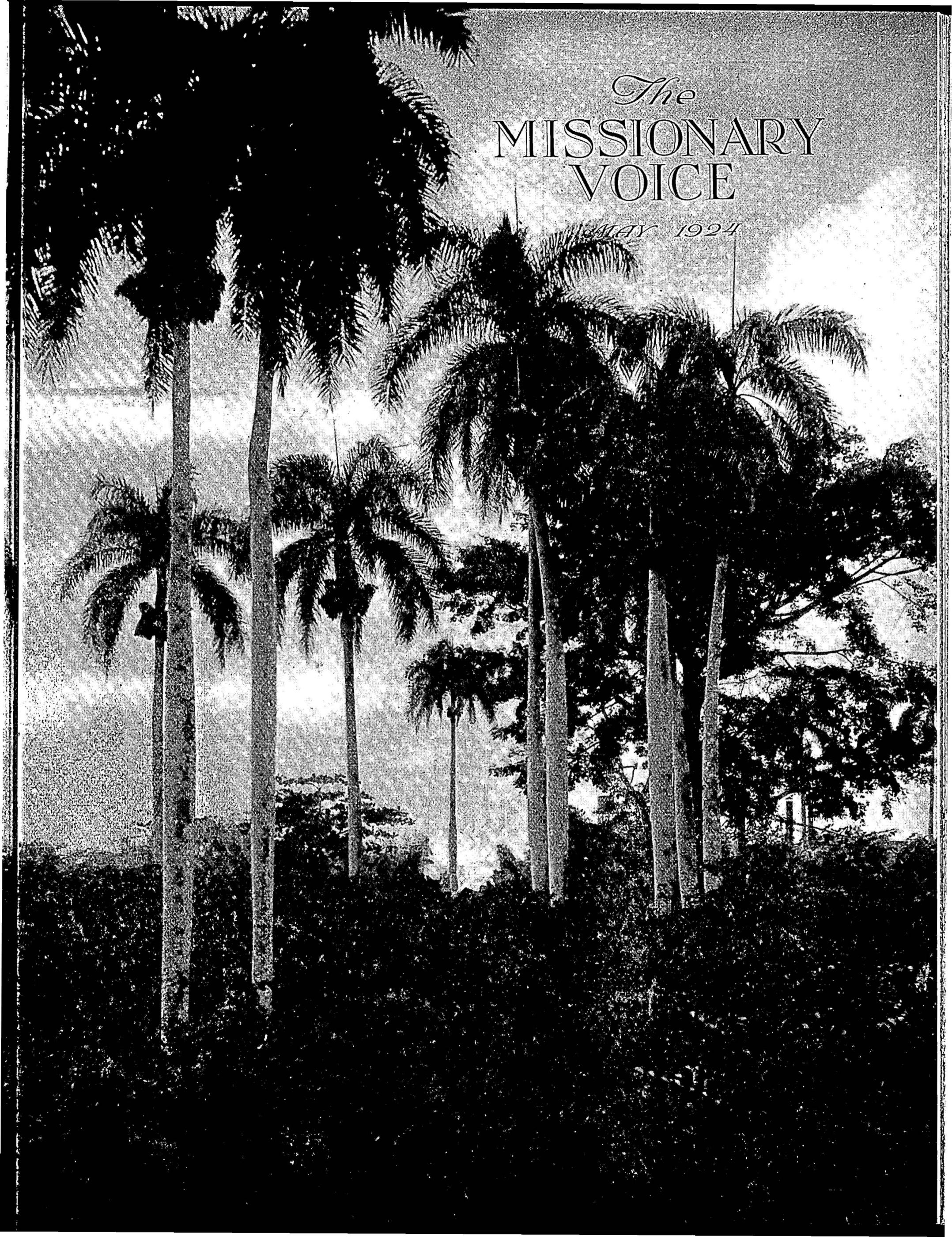


The
MISSIONARY
VOICE

MAY 1924





THE WORK OF THE MISSIONARY

The missionaries of Christianity . . . have taught the great imperishable dogmas of pity, of the brotherhood of mankind, of sobriety, continence, honesty, respect for justice, truth, and reason, and the maintenance of a healthy mind in a healthy body. They broke down the barriers between the white, yellow, red, brown, and black races of mankind which had divided them since the Neolithic age. They taught the races of colored skin to understand the white man as he really was, in his good and bad aspects; and they taught, or tried to teach, the unwilling white listeners what the so-called savage, the so-called backward peoples, wanted, deserved, expected, feared, and were fit for. Their disinterestedness was complete. They did not work for the gain of the white man, though they indirectly furthered his commerce and industries; neither did they conceal from the colored man his own grave deficiencies. They recommended a partnership between the two.—Sir Harry Johnson, one-time Governor of Uganda.



THE MISSIONARY VOICE

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

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THE MISSIONARY VOICE

VOLUME XIV

NASHVILLE, TENN., MAY, 1924

NUMBER 5

EDITORIAL

Methodism in Cuba



ALTHOUGH Cuba is next door to the United States, the average citizen of this country knows but little about the island and its people. It is essentially a foreign country, although it can be reached by half a day of ocean travel. It is foreign in language, in its physical features, its architecture, the habits and customs of its people, and in everything except the form of its government.

It is a beautiful and delightful land. An island with an extreme length of seven hundred and thirty miles and a width varying from twenty-five miles in the neighborhood of Havana to one hundred miles in the east, it has an area of something more than forty thousand square miles. Its northern coasts are washed by the waves of the Atlantic, its southern shore is touched by the sapphire waters of the Caribbean Sea, while the northeast trades blow over it steadily and constantly, thus giving it a climate altogether friendly and, with proper sanitary precautions, healthful. Its soil is rich and remarkably productive. Notwithstanding centuries of misgovernment and unrest, the per capita wealth of its population is very high. There are few sections of like area anywhere in the world with greater potential wealth.

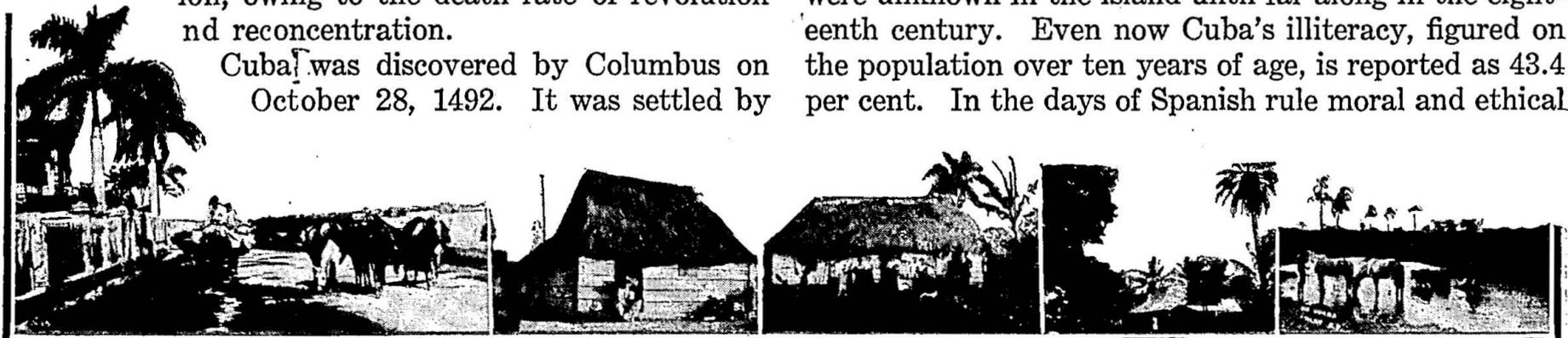
The population of Cuba is 2,889,004, according to the 1919 census. This is an increase of more than three-fourths of a million since the 1907 census. The population has almost doubled since the war of independence, but in the decade preceding independence there was a decrease of approximately sixty thousand in the population, owing to the death rate of revolution and reconcentration.

Cuba was discovered by Columbus on October 28, 1492. It was settled by

Spaniards, and its occupation by them was continuous from the date of its colonization until 1898, with the exception of the English invasion of 1762, during which Havana and part of Matanzas Province were taken and held for a few months. The natives of the island at the time of its colonization were promptly enslaved and put to work in the mines and on the plantations. Under the hard conditions of living and labor to which they were subjected they were exterminated long before the end of the sixteenth century.

Under Spanish rule the Roman Catholic Church was the established Church of Cuba, and public services of any other Church were prohibited. In a circular issued by the Spanish governor to induce immigration, it was provided "no others but Roman Catholics can be inhabitants of the island." The Bible was interdicted in the Customs House. The British government made repeated but futile efforts to secure for its subjects living in Havana permission to build a chapel for Protestant worship. In 1898, when the funeral of the Maine victims was held in the governor's palace, Captain Sigsbee requested of the Bishop of Havana that the Protestant burial service might be read for the Protestant dead, but the request was denied. All that Captain Sigsbee could do was to "read the service a part at a time as opportunity offered, chiefly in the carriage on the way to the cemetery and afterwards in my room at the hotel."

No just appraisal of present religious conditions can be made without keeping these facts of history in mind. Centuries of Spanish control and unrestricted Roman Catholic domination left their blight upon the fairest island in all the seas. This is a simple statement of the facts. In all those decades of opportunity but scant provision was made for the education of the people. Schools were unknown in the island until far along in the eighteenth century. Even now Cuba's illiteracy, figured on the population over ten years of age, is reported as 43.4 per cent. In the days of Spanish rule moral and ethical



standards were even lower than intellectual standards. It is said that more families were living together without legal marriage ties than with them, because the charges of the priests were so high that the poor Cuban could not meet them, and the Spanish government recognized as legal marriage only that solemnized by the Church.

Protestantism entered Cuba following the Spanish-American War and the freedom of the island from Spanish rule. But in studying the Protestantism of Cuba let it be borne in mind that it is only twenty-five years old; that it was planted in an unfriendly soil; that it was planted in a soil rendered sterile by centuries of religious destitution and poisoned by ecclesiastical corruption and all manner of pagan superstitions. Looked at against this background, the Protestantism of Cuba is decidedly hopeful, provided it has the aggressiveness to conserve what has been already won.

The denominations working in Cuba have an agreement, which is well adhered to, that in towns of five thousand or under only one of them will open work, not more than two in towns of eight thousand, nor more than three in towns of twelve thousand. Nothing in the missionary movement is more hopeful at this time than the tendency to closer unity and coöperation among the leading missionary agencies of the world.

The Presbyterians, the Northern and Southern Baptists, the Southern Methodists, and probably some other denominations have work in Cuba. The Methodists and Baptists are almost equal in strength, while the Presbyterians are not so strong.

The first annual meeting of the Cuba Mission was held at Matanzas February 1, 1900; so the Conference of this year, held at Santa Clara March 7-10, was the twenty-fifth annual meeting of that body. At that first meeting the membership of the Church in the island was twenty-one. The present membership is five thousand seven hundred and ninety-nine.

So far as Methodism is concerned, our Church has assumed exclusive responsibility for the evangelization of Cuba. Our work in Cuba was organized by Bishop W. A. Candler, and he had supervision of it for fifteen years after its organization. Due to his wise and consecutive administration, we are well situated in the places where we are at work. Our buildings are well located; and while they are not expensive, they are generally attractive and adequate. There are forty-five organized congregations and forty churches and chapels. In Havana we have a magnificent plant almost completed in the heart of the city. It contains an auditorium for the American congregation, a larger auditorium for the Cuban congregation, and splendid quarters for the Central Methodist College, as well as excellent facilities for the varied activities that are maintained there. This is probably the best single building we have in any mission field. The location is admirable and the plant worthy of its position in the great national capital. Lack of funds has delayed its completion. If Southern Methodists could see how desperate the need is and how great the opportunity, the funds would be forthcoming.

