

THE MISSIONARY VOICE



America's Prosperity and Europe's Disorders

Hard facts are making us realize today the extent to which the welfare of America depends on the welfare of the rest of the world. The conflicts continuing in Europe are beginning to react sharply on the United States. If we fail to find the way to do our full duty in making and maintaining peace, our prosperity must unavoidably suffer. Low prices for our grain due partly to the decline in the purchasing power of foreign markets, falling exports of our manufactured goods—these are practical consequences to the United States of a disordered world. The protests of our farmers against their hardships are being voiced more and more loudly by their chosen spokesmen. The business community, disturbed by uncertainty for the coming year, is striving to advance plans to stimulate world industry and trade.

The remedy for our troubles depends in large measure upon our ability to help in finding a basis for a return to peace and work. To be sure, whatever turn events take, Americans will be better off than many other nations more directly involved; but we can take little comfort in that so long as other people are starving. So far, attempts to find a way out of the European deadlock by thinking of it in economic terms—payment of war damages and war debts, revival of industry and agriculture, readjustment of national finances—have failed. All these have failed; but they are partial measures, inseparable from a larger program. The world's problem is not simply economic; it is political and—deeper than that—it is spiritual.—**Our World.**

THE MISSIONARY VOICE

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THE MISSIONARY VOICE

VOLUME XIII

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The Supreme Need

Within a few days we come again to the season in which we commemorate the coming into the world of Jesus Christ the Son of God. That Christmas morning will dawn upon a world in great distress and great need. Its needs are so many that it is not possible to catalogue them.

The world needs food. It may be doubted if within the memory of any man now living there has been as much hunger in the world as there is today. During the last decade the productive man power of the world has been greatly depleted so there are great areas that formerly produced rich harvests where there is no production now, or where it is far below normal. The weak who have survived have suffered cruelly. Millions of little children, themselves innocent of the causes that produced the catastrophe, are undernourished and can never be strong as they were destined to be. Bread riots are occurring in populous cities where formerly there was plenty and even luxury. They are not rioting for luxuries but for bread to sustain life. That the race may live the world needs more production, better distribution, and a stable currency with which to conduct its trade.

The world needs health. One of the by-products of the war was disease and bodily afflictions of various and distressing types. At least disease was aggravated and greatly extended as the result of the war. Epidemics have stalked across the nations leaving death and sorrow in their paths. It is strange that nations and groups are so divided for it is true that the brotherhood of broken hearts is as wide as the race. Then the world needs mental health. Men's minds are diseased. They are on hair-trigger. They are full of hatred and anger as deep seated and obstinate as a cancer in the body.

The world needs peace. Five years ago the armistice was signed and the guns along the battle-lines were hushed. There was rejoicing for there was to be peace upon the earth. Yet today with Germany disarmed there are more armed men in Europe than before the war, and it is said the cost of armaments is greater than ever before. As these lines are written revolutions are breaking out here and there and there is grave danger that the whole Continent of Europe will be swept into war and its civilization destroyed. These are not the mutter-

ings of an alarmist but conclusions based on the most trustworthy and widely extended information. They will not be questioned by the well informed.

These are some of the pressing needs of the world at this hour. It would not be fair to say that the whole picture is dark for it is not. There are gleams of light in every land.

Facing these appalling needs in an hour so tragic we need to ask, what is the world's supreme need now? It is the need of Jesus Christ. The one hopeful indication is that in this time of madness the most thoughtful are coming in increasing numbers to this conclusion. Almost without exception the world's constructive statesmen are distinctly pointing to this one path to peace and sanity and plenty.

This puts a tremendous responsibility upon those who bear the name of Christ. He is the hope of the world. His gospel is the only covenant under which the rights and liberties of mankind can be secured and His the only program under which concord can be consummated. His church must properly interpret Him to the world. Unfortunately His own servants have so imperfectly learned Him and hence their interpretation of Him is so distorted. We must make Him known to men but let us be sure to tell men who He is. The world needs more than a teacher, though as a teacher His voice comes down through the centuries with all compelling sweetness. This world needs more than a pattern, though in His character was found no blemish at all. The world needs a Savior and it is as such that we must present Him to men. If He is not a Savior He cannot meet our need now. Robert Laws of Livingstonia was preaching recently on the text—"We Preach Christ Crucified." He said: "Forty-seven years ago on Thursday the first Christian missionaries reached Lake Nyassa. This brought me here, this keeps me here—'We preach Christ crucified'."

Are we really in earnest about our devotion to Jesus Christ? Nineteen hundred years ago the light from heaven shined on the hills by Bethlehem at His coming. It has been nineteen hundred years since Golgotha and the first Easter morning and yet today there are vast areas in which millions live who have never heard His name. Are we really in earnest? Are we?

The Centenary Tasks

W. G. CRAM, D.D., *Directing Secretary*

The Centenary has been a remarkable success. It celebrated the organization of the first Methodist Missionary Society, not by beating of drums nor by congratulatory speeches but by a great offering, consecrated by prayer. To date the collections on that offering total the magnificent sum of \$18,315,000. This fund has been used to hearten discouraged pastors on mission charges in the United States during the period of financial depression from which the South has suffered much. It has been used in the creation of one of the greatest home mission departments to be found in any mission board in America. It has contributed nearly \$626,000 toward a great Church Extension Loan fund administered by the Board of Church Extension. It has also paid to the Board of Church Extension an additional \$626,000 to be used in donations to churches in needy communities in the United States and to assist in building churches in foreign lands. It has put into the hands of a special committee, ordered by the General Conference, \$721,976.07 for the building of churches in university centers throughout the South. It has been used to open new mission fields in Europe, Siberia, and Manchuria. It has extended and revived our mission work in the old established fields. These are only a few of the accomplished facts of Centenary progress. We are facing today tasks of completing what we started out to do.

The Centenary started out to establish a new method of dealing with the great problem of world evangelization.

The full significance of foreign and home base budgets, surveys, plans of cultivation and methods of organization was not fully understood in the beginning days of the Centenary. This movement was providentially planned and executed. God does not always reveal the end from the beginning. He took the willing and faithful hearts of our people and with them led out into a new highway of missionary advance. We have not fully realized that we were pioneering for the Protestant denominations of America a movement that revealed the unlimited resources of God's Church and the liberality of the people. From our standpoint it was a great adventure of faith. From the standpoint of God, no doubt, it was an invasion from the heavens into a stricken world. The purpose of the invasion being to counteract much of the deadening effect of the World War upon the spiritual and social life of the human race.

This new method of dealing with world evangelization put the Church on the offensive. Flying wedges were driven into groups of superstitious and ignorant people; bands of light bearers, faring forth into regions of darkness, were organized; at the base of supplies, as

well as on the front line, great plants for training and healing were firmly built; preparations for future advances and sanguinary victories for the kingdom were courageously undertaken. And now we are in the process of going on to success and triumph in this great offensive of the Church of Christ. To this end our Church dedicated itself in the Centenary. We must see it through.

Again, the Centenary started out to bring a great thank offering of money to the altars of the Church. To this self-imposed obligation 900,000 members of the Methodist Episcopal Church, South, agreed to pay approximately \$36,000,000 of new money. This was to be paid within a period of five years. This is an average of \$40 per subscriber for the five years or \$8 for each person per year. This is not an unbearable burden.

The earning capacity of each individual in the United States, according to Government reports, is \$586 per year. A tithe of this income, the Lord's share, would give \$58.60, a substantial sum from which to pay the necessary \$8 and then leave a good balance for others. We are just a little more than half way through paying this self-assessed offering. The remaining balances will be paid with glory and honor to Christ and the Church.

The third task of the Centenary was to put heart and courage into the missionary work of the Church,—both in the home and in foreign lands. The beginning days of the Centenary found many missionaries disheartened. The ravages of the World War with its demands for money and men were seemingly standing in the way of further conquests in our missionary work. The Church responded to the Centenary appeal largely because of the arrested progress of missions. When the Church responded in terms of a magnificent offering, missionaries and native leaders were given a new idea of the Church's loyalty to the cause of establishing the Kingdom. The Centenary spirit manifested throughout our borders in the United States electrified missionaries and native congregations. Immediately they began to reconstruct programs of work, to promote revivals among organized churches and to make extensive plans for the evangelization of yet unreached thousands. The spirit of missions revived everywhere. In mountain regions, in open ports and in crowded cities of the homeland, in village and city, in school and hospital in foreign lands, there was the sound of marching forces. Christ was leading in the triumphant march.

The heart and spirit of our great Church are right. Men and women strong in faith and loyal to every forward movement of the Kingdom are determined to complete the tasks we set out to do. We Are Abundantly Able and We Shall Do It.

Facing the Facts

Dr. W. W. Pinson, one of the secretaries of the Board of Missions and one well acquainted with the missionary situation in many fields and with the conditions under which the great boards of missions are trying to meet the needs of the world, has recently called attention to the condition of our own Board. He places the facts plainly before our people and asks us to frankly face them.

Nothing is to be gained by ignoring facts but on the contrary much may be gained by facing them. Dr. Pinson's statement has been and will be widely circulated and read. He calls attention to the fact that the regular income of the Foreign Department of the Board, General Work, has been reduced from \$654,517 in 1918 to \$464,098 in 1922. At the same time the regular appropriations have been increased from \$403,304 in 1918 to \$1,450,104 in 1922. Of course this larger budget has been cared for with Centenary money, and at this time the Board is using all available Centenary income to carry this excess on the regular budget for 1923, while legitimate Centenary askings wait.

The Centenary period will come to an end in the near future. When it does the Board of Missions will be left with an income at least \$850,000 short of the budget for bare maintenance, without any allowance for new missionaries or any other item of advance. This will be the situation unless Southern Methodists reach a higher level of giving for the extension of Christ's Kingdom.

We are also facing the task of collecting the unpaid Centenary pledges. Only a little more than half of this money has been collected at this time. When the pledges were made they were made to meet a recognized need and the well informed know that the need is far greater today than it was when the pledges were made. The call goes out to the seventeen thousand congregations of Southern Methodism urging them to make a united effort during December and January to redeem these pledges made to Jesus Christ and His broken, needy world. Much has been said about the close of the Centenary period. It is true that Centenary pledges were taken to be paid in five years and the five year period will soon end. But surely no individual Methodist will feel that the Centenary period has closed so far as he is related to it until he has paid every dollar pledged.

It is true one's integrity is involved in his treatment of his pledge, and yet that is not the strongest appeal for its payment. The world situation constitutes the strongest possible appeal to the liberality of the Church in this hour of all hours in human history.

Since the close of the World War missionary opportunities have been greatly multiplied. Countries that heretofore have scarcely been open at all to evangelical effort are wide open today. Those that were not thought

of as mission fields ten years ago are today yielding the richest harvests the modern church has ever gathered. These lands are not merely open but their populations are responsive and eager. Under Centenary impulse and with Centenary aid we have opened four new missions and practically doubled our forces on the field. Are we going to turn back? Will Southern Methodism, richer and more powerful than ever before and facing opportunities never dreamed of before, sound a retreat? It is either retreat or advance.

Then it seems certain that the very stability of the world depends upon the success of the missionary enterprise, and upon its early success. Many voices have been heard suggesting remedies for the world's ills but they are being blended into one voice. With wonderful unanimity the thoughtful of all lands are expressing the conviction that the only remedy is spiritual. Above the noise of the world's discord there is but one voice that calls the way to deliverance. The storm that beats around this planet has but one master who can hush it to sleep. That one is the Lord Christ. If His church will only do His will now the world will be speedily brought to sanity and peace. If the Church fails everything fails.

The Mexican Jubilee

Dr. E. H. Rawlings, Miss Esther Case and Mrs. Hume R. Steele have lately returned from Mexico, where they attended the sessions of the Mexico Jubilee held in connection with the annual meeting at Saltillo.

Other distinguished Methodist leaders participating in the celebrations were Mrs. R. W. MacDonell, formerly Home Mission Secretary, and Dr. G. B. Winton, formerly missionary to Mexico. A point of high interest in the Jubilee program was reached when Mrs. MacDonell told of the early struggles of Methodism in Mexico and the progress made under the inspiration of the Centenary movement.

Twenty ministerial candidates from Laurens Institute attended the Jubilee and were entertained at Roberts College, headquarters for the celebration. They were introduced to the body, sang songs in Spanish and English, and made a profound impression. The program was under the direction of Rev. Juan Pasco, former Vanderbilt student and chairman of the committee on the Mexican Jubilee.

Besides Mexican members and missionaries, there were in attendance many outstanding Methodist leaders from the United States. All guests were entertained at Roberts College.

The next quadrennial convention of the Student Volunteer Movement takes place in Indianapolis, December 28 to January 1.

Stewardship

A. C. ZUMBRUNNEN

Many are asking the question: How is our Church going to measure up to its tremendous opportunities and responsibilities in world evangelization and Christianization? How can it do its whole duty in these respects in home and foreign fields?

The General Boards are asking this question. The Conference Boards are studying it. Pastors and laymen are raising it and are hoping that the way may be pointed out for them so they may do their full share in kingdom advancement. There is no tendency to shirk, but real desire to do full duty in this respect.

Many factors are involved in the above question. Only one is considered here and that only to make a statement of its importance and what is proposed concerning it, namely stewardship.

Stewardship is basic and fundamental to the progress of the kingdom. Our Church will contribute to this end in the ratio to which it makes stewardship prevalent, vital and dynamic in its membership and constituency. Recognizing this, the Home Cultivation Department, Board of Missions, General Work, is making stewardship a vital part of its program.

A series of pamphlets on the several phases of stewardship are on the press and will be ready for distribu-

tion by December 15th. They will be supplied to pastors, laymen or any others in such quantities as can be used to advantage and carefully distributed. It will be our policy to furnish millions of copies for reading, but not one for the waste basket. Those now available are:

"The Stewardship of Property"—Harry Reaves Calkina.

"A New Dynamic in World Conquest"—Luther E. Lovejoy.

"Safe Investments"—Roger W. Babson.

"Stewardship"—Hon. George Wharton Pepper.

Others will be issued from time to time. A list of the best books in the field of stewardship is also being prepared; also a list of sermon topics, prayer meeting subjects, select readings, etc. These may be had for the asking. We are anxious to serve in making real, vital and prevalent this dynamic duty in our Church, so that the latter may contribute its full quota to the hasty coming of the kingdom of God throughout the whole world. We ask your hearty cooperation and trust we may have it fully. Write how ye may best serve you.

The Texas Mexican Mission

R. L. RUSSELL

On a recent visit to the Texas Mexican Mission I was greatly encouraged with the fine spirit manifested by these Mexican Christians. That work has grown so rapidly the last three years that it is not possible for us to take care of it with the present income of the Home Department and the number of workers we have. The pastoral charges have increased fifty per cent in two years and there has been a large increase in the membership of the Church.

The Mexicans are coming into Texas in large numbers and are not confining themselves to the border section but are reaching the cities of Beaumont, Corsicana, Hillsboro, Fort Worth and Dallas. New congregations have been organized the past year in Marlin, Dallas, Hillsboro, Beaumont, Port Arthur, Galveston and several other places. The Texas-Mexican Mission has taken care of its Centenary quota and, in order to release money from appropriations of the Board to take care of new work, they voted unanimously to continue paying their Centenary money that it might be used in taking care of this work. Each preacher agreed to reduce his appropriation to the amount of Centenary money his charge had been paying. They have both faith and courage.

The new building for the Wesleyan Institute, San

Antonio, is nearing completion and is a joy to the workers. President Jackson has gathered about him the best faculty the school has ever had and there was promise of a fine opening. Some as fine young preachers as we have in our Church are being trained in this Mexican school. A number of them were received on trial in the Conference this fall.

Our embarrassment in the Mexican work is that it seems impossible for us to keep up with its growth, but, this being the time of opportunity, the Church must make it possible for us to do it. We must have more money and more missionaries for this growing work; we must make Christians of these Mexicans while they are calling for our Christ and His gospel.

This life of ours, what is it except just the story of our attitude to Jesus Christ? My bearing to every man is my bearing toward Christ. Every hope and thought and act and practice of mine is a judgment for or against Jesus Christ. In the silences of our life we are living for or against Him and at the last we shall be judged in proportion as everything we did was a service of or an affront to the Christ whom we served in the silences of our lives.—*Robert E. Speer.*

From the Battle-Line

"We were forced to remain out of doors for three days and nights during the recent earthquake," writes I. L. Shaver from Hiroshima, Japan. "All this time there were continuous shocks, some of which were so severe we could not stand up. May this calamity be the means of bringing Japan to God—our only refuge."

In spite of the quake and the consequent confusion and disorder, Brother Shaver reports progress in his work. "We have purchased land and expect to begin building a new church in West Hiroshima in a few weeks. This will take the place of the present Koi work made possible by Miss Gaines and the Japanese pastor, Rev. A. Kiniwa. This is a new part of the city and laid out in American style. A large Middle School building has already gone up and a wide street is being cut. Our church will be on the opposite side of this street from the school. The pastor has already rented a house and moved into this section. We have been prompt about planting the church and now people will build up around us."

