element to true religion.

"It is more blessed to give than to receive."—Acts 20: 35.

"Where your treasure is, there will your heart be also."—Matthew 6: 21.

"Yet lackest thou one thing: sell all thou hast and distribute unto the poor, and thou shalt have treasure in heaven."—Luke 18: 22

"If thou wilt be perfect, go and sell that thou hast, and give."—Matthew 19: 21.

Program for September—God Seeking China

Hymn: No. 169: "Look, Ye Saints."
Business: Report of Social Service Committee: Co-operation between Voluntary and Governmental Agencies for Public Welfare.

Devotional:

Hymn.

Bible Lesson, "Jesus the Christ. Divers Peoples Give Testimony." (John vii.)

Prayer.

Leader:

Missionary Topic: "Christ Winning China" through

1. Itineration. (Leaflet.)

2. Schools. (Leaflet.)

3. Hospitals. (See July Voice.)

4. Missionary Societies. (Voice.)

Leader:

Hymn No. 424: "O for a Faith That Will not Shrink."

Chinese Tea and an Hour with Stylus: At Changchow, Chapter V; On a House Boat, Chapter V. (See picture sheet.)

Send reports to Conference Officers.

Christian Education the Hope of Russia

GEORGE F. ERWIN

Russia is densely ignorant. I have had two or three statements as to the percentage of illiteracy in the whole of Russia. A Baptist missionary, who has worked in Russia for some years, whose mother was a Russian and who has spoken the Russian language from a child, said that 73 per cent of the Russian people cannot read or write. Mr. S. G. McGowan, the American Consul in Vladivostok, told me that he was sure that not more than 10 or 12 per cent could be counted as educated people.

There are, or were before the revolution, two very distinct classes, in Russia, the educated and the uneducated, or the high and the low.

The uneducated are perhaps the most ignorant white people in the world, while the educated are very cultured. They are especially educated in language. Many of them can speak in three to five languages.

I heard a young woman who is the wife of an American sailor say after listening to Brother Taylor speak to some Korean preachers, that it was the first time she had ever heard a white man speak and not understand what he said. They also study music and art. I believe the Russians are the best musicians I have ever heard.

The old government used good psychology on the people. It refused them the privilege of the school to keep them ignorant, and gave them the church by the wholesale, to make them afraid. Mr. McGowan related the following incident to me which illustrates well this thought.

Several years ago, he hired a carriage driver to take him to the country. He passed a medicine man who threw a pamphlet, which was an advertisement of his medicine, into the foot of the "drosky" or carriage.

The driver soon became very nervous. He kept looking back at the book until finally they came to a stream where the driver got out, watered his horses, examined everything about the harness, and finally sidled up to him and said: "Master, do you want that book, if not, give it to me. You know the police are afraid of print." He was afraid to be caught by the police carrying a man with a book in his possession.

Russia has never had a real public school system. They have in the cities many private schools which are very expensive to attend, therefore, the poor are out.

They have some public schools here now but I have been told that they are absolutely no good. The Church makes

very little, if any effort towards education.

The priests as a whole are very ignorant and I have been told by reliable people that they are very immoral. The people have very little, if any, respect for them, yet many of the people have a mystical fear of the priesthood. They dress and let their hair and beard grow so as to imitate the pictures we see of Christ.

The result of this is that the people are turning to infidelity. They have lost their faith in such a system and have nothing else to turn to. It has been an awful offense, until recently, for a Protestant to preach to the Russians. The Church was the strong arm of the Czar. It was one of his strongest methods of taxation.

Nearly all of the education of the country tends toward militarism. The school boys wear military uniforms and I notice they go along the streets saluting nearly everybody who has on a uniform. I think that I am safe in saying that two-thirds of the men I see on the streets have on some sort of military uniform.

Much effort has been spent on the military side of the national life. Nearly every hill for miles in all directions from Vladivostok has been heavily fortified.

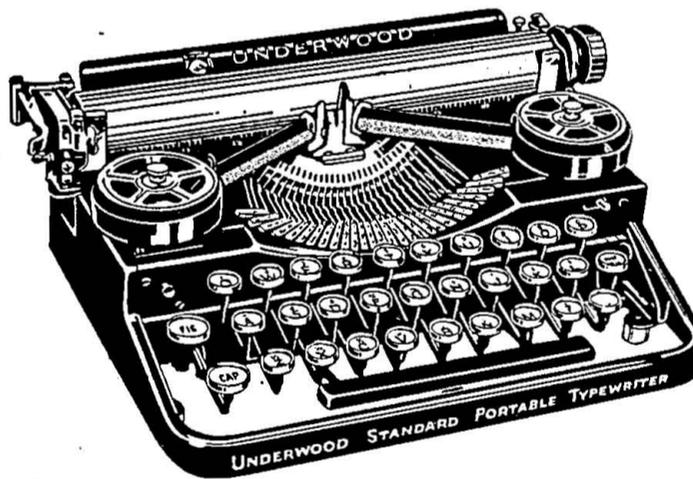
They have powerful concrete gun pits with underground concrete tunnels connecting important places with other places, but these places have been abandoned and are falling into decay as well as everything else.

The only hope I can see for Russia is Christian Education. It has been estimated that one hundred and forty millions of people in all of the Empire have never known what the Bible is.

A Baptist preacher told me that when they began going to the small villages to preach to the people that they did not know what they were talking about when they began speaking of the Bible. Our Church needs a school system here like the Goucher system in India.

Would to God that some man or men with money and vision would help us to establish such a system for this needy people. I feel sure that we could fill a large school with fine boys and girls in this city of Vladivostok at any time.

Think of the contrast between Russia and America. The American government has spent nothing on the Church, but much on her public schools; while the Russian State spent much on the Church and practically nothing on education. Past and present history proves that Church and State united cannot best serve needy humanity.



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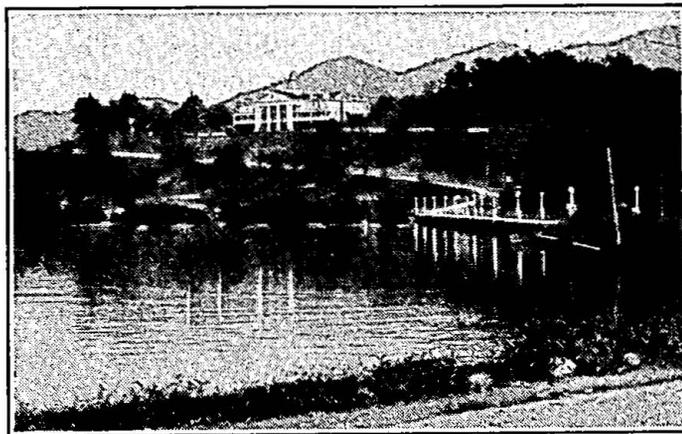
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