There is a decided movement toward self-support in the Cuba Conference. Bishop Cannon, who is in charge, has intimate knowledge of every phase of the work and is kindly but earnestly emphasizing the importance of self-support. The Conference paid all of its assessments for general work this year and raised for all purposes \$23,084.14. It is expected that Havana District will raise all the salaries of native preachers in the district this new year. Cuba has not shared very largely in Centenary funds, and on this account progress has not been as great as it might have been.

There are many open doors in the island if we had money and men to enter them. Into a number of places we are urged to come, and lots are offered for buildings without cost to the Board of Missions. In the Eastern District, which is the most populous in Cuba, there are a number of places where we should begin work. There is Moron, a city of eighteen thousand,



CUBAN
MISSIONARIES
AND NATIVE
WORKERS

where there is no evangelical work at all. Then there is a promising opening at Ciego de Avila, a city of twenty-five thousand on the main line of the Cuban Railroad. From Santa Clara to Camaguey, a distance of a hundred and sixty miles, we have no work.

In one particular at least the Cuba Conference has the best record of any in the Church. *El Evangelista Cubano*, the Conference paper, has a circulation of 1,834, which is the highest any paper in the denomination has in proportion to its constituency. Rev. S. A. Neblett is the capable editor.

From the beginning of our work in Cuba we have maintained some important and increasingly influential educational institutions. We now have ten schools and colleges, with seventy-five American and Cuban teachers and helpers and an enrollment of 1,357. To be sure, our task is fundamentally evangelistic, but the best-informed students of missionary methods are agreed that the school is a necessary part of the missionary equipment of the Church in the field. Of course constant vigilance is necessary if the mission school is to be held true to its purpose, which is the Christianization of the people it serves. This is true of the Church school at home as well as in the foreign field. Apparently our schools in Cuba are true to this high purpose. Those in charge of them are not unmindful of this responsibility, and it is their effort all the time to make and keep these schools centers of spiritual life and power. There our native preachers and Church workers are trained, and from these schools many have gone out as professional and business men to serve as Christian laymen in their communities.

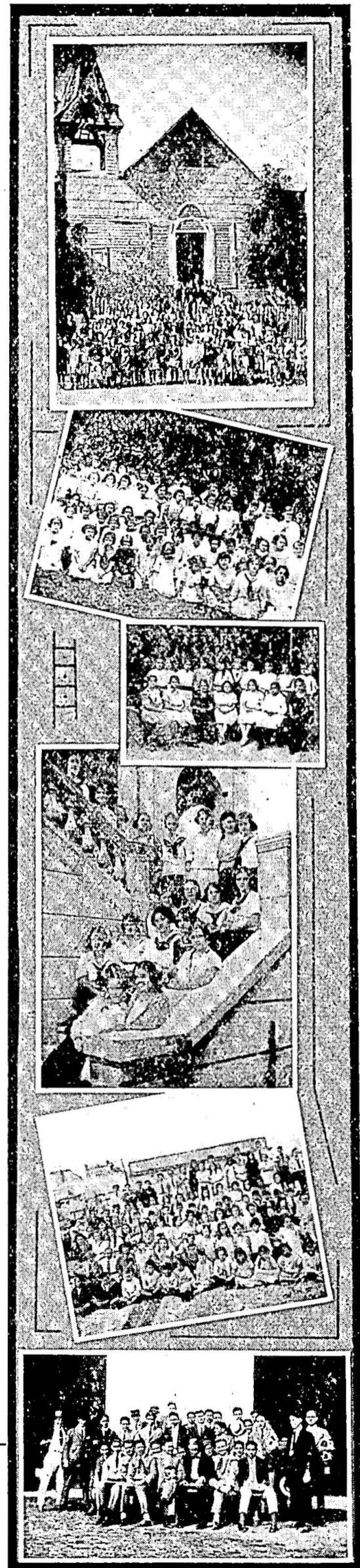
We have three educational institutions in Havana, and each one is doing work that when known by our people at home meets with their enthusiastic approval.

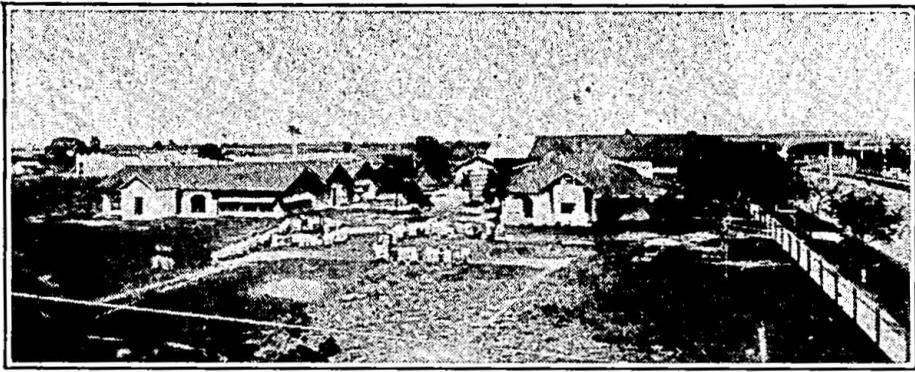
Candler College, established when we first entered Cuba, is a school for boys and young men. It is situated in a fine and rapidly growing suburb several miles from the business center of the city. The location is on a beautiful site overlooking one of the finest residential districts, with the sea in full view beyond. There are three buildings, not counting the President's home. A new building has just been completed, although it is not yet in full use for lack of furnishings. This is the Mary Gregg Dormitory, erected at a cost of approximately \$50,000. President H. B. Bardwell feels that this building was secured in answer to prayer. The need was so great and the prospect of securing the building was apparently so poor that the President and those associated with him gave themselves to prayer that it might be secured. It was agreed that one-half of the cost must be raised on the field, and they did not know where this could be secured. Mr. William C. Gregg, of Hackensack, N. J., is in Havana from time to time, as he has business in Cuba. He is not a Methodist, but his mother was and during her lifetime was greatly interested in educational and missionary work. Mr. Gregg was impressed with the work being done at Candler College, and in memory of his Methodist mother, who was born in Morgantown, Va., July 27, 1824, he gave \$15,000 toward this new building. In recognition of this gift the building bears the name of this sainted woman.

The enrollment at Candler College this year is one hundred and ninety-four. Five of these are theological students. They represent every province of the republic. But not less than one hundred and fifty boys were denied admission on account of lack of room. Students are organized into groups somewhat like the old-time Methodist class meeting. That is, those who manifest real interest in the religious life are brought into such groups, and about half of the students in the institution are in these groups. At the revival meeting held a few weeks ago there were from the student body and the neighborhood ninety applications for membership in the Church.

Just across the street from Candler College is Buenavista College for Girls. This is one of the schools maintained by the Department of Woman's Work. Miss M. Belle Markey is the

CUBAN
METHODIST
GROUPS





PINSON COLLEGE, CAMAGUEY

Principal. This is a Centenary enterprise, but is not completed. It is a magnificent property, but wholly inadequate. It is full of bright girls, while many others desire to enter, but there is no room. Every bit of space is used, and even open porches are utilized for classrooms. A revival of great power was recently held in the school by Rev. Luis Alonzo, pastor of the Central Church (Cuban congregation), and but one of the boarding pupils failed to accept Christ.

The Methodist Central College is in the great Central Building down town. It is coeducational and has an enrollment beyond two hundred. Mr. Henry H. McNeel is the director, and a visitor is impressed with the fine spirit in the institution and the excellent and important work being done.

Pinson College is at Camaguey, a provincial capital with a population of nearly fifty thousand. It is co-educational, and the present enrollment is two hundred and fifteen. The ground is valuable, but the buildings are poor. There are six small buildings. It may be doubted if anywhere in the Church as good and important work is being done with such poor equipment. While the property is valued at \$100,000, the investment of the Board of Missions in the plant is less than one-fourth of this amount. Rev. Ben O. Hill is President of Pinson College, and he has associated with him another missionary and five American and seven Cuban teachers. The cost of maintaining this institution is nominal, but the need for at least two good buildings is desperate. There is a great populous section adjacent to Camaguey which must be served by Pinson College if served at all. What better investment could any Christian make than to furnish this institution with these needed buildings? With an investment of \$75,000 some servant of Christ could bless the people of that sunny island for generations yet to be.

Eliza Bowman College, another institution of the Department of Woman's Work, is at Cienfuegos, in the province of Santa Clara, one hundred and ninety-five miles from Havana. Cienfuegos is probably the most attractive city in the island, with well-paved and well-kept streets, attractive buildings, and the prettiest plaza in all Cuba. The harbor is said to be the best for strategic purposes in the Caribbean.

Our school has a new location, and an admirable one it is, but the building is very poor. The actual attend-

ance is one hundred and seventy-six students. There are only five classrooms, and these are small. The writer went into the best one when visiting the school recently. It is eighteen by thirty feet, and fifty students were crowded into it, while six others could not get inside, although they belonged there, but sat outside the door. Classes were on the porches, in the little hallways, and wherever space could be found. Three teachers' bedrooms are used for classrooms. Better equipment will be provided, we may be sure. The Church cannot afford to limit its usefulness in a situation so inviting by forcing its servants to work under such handicaps. The Council made an appropriation for a building one year ago; but since funds are not available, it had to be postponed. When it was announced that the appropriation had been made, the children of the school, under the leadership of one of the teachers, began to collect their money to help buy chairs for the chapel. They collected about one hundred and fifty dollars, and the money was deposited in the bank to await the funds from the Church at home. Miss Frances B. Moling is the worthy and efficient Principal of Eliza Bowman College.

At Matanzas, on the north coast fifty-four miles from Havana, is the Irene Toland College, another of the institutions of the Department of Woman's Work. Miss Rebecca Toland is the Principal of this worthy institution that bears the name of her sainted sister. Just recently one unit of the new school building has been completed. It is a beautiful, well-constructed, fireproof building, containing sixteen rooms. This, with the older buildings, gives the institution an excellent property on a splendid site overlooking the city and Matanzas Bay. Our first church in Cuba was built at Matanzas, and our work there is prosperous. Rev. R. L. Whitehead is the pastor and also presiding elder of Matanzas District. He lives near the school, and there appears to be fine coöperation in all of the work of the Church.

In addition to the above institutions there is another at Jovellanos, of which Rev. L. H. Robinson is the Director. It is housed in rented property, but is doing a worthy work. The writer did not have an opportunity to visit it, and hence cannot make detailed report of its activities.



BUENAVISTA COLLEGE FOR GIRLS, HAVANA



ELIZA BOWMAN COLLEGE CIENFUEGOS

The Methodist Episcopal Church, South, is represented in Cuba by faithful and capable men and women. With singular devotion they are putting their best into their work. They have big lines laid out for the future, and feel encouraged with the steady advance of their Church. They are putting emphasis on a revival campaign and seeking to lead the congregations to self-support as rapidly as possible. They appreciate the difficulties they are facing. The island is cursed with every sort and every grade of spiritism. The Roman Catholic Church is making a tremendous effort to re-instate itself in the confidence of the people and regain what it has lost. It is organizing Sunday schools and seeking in some measure to adapt its methods to this age and its needs.