Brother Shaver hopes to purchase a lot in the near future at Matoba, another suburb of Hiroshima in which he has been at work, and which he describes as "one of the most needy fields in Japan." Money is already available for this, with more due from America. With this amount in hand he hopes to develop his plans in the near future. "If I can only get this church and the one in West Hiroshima built before I return to America next summer, I will be a happy man."

* * *

A revival which has overflowed to the community, resulting in many conversions among students and people, is the latest word from Jalmar Bowden, Granbery College, Brazil. "We have had a real revival in Granbery. Sr. Guaracy Silveira, who graduated from Granbery three years ago, came and conducted a meeting. It was the intention to hold it in Granbery alone and to continue it for less than a week, but the interest grew and spread until he began preaching in the Central Church and about a hundred and seventy-five responded to his calls, among them being a large number of Granbery students.

"There are two good classes of candidates for church membership receiving weekly instruction in the meaning of church membership. They will be received into the Church a little later. One group meets at the Church and the other is of Granbery students and meets here in the school. Among the latter are some of the leaders in student activities.

"The preacher won the interest and goodwill of all by his simple, earnest presentation of Christ. He himself was studying to become a priest in the Roman Catholic church when he heard the simple story of salvation

by faith in Christ. The glory and the wonder and the marvel of that discovery has not yet faded from his consciousness, and I am persuaded it never will. His parents and brothers have no interest in the religion he professes, but a brother sent his son, a young man of eighteen or nineteen years, to Granbery. If there had been any 'shouting Methodists' there I am sure there would have been some shouts when this young man, in response to his uncle's invitation, went to the front and embraced his uncle and with tear-filled eyes kneeled at the altar.

"One of the most interesting scenes was enacted on the night when it seemed that the preacher delivered the least powerful sermon of the series. When he gave the invitation eighteen or twenty children pressed to the front and knelt at the altar. Then young and middle-aged men and a few women began crowding to the front until all the space around the altar was taken. I didn't count them, but I think at least fifty or sixty knelt in that sacred place. Two phrases from the Bible came to my mind: 'A little child shall lead them' and 'Not by might nor by power but by my spirit, saith the Lord'."

* * *

What Bishop Boaz thinks of the work in Harbin, Manchuria, is aptly expressed in one of his latest letters:

"I am just back from Harbin, where I had a most interesting time. We organized a church with 28 members and about 60 in a class of instruction. School was opened on the day that I left with four-hundred and eighty (480) pupils enrolled on the first day. What do you think of that? Others were to come of course. They will be crowded to the limit, I am sure. The City Council has promised to give us the block of land just in front of the Mission Home, if we will build on it our Industrial School. We must not fail to take this wonderful opportunity. It is a great field. I preached to crowded houses five times while there and to people who are very much interested in our work. I have not seen a field whiter unto the harvest. We must work while the sun shines."

* * *

In a recent letter from W. E. Towson, Kyoto, Japan, the government figures on earthquake losses are given as follows:

"The Home Department of the Government has issued the following total figures as a result of the latest investigations: 'Afflicted population, 2,385,500; houses burned, 350,186; houses collapsed, 59,843; houses partially collapsed, 69,223; killed, 77,831; injured, 103,100; missing, 42,545.' Terrible as is the total of the dead it will probably be considerably increased in the final report. The 'missing' ones include those who were buried under houses that fell and were afterwards

burned. Then, too, many of the 'injured' will die and thus help to swell the total. The railway system of the country, which is only about 10,000 miles in length, has suffered to the extent of \$50,000,000, while the Communications Department, consisting of the postal telegraph and telephone systems, reports its total losses as One hundred and twenty million dollars. The total destruction of property by the earthquake and the fires caused by it will aggregate, the newspapers report, somewhere near the staggering total of fifty billion dollars."

* * *

"It was my privilege to be present and to speak on Sunday school work each day during the sessions of the Belgian Mission," writes J. L. Neill, superintendent of the Czechoslovak Mission. "I could hardly believe what I saw and heard. Conditions for Protestant propaganda are not as ripe in Belgium as in Central Europe, and therefore, we did not look for such a large increase. If you could have been present at the session of the Belgian Mission you would have thought that it had been organized years before and that it was running along lines laid out in previous sessions. While we in Czechoslovakia have experienced marvelous things, I am frank to state that, considering the obstacles to overcome, the work in Belgium has probably made equally as great progress, if not better, than our work in Czechoslovakia.

His letter also records progress in Czechoslovakia. "While we expected an increase of about a thousand during the summer months, the reports at our annual meeting show an increase of about twenty-five hundred. Nine young men were licensed to preach. This gives us now, including the five missionaries, a total of twenty pastors, fifteen of whom are native men and fine workers.

"The second session of our Biblical Seminary opened yesterday morning at eight-thirty, with twenty-two in the Theological Department. I doubt if there is a school in America doing better work in the preparation of ministers than we are doing through this institution. The Moravian Church is cooperating with us in the work."

One Hundred Years in China

On November 2, 1923, Dr. and Mrs. W. H. Park of Soochow completed a combined residence of one hundred years in China. Mrs. Park was born in Mississippi while her parents, Rev. and Mrs. J. W. Lambuth, were home on furlough in 1863. She went to China with her parents the next year and with the exception of the time in America for her education, and furloughs since her marriage, she has resided there ever since. Dr. Park went to China in 1882, where, with the exception of furloughs to America he has resided ever since. Mrs. Park's 59 years added to Dr. Park's 41 years make one hundred years of residence in China.

Mrs. Park's father was a pioneer in the China Mission. Her brother, Bishop Walter R. Lambuth, was born in China and was easily one of the foremost missionaries of modern times. Her grandfather was a missionary to the Indians so she belongs to the third generation of missionaries. Mrs. Sherertz, wife of Rev. D. L. Sherertz of Soochow University, and now in America on furlough with her husband, is a daughter of Dr. and Mrs. Park, being in the fourth generation of missionaries. She is the mother of two sons whom their grandparents fondly hope will be missionaries, thus keeping up the traditions of this distinguished missionary family.

We extend greetings to these honored servants of the King, this beloved physician and his wife. What a record they have made!

Personals

Dr. J. C. C. Newton, who retired from work in Japan this year, is now teaching courses in Missions at Southern Methodist University, Dallas, Texas. Dr. Newton finds much to praise in the work of Dr. Kern and his teachers and in the spirit of the students, who show keen interest in the problems of the Far East.

* * *

Mr. H. C. Ritter of Nanking, at home on furlough, is studying at the Theological School of Boston University, Boston, Mass.

* * *

Rev. and Mrs. T. W. B. Demaree sailed from Japan August 2nd, just one month before the terrible quake. They are now resting in Pasadena, California, and friends may address them until further notice at 1891 Lundy Avenue, Pasadena, Cal.

* * *

Mr. and Mrs. C. L. Glenn of the China Mission are now at home on furlough and may be addressed at Rock Ford, Ga.

* * *

Dr. F. M. Stites, of the Staff of Severance Hospital, Seoul, Korea, is pursuing an advanced course in medicine at the Rush School of Medicine, Chicago, Ill.

* * *

Friends of Rev. Milton C. Davis of Torreon, Mexico, will be sorry to learn that he has been in the Southern Baptist Sanitorium at El Paso for four months. A recent letter from him in cheerful vein states that he is improving rapidly and that he will soon be able to go back into the work.

* * *

While on furlough Rev. C. C. Bush, of the Congo Mission, is taking the advanced course in phonetics, ethnology and the Bantu language, offered by the Kennedy School of Missions, Hartford, Conn.

Japanese Relief

Excerpts from Report of Relief Committee

J. T. MEYERS

This is in the nature of a report of your relief committee for the Earthquake Fund the Board so promptly sent to Japan in her time of need. The Policy Committee of the Mission was in session at the time your cablegram came, and had passed a motion to ask you to cable some funds for immediate relief. A committee was appointed to look after the matter and to send someone to Toyko, with 5,000 Yen, in cash; also to take the assurance from Southern Methodists of our deep sympathy and to inquire how we could best help. Brother Oxford was chosen to go, but was too busy and the task fell to me.

I stopped at Karuizawa and picked up Dr. Wainright to go with me, to see the ruins of his home in Tokyo and to back me up. We found the Japanese in Tokyo in a sort of dazed condition, hardly knowing what to do to meet the awful conditions facing them. On we went to a dwelling house where the tiles were shaken loose and the chimneys fallen, to find the Japanese church committee waiting for us. They had sent us a telegram asking us to come and advise with them, without knowing we were planning to go to them. This was nineteen days after the quake and they had not yet recovered from their shock. The bishop and representative preachers and laymen and Drs. McKenzie and Armstrong of the Canadian Mission were met as a committee. They welcomed us as messengers from another world. Indeed they said we so seemed to them, as they had been able to learn nothing in Tokyo of what was being done outside. They reported as far as they knew: 13 churches entirely destroyed; 3 damaged; 4 parsonages destroyed; 4 damaged; 11 rented parsonages destroyed; 800 members of their churches rendered homeless and 700,000 Yen loss of church or parsonage property, actual cost, though it will require much more to restore. Asakusa Church reported that out of 69 families in that self-supporting body, 56 had had their homes burned or destroyed, while every family of Nihon-Bashi smaller congregation had lost the home. Kamakura Church, two hours by rail from Tokyo, fell in a heap as did the Harris Memorial newly put up, while the two-story Japanese-style parsonage squatted down with the first floor spread out like a pancake, the second floor resting on the ground and the roof damaged but usable.

Your committee gave them 5,000 Yen,

in cash, without condition of any kind except that we asked them to look into the reports that Koreans (mostly laborers and students) in Tokyo were being denied relief by the Japanese Young Men's Association (patriotic associations in whose hands a lot of relief work had been placed) and if they found these reports justified by facts to give relief to them also.

The committee appeared to take on new life from the help given them and we hope the facts will be clearly known soon. We as your relief committee take it for granted that this first remittance of \$10,000 is for the chief purpose of saving life and health and secondly for enabling the church to function, while reconstruction will be a later problem. With this in mind, 3,000 Yen was paid into the General Relief Fund collected by the Osaka newspapers, while 1,000 Yen has been paid to the Kobe committee for relief of Europeans and Chinese. Out of 5,000 Chinese in Yokohama, 1,000 are reported killed, while probably 300 Europeans lost their lives. Another 1,000 Yen has been put at the disposal of the West Conference Japanese Church Relief Committee.

Needed advance is being provided for the Wainrights, who lost all, and for Misses Peavy, Tumlin, Anderson and Rowland, who lost heavily of their possessions. Because of the fact that these missionaries needed to be established at once, we have drawn on this fund, but in the hope that the Board would provide otherwise for the relief of their own missionaries. We telegraphed Dr. Wainright to draw on the fund for the immediate purchase of a house and furniture in Tokyo, and for him to stay on the ground and conduct his important work. The young ladies are permitted to draw for immediate needs to the limit of those needs. Permit me a guess, but a guess based on investigation to date. You would need to reimburse these young ladies for their essential losses about \$2,500 and the same amount for the Wainrights. If the Wainrights can collect insurance much of this will be returnable. The others are not insured. The very valuable library of the Wainrights is not, of course, included in this estimate.

Had a later meeting with the Church committee next day and many interesting talks with Bishop Welch and other Methodist Episcopal missionaries. Then we went sight seeing a bit. Dr. Wain-

right wanted to go to his home. It was a desolation, along with all the finer part of Tokyo, except the Imperial Palace grounds. He was able to find one whole tile, which he declares is not so much a memory of the old as the beginning of the new. We saw a "bread line" on the way which wound for five blocks along the road we went, and then on down the river bank as far as we could see. This was for one ward of the city. I asked one of our preachers how many people in Tokyo were receiving aid from relief supplies, and he answered, "Every individual in the city for the first five or six days, when nothing could be purchased anywhere." I later bought my lunch on Ginza, Tokyo's Broadway, on the corner next to the Methodist Publishing House, which was utterly destroyed. This is a kind of refugee restaurant, but conducted by private funds, and adapted to new conditions. Got a large plate of rice and curry for 20 sen and a cup of "coffee" for 5 sen. Total for lunch, 12½ cents.

The people had to flee over streets blocked with wires from above and debris from fallen buildings, often through narrow streets and in a night of utter darkness except for the light of the on-coming conflagrations. Police and other messengers ran ahead crying, "Flee. Flee quickly. If you flee with speed and skill you have a chance for life, but flee." Where could they go? Parks and open spaces were all too few. One place of four acres, for military use, stood open. Many crowded into that. The fire was on four sides and here many crowded and waited. Thirty-two thousand people died that night on that four-acre spot in the heart of the common people's Tokyo. Except for the holocaust at Yokohama it was probably the worst horror of all.

Shall we again take part in building her up? Shall we who have done so much to put the Church of Christ with its comfort and healing stream of life among this people—shall we not also take part in the rebuilding of that Church? Let us not forget these people, but bring them the courage necessary to life itself, and may Japan reborn and in the spirit of Christ be enabled to come out of this catastrophe stronger in all good things and purged as by fire of evil.

Editor's Note.—The total amount contributed to Japanese Relief through the Board of Missions of our Church is a little more than \$50,000.

Annual Report of Songdo District, Korea

C. N. WEEMS, P.E.

The Songdo District had 73 congregations at the beginning of the year, consisting of 6 churches in the city and 67 country congregations, organized into 7 mission circuits, or a total of 12 charges. During the year 3 groups were discontinued and 15 new ones added, making a gain of 12 and a total of 85 at present. When conference convened we had 2,049 baptized members and 4,949 total adherents. Of the baptized members, about one-half were in the city. We had a net gain for the year of 217 members, with 677 new believers reported.

In the matter of self-support, North Ward supports its Bible women as well as its pastors; our city churches are all self-supporting, except one and the country churches pay 37% of the salary of their preachers. In the district as a whole, out of a total of 655 Yen monthly salaries, the local congregations pay 416 Yen. If missionary collections amounting to 118 Yen per month be added, the district pays 534 Yen.

If the intensive work could be continued for another year or two, groups could be established in practically all of our large villages. During the last four years, 54 congregations have been either established or greatly revived by the Centenary campaign, 43 are out-and-out new groups, of which 16 are considered well established.

Interesting as all this is, the most important and least cultivated field is the city itself. Out of a population of 43,000, we have adherents numbering 2,165, a baptized membership of 1,052, and an average Sunday attendance of 1,573. Still we have not reached many of the leading people of Songdo. The Korean preachers feel that our most promising field in the city is with the children and young people. There are over 1,000 children in the Sunday schools of the six churches of the city.

With the expansion of the number of congregations, necessitating increase in the number of circuits, it has been necessary to draw heavily upon the ranks of class leaders and exhorters, men who have stood the test of persecution and social changes for eight or ten years. We are grateful for these men, but their employment presents a problem of ministerial training. The loss of their leadership in their local circuit and quarterly conferences necessitates the training of a new leadership for the old groups, to say nothing of the "Sheep-without-a-shepherd" situation in a large

number of new groups. To meet this need we have visited practically every group with a revival effort or with the preaching band, and have urged the preachers to cultivate promising men individually. Our training class held in the fall was well attended, as was the Bible Institute at the Korea New Year time. Young men are offering their lives for service. The preachers and lay leaders are faithful. On the whole the outlook is encouraging.

We have built four churches since spring, when word came from the Board of the availability of funds. These are all buildings with metal roofing. Two parsonages have also been bought. Two circuits and one station are still unprovided with a home for the preacher.

With three exceptions, such parsonages as we have are very inadequate. The most urgent Church building situation is at Tong Moun An, where we have a growing and self-supporting congregation without a church home. Sunday school rooms are badly needed at both North Ward and South Ward.

Twelve young men from the district are pursuing studies preparatory to the ministry. Four other men wish to enter the Theological School at the beginning of the fall term. Arrangements have been made at the Southern Methodist University, Dallas, Texas, for the entrance of a young man who is a graduate of our Songdo school, and of our Theological Seminary, and on trial in this conference.

Annual Report—Wonsan District, Korea

V. R. TURNER, P.E.

The Wonsan District embraces seven counties with a population of 273,342. It is estimated that seven hundred churches are needed in this district, if we wish to plant the gospel seed adequately. Instead we have at present two self-supporting stations; one circuit and eleven mission circuits, with a total of ninety-three churches and preaching places. Sixty-two of these have church buildings, while thirty-one are lacking. The local church in many places has strained every nerve to provide means money for building, trusting we would come to their aid, but the fact that we have not been able to do so has compelled them to suspend operations. They are still trusting and praying they may see the buildings completed.

The number of full members shows an increase of 320 over last year. Statistics for the present show:

Full members	1,156
Probationers	4,213
Total	5,369
Sunday school students ..	3,303
Members W. M. S.	668

Our policy of Evangelism and Conservation has resulted in 1,098 new believers. The 28 students and 24 men baptized during the sessions of our Special Training Class, held early in the conference year, went back to their communities to become real leaders in their local churches.

Our District Bible Class for Men, held in February, was pronounced the best

ever held in Wonsan. Two hundred people attended, including teachers. For eight days, the day commenced with day-break prayer meeting and closed with revival services at night. At the closing service, 145 certificates were awarded students who had been diligent and regular in attendance. When a call was made at the last service for volunteers to do personal work among unbelievers, a total of five years and six months of service was promised to the Church.