We require our representatives to work with poor tools. The schools are running over, but we will not enlarge them; communities are urging us to open work, but we lack money and workers. We have reached the point where our growth and strength will be cumulative if we persevere. In a peculiar way that country is bound to ours.

Twenty-five years ago we heard their cry for liberty and went to their help. To-day their need of intellectual and spiritual liberty is quite as real. We American Protestants must not desert them in their need. We have not thought of doing so and will not. Inasmuch as our Church said to our sister Methodism, "You leave Cuba to us; we will take care of it," we must not lessen our efforts until the songs of Methodism are heard from one end of the island to the other. Another twenty-five years will see a vigorous Methodism in Cuba many times as strong as that of this day. The Cubans make good Methodists.

What an opportunity just at our door! The Cubans are a lovable people. They have a history full of pathos and full of glory. With Protestantism dominant, that would be paradise island. It is ours to make Jesus Christ really known to that people so responsive to a religion of joy, and it is ours to lay that jewel of an island at his pierced feet. Unless Southern Methodism wins Cuba, Southern Methodism will be almost a failure.

Schools for Pastors

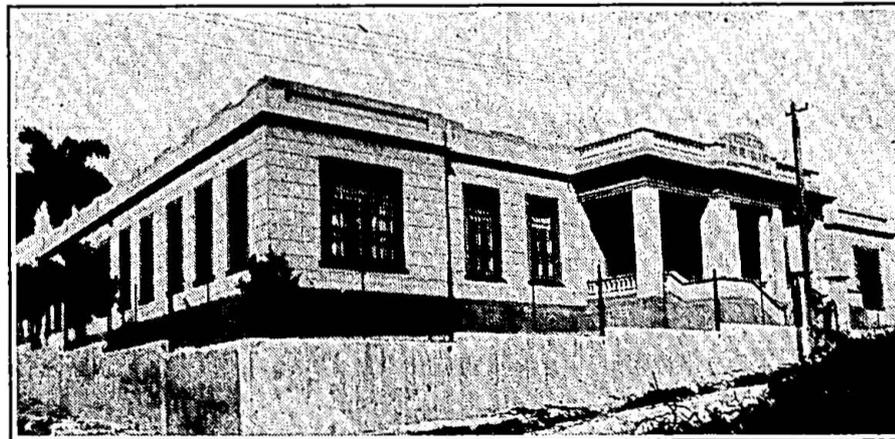
ONE of the most helpful pieces of work being done by the Department of Home Missions is that of providing, through Schools for Pastors, some special training for

men now in the ministry. The Methodist Episcopal Church, South, is leading all other denominations of America in this important bit of work. It is expected that one-fourth of the pastors of our Church will be in these schools this summer. These men come from their fields of labor to spend ten days in study and conference under the direction of the best teachers and leaders. Courses of study have been carefully mapped out, and for ten days the students will do the same kind of intensive work they would do in the classrooms of the university or seminary. In addition to the work of the classroom, daily lectures are provided and from time to time conferences are held to consider the actual problems the men in the pastorate are facing.

The value of these schools to the pastor cannot be overestimated. In this way as in no other he can keep in touch with the best thought of the day and can read and study under the most favorable auspices the best books available. Then the lecturers bring messages from day to day that feed his soul as well as his mind, while not the least important advantage comes from the fellowship with other men who are facing similar problems to those he faces, and in that way a sympathetic ministerial solidarity is promoted and maintained. The busy and earnest pastor should avail himself of this opportunity to make better preparation for his task.

Co-operation in Mission Fields

IN recent times there has been rapid and effective growth in the combination idea in education in mission fields as well as growth in other forms of coöperation. Twenty-five years ago there was not one union educational institution in all Asia. To-day there are one hundred and seventeen such institutions—twelve in Japan, eleven in Korea, seventy in China, six in the Philippine Islands, eighteen in India. If the entire foreign field is taken in, there are one hundred and thirty-five such enterprises supported by the Mission Boards of America and Europe. Particularly interesting is the growth in union effort in Latin America, where thirteen such schools are listed, all the fruitage of the last ten years.



IRENE TOLAND COLLEGE, MATANZAS

Twenty-Five Years of Methodism in Cuba

S. A. NEBLETT



S. A. NEBLETT

As early as 1881 a group of young people in the city of Havana had in some way obtained a little knowledge of Protestantism and evangelical teachings. They communicated with the pastor of the Cuban Methodist Church in Key West, Fla., and he made them a visit. In 1883 the Florida Conference decided to send a missionary to Cuba, and Sr. Aurelio Silvera, assistant to the pastor in Key West, was chosen for the mission. Accompanied by Rev. H. B. Someillan, Brother Silvera went to Havana and opened a mission in a spacious salon in the Saratoga Hotel. The work was very popular as carried along by this brother, though no formal Church could be organized. In 1890 three day schools were in operation and preaching and Sunday school sessions were held in them. It was in this early period that Dr. John J. Ransom labored in Havana.

During the last years of Spanish rule it required heroism to engage in Protestant work in Cuba, and it could not be extended nor developed properly. But with the coming of freedom, while the smoke of battle still hovered over the island, Bishop Warren A. Candler and Dr. W. R. Lambuth, then Missionary Secretary, accompanied by Rev. H. W. Baker, of the Florida Conference, went to Cuba in the month of November, 1898. They visited a part of the island and saw the dreadful condition of the people. It was decided that work should be opened at once in Matanzas, Cienfuegos, and Santiago, and duly reorganized in Havana, giving us four important centers from which to project further work. Bishop Candler lost no time in securing men for these points, and in a few months chapels and schools were organized in them. From these centers Methodism has gradually extended its work until we now have Churches and schools in all six provinces of the republic of Cuba. The Methodist Church in Matanzas was the first Protestant church building to be erected on Cuban soil.

In March, 1899, the Methodist Church had only four preachers in Cuba, and as yet

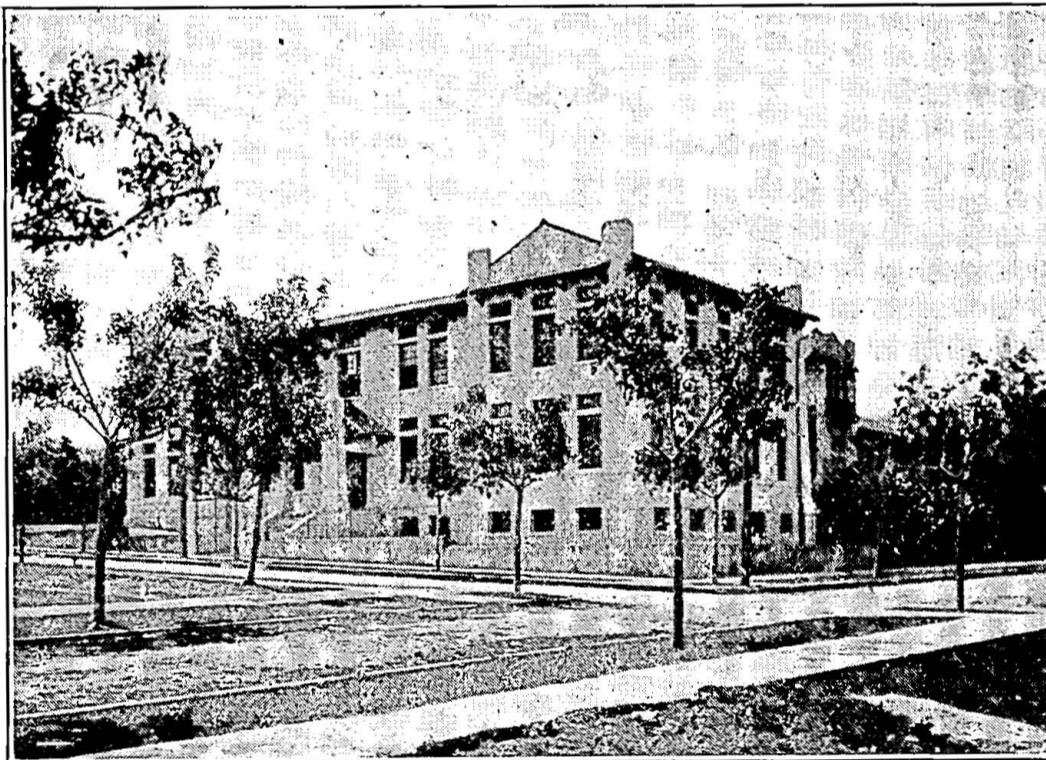
owned no property. But the very first year was one of success, and the first annual meeting of the Mission was held January 31, 1900, at Matanzas. An incident worthy of mention in connection with the first annual meeting was the presence of two Presbyterian missionaries who paid a fraternal visit. They were brothers Hall and Wharton, of Cardenas. Perhaps they were lonesome, but their visit heartened their Methodist brethren and was an example of the fraternal spirit that usually prevails among Methodists and Presbyterians.

The writer of these lines came to Cuba in 1902, shortly after the inauguration of the first president, and has therefore had opportunity to observe the development of our work in all its phases. At the fifth annual meeting of the workers, held in 1904, there were thirteen organized congregations reported, with nine hundred and eighty-six members. In another five years this number had increased to forty-four congregations with three thousand members. During these first ten years of Cuban independence Methodism was enabled to occupy, after a fashion, that part of the island for whose evangelization we are responsible. Since 1909 the task of the workers has been largely that of establishing the work on a firm foundation, building Christian character, training the membership in

in Cuba there was no plan prescribed by the Discipline of the Church for the government of a Mission. Our government was paternal, and Bishop W. A. Candler was our good father. The General Conference of 1906 enacted a law for the government of missions, and we worked under its provisions until 1918. By that time we had passed through infancy and childhood, but were not quite ready to assume the full duties and responsibilities of an Annual Conference. The General Conference of 1918 created the Mission Annual Conference upon a memorial which went up from this Mission. Its provisions are admirable for the preliminary training needed in a mission field for the larger responsibilities of an Annual Conference. In 1922 we were ready to ask the General Conference to erect us into an Annual Conference, which was done.

The aim and mission of Methodism in Cuba is to give the Cuban people a pure gospel; to establish a self-sustaining Church with a trained body of preachers, teachers, and workers called from the sons and daughters of the country. We seek to do a real constructive work, and from the beginning at the close of the war for independence the major aim has been kept in view. We have followed a well-defined program and plan and have not done things haphazard.

We are creating a Cuban ministry. We seek to give an adequate preparation to the workers whom the Lord of the harvest shall call. We recognize that the work in Cuba demands preachers just as intelligent, cultured, and well trained as those who serve the folks back home. Our young men have assiduously pursued their studies by means of the four-year course, but a few years ago a ministerial training school was established in connection with Candler College, which is attended by young men carefully selected who are candidates for the ministry. This department of our work is one of the most important and must necessarily be strengthened with



CANDLER COLLEGE, HAVANA

the Christian life and work, and welding them into a body of witnesses for Christ, prepared to spread the message as they themselves may be scattered about over the land. The statistics of the 1923 Annual Conference show a membership in Cuba of 5,318.

During the first few years of Methodism

each passing year.

The ministry is, however, but one branch of the Christian service. Methodism in Cuba needs a host of lay workers, teachers in the day schools and Sunday schools, workers in the Epworth League, and in other activities. Buenavista College, Havana, is building up a splendid normal de-

partment, and we may expect some excellent young women to be ready soon for teaching. For some years much attention has been given to teacher training in the Sunday school, and already two standard training schools have been held. The one last year was in session two weeks, had an attendance of 107 workers, and these made 187 credits. Several diplomas have been issued to workers in Cuba by the leadership department of the General Sunday School Board.

We are going on steadily in Cuba toward the goal of self-support. Our slogan is: "A Cuban preacher for every pastoral charge, supported by his own charge, or by the Church here in Cuba." At the last Annual Conference session the amount reported collected during the year for all purposes was \$21,253. Of this amount \$8,600 was for pastoral support. The Church in Cuba contributed last year more than a thousand dollars on a European Special. We believe that we are just on the eve of a decided advance in self-support.

Thanks to the steps taken for the better training of our workers and the increase of them, there is every year a decided improvement in our Sunday schools, not only in the matter of attendance, but also in organization and instruction. We publish in Havana our own Sunday school quarterly, *Revista Trimestral*, which has a large circulation among other denominations as well as our own. The Epworth League is an important factor in training the life of our young people. The League is, however, not so easy to handle as the Sunday school, and it may be that in the future some adjustments will need to be made in order to satisfy the club idea so prevalent in Cuban life. Our Conference organ, *El Evangelista Cubano*, has enjoyed an unbroken history of seventeen years and is the only religious paper in Cuba that enjoys that distinction. It has a circulation equal to about one-third of the membership of the Church in Cuba.

In an address delivered on the occasion of the tenth anniversary of Methodist work in Cuba, Bishop Candler said, among other things: "Emulating the example of the most noble pioneers of pure Christianity of all ages and in all lands, we Methodists of Cuba have established schools, and we will not cease to help the Cuban people in the great work of educating their sons and daughters while there remains one child or youth in this beloved island who needs instruction." If the schools and colleges of the Methodist Church in Cuba are not more numerous, it is because as yet the ideal expressed by Bishop Candler has not been fully realized. We would like to have a school by the side of every church and chapel, but that is not always possible. Our plan has been to establish first some high-grade schools in large centers, schools that are just a little better than any others in those centers, and to educate in them

our best boys and girls. These schools are of course open to the general public, and the people have not been slow to discover their merit. In Havana we have Candler College for boys and Buenavista College for girls, two splendid institutions whose students make good in business and professional life. Our Central School in the heart of Havana, located in our great new Central Mission, does fine work with all that can be accommodated. In Matanzas, the Irene Toland College for girls draws students from many towns. Eliza Bowman College for girls, at Cienfuegos, successfully meets all local competition and could easily have a large number of boarding students if there were dormitory space. At Camaguey, Pinson College for boys has forged to the front in spite of inadequate buildings and equipment and draws its students from the two eastern provinces of Camaguey and Oriente, and from the city of Camaguey. All of these institutions enjoy great prestige. They have excellent properties, though none of them have adequate buildings as yet.

In addition to these general schools, we have good parochial schools at Pinar del Rio, Jovellanos, Antilla, and Santiago de Cuba. We hope that the number of these schools may be increased as the years go by, and that better buildings and equipment may be provided for them. A beginning has been made by the Centenary, but only a beginning.

Statistics of 1923 show that in our ten schools and colleges 1,347 students were enrolled, and of that number 177 were boarding students. The number of boarding students will very likely show a decided increase next year, as two of our colleges have just built additional dormitories. During the school year \$94,479 was received for board and tuition in all the schools. More than a half million dollars has been invested in school buildings, land, and equipment. Needless to state, the Bible is taught in all the schools, and all students are required to attend the chapel exercises in connection with the school. No student is admitted who refuses to take the Bible as a part of his curriculum. Our schools must be evangelistic, or they are worth nothing to us as missionary agencies. We seek the conversion of the students and the development in them of Christian character and judge our educational institutions by their success or failure in this particular. Intelligence and culture without character are a menace to any people.

Thanks to Bishop Candler's building program, which he unswervingly carried forward during the sixteen years he was in charge of this field, no pastoral charge is without a church or chapel and a parsonage. But in Havana our building was entirely inadequate and really discreditable to us, though the location is one of the most desirable to be found in this great

city. The Centenary brought us the opportunity so much needed to secure a new building. While not yet completed, it is nevertheless in use and enables us to plan for greater things during the next twenty-five years. In it is housed Central Methodist Church with its Spanish-speaking congregation, which is a self-supporting congregation of over five hundred members, and the English-speaking congregation; also Central Methodist School, offices for the presiding elder of the district, the mission treasurer, the publishing agent, and meeting places for special groups. When funds shall be available, the building can be completed, giving us a roof garden that is much needed and several other features that go with a modern plant.

On the whole, Methodism in Cuba has weathered the storms that often prove disastrous in the early years of a mission, has made decided and solid progress, and looks forward to another quarter of a century with confidence and courage.

HAVANA, CUBA.

Japan's Spiritual Condition

JAPAN'S spiritual condition is aptly summed up by Captain Yoshida, of the Japanese army, in a letter to his friend and former teacher, Miss Katherine Shannon, of Hiroshima, Japan:

"Japan has made remarkable progress in its civilization in the course of these fifty years. Yet with this advancement it seems to me that there have appeared some who, spoiled by the evil side of civilization, become selfish, immoral, and materialistic. There has also been an unhappy tendency to neglect religion, which is believed to be superstitious. However, the recent catastrophe has swept away such a propensity. They have come to think that the happiest life can only be secured from a quiet mind that comes after believing in God. We should be grateful for these results which the almighty power of nature has given us. However, such a good state of mind is often weakened or ends in no good result. Taking the opportunity given by nature, it will be urgent to start in time more vigorous and valuable propaganda in spreading religious thought."

Surely Captain Yoshida is not "far from the kingdom of God." Certain it is that he has visualized the opportunity which lies before Christianity in Japan.

It is sometimes said that good citizens are violating the prohibition law. It is not true. The man who violates the prohibition law is not a good citizen. He has made his money under the protection of United States law, maintains his home under its protection, and owes it gratitude. When a rich man conspires to violate the law he makes himself a peculiarly obnoxious mucker.

The Japan Methodist Church

TAKEN FROM FRATERNAL ADDRESS OF BISHOP USAKI, DELIVERED AT THE ANNUAL MEETING OF THE JAPAN MISSION

THE Japan Methodist Church is the outgrowth of missionary work started in Japan by the Methodist Episcopal Church in 1873, the Methodist Church in Canada in the same year, and the Methodist Episcopal Church, South, in 1886. Thirty-five years after the founding of the first Methodist missions in Japan the three mother Churches granted Japanese Methodism her independence. The first General Conference of the



BISHOP K. USAKI

Methodist Church of Japan met in 1907. The young Church was started on its way with the full blessing of the Churches in America and Canada. God has greatly blessed this united Methodist Church, and through it he has been working wonderfully for the salvation of souls in Japan.

The new Church is Methodist in name and nature, in doctrine and polity. Its articles of religion and general rules are practically the same as yours. The best features of the mother Churches are embodied in our system.

It is episcopal, but in a very moderate form. The bishop is now elected for a term of four years and is eligible to reelection. He appoints all of the preachers with the advice of his cabinet, which is composed of an equal number of district superintendents and lay representatives.

The Church now has 27,000 members, including probationers; 630 Sunday schools, with 45,000 pupils; 140 regular itinerant ministers; and some 200 workers. There are 161 organized Churches, of which 37 are entirely self-supporting. It is probable that this number will be increased to forty-three by Conference time. It was the ambition of the Church that all of our Churches should become self-supporting in the course of ten years, but the losses caused by the great calamity that has befallen us may prevent this.

We are rejoicing in the success of our Forward Movement in Japan, and our big financial campaign is steadily going on. The objective was 600,000 yen, and our subscriptions exceeded our askings, ranging from a nickel up to 10,000 yen. More than 250,000 yen has already been paid in cash, and we trust that two-thirds of the pledged amount will be paid up by the end of the present quadrennium. Our motto for the last Conference year was, "One person, one soul," and by this method we sought to double the membership of the Church and the Sunday school. I rejoice to tell you

that our laymen are taking a prominent part in this Forward Movement.

The latest statistics show an unusual numerical increase of the Church: Full members—1919, 16,515; 1920, 17,182; 1921, 19,276; 1922, 21,309. Baptisms—1919, 1,779; 1920, 1,976; 1921, 3,179; 1922, 3,526. Sunday school scholars—1919, 40,882; 1920, 39,686; 1921, 42,902; 1922, 45,092. The Church has also grown financially. The increase in offerings, including maintenance, self-support, assessments, and charitable objects, is as follows: 1919, 112,910 yen; 1920, 146,276 yen; 1921, 310,490 yen; 1922, 352,432 yen. The value of Church property is 1,074,390 yen. There were twenty-eight new churches built during the quadrennium.

The settled policy of the Japan Methodist Church from the beginning has been one of hearty coöperation. There is no workable policy in the establishment of harmonious and friendly relationships among other Churches other than coöperation. A genial and mutual good understanding between the Church and missions is desirable.

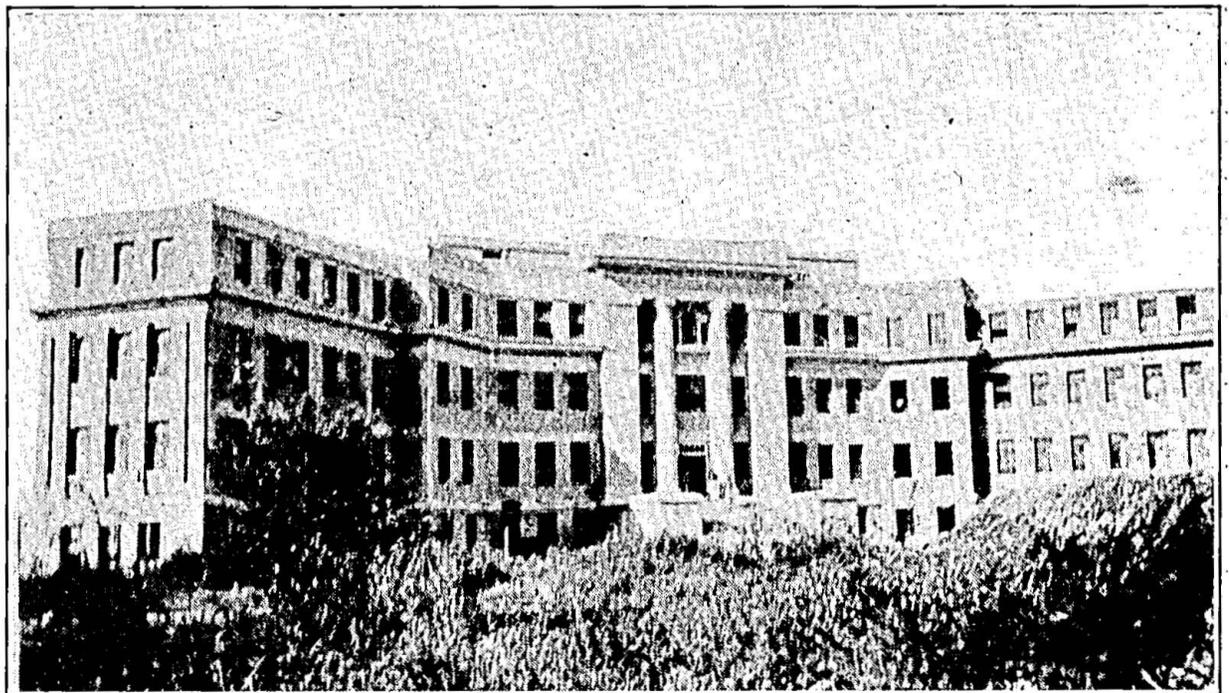
I want to express a profound sense of gratitude to your mission for the prompt and liberal help toward earthquake relief at the time of our great need and strain. Early in September, in spite of inconvenience and danger, Drs. Wainright and Myers, as your representatives, visited us in Tokyo with messages and tokens of sympathy, for which we were profoundly grateful. A Methodist Relief Committee was

organized early in the month, and we have done our utmost to rebuild our churches. We are much comforted by the universal sympathy of people, both at home and abroad.