Our Circuit Classes for Bible Study, in country churches, number 69 with an attendance of 1687. Revivals were held in 68 of our country churches, with an attendance of 3181.

The district has one high school and two common schools for girls, with a total of 481 students; for boys, 3 common schools with 538 students.

Finances show a marked increase over any previous year.

Contributed to Ministerial sup- port	Y 3,336.62
Increase	Y 535.00
Contributed to other objects .	18,995.80
Grand Total	Y22,332.42
Increase	Y9,738.88

Herbert Hoover says: "The nation spends at least a million dollars a day, or 365 million dollars a year, in superfluous eating at hotels and restaurants." This is about as much as is contributed for all religious purposes whatever.



CONGREGATION IN FRONT OF TENT AT MEETING HELD BY BROTHER VANCURA, AT LOMNICE, CZECHOSLOVAKIA

Pravdova

MRS. A. E. PRINCE

Is it a mere coincidence that her name is Pravdova, from *Pravda*, meaning Truth? She describes herself as a "common housewife," but to those who mark her zeal, her patience under affliction, and her constancy, she is a martyr, and a herald of the new Protestantism, which is sounding a new day for the old world.

Pravdova is a new convert and lives in Lomnice, Czechoslovakia. From childhood she had been a faithful member of the Catholic church and when she married she continued with faithful regularity to send her children to be instructed by the priest in the tenets of the Roman faith.

Doubtless life would have continued with even sameness for Pravdova had our evangelist, Brother Vancura, never come to Lomnice. But come he did—about the first of last September. At first he held services on the public square but was ordered away. Then he went to the public school, and no room in the building could seat the crowds. When the Romanists ordered them out again, Brother Vancura put up a tent on a lot belonging to one of the men, who had been converted in the services.

For three weeks the meeting continued, and among the crowds that attended was Pravdova and her family. For the first time she caught a glimpse of truth, that precious truth which "makes men free indeed." For the first time, she learned that salvation is a free gift, obtained by faith and not dependent upon priest or ritualistic formulas. Gladly she gave her heart over into the keeping of the Christ and trusted Him for the future. The bareness of the tent seemed of little importance.

Thus it was that Pravdova began a new life and entered a new world. The importance of confession, of sending her

children to the instruction classes, of all the thousand and one details of the old life, began to fade from her consciousness. Of what importance were priests, anyway, she asked herself. Had not one of them spit in the face of Mrs. Vancura in the streets of Lomnice? When Pravdova thought of it, her heart stirred with a pity for their ignorance, not unmixed with righteous indignation. Could they teach her children anything better than this "new way" which Brother Vancura had opened up to them? Pravdova decided that it was all useless and she ceased to send them to the classes.

Priests are not easily balked. Even Christ suffered from their fury in the long ago and now Pravdova was to suffer also. One day her little twelve year old girl came home in tears, with the story of a brutal whipping one of them had given her because she had been lax in her attendance upon the children's classes. He had noted her absence and he had heard of the defection of her mother and he proposed to put a stop to it. Little did he understand the spirit of the Christian. Perhaps if he had been a better student of the human heart, he would not have tried such methods. Certain it is, if he had been a better follower of the great High Priest, the Christ Himself, he would never have employed force. Pravdova had learned the power of love and, unconsciously to herself, she had learned the futility of force. With patient determination she wrote the priest:

"First of all accept my friendly greeting, for I am not coming to you as an enemy, but as a friend and sister in Christ.

"Why, O Father Confessor, do you not uphold the truth—you, who call yourself a servant of God? Why do you use profane language against our tent, call-

ing it a pig stall? Even if it be a stall, if we hear the true gospel of Christ, we will gladly go there. To us, it becomes a holy place, for even Christ was born in a manger.

"No matter what beautiful palaces you build for us, and no matter how you adorn them with gold or precious stones, spreading falsehood and superstition, we will not go there but will run from them. You have no right, sir, to force our children to attend your religious instruction classes. We are free citizens of a free republic and we will not allow ourselves to be forced in any way. Your hatred and anger against us is in vain, and you cannot overcome the truth, for it would be like trying to stop an avalanche hurling itself down a precipice.

"Sir, we forgive you your ignoble words. Perhaps you were not fully aware of what you said. May God also forgive you! I write this for my children, for myself and for those who are of the same belief with us. Come and convince yourself, and listen to what is being preached to us in our tent—a place dear to our hearts. We will not look upon you as an enemy, but as a soul hungering and thirsting for righteousness!

"We and our children hasten gladly to our tent every night, knowing that only God's truth is being preached in such a way as it has never been preached before.

With such a spirit as this aroused in Lomnice, can you wonder that the meeting there resulted in the conversion of over three hundred people and that they are applying for membership in our church? They even sent three delegates to the annual meeting which Bishop Beauchamp has just held in Prague, the Capital City. Now they are raising funds for a chapel.

The Gospel Auto and Its Work of Love

NANNIE B. GAINES

From the middle of July until now the weather has been almost perfect, for holding outdoor meetings. I went out five evenings a week during the summer vacation, and have continued until the present. Children singing hymns by the wayside—little neglected waifs, that might never have heard the blessed Gospel of Jesus, but for the automobile—make sweet music in my ears. They know the Jesus Automobile and they know Eto San, the chauffeur, who is planning a great Christmas for them. Just how he is going to get the children from the different districts together, I have not been able to figure out.

In our primary department of the school, we have a new worker, a teacher from the government schools, who has made a study of the social conditions of the people in the sections where we have been trying to build up work. She is a woman of ability, happy to take a part, and an earnest Christian. I feel that she will be able to devise means to conserve what we have been doing.

During the cold winter weather, the automobile helps in many ways while it is impossible to do out-door preaching. In March we begin out-door work regularly. Four regular routes have been established. Mr. Shaver and a preacher from one of our little chapels are responsible for one route. One day each week, they go out holding two or three meetings on each round. Miss Katherine Shannon is responsible for another route, where three or more meetings are held each trip. Miss Rachel Gaines, with the wife of one of the professors of the Normal College, and two of the students, take another route.

The last was the most difficult one from every standpoint. Roads were rough and much traffic made the way of the auto anything but a joy ride. In that section no Christian work has been done, and no one would rent a house for such work. It is one of the many strongholds of Buddhism. After many trials, a place in front of a fox shrine seemed the only space available. Here they held meetings successfully until the hot summer drove them to seek shelter. A woman living near offered her house for the meetings. All seemed to be going well, but when we went in vacation to hold a meeting the woman informed us that the people had sent saying she must not let the meetings be held in her house, she must not help the cause of Christianity. She was not a Christian and

had she gone against the warnings, her life in the village would have been very difficult.

For the fourth route, the pastor of the East Church and I assume responsibility. Thus the three churches of Hiroshima are linked with the school in this evangelistic campaign. We had permission to hold meetings on the playgrounds of a country school, where a thousand pupils are in attendance. The teachers now encourage the pupils to attend these meetings, whereas, a few years ago one of our evangelists was told to cease work in this village. At another point on this route we have most interesting meetings with farmers and their children. They are usually lined up waiting for us.

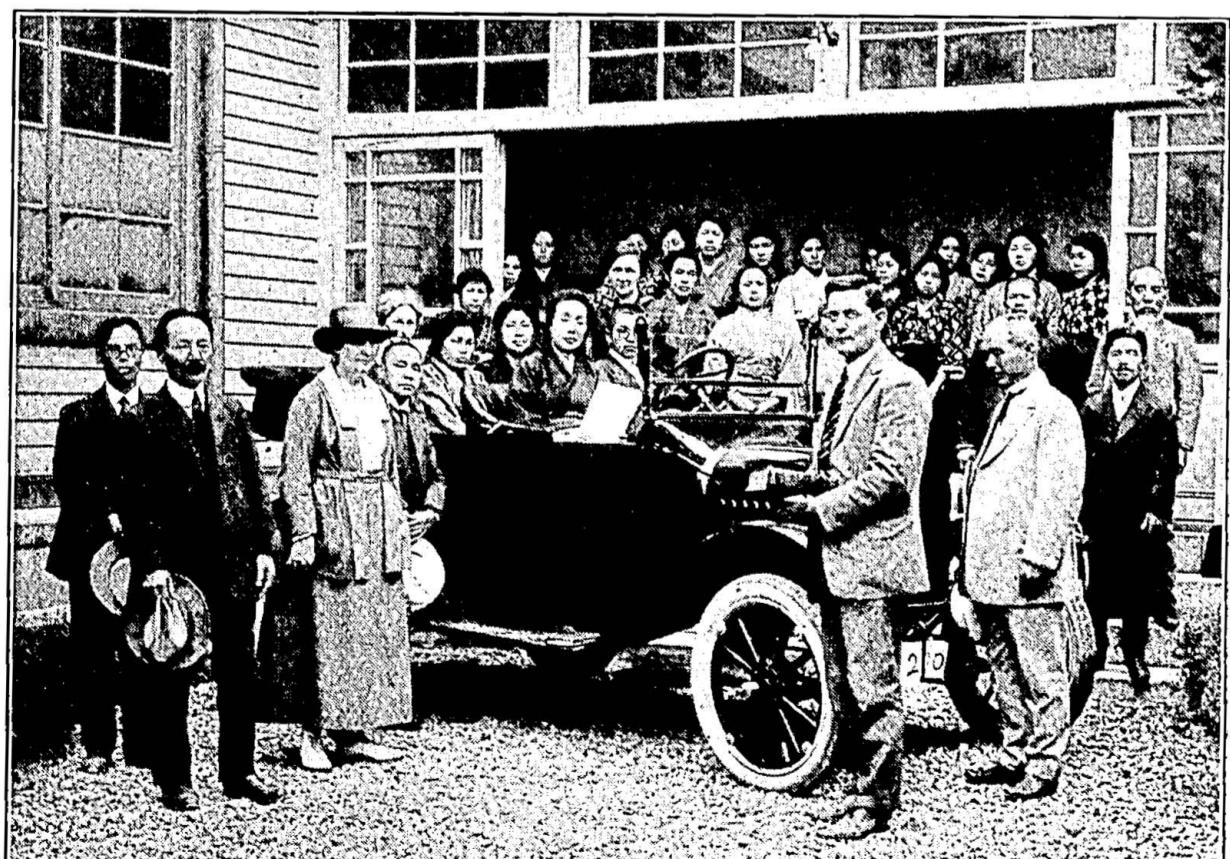
The outcast village, that seemed to be improving, had to be given up for a time, as roughs came and made trouble with the people and children. There is considerable unrest among this class, and the government is at a loss how to meet them. They were given citizenship, schools, etc., along with other Japanese, but the social stigma cannot be managed by the government.

The auto goes with comfort to needy homes, or to those in trouble. During the summer an old servant of ours died. The family was very poor, the old husband a paralytic, the son lame with a recent illness from blood poisoning. The auto carried the body as well as the

family to the funeral, which was held at the crematory. You may ask how this was possible. In old Japan the body was put into a deep tub, in a sitting posture, and the poor still follow the custom.

The auto has gone on many errands during the past month, collecting supplies for the earthquake sufferers, or taking same to a shipping point. As a saver of time and strength it is a marvel, and I do not see how we ever got on without it. The summer was hot and dry, but I never spent a happier one. The auto with its messengers went out almost every day on different errands and I went with it. Rachel, my sister, said I looked ten years younger at the end of the six weeks. It was a joy to take some of our old ladies out to church on hot Sundays, when it would have been impossible for them to have gone otherwise.

Japan has never been evangelized as Korea has been. There is a difference in conditions in the two countries, that make it impossible to compare the work. Japan is the neglected mission field of our Church, I firmly believe, and I think we missionaries are largely to blame for not putting Japan's case before the home church. It has been far more popular in recent years to put Japan's mistakes and faults before the world than to give her credit for the good she was doing,



GOSPEL AUTO, HIROSHIMA, JAPAN

Rev. S. A. Stewart, Miss Nannie B. Gaines, Miss Ida Shannon, Miss Marie Towson and their Japanese assistants in evangelistic work.

and for the stand she has taken for civilization.

China and Korea have suffered because of the neglect of Japan by the Christian church at home. I do not mean so much in the way of means and even missionaries, as the failure of having both sides of the case presented.

Our Japanese Christians say there has never been such an opportunity for Christian work in Japan as at present. The people are full of gratitude for the sympathy of the world in this great calamity. Their hearts are especially tender and old superstitions are passing away. They need a new faith to enter the empty rooms that have been garnered and swept.

Our President was the first of the countries to send condolence. Our Southern Methodist Board was the first to send aid to the suffering. When I see the opportunities for service and look at our little force of missionaries, in evangelistic work outside of schools, it makes my heart sad. Only three young men preparing for this work, while the older missionaries must give much of their time to committees, to superintend-

ing buildings, etc. It is little short of a crime to let this opportunity pass.

The millions in Tokyo and other stricken districts are starving for spiritual food as much as for physical help. Poor, dazed, stricken things, they see their old gods thrown down, their old superstitions, which have been dying as education advanced, wiped out, yet, in their bewilderment they know not which way to turn. Their hearts are tender towards America because of her ready help and sympathy. There has never been such an opportunity for reaching the Japanese people with the Gospel of Jesus, the Gospel of love.

The W. C. T. U. and other temperance organizations are doing all they can to prevent the rebuilding of the licensed quarters, the redlight district. But the forces of evil are already at work to get established. I am so thankful our Mission Board was able to send relief without waiting to hear all the details. It will be a long road to reconstruction, and the hardest time will come when the first horrors will be an old story, when self interests take the place of the welfare of the whole people.

Hiroshima, Japan.

Googa and Lilly's Christmas

J. O. J. TAYLOR

Just behind our home in Vladivostok, there lived a most interesting family—interesting in their suffering, because they seemed so unbeatable in the horrible game that the Russians have played. There were two little girls, Googa and Lilly, about ten and seven years old. Their mother died of heart failure when a careless woman allowed Googa to be badly scalded. An aunt came to the home to take the mother's place. Their father was one of my best friends, Mr. Doebel. He suffered from rheumatism and his feet were drawn so that he hobbled along when he walked. He had been a high officer in the Merchant Marine of the Imperial Russians. He was the "First Mate" on a big Trans-Pacific Liner. Many times he had felt the rolling sea beneath, as he stood upon the bridge and sailed the mighty vessel.

But Mr. Doebel had to leave the sea, and he was reduced to very severe poverty. Many times there was hunger in the home. I used to watch the old sea dog as he brought out his chair into the yard and sat by the hour gazing out at the beautiful bay that forms the invincible harbor of Vladivostok. He would sit there and gaze and gaze. Once when a beautiful liner steamed out to sea, I thought I saw a tear fall from the old

officer's eye.

About two weeks before Christmas, I met him in the yard.

"What's Santa going to bring your kids?" I asked.

"I guess he won't put in at our house this year," he replied.

"Yes he will," I replied and I gave him the money that was necessary to bring the clever old gent around on the visit. His eye gleamed and he smiled a smile that I haven't forgotten yet. And then at work he went to fix up for the visit of Old Saint Nick. This was a great time, and his preparation was that of a typical Russian.

Every Russian holiday is a time for gorging. It is eat, eat, eat—that is, when there is anything to eat. Cakes piled high, candies, and good things came to Googa and Lilly. A few little simple toys. But the best part was the gleam in the eyes of the old seafarer as his shaking old hands prepared the little things. Then all their family went away to the Russian Cathedral. Here the crowds looked upon the picture of the Babe in the Manger and sang those great musical productions that only the Russians seem to write. The priests told the story and the people filed out to their homes again.



EUNICE AND HENRY ERWIN

Children of Rev. and Mrs. George F. Erwin, enjoying "Russian Christmas" at the home of a Danish couple who like Henry's overalls.

Doebel never forgot that trip from Old Santa. On the day that we left Vladivostok he came over and brought the little girls. In his bright old eye, there was a look of sadness. The tears came as he told of a bright and joyous Christmas, where a gloomy one had been the prospect.

As we walked toward the ship, the lean faces of Googa and Lilly were pressed upon the pane. In the sun lit yard, his chair leaning against the house, sat Mr. Doebel, "Looking eastward to the sea."

The Episcopal Church in Japan

The Episcopal Church has now in Japan about the same number of bishops and about half the number of clergy and communicants that it had in the United States one hundred years ago.

With six bishops—all foreign—56 foreign clergy, 145 native clergy, and nearly 12,000 communicants, it is an efficient working Church. There are 28,000 baptized persons, 1400 of them baptized during the year 1920. Confirmations numbered 857.

Among the buildings there are 127 churches, 84 mission halls, two hospitals, two dispensaries, five orphanages with about 200 children, and seventy boarding and day schools.

The contributions during 1920 were about \$70,000, a marked increase over 1919. Counting only communicants the per capita was \$9.00.