The part the Methodists of Tokyo and Yokohama and vicinity had in the common losses is as follows: Churches destroyed by fire, 11; churches collapsed, 3; churches seriously damaged, 3; parsonages destroyed by fire, 7; parsonages collapsed, 4; homeless pastors and other workers, 26; homeless families, 600; value of Church property lost, 700,000 yen. About sixty of our members, we are sorry to say, lost their lives in this tragic event.

A relief fund of about 92,000 yen has been raised to date. In addition, clothing, old and new, was collected and promptly distributed among those most needing it. I am glad to report that the Korean people who barracked in Aoyama had a good share in this distribution.

We are now facing new issues and responsibilities. The reconstruction of the churches lost by the quake and subsequent fire will, no doubt, be a great task. The special committee on reconstruction has been working, and they are ready to present a plan to the General Conference. When in real need you promptly and generously responded to our emergency appeal. Will you not also help the young Church in reconstruction work? We need your help, as everybody now needs help, and we need it badly.



HUCHOW HOSPITAL, HUCHOW, CHINA

During the past few months it has been necessary to turn patients away from Huchow Hospital for the lack of beds. The new hospital building, built after eight long years of waiting, will greatly enlarge the work now being done. The following is a summary of the good accomplished in the year ending September 30, 1923:

Inpatients	1,377
Outpatients	12,760
Outcalls	698
Total number operations	1,795

Country Work in Slovakia

C. T. COLLYER

PRACTICALLY the whole of the work of the Slovakia District of the Czecho-Slovak Mission is in country villages among the farmers. We arrive on Saturday evening at the nearest railroad station and are there met by one of the colporteurs and a farm wagon. We take our seats upon bundles of straw in the wagon, and the cattle move off slowly. The "cattle" are sometimes horses and sometimes oxen.



C. T. COLLYER

Arriving at the end of our twelve-mile journey, we are taken into one of the farmers' homes, which consists of one living room, kitchen, and stable, all under the same roof.

Great chunks of bread with ample supply of butter or cream cheese and lukewarm tea are served for supper. After family devotions we all retire in the same room, sleeping on beds, benches, and straw spread on the dirt floor. Every one gets up at day-break. The cattle are fed, the chores are done, and breakfast, the duplicate of last night's supper, is eaten. Then the family joins with us in Bible reading with exhortation, singing, and prayer.

Now preparations are being made for the morning's meeting. If the weather is suitable benches are carried out into the yard, where they, with improvised seats, are to be the pews. It is interesting to notice the costumes as the people gather. The women are a galaxy of color, clad in voluminous skirts and tight-fitting waists. The men wear white garments, plentifully embroidered, to which a pleasing change of color is given by the leather vest, studded back and front with hundreds of brass buttons. Both men and women wear high boots.

The service begins with a hymn, which is "lined out" to them, for, even though had we enough hymn books to go round, the majority cannot read. Their singing is hearty. All stand with reverently bowed heads and folded hands for the prayer. The hush is impressive. The prayer is led by a colporteur whose tones are fervid and earnest. The greatest attention is given to the reading of the Scriptures. Those who possess Bibles have brought them to the service. The contrast between the Bibles is often very interesting. Here are some in modern bindings recently purchased from one of our colporteurs. There is a man tenderly handling a hugely thick volume which has been an heirloom in the family for several generations. It is a Slavish translation printed with picturesque Gothic type.

What shall I say of the sermon? Each visitor (on this occasion two colporteurs and myself) take part, and so there are three addresses. I have to speak in German, since I do not know the Slovak language, and the German is translated into what the people understand. Then each of the colporteurs expounds some passage of Scripture.

At the conclusion of the service the people gather round us and greet us most warmly and often touchingly—placing a hand on each shoulder and implanting a kiss on each cheek. Here is an old lady who has a son in America working in one of the coal mines in West Virginia. She wants me to send her love to him. After a few moments the colporteur who is interpreting is called away, but the old lady stands by and strokes my cheeks as she tries to tell me about her boy.

As we climb into the farm wagon to go on to our next appointment the people gather round shouting "God be with you" and "Come again."

This is repeated in another village in the afternoon and in a third at night. Such experiences are duplicated in twenty villages.

During the summer the farmers are so busy that it is only possible to hold meetings on Sundays. In winter we have meetings each day of the week. These week-day meetings are as well attended as the Sunday ones. The rooms in which they are held are often filled to suffocation. Sometime the candle refuses to burn until the windows

are opened for the admission of a little fresh air!

It must not be thought that all we have to do is to go into a village and we can hold a meeting. Far from it. At first the people are very reserved and distant. They wonder what our motives are. The steps leading to such meetings are taken by the colporteurs alone.

So far as is possible the colporteurs travel two together. They go into a village and, of course, do not always succeed in selling a Bible. Where they are able to arouse sufficient interest to cause some one to buy a Bible they spend some time in that house and help the people to read, sing hymns, and ask the people to join with them in prayer. After the colporteurs have gone the neighbors come in. It is still a great thing in a country village that anyone should buy a book. The Book and the colporteurs are the topic of conversation for many days. When the colporteurs go back to that village they generally find that one of two things has happened. The Roman Catholic priest or the Lutheran or Calvinist minister has condemned the Book, advised the people to burn it, and urged them to have nothing to do with the colporteurs; or several people have been reading the Bible and are interested. They defy the priests and welcome the colporteurs. More Bibles are sold and arrangements made for the holding of meetings in that village.

Uzhorod, Czechoslovakia.

Working Their Way Through School

The leading daily published in Korea, the *Dong-a Ilbo* (Voice of Many Millions), has taken great interest during the past few months in the Textile Department of the Songdo Higher Common School, of which Mr. C. H. Deal is manager, and recently published the following article:

"AN INSTITUTION FOR POOR BUT KNOWLEDGE-THIRSTY YOUTHS"

"Every night while most of us are in bed, boys on the street may be heard yelling 'Manchu,' a sort of cake of inferior quality sold at five sen apiece. These boys are working their way through school by means of these meager sales. They are quiet, admirable, and ambitious boys who are preparing for lives of usefulness. They are no less than self-supporting students. But very few of them can pull through, for the cake peddling does not pay.

"A little while back we heard that a 'Manchu' boy was stopped from yelling inside East Gate by a policeman on his beat, who accused him of disturbing the peaceful slumbers of the people. What a

sad story! Perhaps that ill-fed, half-frozen boy was himself much sleepier than those in their warm beds at home.

"The country is full of just this kind of ambitious boys. Down at Songdo Mr. C. H. Deal is doing exactly this sort of thing for the boys, a hundred and fifty strong, in his textile plant, where 'Korea Mission Cloth' made by these boys is doing a mail order business all over the world and is gaining the reputation of being goods of quality.

"Henry Ford has nothing on Mr. Deal. Profit-sharing in addition to their regular wages not only enable the boys to pay for their books, tuition, board, room rent, and incidental school expenses, but to save enough during four years of half-time work and study to pay all their expenses during the remaining two years at full-time study.

"We are proud of such a mission school where poor but ambitious boys can find work and study to their hearts' content. It is a credit to Mr. Deal, the farsighted organizer and able administrator. We need more missionaries of his type in Korea."

The Navy Chaplain's Parish

J. H. BROOKS

JOHN WESLEY said: "The world is my parish." In contrast, that of a navy chaplain is indeed circumscribed—five hundred feet long, ninety feet wide, and seventy feet high—but what is lacking in extent is made up for in intimacy. A navy ship is a highly organized community. There are all enterprises found in the average American town, such as the grocery store, clothing and dry goods store, steam laundry, ice plant, fresh water plant, light and power plant, hospital, public library, court, theater, school, and Church. In addition to these activities necessary to the maintenance of the ship are others purely military, such as gunnery, drills, and tactical maneuvers.

Efficiency is the password in the navy; and while the chaplain is here by act of Congress in deference to the wishes of the Church people, who demand the benefits of religion for their sons in the service, he is welcomed by the Navy Department as an aid for morale. Certain duties are assigned him, the faithful performance of which helps to make the ship's company contented and therefore more efficient. As a rule he supervises the educational work, library, and entertainments, in addition to his purely religious duties.

We are coming to see in the Church an institution whose duty it is to type the social life of our country and set standards for every department of coöperative endeavor. The dominance of the individualistic ideal in Church work is rapidly passing. Thinking religious leaders are no longer satisfied with having the Church's mission confined to that of saving a few human souls out of an environment of sin and infidelity to a blessed life in some future world and are demanding that the Church shall change the environment, the entire complex social life of the nation and promulgate Christian standards which must be met in our family, economic, political, and social life.

In other words, it is the work of the Church to teach Christian ideals of business honesty so that an enlightened society will not tolerate child labor, sweatshops, and industries that do not pay employees sufficient wages to provide their families the necessities of life; to cultivate a public sentiment that demands amusements and recreations "that do not brutalize manhood nor degrade womanhood"; to inculcate political principles such that only men of integrity, honesty, and public spirit will be tolerated in office. In a word, the Church must build up a Christian social order which will guarantee to all its members the opportunity to attain adequate support, education, and worship.

It is in line with these ideals that the chaplain's work is laid out. It is his privi-

lege to uphold Christian standards on his ship. He hears the complaints of those who think they may have been mistreated or neglected, and in case injustice has been done, he can usually see that it is corrected. By means of lectures, editorials in the ship's paper, and bulletins posted he teaches the navy traditions of heroism, sacrifice, and achievement. Through his supervision of the library and the schools he touches the ambitious and encourages mental development. By taking part in the recreational program he can tactfully discourage unwholesome amusements and encourage clean, vigorous sports. He enters into the life of the ship and has the opportunity to bring the weight of Christian character and truth to bear on every department of the lives of seven hundred or a thousand young American sailors.

There is an intimacy about shipboard life that is not true of community or city life. The chaplain is known to all the men on his ship—known far better than a pastor is known to his official board. His shipmates see him at meals, at quarters, at work, at play, in the bathroom, and asleep in his bunk. There is not an hour when he is secure from the possibility of interruption or disturbance. For this reason his greatest influence is in his daily conduct rather than in his Sunday sermons. Evangelism as known in the Churches is not prominent in his program of work. Few public invitations to accept Christ or join the Church are given at the services. Men are interviewed in private and helped to a decision for Christian living, but the great emphasis is put on the effort to teach Christian ideals of conduct. If the chaplain can lead his shipmates to believe that the religion of Jesus is reasonable, livable, desirable; if he can lead them to strive earnestly for the attainment of Christian virtues, he is fortunate indeed. He is alert to save souls, of course, but his greater effort is to create an atmosphere of justice, prudence, temperance, faith, hope, and love. There are tremendous odds against him, and success is not always apparent. Sailors are tempted more than their brothers ashore and are guilty of all kinds of sins. They are human and have all the weaknesses and passions the race is heir to; but human nature in the navy is the same as that outside, and men everywhere respond to friendship and unselfish service. Moral victories are being won every day.