A Hint to Centenary Collectors

JOHN CABELL WILKINSON

On the second Sunday of June, 1923, I left my hotel in Rotterdam, to visit the great church of St. Lawrence, which has perhaps the most romantic history of any of the great churches of northern Europe, having been Roman Catholic and Protestant in turn so many times, that even the old tower itself seems to have a look of sympathetic understanding of the fact that all of us who honestly seek God shall find Him.

Unfortunately I arrived at the church five minutes late, at 10:05. Already the doors were closed and locked. I heard the finest organ in Holland pealing forth a simple hymn and the voices of more than two thousand people singing in their musical Dutch language. I was determined to get in if I could, so in Dutch fashion began hammering at the door. In a few minutes I heard steps running toward the door and a large, smiling gentleman in a frock coat told me in purest Dutch that he would let me in if I would not make as much noise inside as I made outside.

On entering the church I found every seat taken. The pulpit was erected in the middle of the church at one side and the seats were built around the pulpit in tiers facing in four different directions, so that every person in the audience, no matter where seated, could be facing the speaker. The service began with the repetition of the catechism; then followed the ten commandments, then the Lord's Prayer and then the

hundred and seventh psalm sung in plain song style with no part singing. There was no choir of any kind; only a leader who would beat time of the long and involved musical phrases, so as to keep the immense congregation "a tempo," and depending upon the almost superhuman skill of the organist to keep the singing at the right pitch and rythm.

After the singing of this hymn came the sermon, which was based upon a very spiritual and symbolic interpretation of the first four verses of the hundred and seventh psalm, and I defy any Methodist preacher to preach for one solid hour to such a large and attentive audience on such a sermon text as was used by this young Dutch preacher that morning. The first sermon occupied sixty minutes and during this sermon twenty collectors, two to each huge money bag, went through that tremendous audience three times. The bag was attached to the end of a bamboo rod and whenever a person seemed to hesitate about paying the first, second or third time the collector would stop the bag literally under his nose, shake it once, and in difficult cases twice, and immediately the man or woman would "come across," in capital fashion. In all my years of travel, church-going and collecting, I have never seen such a big collection taken so quickly, so easily and so painlessly. Every person in that audience contributed three times and frankly speaking, each person got his money's worth.

The sermon was a wonder and I, with a feeble knowledge of German, but better knowledge of French, could follow his argument point by point, and really feel myself that a fourth collection should be taken. At any rate at the end of that hour ten huge money sacks were filled to the brim and I pass this on to our home folks as being, perhaps, the most efficient and yet most painless method ever discovered.

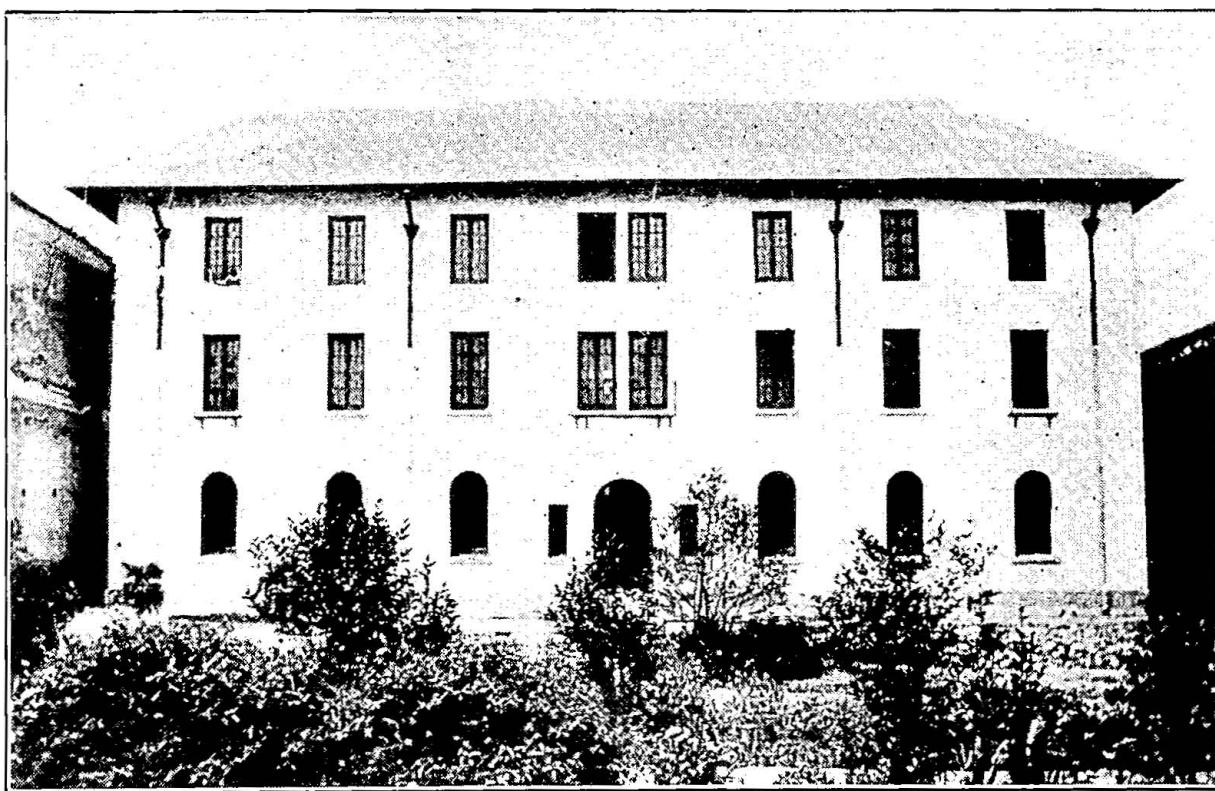
But the service was not half over. The preacher paused for breath and announced the 36th psalm, which was sung in the same fashion with the same fervor and power. Then began the second sermon which lasted sixty and a half minutes by the stop watch and which was a practical application to our everyday lives of the spiritual message which had been delivered previously.

St. Lawrence holds a unique reputation in Holland. The first requisite of a preacher is that he preach every Sunday morning two solid hours of good doctrinal stuff, and furthermore he is required to be of the sort that will interest and hold the attention of two thousand or more people. If any of our people do not believe this is "some stunt" I would like to see them try it.

After the second sermon the forty-second psalm was sung to a beautiful Mendelssohn setting and then came the prayer, as interesting as it was beautiful. All the men stood during the prayer, but the women sat still. When the benediction was pronounced came the shock of my life. Every man reached for his hat, put it on his head and began to collect his women, his children, his umbrella, books and goloshes, preparatory to treading his way home.

I asked a friend how this custom of putting on hats in the church, came about, and was told that in this church, the Catholics had held sway so long that when the Protestants finally came into their own the men put on their hats to defy the Catholic superstition of a Holy Place.

St. Lawrence is interesting from a historic viewpoint also. Every square inch of the floor is occupied by the tomb of some nobleman, usually a noted seaman, because, as you know, Holland rose as a nation by her sea forces. Inside a high bronze grill, which used to be the choir stall of the ancient high altar hundreds of the high nobility are buried and seem to be sleeping even more peacefully since St. Lawrence has become so definitely evangelical and Protestant.



NEW DORMITORY OF SOOCHOW UNIVERSITY BIBLE SCHOOL,
SUNGKIANG, CHINA.

Built with the \$7,500 Centenary special of Crenshaw Church, Blackstone, Virginia.
The student body is highly representative and includes several denominations.

South Bohemia District

JOSEPH P. BARTAK, P.E.

For something over a year I have been charged with three duties: Teacher in the Bible Seminary; pastor of Central Church, Prague, and superintendent of South Bohemia district.

It was with some apprehension that we began our work in the Bible Seminary, since it seemed like an experiment. In the department of Biblical literature committed to my care we were able to cover the life of Christ and the Acts of the Apostles. The lectures were based upon standard textbooks and the students were encouraged to read all the supplementary material available in the Czech language. Besides these classes, I also gave instruction in English, but this work was turned over to Brother Melson after the first quarter.

* * *

CENTRAL CHURCH The Lord has blessed in manifold ways the work of Central Church. We have more than doubled our membership and our collections amounted to Kc. 22,079.51. The spiritual life of our members has been deepened. Attendance has been regular and prayer meetings well attended.

Our Sunday school has an enrollment of 121, is divided into seven classes and has collections amounting to Kc. 1,568.87.

Our Epworth League of forty members has held regular meetings through-

out the year and is doing good work. Collections amounted to Kc. 719.66.

Our Woman's Missionary Society has likewise done well. They contributed Kc. 2,512.00 to the various activities—charity, Christmas gifts to the poor, to children, etc.

Last year's church membership of 147 has now grown to 326. Of these, 113 are in Prague; 31 in Vinohrady; 18 in Smichov; 28 in Prahal; 17 in Prahall, and 109 scattered over Greater Prague, Czechoslovakia, Europe and America.

In Central Church we deal with a shifting membership requiring much attention and visiting. Miss Siskovska has done valuable service in this line. She is needed for literary work at headquarters and we hope to provide someone else to take her place. Miss Fousek, the daughter of one of our stewards, not only assists us in office work but takes part in the activities of the League, Sunday school, etc.

* * *

SOUTH BOHEMIA DISTRICT The Lord has prospered the work of our congregations and in most of them results have far exceeded our expectations. We may report an increase in numbers, of congregations, in membership, in prayer halls and equipment available. Laborers have also gone forth into the harvest. Four men have been added to our force and

all of them have done good work this summer.

* * *

SPIRITUAL GROWTH

In our effort to reach out for new souls, we have not neglected the spiritual development of our congregations. Revivals were held in all the older churches and a most commendable evangelistic spirit was manifested in many of our congregations. Bands were organized to visit neighboring villages under the leadership of the pastor. To this evangelistic spirit we attribute the growth of these congregations.

* * *

SUNDAY SCHOOLS Sunday schools have been organized in all of our congregations, with an enrollment of 839 and collections amounting to Kc. 2,567.26. Some have imbibed the spirit of the World's Sunday School Movement and have made wonderful advance in organization and teaching.

* * *

WOMAN'S MISSIONARY SOCIETIES

As the number of our prayer halls and church buildings increase we are organizing new missionary societies. We now have three, with a membership of 108 and collections amounting to Kc. 2938. Even without organization the women of our various churches have been diligent in visiting the sick, helping the needy, preparing Christmas donations for the poor and in many other ways.

* * *

FINANCE AND SELF SUPPORT

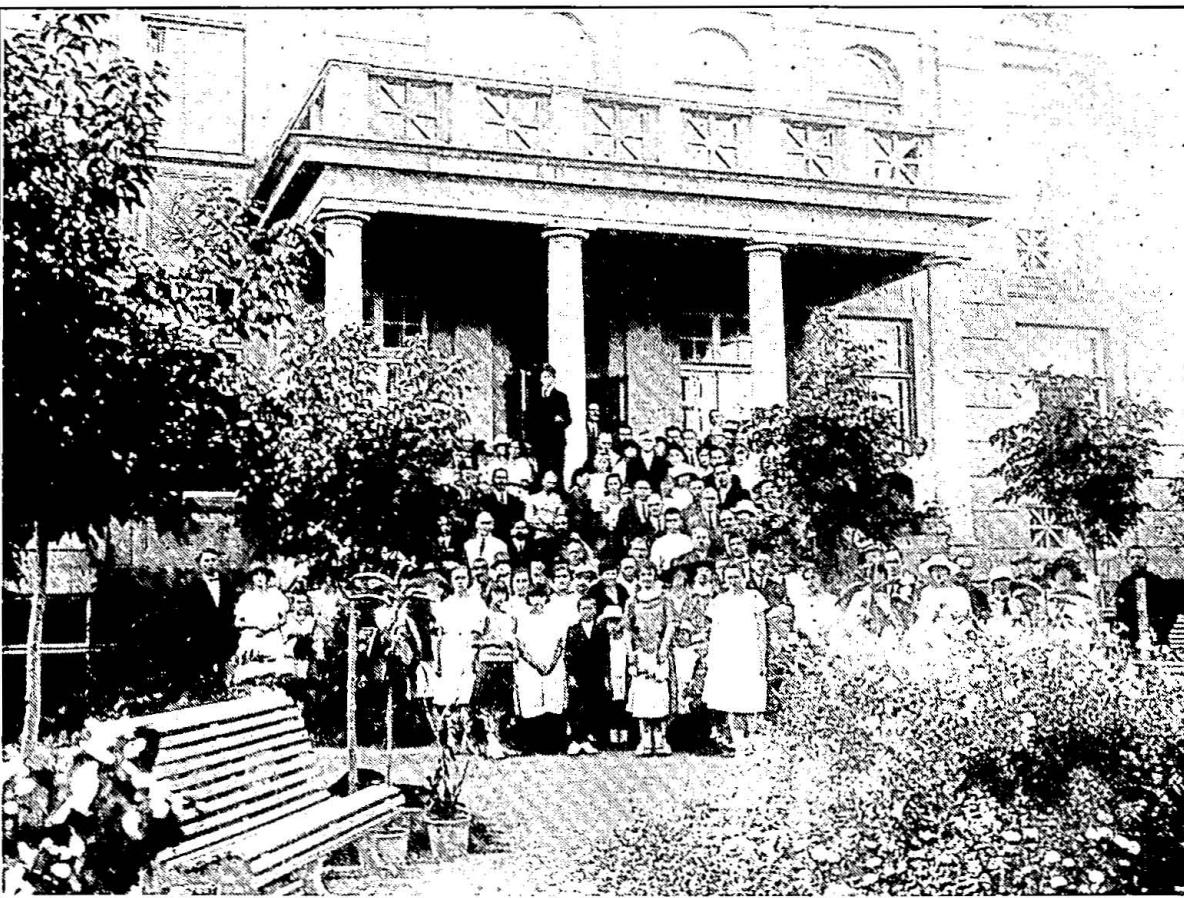
We have tried to emphasize the importance of Christmas giving on the part of the Church. The contributions of our churches have reached the sum of Kc. 38,698.05. We believe all of our congregations should help in the support and travel expense of their ministers and three of them have already voted a definite amount for this purpose.

* * *

OUR NEEDS

Houses of worship for all our congregations not yet provided for. The work of the Church will be handicapped unless we can house our people properly.

We need a definite program of religious instruction for the children of different grades. While our Sunday school literature is very helpful, it cannot satisfy the demand for a systematic teaching of the Bible, church history and religion.



METHODIST HEADQUARTERS, HARBIN, CHINA

North Bohemia District

JOSEF DOBES, P.E.

EVANGELISM The evangelistic work has been very successful this year. Hundreds, and we can say thousands, of people have professed faith in Jesus Christ. We have seen people who used to live in sin—were lost—but through the preaching of the gospel have been gloriously converted to our Lord Jesus Christ.

There are fourteen congregations in the district with a membership of 4,650. Net gain for the year past, 1,406.

* * *

NEW WORK OPENED New work had been opened at Dobrotiva, Kamenomost,

Pilsen and Auslk. At all of these places the congregations have been organized, stewards elected and Sunday-school work begun.

* * *

SPIRITUAL STATE OF THE CHURCH We are grateful to God for what He has done through the preaching of the gospel. In this great religious movement we cannot say that every member is converted and has experienced personal salvation, but these people are hungry for the bread of life, willing to serve the Lord and willing to give up sin. We have witnessed the people repenting of their sins and accepting Christ as their personal Savior and rejoicing in the experience of real salvation. These people are the foundation of our work. In every congregation we are introducing prayer meetings and Bible study.

* * *

SUNDAY SCHOOLS In each congregation we have organized Sunday schools. These are being held by the preachers, colporters and helpers from the laymen. Each Sunday school is responsible for the Sunday school literature it uses. There are at present fourteen Sunday schools with a membership of 876.

* * *

EPWORTH LEAGUES We have four Epworth Leagues in the district. We wish to have one in each congregation, but on account of having no houses of worship we are unable to organize them. In some places we are meeting in dance halls connected with saloons and we are unable to organize young people's meetings in that kind of atmosphere. The Leagues that are organized are a great help to our Church, especially to the young people in these communities. We have seen

results of the Epworth League among our young people. We wish to get Leagues organized in all of our congregations, as soon as possible.

* * *

WOMAN'S MISSIONARY SOCIETIES

Thus far only two Woman's Missionary Societies have been organized in the district. We are unable to organize more on account of lack of houses of worship. The two societies have raised Kc. 8,000 during the year, have assisted the poor in winter time and have done a great deal of other religious work and social work in the church.

desirous to have their own house of worship and is collecting the money for the furnishings. Other congregations are saving money for their houses of worship.

* * *

HOUSES OF WORSHIP

Only three congregations in the district have houses of worship. Eleven are without. Our work cannot progress very well if we continue to worship in saloons, etc. It can do for a certain time, but our congregations will suffer spiritually if we do not have our own houses of worship.

* * *

NEW PREACHERS AND EXHORTERS Brother Joseph Klich and Ferdinand Vagner are asking for license to preach. The following men are asking for license to exhort: Brother Jan Hunaty, Brother Vaclav Hochman, Brother Vaclav Hora.

These men have been working with me during the last year, some of them part of the year, and have proved to be loyal to the Church, pure in their conduct and have done good work that recommends them to the office they are asking.