During the past year the total attendance at my Church services was approximately five thousand men—young men away from home, away from the restraining influence of mother, sweetheart, Sunday school. I cannot say what good was done, but an honest effort was made to

keep faith with the Church and hold before its boys Christian ideals of manhood. The final results depend on early training, individual will power, and the prayers of the Church.

Another School Opened in Harbin, Manchuria

A NEW school has been opened by the Siberia Mission in Pristan, a suburb of Harbin. This is a branch school of the one in New Town. "It is the Russian custom on such an occasion to have a program and serve refreshments," writes Miss Constance Rumbough, one of the missionaries lately arrived on the field. "This the teachers did on the Monday morning in January when the school was opened. Mr. Jenkins and Mr. Erwin both made talks explaining the purpose of the school to the parents and friends. Afterwards tea and cakes were served. About fifty children were enrolled. All the teachers, except Mr. Crawford, are Russian. I suppose you have heard of Mr. Crawford. He is an American, but has lived in Russia thirty years, has a Russian wife, and his children speak only Russian. He is a member of our Church, is always ready to do anything, and can always be depended upon. There will be English classes in the afternoon for grown people, and Church services have been held there for about a month on Sundays.

Japan Methodism Celebrates Fiftieth Anniversary

THE fiftieth anniversary of the founding of Methodism in Japan was celebrated at the recent session of the fifth quadrennial Conference of the Japan Methodist Church. Bishop Welch spoke of the genius of Methodism and its peculiar mission in Asia. Bishop Boaz stressed the importance of evangelistic fervor. Dr. Hiraiwa told of his hope for Church union ever since he came to know there were denominations in 1878. Dr. Ogata spoke of the great men and women produced during the fifty-year period, and Dr. Wainright closed the program. He said the Southern Methodists had come last and had to take the "leftovers" in the way of territory, but that their section, centering at Kobe and Osaka, had so developed that to-day it is the best in the empire.

SEVENTY-FOUR per cent out of a total enrollment of 899 students in Hiroshima Girls' School, Hiroshima, Japan, are either Christians or enrolled as probationers. "We are happy to have that many," says Miss Ida Shannon, one of the teachers, "but we shall not be satisfied until we can report one hundred per cent Christian."

Working with the Country Churches

ROBERT H. RUFF, SECRETARY RURAL WORK

RURAL pastors and laymen are constantly asking for information as to the best available books on country Church work. In order that the readers of the VOICE may have this information, we have asked the Rev. J. Fisher Simpson, presiding elder of the Cuero District, West Texas Conference, to prepare an article on this subject. For almost two years Brother Simpson has been using a circulating library for his district, with most gratifying results. In this article he gives the names and his estimate of the several books used in the circulating library:

"One of the most practical and fruitful means used in the Cuero District, West Texas Conference, for meeting the country Church problems is that of a circulating library containing some of the best books on that theme. The library is now in its second year; appreciation of its value is growing among the pastors, and it is regarded by the presiding elder as one of the best features in the district work.

"The district is divided into five groups, and to each group four books are sent, one set being furnished by the Extension Department of Southern Methodist University. A card bears the names of the pastors and instructions to forward the book to the next name in order. The pastors are asked to send a brief review to the presiding elder, and many of them send in excellent articles. It is a very rare exception that pastors have not seemed pleased to read the books.

"One of the most popular books is by Mills, 'The Making of a Country Parish.' This volume has brought a new understanding of how the town Churches can serve the outlying rural communities and is bringing results in some definite plans being carried out. Especially in two Churches fruits are seen where laymen are holding services in neighboring schoolhouses, and town people have appeared on rural institute programs to good advantage.

"'Solving the Country Church Problem,' a collaboration edited by Bricker, is another very valuable and practical book of methods. One of the most important chapters is that by G. F. Wells, 'The Education of Ministers for Service in Rural Churches.' One of the solutions to the much-talked-of rural problems will be found in a trained, rural-minded ministry.

"The life of John Frederick Oberlin is an inspiration to pastors and has been a stimulant to those who were discouraged over their difficulties.

"Ralph Felton's 'Serving the Neighborhood,' has been most useful for practical suggestions. One pastor placed it in the hands of his chairman of the social service committee and was highly pleased with the response. That Church is growing in

its appreciation of the larger service it may render in the town and country, and much of this growth is due to the new vision that has come to pastor and people from these books.

"'Evangelism,' by Hannan, brought a most enthusiastic response from one pastor, who placed an order immediately for a copy for personal and perennial use in carrying on his evangelistic work. He says this is the best book on the subject that has come to his hand. It is a real handbook on evangelism.

"Butterfield's 1923 Fondren Lectures, 'A Christian Program for the Rural Community,' has lately been added to the library, and good results are expected from it. Other books used are 'Tested Methods in Town and Country Churches,' by Brunner; 'The Rural Church Serving the Community,' Earp; 'The Farmer and His Community,' Sanderson; 'The Way to Win,' Fisher; 'Rural Evangelism,' 'The Church and Country Life,' 'The Country Church and the Rural Problem;' and several pamphlets like Buck Creek Parish, giving definite results from plans used by rural workers in the United States.

"Many expressions of appreciation have come with regard to the reading course as a whole. It enabled one pastor to read more good books last year than in any year before. Another has wondered why more districts do not carry out a similar plan, as it was so valuable to him. The plan has attracted attention outside this district, and some of the books have been loaned in three other districts.

"Every pastor in the district receives 'Home Lands,' and this good rural magazine published by the Presbyterian Board of Home Missions is regarded as a valuable adjunct in developing a well-rounded and effective rural program. Its value to pastors can scarcely be estimated, as it brings regularly fresh material from many workers over the country."

Kicking Bird

MRS. A. E. PRINCE

ONE of the most picturesque figures in Southern Methodism is Kicking Bird, one of our Indian preachers among the Kiowas in the State of Oklahoma. If you could see him in the garb of the white man preaching the gospel in his broken English, you would not guess that he harks back to the wild days when Indians roamed the plains. He can tell thrilling experience with the buffalo which recall the wild Kiowas of past generations before they became peaceful citizens, following the plow instead of their favorite game. But those days are gone forever for Kicking Bird. He is content to know that a large number of

his tribe are enrolled as Church members, and he is himself a pastor of a little mission charge near Carnegie, Okla.

Each one of our Churches among the Indians is equipped with a camp house, for the use of the tribe when it gathers for a "big meeting." This is built near the main church building and gives the Indians that sense of freedom which is one of their native characteristics. Every family that attends contributes something to the common store—a beef, a ham or whole hog, chickens, perhaps a sheep—and from this supply each household draws freely as he has need. Great is the hilarity and social intercourse as long as the provision lasts. As many as fifty or sixty tepees, tents, and camp houses may sometimes be counted around Kicking Bird's church at the time of "big meeting."

Late last fall Rev. R. H. Ruff, Secretary in charge of the Indian work of the Home Department, Board of Missions, received the following letter from Kicking Bird:

"Dear Sir: I will write you a short letter. I've been from place to place to preach to my tribe and now is getting cold, and I like to ask you to send me a fur cap. That my help from you. The size 7½. Will now close.

"Yours truly, REV. KICKING BIRD."

This interesting communication was published in the *Christian Advocate*, and it was not long before the money was received for Kicking Bird's cap. There was even enough to buy him a scarf, a warm, bright-colored one, to ward off the cold winds. Kicking Bird was grateful. Here is his letter of acknowledgment:

"Brother R. H. Ruff, Assistant Secretary: I received the fur cap you had send me and the scolf, and I was so glad. Wore it to church last Sunday. During Christmas there were about sixty tents put up, and there were about four hundred people, children and all. There were fifteen beeves. Splendid time we had. Brother, we had good meetings, good attendance. Pray for us here at our little Cedar Church.

This will be all for this time. I beg to remain, BROTHER KICKING BIRD."

The handwriting of both letters is altogether different, from which one may gather that Kicking Bird's knowledge of the three R's is rather limited. Nevertheless, he is doing a good work among his people and enjoys the confidence of many of his white brethren.

THANK God a man can grow!
He is not bound
With earthward gaze to creep along the
ground:
Though his beginnings be but poor and
low,
Thank God a man can grow!

Report of M. B. Stokes, Songdo, Korea, 1923

SINCE my arrival in Korea last September, 1923, I have been engaged in three different kinds of work: Sunday school, for the Conference; religious, in the Songdo Higher Common School; and evangelistic work. In the Sunday school field during that time I have been able to do comparatively little, partly on account of lack of funds to undertake anything extensive and partly on account of lack of time. I have, however, attended three meetings in the interest of the Sunday school and have, in addition, presented this cause at four District Conferences. I am arranging to have Sunday School Institutes held in connection with the regular Bible Institutes at the different mission stations. One or two of these I shall be able to attend personally.

My work in the Songdo Higher Common School is that of directing the religious work of the institution. In connection with this I also have supervision of this work in the two primary schools in the city. This is a large and important work and should take all of my time. I am teaching Bible two days a week, lead the chapel services occasionally, superintend the teaching of the Bible in the primary schools, and look after the religious interests of all of the students in a general way. Altogether the students number about two thousand, and the supervision is only general.

I was not appointed to do evangelistic work, but I have always given a good deal of time to it since I commenced preaching, and I cannot help agreeing to hold a meeting when I am called upon. Already I have held three such meetings, and have a good many engagements ahead. I wish to write a little more at length of two of these recently held in Harbin, China (Manchuria).

In December Bishop Boaz asked me to go to Harbin to hold services for about two weeks. He stated it was so important that he would be glad if I would give up any other work I had agreed to do and undertake these meetings. I arranged to do so and left for Manchuria December 28, in company with Rev. J. R. Moose, of our Korea Mission.

We arrived the next day and found plans made for us to hold meetings at three different points in the city. Our mission is only about two years old, but already much has been accomplished among the Russians living there. We have two well-organized Churches and a third preaching place where work is being started.

Harbin is the largest city in North Manchuria, having a population of about a hundred thousand Russians and as many Chinese. Perhaps just now there are twice that many Russians on account of the many thousands of refugees who have come in from Russia and Siberia on account of the opposition to the Reds.

Of course our preaching to the Russians had to be through interpreters. I had never had such an experience, and I commenced this work with fear and trembling, but I soon found that it was quite possible to present a message clearly and plainly even in this way. We found the Russian people very hungry for our good old Methodist gospel. Many of them, perhaps all of them, had never heard the simple gospel of Christ preached, and they would often lean forward on the benches in front of them in their eagerness to catch every word. I have preached to many different kinds of people in the world, but never, I believe, to people quite so appreciative as the Russians.

For many hundreds of years these people have known nothing better than to worship pictures of Christ and the saints in the churches and "icons" in their homes, to confess their sins to a priest, and to hope that somehow all would be well with them in the next world. And when we commenced telling them of how it was their privilege to approach the throne of grace in person, confess their sins to God himself, and get the assurance of salvation in their hearts, it seemed too good to be true. I cannot tell you what joy it gave us to be able to stand before such a people and tell them of what Christ would do for them. Many of the people would quietly shed tears of joy as they listened to the message of salvation through Christ.

We had the great joy of leading a number of them into definite experiences of regeneration, and our hearts were filled with gladness when we saw the joy and peace which had come to their souls through simple faith in Jesus. Sometimes it was like heaven on earth. There is nothing in all the world like the joy of winning souls for Jesus.

It was not easy for many of these people to come into our Church. One girl told us that her parents had told her they would drive her out of their home if she joined with us. She said: "I never found any peace in the Orthodox Church of Russia, but I have found peace here; my soul is at rest, and I feel that I ought to join with you. But if I do so, my parents will drive me out of our home. What must I do?" We told her to trust in God and do what she knew to be right. She did so and gave in her name for membership.

Just now I am holding meetings every day with the teachers of our high school by way of preparation for the revival services among our students, which begin soon. We have about six hundred students in the school, and while all of them are nominally Christians many of them have never been soundly converted. I trust that God will graciously give us a season of great blessing.

Great School Housed in a Temple

IN East Gate, Changchow, China, is a great school for girls known as the Humbert School, which has never had any but Chinese buildings in which to do its work. It is meeting in an old Chinese temple. Just how embarrassing this is and how much it hampers the work may be gathered from one of Miss Mary D. Overall's station letters:

"I was sent here the first of October to take over the school which Miss Ida Anderson started several years ago and has developed so nicely. But she has been dividing her time between her school and one at Wusih, about twenty-five miles away. The work there has grown to such proportions that it requires her full time, so I was sent to relieve her of this school. She left it in splendid condition, and I have taken things over without any trouble.

"We have nine regular teachers and three Bible women who teach classes in Bible every week. There are one hundred and eighty-eight girls, and that is just about as many as our rooms will seat. We do not have a building of our own yet, but hope to have one very soon. The money for a building was put first on the list for Centenary Askings for 1923, so we are expecting it early in 1924.

"The buildings we are now occupying are both temples. One of them is really a very large ancestral hall. People do not come to worship often, so do not bother us, but the other is a regular temple, and people come very often. One day so many people came we had to dismiss school for the day.

"We rent three large rooms in this temple, and our first, second, and third grades are there. In the third-grade room I have (through my head teacher) persuaded the priests to cover the tablets with paper. Of course they used red, but that is better I think than the tablets.

"One day I was looking around over the school and found a man with his servant worshipping. They had lighted their candles and incense and were bowing before the tablets. I wish very much the school children could not see them, but it cannot be helped. There are no other buildings to be had in this part of the city. Therefore I am very anxious to get a building of our own.

"The furniture is of the crudest, and some of it is going to pieces. One Saturday afternoon at a social meeting the president took the chair and started the meeting off very well. The secretary came to take her seat, and the chair almost collapsed under her. One of the girls grabbed it away and brought a stool for her to sit on. And the worst part about it is that they are the guest chairs and the only ones we own. I am always afraid to ask a guest to be seated for fear she will land on the floor."

A Trip to Pilzen

DAVIS P. MELSON

SINCE our Annual Conference in October I have followed the plan of spending nearly every Sunday outside of Prague, visiting our Methodist congregations. The students in our Biblical Seminary are all pastors of Churches. They are in school four days of the week and preaching and doing pastoral work the other three. On Friday or Saturday I go out with them, live with the people, attend all of the services, and return on Monday to Prague. This affords me an opportunity to practice speaking the Czech language, to come into closer touch with the membership of our Churches, to see the work of these student pastors, and to advise with them about their problems.

The first one of these trips was to Pilzen, and I should like to share with our people at home my experiences in this beautiful city. Pilzen, with a population of a hundred thousand, is next in size to Prague, and the metropolis of Western Bohemia. The two chief industries are the Skoda Iron Works, manufacturers of ammunition in war time, and all kinds of machinery now, employing forty thousand workmen when running at full capacity, and the Pilzen Brewery, which ships beer all over the world.

Our work in Pilzen was opened by Rev. Josef Dobes, ably assisted by his wife. For two weeks services were held every night in the large hall of the City Club. When that would not accommodate the crowds, a tent seating a thousand people was put up on a vacant lot and services conducted two weeks longer. Several people were converted and applied for membership in the Church on the fourth night after the meeting began, and more came at practically every service. They did not stop this after the meeting closed; they are still joining every Sunday and at midweek prayer meeting as well. When I was there the work was three months old and the membership numbered three hundred and fifty-two.

Rev. Jan Kotouc, a very gifted young Czech preacher and a student in the second-year class in our Biblical Seminary, was appointed pastor of the new Church at the Conference in October, and with him I went to visit the work. On my arrival I was at once impressed with the cleanliness and enterprise of the city. We spent the night in the home of the Church treasurer. He showed me the record book of the young Church's finances, with the entry of a very creditable offering each Sunday since the work was opened. He took a great deal of pride in the fact that the Church was paying all of its local expenses, including rent of a hall, light, heat, and cleaning, besides paying the traveling expense of their pastor, who makes a two-hour trip by fast train from Prague twice a week to conduct

their services. The next day we were entertained in the home of the Church secretary, a fine type of business man. In no home in America have I ever been more cordially received or better treated. His Church records were very neatly kept, and besides he had a book in which he wrote a paragraph descriptive of every service held in Pilzen Methodist Church from the beginning.

But to describe the service. When I saw that crowd of over three hundred people that packed the hall and stood around the doors, when I looked into their bright, eager, intelligent faces and realized that only three months before these people had their first chance to hear and accept the gospel of Jesus Christ, when I felt the inspiration and thrill of the spirit of this young Church in Czechoslovakia, I wished that all of Southern Methodism could be there to share the experience. After a song and a prayer Brother Kotouc introduced me to the congregation and I gave them a brief message of greeting in Czech. Then a little girl came up and presented me with a beautiful bouquet of flowers, reciting a poem as the presentation speech. Then followed four recitations by children. I'll say this for the Czech children, stage-fright seems to be unknown here. One little fellow didn't know his speech very well, but he was not in the least embarrassed about it. Then Brother Kotouc preached a very clear, strong evangelistic sermon based on the healing of the blind man in John ix. After the sermon four people one after the other came to the front and told how they were converted. They were quite different types, but the testimony of each one rang perfectly true. The most touching was the experience of a very old woman, who told how she had waited so long that she had almost given up in despair, but with face fairly beaming she thanked God that we had come in time. I don't think there was a dry eye in the house when she finished her testimony. The congregation was dismissed, several applied for membership, we shook hands with nearly everybody, they crowded around to talk to us, and 'twas with difficulty that we tore ourselves away. A group accompanied us to the home where we were to spend the night and very reluctantly said good-night, and I thanked God again from the bottom of my heart that the Methodist Church is doing such work in many places in Czechoslovakia, where Roman Catholicism has so long kept the people in the darkness of superstition and ignorance, and that it is my privilege with the help of God to have a part in the work of ushering in a new day.

Prague, Czechoslovakia.

Biblical Library Opened in Rio by American Ambassador

SOUTHERN Methodists will be pleased to learn that Dr. H. C. Tucker, of Rio de Janeiro, Brazil, has been named one of five trustees for the Biblical library which has recently been opened in Rio through the generosity of Hon. Edwin V. Morgan, American ambassador. The twelve hundred volumes, purchased by Mr. Morgan with the sole purpose of organizing a library for the use of pastors and Biblical scholars, will aid materially the cause of Christian literature in South America.

On January 7 the following deed of gift was read in the presence of about twenty pastors, the Y. M. C. A. secretaries, and other distinguished persons of Rio:

"Gentlemen: Having learned that acting together you represent interdenominational organizations of permanent character, combining American, British, and Brazilian elements, desiring to organize a library for the use of pastors and Biblical scholars, open to all Protestant clergymen in Brazil; learning furthermore that there has been graciously placed at your disposal an appropriate space for the said library at 1.º de Marco Street, No. 6, second floor, it gives me pleasure to offer you a collection of books relating to religious subjects, which formed a portion of the library of the late Dr. Jose Carlos Rodrigues.

"If agreeable to you, I venture to express the wish that this collection should bear the name of our eminent friend and should be preserved in memory of his interest in Biblical study and of the great work upon the Bible which he completed shortly before his lamented death.

"I have the honor to be, gentlemen,

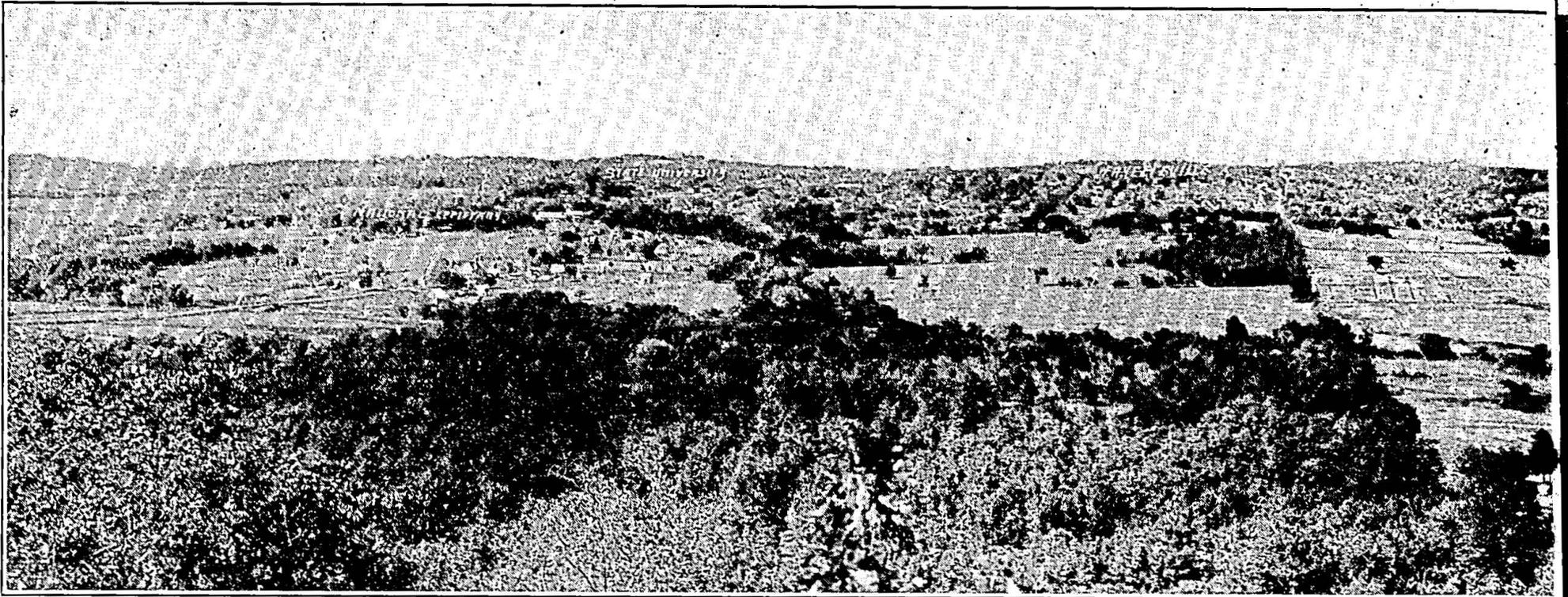
"Your very obedient,

EDWIN MORGAN."

Dr. Jose Carlos Rodrigues, the "eminent gentleman" referred to in the deed of gift, and close friend of Mr. Morgan, first became acquainted with the Bible when a law student in Sao Paulo. Upon the completion of his education at Princeton he became editor and proprietor of one of the great dailies of Rio. When he retired from the editorship after twenty-five years, he devoted his entire time to study and writing on the Bible.

When the sale of his effects was announced after his death in 1923, Mr. Morgan called Dr. Tucker to the embassy and told him of his desire to purchase the religious books in his friend's library and present them to some institution or committee of trustees for use by Protestant preachers and Bible students.

This generous gift, including the book-cases and table, from Mr. Morgan has made a profound impression on the public and has awakened a deep sense of gratitude among Bible lovers and students in Brazil.