To the North Pole Without Alcohol

When Mr. Walter Wellman, explorer of the Polar regions, left Spitsburghen for his long voyage in the regions of perpetual ice, he carried with him no alcohol of any kind except wood alcohol for use in the stove of his kitchen, also the expedition of Dr. Nansen was conducted on the same principles of total abstinence.

Explorers in the polar regions used to declare that one could better resist the cold and fatigue of the North by the use of alcoholic drinks and drank moderate doses themselves. Alcohol only seems to warm. In reality it cools considerably the temperature of the body, thereby bringing the temperature ever nearer to the freezing point.

In 1840, when David Livingstone, the celebrated missionary explorer, went into Africa he carried with him only one bottle of brandy as medicine. During his travels the bottle was broken and was never replaced. A little later he wrote: "For more than twenty years now I have not used any stimulating drinks of any kind. My personal opinion is that one can better support the hard work and the great privations of the tropics without even a drop of alcoholic stimulant." —*Entre-Nous*.

TITHING LITERATURE FREE

Our offer to furnish free, postage paid, the pamphlet, "Christian Work for Laymen and Ministers," in sufficient quantities to supply one copy to every family in any church and congregation, expired November 1st.

The offer is hereby renewed until January 1, 1924.

Please mention the Missionary Voice; also give your denomination.

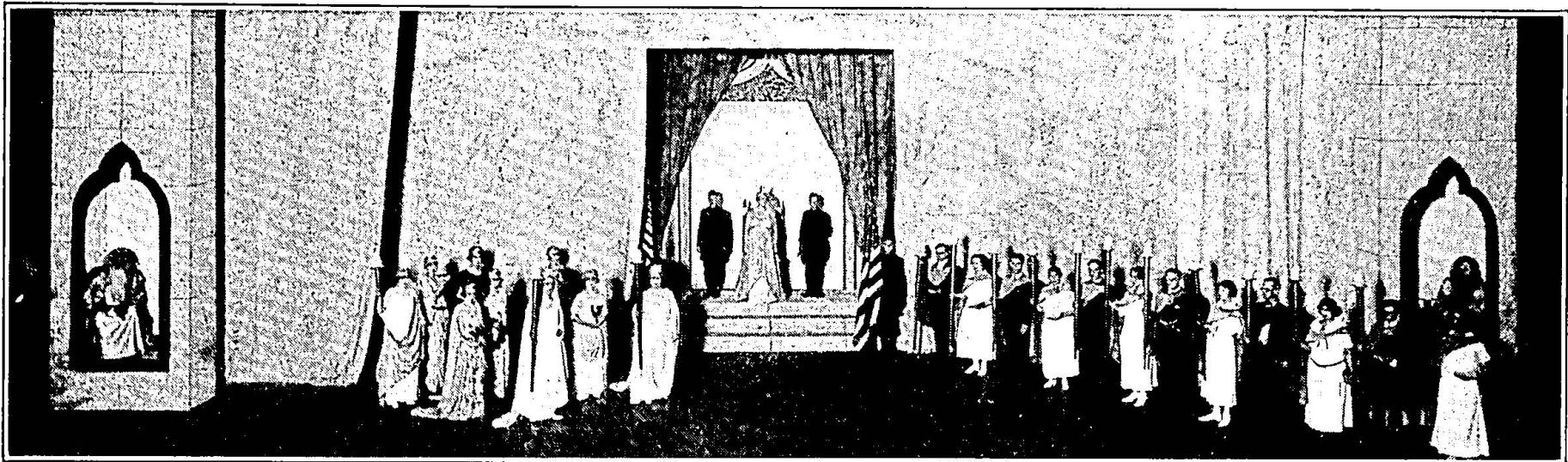
THE LAYMAN COMPANY
35 North Dearborn Street,
Chicago, Ill.

FINANCIAL REPORT

We have raised in the district during last year Kc. F. 5. 913. Considering the low wages and the unemployment in this country we have done a marvelous work. We are teaching our congregation to look after the traveling expenses of their preachers and to assume the expense of hall rent, light, janitor service, heating, etc.

The church at Vrsovice has remodeled one hall at a cost of Kc. 8,000 and is remodeling the large hall at a cost of Kc. 25,000. The congregation at Litomerice has furnished the chapel there with benches and lights. The congregation at Slany has cleaned one hall and furnished it with benches. The congregation at Velvary is preparing to furnish the church there with benches and lights. The congregation at Strasnice is very

WOMAN'S WORK



SCENE FROM "APOSTLES OF LIGHT," SHOWING MISSIONARIES AS TORCH BEARERS

Stage Left: Dr. R. L. Russell, as Prophet of the Cross. Stage Right: Dr. Gilbert T. Rowe, as Prophet of the Star.

Women Pledge to Support Centenary

When the Executive Committee of the Woman's Missionary Council met September 13th, Dr. Cram came before the body and outlined the plans which were being arranged for the Centenary Campaign in December and January. The plans included certain features in which the Woman's Missionary Society are to have part. A committee was appointed to consider the plans. That committee brought in the following report:

This committee appointed to consider the cultural and promotional plans of the Centenary Commission presented by the Secretary and to confer with Dr. Cram as to the details recommend: That the Council cooperate with the Centenary Commission in the Cultural program during the months of December and January by 1st, assisting in the all-day Missionary Meeting in every church in Southern Methodism; 2nd, the Week of Prayer preceding "pay up week;" 3rd, in sponsoring the pageant, "The Apostles of Light," to be given in the large cities, and, the use of demonstrations in smaller places.

After this action was taken, the Woman's Missionary Societies of the several Conferences were asked to send a representative to Nashville to see the Pageant

being presented there, on the evening of September 27 and to remain over Friday for a conference and for discussion of plans for the promotion of the work in the Conferences. Twenty-four Conferences were represented and the meeting was a gracious occasion.

A series of Conference Set Up Meetings were arranged and later teams of speakers were formed to go to these Conference Meetings. The object of these Set Up Meetings was to present to the Conference Women and District Secretaries the plans of cooperation and to arrange for similar district set up meetings to follow in each district.

All but five of the thirty-eight Conferences have been included in these meetings. Those Conferences in the far West could not be included because of the long distance of travel.

The other thirty-three have held the Conference Set Up Meetings and are now engaged in holding the district set up meetings. The women of the Missionary Society are entering heartily into the plans and have shown a deep interest in doing their part to help make "pay out week" in January as great a victory as was "campaign week" five years ago.

On the following pages have been listed a few of the outstanding achievements and needs of the Centenary, as obtained from the secretaries of the Mission Board of the General and the Woman's Department of work.

Secretaries say that these examples might be multiplied. Requests come to them constantly to send out funds, and they are obliged to answer that on account of slow Centenary collections there is nothing with which to meet the need. Still the missionaries and workers plead and hope against hope. It may be hard for some subscribers to pay their pledge, but it is harder still for the missionaries to wait on the Church to fulfill a promise upon which they are dependent for the bare necessities of their work.

Some Centenary Triumphs

Since the inauguration of the Centenary, four new mission fields have been opened, making 12 where Southern Methodists are now at work, namely, China, Korea, Japan, Brazil, Cuba, Mexico, Africa, Czechoslovakia, Belgium, Poland, Siberia-Manchuria and the United States.

* * *

One could name a score of Centenary enterprises of large proportions, either completed or near completion, in China alone. Note the following examples: Soochow Hospital, Huchow Hospital, Science Hall, Soochow University; dormitory of Sungkiang Bible Training school; Church at Sungkiang, Kong Hong Institutional Church at Soochow; Allen Memorial Church at Shanghai, the latter said to be the best church in China.

* * *

In Japan likewise, there are many monuments to the Centenary. The Kwansei-Gakuin, an institution with 1,700 Japanese boys, has been equipped with modern, up-to-date buildings and through aid given by the Centenary will probably go to the status of a university in a short while.

* * *

In the city of Seoul, Korea, there is a great new evangelistic center, costing \$100,000. It is the center for the woman's evangelistic work in that city.

* * *

The foreign and home departments, woman's work, have each set aside \$100,000 of Centenary money for the new Scarritt College. This is to be recorded in the Centenary achievements and is a great cause for rejoicing because it means the better training of missionaries.

* * *

A total of \$431,000 of Centenary money has been expended in work among foreign speaking people, or people of foreign birth in the United States.

* * *

Fourteen mountain schools have been assisted to the amount of \$360,000. There are 3,787 pupils enrolled in these schools and 772 of them are enlisted as volunteers for life service.

* * *

Evangelistic work has been carried on in the mountains of West Virginia, Kentucky, Arkansas, and Missouri, at a total cost of about \$40,000, and in addition Centenary money has been spent for sustentation work in conferences along the border and in the West.

* * *

The country church and the country preacher have been aided by the Centenary. Scores of abandoned rural churches have been reopened. Last year 17 summer training schools were conducted for the benefit of the rural pastors. Similar schools were held for city pastors and other Christian workers.

In one mill town with the use of about \$5,000 of Centenary money, six new churches have been made possible. In another mill center \$500 to the pastor's salary and \$1,000 to employ a capable worker has not only developed a strong church, but has been instrumental in bringing about the expenditure of \$25,000 in that community for social benefits.

* * *

The regular budget for Africa, general work, has gone forward from \$13,000 in 1917 to \$46,000, \$28,000 of which is supplied by the Centenary.

* * *

Brazil has a Publishing House that cost over \$100,000, by far the greatest source of Christian literature to be found anywhere in South America. On the same compound is a church that cost something like \$100,000, the bishop's residence, two missionaries' residences, the entire compound probably being worth \$300,000, much of it supplied by the Brazilians, but all under the inspiration of the Centenary.

* * *

There is in Czechoslovakia the greatest revival movement in Methodist history. In the city of Prague within two years there has been built up a congregation of approximately 3,000 members. That movement continues running in every direction from Prague, and recent reports state that the M. E. Church, South, now has a membership of over 7,000 in Czechoslovakia.

* * *

In the central building in Warsaw, Poland, is one of the greatest institutional centers of the world, with probably 400 employes. This social and industrial center is becoming the center of a great religious movement advancing throughout Poland.

* * *

At St. Marks Hall, New Orleans, with Centenary money, the women of the Southern Methodist church have replaced an old dilapidated French house with beautiful, modern, St. Marks Church and Community House, costing approximately \$148,000 and ministering to a foreign population of not less than 30,000.

* * *

The new three-story modern school building for Colegio Roberts, at Saltillo, is said to be the best school building in the republic of Mexico.

* * *

Colegio Palmore in Chihuahua has been enlarged by the erection of the new Centenary administration building.

* * *

In the West Virginia coal fields, Centenary money has enabled the women to double the number of workers engaged in Christian social service, in a population of 175,000 dependent on coal mining.

Some Centenary Tasks

Thirty new women missionaries have been sent to the Orient during the Centenary period, and their salaries are in the Centenary program. The salaries of the seventeen Centenary missionaries in Latin-America and Africa, woman's work, are in the unpaid pledge for 1923; the salaries, outfit, travel and language study of fifteen new missionaries to those fields are in the Centenary appropriations for 1924. Shall these workers have to be called home when they have so recently gone, and shall the new work have to be stopped? The answer is in the unpaid Centenary pledges.

* * *

Dr. W. B. Russell, who is in charge of our hospital work at Changchow, is pleading for a much needed new building for his work. We need thirty new missionaries, but we cannot afford to send them out.

* * *

In Korea 204 churches are needed, where in many cases the Koreans have gathered the material, subscribed their own money and are waiting for the Centenary payment in order that the church may be built.

* * *

There is yet to be paid the Home and Foreign Department allotment of \$100,000 each for Scarritt. Only a little over one half has been paid for dormitories, nothing has been paid for the Wesley Houses at St. Joseph, Mo., and Louisville, Ky. A balance is due Sue Bennett, Holding, San Antonio, and of the \$30,000 for Oriental work on the Pacific Coast, nothing has been paid.

* * *

Moore Institute, Brazil, is one of the two new colleges projected by Bishop Moore. The walls are already four feet high. We have ordered the enterprise stopped and will not be able to proceed until Centenary pledges are paid.

* * *

The appropriation for Europe in 1923 was \$600,000, but so reduced were Centenary collections that we could pay only \$315,000. One can understand the embarrassment of this situation in the face of Bishop Beauchamp's statement that if he had \$10,000,000 he could, by the power of the Methodist gospel, change the thought of Europe in ten years. He is being compelled to operate in Europe on a scale of 50 per cent reduction.

* * *

Three years ago we were carrying the African budget with comparative ease, but under the accelerating influence of the Centenary we got missionaries to Africa so rapidly that our budget increased nearly threefold. The Church would not wish us to call home any of these workers or to fail in meeting our pledges to them. Our whole African program depends on the Centenary.

With Centenary pledges paid in full for 1923, Southern Methodist women can build dormitories at the University of Texas and the University of Missouri. These buildings will furnish Christian homes for 200 young women and will give entree into the Religious Education department with a Methodist Bible teacher.

* * *

At Glendale, California, said to be the fastest growing city in the United States, there is a self supporting church less than one year old. There is needed to pay for the building \$25,000. No other church is near, and the development of a strong church is waiting on the collection of the Centenary money.

* * *

Shall we recall the devoted workers on the field; shall we say to the missionaries in Scarritt, "The Centenary money has not been paid, the time of your sailing is indefinitely postponed." Shall we say to more than 200 native volunteers, "There is no money with which to train you for your life work because the Centenary has failed to pay its pledges?"

* * *

The Evangelistic Fund for Korea has been cut in half for lack of Centenary money. In one place in Korea, a non-Christian borrowed the money with which to supply the lack of funds for building a church. He is becoming embarrassed and the Church discouraged by our delay in forwarding the Centenary money.

* * *

Virginia School, Huchow, China, is a High School with 300 girls in the interior of the China mission. A classroom building for this school is in the Centenary appropriations for 1923 and is an absolute necessity. The framework has been erected but there is no money to complete the building. This skeleton stands as a monument of the failure to collect Centenary pledges.

* * *

Southern Methodists have three hospitals in Mexico, one of these a flourishing institution at Monterrey, is perhaps the most influential hospital in Northern Mexico, but its building is entirely inadequate. Whether we erect a worthy and adequate building depends upon the proceeds of the Centenary. The other two institutions are at Torreon and Chihuahua, are not yet in operation, owing to inadequate and ineffective equipment. They also wait on the Centenary.

* * *

Demands are being made for the payment of Centenary appropriations by Methodist mountain schools. "Please send \$5,000 by return mail and relieve this awful strain," writes the president of one school. We must hold him, and others in similar plight, off until some Centenary money is in hand.

The Apostles of Light—A Religious Pageant-Drama

MAUD M. TURPIN

An announcement that will be read with interest by women of Southern Methodism is that the Methodist women have given their official indorsement to the spectacular production, "The Apostles of Light," a religious pageant-drama, written by Miss Ethel Theodora Rockwell, for the Centenary Commission.

Miss Rockwell has to her credit a score or more of large civic pageants and those who are familiar with her work are of the opinion that in "The Apostles of Light" the gifted author has achieved a real masterpiece and one that will be most effective in carrying the missionary appeal in a striking and pleasing way.

Nashville was the first city to witness a production of the "Apostles of Light" and missionary leaders there pronounce themselves as well pleased with the production from the standpoint of artistic beauty as well as being a religious drama of high order.

While the initial performance given in Nashville was in the nature of a try out, it was pronounced a brilliant and colorful production and elicited high praise. . . . In commenting upon the performance, the *Nashville Daily Banner* said:

"Significant in meaning, impressive in portrayal, abounding in music, light, color, richness of costume, and smoothly flowing speech, the 'Apostles of Light'

in its first presentation here last night set forth a religious pageant-drama of surpassing beauty and deeply impressive meaning.

"While sponsored by Methodists of Nashville, the magnitude of the production blotted out denominational lines, and the performance was a tribute to the splendid team work of Nashville citizens of many and varied callings. Men, women, and children from every section of the city, had a part. The cast numbered more than 600 and the chorus of Nashville's sweetest singers swelled the number to approximately 800.

"From the opening overture from Handel's 'Messiah' to the climax, when Christ as the Light of the World appeared in glowing light and color with the nations of the world gathered at his feet, the movement proceeded swiftly and dramatically. The story of the pageant was told in eleven motifs or episodes, during which the lighted torch, as a symbol was passed from age to age and from nation to nation by the 'Apostles of Light,' who in their varying realms were depicted as the torch bearers of Christianity, the light bearers of the world.

It is believed that the women of Southern Methodism can do no more effective work during the present month in promoting the Centenary and stimulating collections, than to get behind this splendid pageant-drama and arrange for its presentation wherever possible.

The Celestial Child

Chinese Christians are beginning to express their religious experiences in songs and poetry. Some day we are going to see a distinct type of Chinese hymnology and Christian literature. The writer of this poem is a young Chinese Christian, expressing his thoughts during the Christmas season. The original poem is written in the vernacular Chinese and does not in any respect conform to the age-long rules of prosody. This is the result of the recent literary revolution led by the young patriots of our great republic. The translation is by Mr. Peter T. Shih.

O Lord on high!
How shall I, an infinitesimal human being, praise Thee?
On such a deep and solemn night,
Give me a heart of thanksgiving,
Give me a spirit of meditation,
That I may sing the coming of the Celestial Baby
This very moment where I am.

As I look I see the plenteous stars in the sky.
The night is deep.
Among the songs of the myriad angels
Ringing through the peaceful and holy universe
A heavenly Child is born!

Is the manger a fit place for Him to sleep?
Listen silently to what the shepherds hear!
He is the son of the King of kings!

He is born to labor:
He is born to struggle:
He is born to sacrifice!
And therefore the manger shall receive Him!

Gazing fixedly at this star-studded sky,
Twinkling waves of music I hear:
Hear, too, the proclamation.

He is seriously thinking.
His eyes swim in ponds of sacred dew.
Hot blood is running through His veins.
His path leads to the cross.
He runs toward the prize—His crown of thorns!
Methinks He has all His life neither rest nor place to rest!

The skies are starry.
The night is deep.
His birth marks the beginning of His death.
For now He begins to bear humanity's sins.
His mission is to suffer and to save.

O Lord on high, my Truelikeness!
Where am I?
How shall I praise Thee?
O, how shall I do it?
Give me a heart of gratitude,
Give me a spirit of meditation,
That I may sing the coming of the Heavenly Child
This moment where I stand!

Our Love Gift

No appeal has ever been made to the women of Southern Methodism which affords more opportunity for an expression of their heart's best affection than the one calling for an offering to the Belle Bennett Memorial Fund. It is like the call that comes to the heart of a child to do honor to the mother gone home to the Better World. Or like an opportunity to perpetuate, in loving remembrance, the name of a sister by relating it to some great endeavor.

No other manner of giving nor purpose back of the giving would be pleasing to Miss Bennett. If by thus honoring her we can reach and help a larger number of young men and women to prepare themselves for world service, she would be willing that her name be the one used for such an appeal.

The passion burned in her, with an ever increasing flame to the end that the Church furnish the best possible equipped men and women, at home and abroad, to take the leadership of the Christian forces of the world. For this she rose early and traveled in weariness and feebleness of body often times, and spent herself without reserve. She wanted to see strong, wise, capable leaders in all the fields where the need was, and she knew they must be trained for such a task. She knew that to attract such to the ranks of Christian leadership, there must be institutions of learning which would answer the demands of the new day. With far-reaching vision, she saw that alongside of institutions

of materialistic thought, and without emphasis on great spiritual truths, there must be those with a strong pull to the young people in the direction of church leadership, and all the many lines of Christian activities which such training affords. Wise leader that she was, she saw a dangerous trend in the output of many colleges and universities, and in the pitiful lack of those willing to give their lives in unselfish service.

And how the meager force in the various mission stations grieved her. How her great heart cried out over the small overworked force in China, in Korea, in Japan and other places who were striving to meet the all but crushing demands and to take care of even a small part of the opportunities which came to their very doors! How she longed with an intensity she could express only in untiring service, to relieve those burdened women, by recruiting their forces with strong young life, prepared to serve in the most efficient way!

The call to the women of Southern Methodism is to hear her plea for the hungry millions of earth, and to make possible, through love-gifts in her name, the doubling and trebling of our present force, sent out from an adequately manned and equipped institution, whose sole purpose it is to train spirit, mind and body, for the highest efficiency in teaching Christ.

The call is worthy our best—in loving sacrifice if need be. The Love-Gift will enrich the giver in a ratio far exceeding the proportions of the gift.

National Home Missions Conference

For the first time in the history of the cooperative movement represented by the Home Missions Council and the Council of Women for Home Missions, specialists as the spokesmen of the sixty-two cooperating home mission boards will meet in December, for a popular consideration of the problems now vital in American social and religious life. This interdenominational gathering, to be known as the first National Home Missions Conference, is the response of the national home missions boards through their two Councils to the invitation of the Missions Committee of the Federation of Churches of Rochester, N. Y.

The Conference will open with a pageant that will be interpretative of the meaning of modern home missions. "The Coming Generation," "The Home and School," "For America: A Career of Leadership," and "A Christian Code for the City" are general themes for round table discussions. These educational features of home missions will bring together school teachers and parents, high school students, civic and social workers, ministers, and other leaders in community work.

Sunday, December 9th, will be Home Missions Day in the churches and Sunday schools of Rochester and it is

expected that as many as sixty speakers representing national home mission boards will be assigned to the various churches of the city. Sunday evening these speakers will be mobilized for community services in towns outside of Rochester. A young people's mass meeting has been planned for Sunday afternoon.

Two simultaneous conferences, one on "New Americans" and the other on "Country Life Work" will be held Monday, December 10th. In the afternoon a mass meeting for women and a general mass meeting in the evening, called to consider questions pertaining to the conservation of the nation's child life and Christian co-operation between races complete the four days' program.

The Centenary blazed the way for similar movements by other denominations and Christian agencies, whereby \$600,000,000 has been pledged for world betterment causes. Through the Centenary, for the first time, an actual survey was made of mission needs and the Church was stirred to a knowledge that there were churches to be built, schools and hospitals to be established and needy fields to be entered.

Citizenship Conference

The Citizenship Conference held in Washington, D. C., in October, was a notable gathering and succeeded, according to all reports, in arousing the public conscience in regard to a better enforcement of the prohibition law by both federal and state officials. Practically every state was represented, including the territories of Hawaii and Alaska. Governors of states, senators, congressmen and outstanding leaders made up its personnel. President Coolidge himself attended one session and manifested deep interest in the problems involved.

Some of the strongest messages were brought by women. Mrs. Henry W. Peabody, representing the National Committee of One Hundred, described the organization which the women have built up and introduced the booklet, "Save America," by which this committee proposes to finance their campaign. Miss Anna Gordon pledged the support of the Woman's Christian Temperance Union and urged the strengthening of leg-

islation along enforcement lines. Chief Justice Florence Allen of the Supreme Court of the State of Ohio made one of the outstanding addresses of the convention. She defined law as the "definite expression of the moral feeling of the community" and showed that the same moral feeling which created legislation must demand its enforcement. Mrs. Mabel Willebrandt, of the Department of Justice, also made a notable address, the climax of which was the statement that the United States had never failed in anything it had seriously undertaken and there was no question but that when Uncle Sam really got down to the business of enforcing the Eighteenth Amendment it would be enforced.

The committee appointed to make recommendations to the Conference decided that local conferences in large centers of population throughout the country would cultivate respect for law and aid in the enforcement of existing legislation.

Women Mobilize "Save America"

Women can and must change public opinion and secure law enforcement along prohibition lines, or the long, long fight may even now be lost. The Women's Missionary organizations, Home and Foreign, clubs, educational, temperance and patriotic groups, have affiliated. We must take our citizenship seriously and do what we can without delay through our book, "Save America." It is filled with telling facts, interesting articles, suggested plans for every community and every type of woman.

The President of the United States called the Governors of the states to Washington to face the national crisis for law enforcement. The great Citizenship Conference in Washington was called by the Federal Council of Churches and presented a remarkable program. Other Citizenship Conferences will follow. The leaders tell us the strength of the women will lie in cooperating through their own organizations, not in merging their forces. They may be the great new force in the field which will win the victory. Parallel meetings of women must be held wherever Citizenship conferences are put on.

Our book, "Save America," must be sold and taught. A universal selling campaign is proposed for the period between January 15th and February 24th, utilizing the holidays, February 12th and 22nd for the pageant which may be given by the young women's groups. If we can sell a million of our books, "Save America," at the low price of 25 cents we may hope to change the sentiment of this country. Form a "Save America" committee immediately in your community, calling on the leaders in

the affiliated groups. Send your order promptly for 1,000 or 10,000 books, according to the size and need of your city or town. Plan a picturesque selling campaign for a certain day, with automobiles, pennants, street corners, competition of groups, use business houses, a mass meeting, your church groups. Send to your Board or to headquarters, 302 Ford Building, Boston, Mass., for the clip sheet which will give programs and directions for "Save America" day.

This is a call as important as the call to war. We must save our country from drink, from lawlessness, from corrupt politicians, from its enemies within. Some women have given up all their plans and are throwing in their entire time, realizing the desperate situation. Will you give a day or a week? Send orders for books in advance so we may estimate the edition required, and get them to you in ample time. Headquarters, 302 Ford Building, Boston, Mass. Federation headquarters, 25 Madison Avenue, New York City. Council of Women for Home Mission headquarters, 156 Fifth Avenue, New York City. Federation of Clubs, headquarters, 1734 N. Street., N. W., Washington, D. C. Y. W. C. A., W. C. T. U., Parent-Teacher Association.

January 16th is the fourth anniversary of the coming of prohibition. Let us make it the beginning of law enforcement which will save America from defeat. The great wet forces are lined up in Washington with ample funds to bring back beer and wine. Can we not put in the strength of a woman against every dollar they can supply? Set the facts before the people. Enroll. Register. Vote.

Peabody Missionaries

CONSTANCE RUMBOUGH

Miss Rumbough is a graduate of Scarritt Bible and Training School and was a special student in the Department of Journalism in Peabody College during the past summer. She has gone to Siberia under the Woman's Missionary Council.—Ed.

From the tropical suns of Africa to the artic cold of northern Manchuria; from Brazil, the land of opportunity, to the teeming millions of China; from India and Syria to Japan, Korea, Cuba and Mexico, their influence of Peabody has spread, and through the missionaries it has sent out, is at work today.

Forty-six in all they number, this company of men and women who have gone where the educational ranks are thinnest. Nineteen to China; nine to Brazil; six to Japan; three each to Korea, Cuba and Mexico, and one each to Africa, India and Syria.

All missionaries, whatever else they do, must teach. Peabody, a teachers' college, has attracted to itself missionaries on furlough and those who wish special preparation before going to their field, because of the opportunities it offers of specialized study along lines particularly needed in social service and education. Some of them have stayed four full years, others two, some only one year or one quarter, but all, whether their stay has been long or short, have taken away with them something of the spirit of Peabody.

To nations just awakening to their educational needs and responsibilities, they have gone, and stories of their accomplishments find their way back from these far away lands.

Word has come of a valuable piece of work Miss Annie Bradshaw, who received her M.A. degree from Peabody in 1916, is doing in China. As head of the department of psychology at the Laura Haygood Normal in Soochow, China, Miss Bradshaw's work with educational tests and measurements has attracted the attention of American experts who have been spending a year in China as advisors. After visiting her school, Dean Russell of Columbia University, said of Miss Bradshaw, "Her work is the only important American effort towards teacher training in China."

At the same school in Soochow with which Miss Bradshaw is connected, two other Peabody students are at work. These are Miss Alice Alsup and Miss Sieu Yui, both supervisors in the Demonstration School of the Laura Haygood Normal. Miss Sieu Yui, though not a missionary, was one of Peabody's foreign students. Returning to her own country in 1921 Miss Sieu Yui, in spite of the fact that those who have studied in foreign lands are looked upon with a

certain amount of suspicion by the Chinese, has with her tactfulness and her attractive personality, won for herself a place in the hearts of her people.

Mr. Peter Shih, a well known student who was at Peabody the past two years, is also in Soochow having returned to his native land this summer.

In Korea is another kindergartener, Miss Hallie Buie, who is said to be one of the finest in Korea. She is also principal of the Lucy Cuninggim School at Wonson. There were many girls who wished to come to this school who could not afford to do so until Miss Buie established a self help department. She taught the girls how to plant mulberry trees and care for silk worms. Their silk was sent to a self help department in another school where it was woven into cloth. In promoting this industry, Miss Buie is aiding in the economic development of her adopted country.

There are six Peabody missionaries in Japan. Three of these, Dr. S. A. Stewart, Miss Manie Towson, and Miss Katherine Shannon, were at Peabody during the past year. These three with Miss Julia Lake Stevens are at Hiroshima Girls School at Hiroshima, Japan.

At Havana, Cuba, Miss Margaret Belle Markey is at work. Miss Markey is principal of a girls' normal and training school. Miss Martha Jane Lewis taught

for several years at Cienfuegos, Cuba, but is now teaching Cubans in Tampa, Florida.

Miss Mary Massey principal of an elementary school at Durango, Mexico, is a graduate of Peabody.

Miss Mary Sue Brown, at present is engaged in erecting a new modern school building at Porte Alegre, Brazil, the plans for which Dr. F. B. Dresslar, an authority on the architecture of school buildings helped her draw when she was at Peabody.

Miss Helen Johnston teaches Home Economics at Bennett Colegio, Rio de Janeiro; Miss Mary Jane Baxter teaches in a girls' boarding school at Porto Alegre; Miss Emma Christine is principal of an elementary school at Bello Horizonto; Miss Lydia Ferguson has charge of a day school in Rio de Janeiro.

In still other far away lands Peabody students have gone. Mrs. Thomas E. Reeve, who was Miss Etha Mills, while in college is at Wembo Nyama in the Belgian Congo. Mrs. Reeve went out in 1917 as a pioneer missionary in the new mission field.

Thus through its missionaries, the influence of Peabody, with its spirit of educational light, is penetrating into the far corners of the earth causing those whom it touches to experience a life more abundant.



AGNES MOORE HALL, UNIVERSITY OF OKLAHOMA, NORMAN, OKLA.

This is our Methodist Dormitory and 100 girls are accommodated here—a Centenary Enterprise.

Japan's Indescribable Calamity

As Seen by an Outgoing Missionary

ELLASUE WAGNER

This is Yokohama! Only a few short weeks ago a prosperous, beautiful city—the pride of Japan—now a place of silent emptiness, the scene of desolation and death. We kept saying all the way across the Pacific that the newspaper accounts were no doubt greatly exaggerated, as they so often are, that conditions just could not possibly be as bad as they had been represented. But after having seen it, we are prepared to say that the half has not been told; no words can adequately express the feeling one has in the midst of this absolute destruction of property, the deep human need, the agony and suffering on every hand.

You have all read so much about it that you will not want me to go into detail, and I could not give you a picture of this place even if I should try; but I am sure that you will be interested in some of our experiences and impressions.

Men aboard who were on the battle fields of France say that this is the only thing that they have ever seen that equalled that horror; even now, almost five weeks after the disaster, the conditions are unspeakable, and the suffering such that it seems that it must have been but yesterday; they tell us that much has already been done that does not appear at first glance.

We walked what seemed miles this morning, and saw only two buildings whose walls were left standing, they were eaten out by the fire, but being steel and concrete the frames were not shaken down. After the hard quake, virtually nothing was left standing save the few modern "quake proof" buildings of foreign construction, then the fire swept over that taking its toll of life; hundreds who ran away to the water's edge to escape the fire were swirled off on the crest of the tidal wave.

I shall never forget the scene on the Tenyo Maru yesterday as we came into the harbor. This is a Japanese ship and the majority of the crew and servants are men of Yokohama and Tokyo, with only a score or so of Chinese boys; some of the crew had heard from their families, but a great many had had no word whatsoever, and they were almost in a frenzy to know how things were in their homes. Poor fellows! they stood on deck by the rail while the ship was being warped into her berth, and searched the upturned faces of the crowd on the dock below. Some one would finally spot a friend in the crowd and cry out "What of my mother?" or father, wife or children, as the case might be.

Sometimes the answer came back: "All safe!" and then the joy and relief was beautiful to behold; then again the

reply would be "I do not know," or merely a sad shake of the head.

Finally the big boat was alongside what had once been a magnificent concrete pier; for perhaps half a mile or more these modern structures had extended out from the Bund away out into the Bay making this one of the most magnificent ports of the Orient where ships from all nations found place alongside the great warehouses and mammoth godowns. But what now? Only a mass of twisted steel, fallen, broken concrete and the charred remnants of ware houses and boats.

Until last week no ship could get up near to the docks, but they have been able to salvage one section of the pier that was not so badly damaged, and by adding a pontoon bridge over the part that was completely destroyed, reaching to the shore, they have managed a remarkably good landing place.

We noticed when we first came that many of the people were wearing masks, such as were worn during the flu epidemic, and we wondered why, but the first time we went ashore we found out for ourselves. The heaps of debris and tottering ruins still cover many unearthened bodies and in places the stench is unbearable. I was not long in making an improvised mask out of my silk handkerchief to cover my mouth and nose, and it did help somewhat.

As we went along the streets, or rather where the streets used to be, now merely narrow lanes cleared through the mass of tumbled down brick and half fallen walls, we saw men digging amid the ruins, sometimes by twos, sometimes in larger numbers, and when asked what they were hunting for several times we were told that one, two, or more members of the family that perished there had not yet been found. Some of the women came back sick from the sight of unearthened corpses or the glance at rude funeral pyres.

One of the most humane and interesting forms of relief work is the effort being made to help people find their friends, or to find out where they are. Coming at noon, as the disaster did, families were separated, the men often being far away from their homes and unable to get back, for it all happened so quickly. So that thousands are still looking for their loved ones, uncertain as to whether they are living. All who could have gotten away from the strick-



BRIDGE WRECKED BY THE EARTHQUAKE AT TOKYO

This was a death trap to many people who had fled from the fire, thinking to find refuge above the water

en city and others are leaving by the multitudes every day.

The people are living in the rudest sort of shacks and temporary barracks put up by the government. The lack of water is the greatest suffering just at present, for the relief stores have brought food and clothing sufficient for immediate need and there is no starvation, though the condition of the people is pitiful in the extreme. We saw them carrying water in tubs from the one well in this part of the city.

Miss Rumbough is to go up to the Y. M. C. A. building this afternoon to tell a story at the children's meeting. Their building went with all the others, that is, everything was lost and only the empty shell left standing. It is one of the modern concrete buildings mentioned where the walls were left standing. It is a rude and pitiful sort of place they have arranged now, but they are going at the work in a heroic spirit and already doing wonderful work.

The Japanese Red Cross is functioning in some rude temporary shacks, and it is quite a sight to watch the "rice line." There seems to be plenty of supplies for immediate relief for those who are not too proud to take it. The American legation in Tokyo, where army materials were kept in tact, have been supplying the needs of the Americans. Last night several hundred refugees slept on this ship, on deck, in the library, or any old place where it was dry and clean.

It is a joy to see the great cargo of relief supplies from America that the Tenyo is unloading—great barge after barge of flour, sugar, rice, and clothing. The ship brought no other freight, and carried all this free of charge; we are told that there are on board 500,000 blankets. Think of half a million blankets! There is beside an infinite variety of other things, more than 600 tons of American rice—that ought to help some—but it will take some days to unload all that, of course.

The relief workers and men of the company come to the ship to eat and sleep. Their eyes are red rimmed and tired, and they say that they have slept in any office floor or such, as many as can crowd in, and glad of any kind of food to eat. We saw the place where they are doing their cooking at the Y, and from the glimpse of the table of rough, bare boards, and the few crazy dishes and cooking vessels they had, we are well prepared to believe that the gleaming silver and clean fresh linen in the dining room here did look like a royal palace to them.

The shops and stores were so cleaned up by the fire that in most places you cannot tell what it has been, but where there was a china shop you still find many of the dishes, small pieces, still unbroken. I have picked up a few for souvenirs where molten glass and pottery molded itself onto them, showing the intense heat to which they have been subjected.

The gratitude and appreciation of the masses of the people for the gifts from America are very beautiful—so many lovely things I have heard of the way in which they express their gratitude. Let us hope that the sympathy and open heartedness shown in this time of national disaster may continue and grow into a clearer understanding and friendship.

Yokohama, Japan.

Japan Made Bibleless

The earthquake, fire and tidal wave which has laid in ruins two of the principal cities of Japan has created a new spiritual opportunity among the Japanese people. It is a fact that Yokohama produced and sent out annually for missionary circulation more copies of the Christian Scriptures than any other city in the world. The Fukuin Printing Company from which these Scriptures went forth by the millions not alone to all parts of the Island Empire, but also to China, Philippine Islands, Siam and all parts of the Far East, is a total wreck. The director and the entire operating force of 700 to 1000 persons were killed.

The entire stock of Bibles in the de-

positories both in Tokyo and Yokohama and the Bibles in the homes of these two cities and the whole stricken area are gone. The people are entirely without copies of the Bible, or the New Testament, or even smaller portions.

The American Bible Society has sole responsibility for this part of Japan. To meet the immediate emergency, the Society has arranged to produce at once on presses running night and day, half a million copies of the Gospels in Japanese, reproduced by photography from books in hand at the Bible House in New York. It has arranged also for a shipment by fastest possible method of hundreds of thousands of copies of the Gospels in English which are extensively sold in the schools of Japan.

It is estimated that at least \$300,000 will be required to rehabilitate the work. Unlike some of the Mission Boards of the churches, the losses of the American Bible Society by the Earthquake have not been confined to Japan alone. A great many of the books used in China in many dialects were printed on the presses in Yokohama. The Scriptures also for the Philippine Islands in ten dialects, as well as in a number of languages used in Siam were also printed in Yokohama.

Many other leaders of the Japanese nation will earnestly hope for a speedy rehabilitation of the losses sustained by the American Bible Society because of the confidence which they feel in the moral and spiritual values of the Society's program in Japan and the Near East.



SECTION OF TOKYO AFTER THE EARTHQUAKE WHERE THE FIRE DID NOT COME

January Young People's Program Material

Bible Lesson for January—The Call of Abraham

(Genesis 11: 27-12: 5)

OTIE BRANSTETTER

1. Do you feel that God is asking you to do a task that none of your acquaintances have ever undertaken?

2. Can you give yourselves completely to the life and customs surrounding you and be your best?

3. Are you worshiping the world or the Creator of it?

4. What is your definition of faith? (Read Hebrews 11: 1.)

Abraham's beliefs and his actions growing out of his beliefs have tremendously influenced the world. Among the millions of people of that time, he is the outstanding figure. The cause of his greatness lies in his belief in one God.

Abraham was born in the city of Ur, which was not only the capital, but the center of religious worship in Chaldea. There was an imposing temple here erected to the moon-god, Sin, towering over all the other buildings where the Chaldeans worshiped and made human sacrifices. Why Terah left so prosperous a land is not definitely known; possibly it was to shake himself free from the idol worship of his people and the shocking immoralities frequently fostered by heathen religion.

Terah took his family to the city of Haran, where he later died. Haran in culture, law, customs and religion was very similar to Ur. Doubtless after his father's death Abraham became very dissatisfied with his heathen surroundings. Perhaps he tried to settle down and be contented among these people singing, dancing, worshiping and sacrificing to the moon-god, Sin, but he could not. His soul was thirsty for the living God. Day after day he heard in his soul what he recognized as a divine voice, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee!"

Abraham was a person like ourselves, with the same desires and inclinations. He had no precedent to follow. He had never known anyone before him to have a similar feeling or desire or call. Therefore, he doubtless passed through many preliminary stages of doubt and mental conflict, but once assured that God is calling, he answers quickly and resolutely.

What happened? Many men before Abraham had left their country to seek a new home, but their movement had been prompted by natural impulses, by hunger, commerce, love of adventure and conquest. Here is a new day in the history of man. God selects a man and says, "I will make of thee a great nation," and puts it into his heart to found a nation whose people should worship Him and pattern their lives after His.

Beautiful Demonstration for the Young People

Every Young People's Auxiliary, whether it pledges to the Bennett Memorial or not, should at some time give the demonstration "A Life Transcendent" in the auxiliary. In a spirit of love and devotion, the author, Mrs. Bessie Nunn Houser, has set forth the high points in the life of Miss Belle H. Bennett, who led the women of our Church forth to great missionary conquests because of her consecrated personality and life of service. The incidents in each scene are based on facts, only the setting being imaginary.

The greatest care should be taken in the selection of the two leading charac-

ters, Miss Bennett and her sister; the one taking the part of Miss Bennett should become thoroughly acquainted with her life, and should enter into the spirit which led her and which made her life transcendent.

Upon application to Literature Headquarters, Lambuth Building, Nashville, Tenn., copies will be sent free of charge.

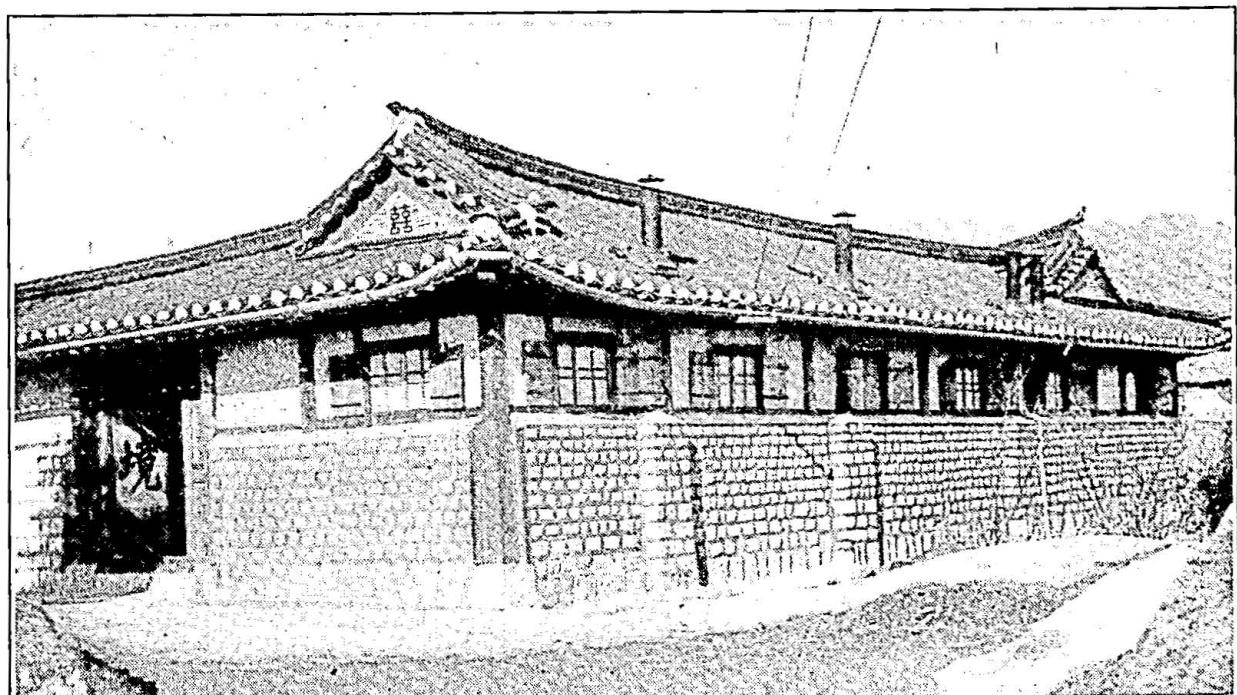
Young People's Program-Calendars for 1924

Every member of every Young People's auxiliary will want to own a copy of the Program-Calendar. First, because it is so unique; second, because it is so reasonable; and third, because it is so intensely interesting.

In the form of a calendar, each month carries the program and a beautiful picture, either of Scarritt, or Scarritt's daughters, or the picture of their activities, both at home and abroad.

Since the Young People's Special is Scarritt this year, much time and thought have been given to the programs that they might be an inspiration to the young people to know how the influence of the school built entirely with love gifts has spread to the uttermost parts of the earth through the lives and the work of its thousand daughters.

One copy will be sent to each young people's auxiliary free of charge. Additional copies may be secured for six cents from Literature Headquarters, Lambuth Building, Nashville, Tenn.



MARY HELM DORMITORY, SONGDO, KOREA
A Centenary Building Much Needed.

January Young People's Program Material

What We Did in the Fourth Quarter, 1923

SUPERINTENDENT Y. P.

Although some conferences waited until long after the fifteenth before sending in reports, 31 have been heard from to date. Seven are silent—Alabama, Arizona, Denver, East Oklahoma, Florida, Illinois, Louisiana, South Carolina—and three of these have not reported this year.

According to the records in hand, 67 new auxiliaries have been organized; 53 have been dropped; 6 have been promoted to adult auxiliaries and 7 have turned into Leagues. Those unaccounted for have "just died," I suppose. This is a bad report compared with last quarter, but during the summer months efforts at organization are always lax.

Virginia leads the new auxiliaries with 19; North Georgia comes next with 5; North Carolina has 4 and North Texas 4 on probation.

The new members total 1,483, with the score standing at 351 for Virginia, 173 for North Georgia; 93 for Baltimore and 86 for North Mississippi.

Mission Study classes number 291, with 6,298 members.

Bible classes—262.

In both these forms of work, North Georgia and Virginia again take the lead, with Holston, North Alabama, Tennessee, Texas and Memphis following in close order.

Mrs. C. R. Waters, of the Virginia Conference, has been doing a notable work in promoting all departments, both as to numbers and efficiency. No superintendent is more tireless than Mrs. J. W. Spivey of the Texas Conference. It is truly amazing to note the number of letters and postals she sends out and the pageants she produces. The visits made in the interest of Young People's work show what the personal touch will accomplish.

Many superintendents do not seem to understand that the Joint Committee makes no report until Council Meeting and then only for approval or action there. We must not hold back in our efforts to make this a great year in the Y. P. M. S. Perseverance will bring the best solution to our problems and special success for our organizations.

inefficient.

Speaking of reports, I am sure most of you do not realize how important it is to send reports and moneys on time. Even if your Society hasn't done all you think it could, do report what you have done, and on time, as laid down for you in the by-laws. Many of the Conference officers are greatly worried and hampered by the indifference of the girls to sending reports. Not many of you know how much the General Treasurer has to pay out for interest on money borrowed to tide over the running expenses of our great institutions, until the Auxiliaries shall send in what they promised. If we hold it all until the end of the year, the interest for payment of bills that have to be met, is enough to keep several missionaries at work.

Be a Booster—Wear a Pin

Be a booster by boosting your own auxiliary.

It pays to advertise who you are and what you are doing.

Wear a green and gold pin with Y.P.M.S. on it—price forty cents.

The Young People's Missionary Society, forty thousand strong, could take the world for Christ before very long.

Secure a pin now from Literature Headquarters, Lambuth Building, Nashville, Tenn. Price 40 cents.

Our Standard of Excellence

MRS. P. L. COBB

The other day, as I prepared to make a cake, I got out my book of "tested recipes," and one of the girls asked if I always had to use the recipe. I confessed I had to have something to "go by," that I might be sure I had the proper ingredients and proportions to insure success. "Some few really good cooks," I said to her, "claim they can tell by 'the feel' of the material whether it is all right; but I want my tested measurements before me, at least, until I am so familiar with them that I can make no mistake."

That is what our Standard of Excellence is, in the Young People's Missionary Society—a measure or standard gauge by which the members can test the work the Society intrusted to the officers and committees. Since they were elected to do these certain things, it is only fair that they should be judged by the results.

The auxiliary members and the circumstances in which they work, are the

materials to work with, and out of which we are to bring a result that will be the best one possible for us. Some older women may be able to gauge the state of the Auxiliary work just by the "feel" or the pulse of the society's life. But most of us can judge better, whether something is lacking, by comparing often with our rules.

You will see that this standard applies to every department of our work. If the president or vice-president isn't alert, the whole business and official life will show it, and the product "falls" or is "sad." If the superintendent of Mission Study, of Supplies, or Social Service is indifferent, the checking up of results will tell on her. Everybody in the District or Conference can tell it, if the corresponding secretary or treasurer do not attend to their duties! Even if we feel "puffed up" over some local success or social work, slackness in keeping up our connectional obligations and our reporting, will stamp us as

January Program

"The field is wide, the need is great. God loves us. Let us do the work He has committed to our hands."—Belle H. Bennett.

Hymn: Methodist Hymnal—page 1.

Business:

Installation of Officers.

Announcement of Committee.

Minutes.

Devotional:

Hymn: "Where He Leads Me I Will Follow."

Bible Lesson: "The Call of Abraham."

(Genesis 11: 27—12: 5.)

Prayer:

Missionary Topic: "Building a School with Love Gifts." (Leaflet.)

"Obedience" (Voice.)

Prayer:

"Oh, Lord Jesus, we thank thee for the thousands of hearts that have laid their love gifts on thy altar, and for the hundreds who have given the greater gift of self that others might have the life eternal. We praise thee for thy great friend, Miss Bennett, who led our mothers to achieve great things for thee for the school they built which has blessed the whole world. Help us here and now to dedicate our lives to serve thee. Help us to lay our gifts upon thy altar, and as we bring them to thee, accept them, oh Lord, for Jesus' sake. Amen.

Hymn: "I gave My Life For Thee."

"My Love Gift"—Pledge for the Support of the Scarritt Bible and Training School

January Adult Program Material

Signs of the New Day in Brazil

MARY ELIZABETH DECHERD

When I think of our Methodist Mission work in Brazil as I saw it in a recent visit to that country, I am always in a dilemma! Shall I mourn because of few workers and meagre equipment we have fallen and still are falling far short of meeting the opportunities that our mission there affords us? Or shall I rejoice because our workers are everywhere zealous and capable and because they have accomplished such marvels in the face of great obstacles?

Fortunately, my subject leads me to the latter frame of mind, and so I shall take a hurried glance from Bello Horizonte in the far north to Porto Alegre in the south and tell you something of the promise of the new day that is dawning in Brazil because of our great Centenary movement here in the United States.

* * *

NATIVE TEACHERS

No surer sign of the new day presents itself than the ever-enlarging band of native Christian workers. I was much impressed with the Brazilian teachers that I found in our schools everywhere. It will take a separate article to tell you of them in detail. Suffice it to say that they are themselves products of our earlier established schools and that they would do credit to faculties in our homeland. They are resourceful, devoted, efficient, and are, of course, exerting both by example and precept, a powerful influence for good over their pupils. They are indispensable to our work.

The strong young men in the native ministry are a most hopeful indication for the future of Methodism in Brazil. Most of them are graduates of Granbery College, and some of them even look longingly to further study in the United States. I talked specially with one young minister, pastor of a church in South Brazil, ambitious, cultured, consecrated, who would come to the United States at once if sufficient means were available. I met a young Brazilian presiding elder who was planning most magnificently for his district. There are others of the same kind, and the number is ever increasing.

NATIVE METHODISM

Our church is doing a bigger work than establishing our own Southern Methodism in Brazil. It is enabling the Brazilians to create and develop a Methodism of their very own. This was illustrated by the Woman's Missionary Society recently in the organization of a school to be financed entirely by the Brazilians. The men, I understand, have undertaken to construct the building while the women furnish it and conduct the school. This work is located far in the interior, and is pioneer work in every sense of the word.

In one of our schools this summer I was attracted by a fine young woman on the faculty. I later heard much about her. Her father became a Christian a number of years ago and educated his family, this daughter among them, in our mission schools. And now I am told that this young woman feels the call to leave the good school in which she is doing excellent work to cast her lot in this new field farther west in Brazil, to help carry to others the educational and religious opportunities which a generation ago others had put within her reach. In the same spirit the church at Passo Fundo

established the church and school at Soledade.

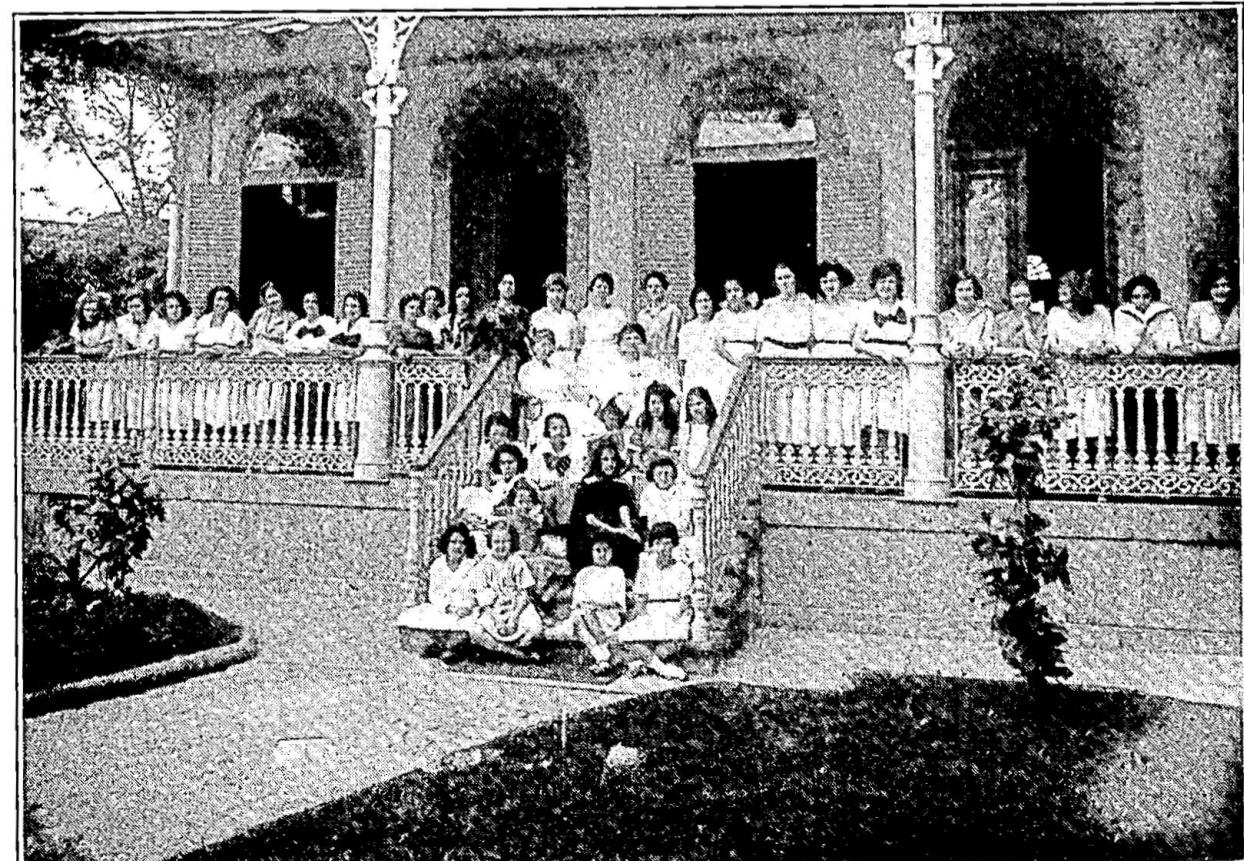
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THE SCHOOL SYSTEM

The Woman's Board has two schools of High School grade, one at Piracicaba and the other at Rio. The schools at Bello Horizonte, Porto Alegre, Rebeirao Preto have only the first seven grades, their graduates being sent to either Bennett College or Colegio Piracicabana for high school work. Very essential to the efficiency of these schools is the recently established Colegio Centenario at Santa Maria, which is to be a normal school for training of teachers.

The schools under the General Department in South Brazil are Union College at Uruguaiana, Instituto Gymnasial at Passo Fundo, and Porto Alegre College, recently established at Porto Alegre, while in North Brazil are only two, Moore College, just being built at Campinas, and Granbery College at Juiz de Fora, of which I have already spoken. Perhaps Porto Alegre College will become in South Brazil what Granbery is for the northern part of the country.

In addition to these schools already mentioned, practically every church and



GROUP OF STUDENTS, BENNETT COLLEGE, RIO DE JANEIRO, BRAZIL

January Adult Program Material

mission has connected with it a parochial school. The growth of some of these latter schools is incredible. I know of one such school established in 1920 which in these four years has developed into a college with an attendance of 200 students. From my conversations at various places this summer I am convinced that this experience could be re-enacted in many places if funds and workers were sufficient.

To realize what the schools of the Methodist Episcopal Church, South, mean to Brazil, the condition of education in general must be considered. I visited twelve towns in Brazil, and in no place, I am reliably informed, was the rate of illiteracy less than 80 per cent. The people of Brazil are many of them beginning to clamor for an education, and, strange to say, it seems that they prefer Christian education, with sanitation and morality. I heard of one boy who preferred our schools because of their cleanliness; of some parents who sent their children to us because Methodism stood for morality and filial love.

After spending much time in the schools, both missionary and state, from the kindergarten to the highest college, I feel safe in saying that our school system in Brazil is one of the sure heralds of a better day for that country. Girls and boys reared in these schools will be in the years to come a wholesome leaven wherever they may live.

I know of instances where great sacrifices are being made by poor fathers and mothers that their children may have a Christian education. Surely, as one missionary told me, our schools are training the leaders for Brazil; and since it is thought that woman's suffrage is not far distant, women, too, must be trained for leadership.

* * *

LITERATURE We who have lived all our lives in Christian lands are so accustomed to our heritage of good literature that we can not easily adjust ourselves to the situation in Brazil. It is actually a fact that it is with great difficulty that books can be found suitable for our Methodist converts and for our young people. Hence, the necessity of our Prensa Methodista, our Methodist Publishing House at Sao Paulo. Under its efficient superintendent, Mr. J. W. Clay, it is furnishing literature to the missions of

all denominations. They are now translating commentaries on the Bible, some of Van Dyke's stories and mission study books. Surely any church is laying enduring foundations when not only its schools are teaching people how to read, but also its press is creating a Christian literature.

I found also in the Publishing House a most interesting magazine called the Bem-te-vi, published by our Woman's Missionary Society through its representative in Brazil, Miss Lelia Epps. The way in which the magazine got its name is most interesting and characteristic of the excellent quality of its editor's work. It first appeared without a name so that the young people of its constituency might have the pleasure of naming it. Not until its third issue was it decided it should be called after the beautiful yellow-breasted bird of Brazil, the Bem-te-vi—"I see thee well."

"Through this periodical, with its most attractive appearance and its helpful articles, many of our young Brazilians are being put in contact with the best our Methodism of the United States has to offer. Subscribe to the "Bem-te-vi" and learn to read Portuguese, so that when you go on your trip to this wonderful southland you can speak to its countrymen in their own language.

* * *

NATIVE LEADERSHIP

The native constituency, among whom are numbered many of the best workers I have ever seen, the growing sense of the existence of a

genuinely Brazilian Methodism, the admirable system of mission schools, and an ever increasing Christian literature—these I would say are the unmistakable signs of a new day for our mission work in Brazil. How our missionaries in that country rejoice that the Centenary movement provided them with funds and workers.

The opportunities that present themselves because of our advance are most encouraging. However, our work is but just beginning. In many places even now there is pressing need for others of our young men and women to serve as teachers and pastors. Now when the exchange for our American money is more favorable than ever before, thousands of dollars should be put into schools and churches and salaries.

Yes, evidently the new day is breaking in Brazil. Undoubtedly both we in the home base and they at the front will earnestly work and fervently pray that the day of Christian brotherhood may dawn most gloriously for our sister republic, the United States of Brazil.

Brazil as a nation has a feeling of great friendliness for the United States of America. In sending her the gospel, the source of our own national strength, we are justifying her attitude towards our country.

Note.—Miss Mary Decherd, the writer of this story of Brazil's New Day made a recent visit to Brazil and returned filled with enthusiasm for the work of our missionaries and that of the native church. She writes not only from a first-hand knowledge, but also with a sympathetic insight.

Bible Lesson for January—The Task Christ Sets Himself and Us

(Is. 42: 1-7; Is. 9: 6, 7; Mic. 6: 8.)

MRS. L. H. HAMMOND

When justice is set in the earth the Golden Rule will control human life. We cannot realize what it will mean when no man takes advantage of any other; when every human being has habitually a fair chance, a square deal. War cannot exist; greed, wrong and fear will cease in a friendly, happy, brotherly world. God's will will be done on earth as it is done in heaven, and the kingdoms of this world will have become the kingdoms of our Lord and of his Christ.

From the beginning the Bible story is the story of God teaching men to be just

to one another. The last six of the Ten Commandments are full of it, as are the laws of Moses and the teaching of those who came after him. They tell of a God who hates oppression and greed; who is the friend of the friendless, who will avenge the wrongs of the weak. Amos, the earliest of the canonical prophets, has a flaming message of God's anger at injustice. To this day his words burn against the profiteers who "sell the righteous for silver and the needy for a pair of shoes," who "pant after the dust of the earth on the head of the poor."

(Did ever words so pillory the lengths to which greed will carry a man?) His scorn flames out against the "kine of Bashan" "that oppress the poor, that crush the needy," yet dare to multiply transgressions by bringing tithes to God's house. Do it if you like, he says; add hypocrisy to your other sins, ye that trample on the poor and overtax the farmer, and keep the needy from their rights; but know you've got God to meet; and God hates your kind of religion. Establish justice in the gate: that's what he wants. Let justice roll down as waters, and righteousness as a mighty stream. Until this is done his curse is on you.

Isaiah brings the same charges. God is "weary" of their church observances. He wants his people to "seek justice, relieve the oppressed." The fast he chooses is to bring in freedom, to let the oppressed go free, to break every yoke that galls mankind.

Prophet after prophet voices the same cry. But only love can conquer selfishness; and the great prophet of the Exile tells at last of the coming of the Messiah to "set justice in the earth." He will never stop until the work is done, nor be discouraged, however long it takes. He will draw men to himself; he will redeem them and put his spirit in their hearts, the spirit of love and service. He will send them forth as the Father has sent him to bring good news to earth's poor and oppressed.

For Christ's work is only begun when he saves us: he does it so that we can help him get God's will done on earth as in heaven. That means justice and brotherhood the world around. It means a new heaven and a new earth.

Christ saved us for something bigger than ourselves: to help him redeem this earth, the home of all humanity. He expects us to invest our lives in making the world a safe and happy place, where righteousness is the basis of all human relations, where children may grow up to love and obey the law of justice, which is the law of brotherhood.

This is Christ's task, and ours if we love him; and if all who call his name were faithful to his ideal it could soon be achieved. Yet we are each responsible only for our own faithfulness; and if we spend our strength while we have it for his ends, we can leave the time of fulfillment with him.

We wish to study this year something of his requirements for acceptance for this service, of the resources he places at our disposal, and of the methods by which the work will finally be accomplished.

MORE JUNGLE TALES. By Howard Anderson Musser; 196 pages, \$1.50 net. Geo. H. Doran Company, Publishers, New York.

This is a companion volume to "Jungle Tales" by the same author. It is a series of tales of actual happenings in the life of this missionary who knows India, having organized a huge area in the heart of India called the Nagpur District, for the Methodist Episcopal Church and became its first District Superintendent. He traveled constantly and extensively through the dense jungles of the Central Provinces and became intimately acquainted with the people and the wild life there. These stories of missionary life are absorbingly interesting both to the young and the grownups. They give some view of the heroic and at the same time the joyful in missionary experiences.

* * *

THE MODERN SERIES OF MISSIONARY BIOGRAPHIES. \$1.50 each net. Geo. H. Doran Company, Publishers, New York.

Three volumes in this important series of missionary biographies have been issued by the Student Christian Movement of Great Britain and Ireland and the United Society for Mission Study. They are being prepared by a group of distinguished writers who aim at giving to the world of today a fresh interpretation and a richer understanding of the life and work of great missionaries. The volumes issued to date are:

1. Henry Martyn—Confessor of the Faith. By Constance E. Padwick. Miss Padwick has been since 1917 doing editorial work for the Nile Mission Press, Cairo. She has given to the men and women of this generation a very helpful interpretation of one of the great missionary personalities of the modern church.

2. Alexander Duff—Pioneer of Missionary Education. By William Paton. He is a keen student of missionary lands and problems. He has thoroughly maintained the aim of this series by giving a fresh interpretation of the personality of that pioneer of missionary education, Alexander Duff, and of the great movement he inaugurated in India. Students of missionary history of the last hundred years will find this volume very valuable.

3. Francois Coillard. By Edward Shillito. This is the story of the greatest French Protestant missionary of the nineteenth century. Francois Coillard

The Missionary Bookshelf

went to Basutoland, South Africa, in 1857. In his efforts to release the people from the bondage of heathenism he had a most adventurous career. He wielded a very wide and strong influence among the powerful tribes along the Zambesi River, resulting in permanent spiritual enlightenment in one of the darkest places in the world. The author, Rev. Edward Shillito, M.A., is a Congregational Minister and Literary Superintendent of the London Missionary Society. As London correspondent to the Christian Century and other religious weeklies, he is known to a host of appreciative readers all over the United States.

January Program—The New Day in Brazil

"For hope victorious through past hopes fulfilled,
For mightiest hopes born of the things we
know
We thank Thee Lord."

Hymn: 639—"Fling Out the Banner."

Business:

Installation of Officers.

Announcement of Committees.

Minutes.

Special Topic: "A Message from the Superintendent of Supplies—The Superannuate Campaign." (Leaflet.)

Devotional:

Hymn: 402—"Hark, the Voice of Jesus Calling."

Bible Lesson: "The Task Christ Sets Himself and Us." (Is. 42: 1-7; Is. 9: 6, 7; Micah 6: 8.)

Prayer:

Missionary Topics: "Five Minute Talk on Signs of the New Day in Brazil." (Voice)
"Cablegrams from Brazil." (Leaflet.)

Pledge Service: "Message from Home Base Secretary." "My Pledge." (Bulletin.)

Roll Call: "My Missionary Resolution for 1924."

Prayer:

ADULT YEARBOOKS FOR 1924 NOW READY

The adult yearbooks are exceptionally beautiful, both in appearance and in the messages they carry. The frontispiece has a picture of Miss M. L. Gibson, also a foreword written by Miss Gibson.

The missionary topic for the year is "The Illumined Task" and each program has been carefully worked out in an effort to show how the conquering Christ has brought light and life to a waiting people.

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Paganism Is Crumbling

¶ A Methodist bishop, recently returning from world-wide travels, thus remarks, "In all my travels belting the globe I did not see one new pagan temple, but churches, schools, hospitals rising as Christianity is going forward. How, in the face of such an achievement, can we stop even for a moment?"

¶ Methodism is perhaps the most potent force in this crumbling of paganism, and it is the Centenary which is sending Methodism forward. Without it we would to-day be impotent. It has added five new lands to our world parish and multiplied our work three-fold.

¶ Yet only half of the pledges have been paid! How can we dream of stopping? We cannot! We will not!

Calendar of Operations

December-January

CENTENARY PAY OUT CAMPAIGN

Dec. 1-15—General Set-up Meetings.
Dec. 1-30—Pageant, "Apostles of Light" in big cities.
Dec. 1-30—Demonstrations in towns and churches.
Jan. 1-Feb. 1—All-day Missionary Programs.
Jan. 1-Feb. 1—Speakers and Organizers in every church.
Jan. 13-20—Centenary World Week.
Jan. 20-Feb. 1—Pay-Out Period.

Woman's Missionary Societies will sponsor the Pageant and Demonstrations and will cooperate in the all-day Missionary Programs and World Week.

For copies of Pageant and Demonstrations and other literature, also for full information as to cooperation, address

MISSIONARY CENTENARY,
Lambuth Building,
Nashville, Tenn.

DECEMBER AND JANUARY
CONSTITUTE THE
CENTENARY PAY OUT PERIOD

COOPERATE IN THE POLICY

PAY OUT THE PLEDGES