MOUNT SEQUOYAH AERO

Great Summer Program: Arranged for the Western Assembly at Mount Sequoyah

LOCATED on Mount Sequoyah, adjoining the beautiful city of Fayetteville, Ark., is the Mount Sequoyah Summer Assembly, which was established by joint action of Annual Conferences to serve the vacation, recreational, educational, and religious interests of twelve coöperating Annual Conferences of the Methodist Episcopal Church, South, west of the Mississippi River. These twelve Conferences number more than seven hundred and fifty thousand members.

The Western Assembly was opened for the first time in the summer of 1923, and the success of the first session was all that could be expected or hoped for. More than twelve thousand people from twenty-seven different States visited the Assembly during the first year, and the prospects are most promising that the attendance will be much larger during the session of 1924.

Announcements now being sent out state that a truly great program has been arranged for the forthcoming session, which will open June 25 and continue for ten weeks. Detailed programs will soon be completed, and literature giving full and complete information will be ready for mailing within a short time.

The Western Assembly offers to all who come an ideal summer resort. The University of Arkansas summer school will be in session, and Assembly visitors desiring to do so may take accredited courses in university work while enjoying the advantages of the Assembly. Men and women, boys and girls will all find something that will appeal to them.

For literature giving detailed information as to dates of various programs,

reduced railroad rates, and other features, write the Western Methodist Assembly, J. L. Bond, Superintendent, Fayetteville, Ark

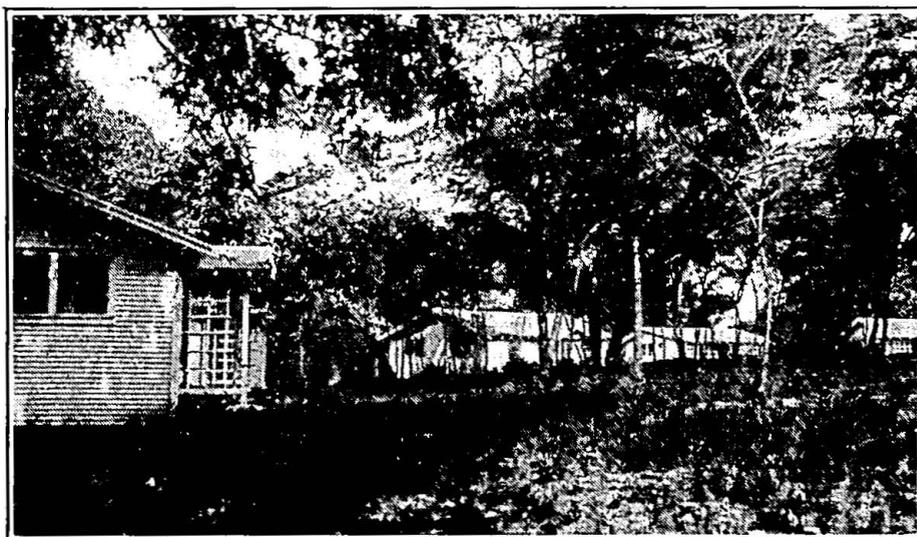
Blue Ridge Missionary Conference

JUNE 27 to July 6 is the date of the Missionary Education Conference at Blue Ridge, N. C. This is the time the Church workers have the privileges of enjoying Blue Ridge. The buildings are so full of college students in the student conferences that there is not room for the hundreds of others who beg to come. Blue Ridge has become a center of religious training famous around the world. It is the Northfield of the South. People of all denominations and all countries want to see Blue Ridge. The missionary conference is their chance.

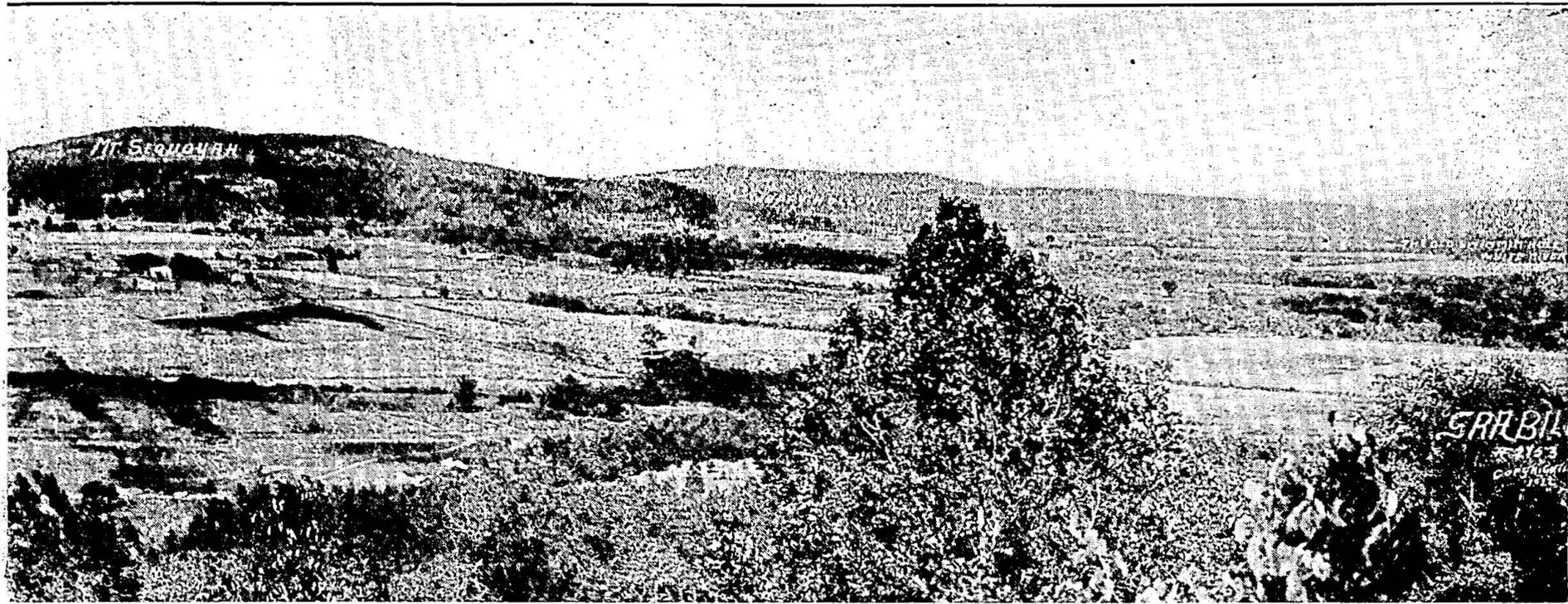
This is one of a series of conferences conducted by the Missionary Education Movement. It is the interdenominational gathering of the South—the only conference in which workers of many denominations, engaged in Christianizing the beautiful Southern States, come together on a common ground to discuss their common task. Episcopalians, Methodists, Presbyterians, Lutherans, Baptists, Disciples, Congregationalists, Friends, all come to Blue Ridge, each making a contribu-

tion to the study of the task of Christianizing the world. The program is built up from all these denominations, a remarkable group of trained leaders in the missionary world.

Methodists, of course, will go to Lake Junaluska. We need to go there to study the program of our own Church. We ought also to go to Blue Ridge to come in contact with leading workers in all commun-



GROUP OF COTTAGES, MOUNT SEQUOYAH



OUNDINGS

ions and to catch the inspiration from a study of Christianity as a whole. If the world is ever Christianized, it will be done when we all learn to work at our field together.

Vespers on the veranda of Lee Hall will never be forgotten. The quiet of the setting sun amid a panorama of mountains, clouds, and sky prepares the soul to commune with God. The music of the great hymns of the Church have a new meaning. The Scriptures become dynamic, and souls rise up as in days of old to follow Christ.

Come and make the conference this year the greatest of all the Blue Ridge conferences.

Summer School of Missions, Lake Junaluska

THE third session of the Summer School of Missions at Lake Junaluska will be July 30 to August 13, 1924. Last year the attendance increased seventy per cent. It is expected that it will be larger this year. Plans are well matured for a bigger and better school for 1924.

The courses of study have been carefully selected and are now all standardized. The faculty is an unusually strong one. The platform program is the best yet presented.

In addition to the school a conference of all the foreign missionaries at home on furlough of the Board of Missions, General Work, will be held. This will give an opportunity to meet our representatives from the several mission fields around the world.

The School also offers opportunity to meet outstanding missionary

leaders. It gives a chance for conference with our missionary secretaries. You will learn to know the people who are doing the big things in the world of missions.

It is not all work at the Summer School of Missions. Junaluska offers a variety of wholesome recreation: boating, swimming, fishing, horseback riding, golf, tennis, and mountain climbing.

A missionary says: "After seven years in China, it was a great inspiration for me to attend this Summer School and to feel at first hand the throbbing pulse of missionary interest manifest in the various sessions of the school and Conference."

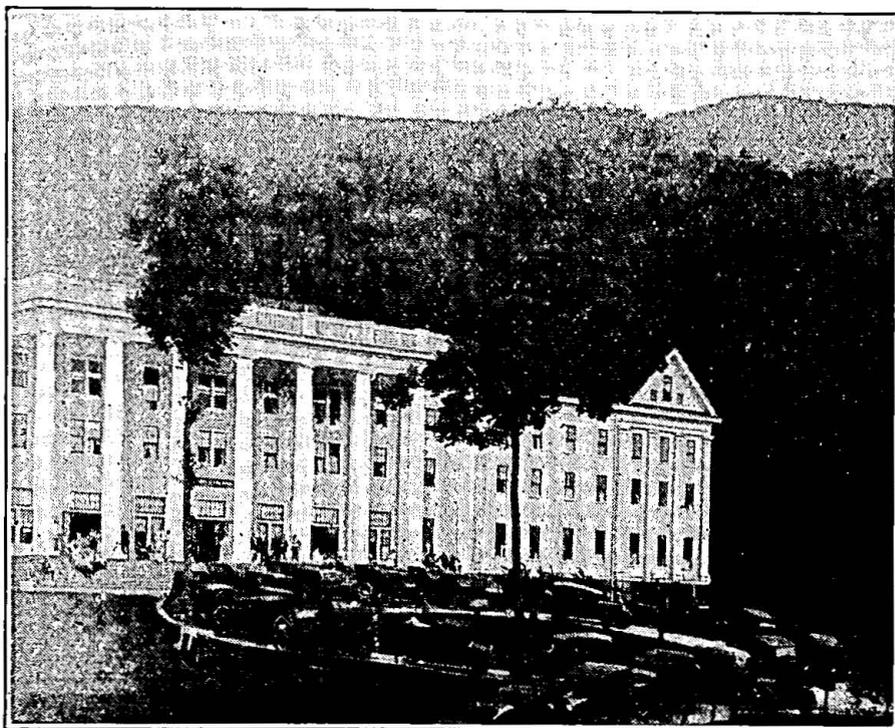
The Summer School of Missions affords a rare opportunity for study and fellowship with a select group of leaders who are interested in world problems.

A pastor writes: "Any preacher who desires to enlarge his vision, deepen his own sense of responsibility under such a vision, and be taught how to discharge this responsibility should attend the School of Missions."

The president of the South Carolina Conference

Woman's Missionary Society, says: "I consider that your program for the School of Missions for 1923 was the best we have ever had. Our instructors were incomparable, and we enjoyed the enthusiasm of larger classes. I expect to attend next summer and take others with me."

If more information is desired, write to the dean of the school, A. C. Zumbrennen, 650 Lambuth Building, Nashville, Tenn., for the 1924 announcement.



ROBERT E. LEE HALL, BLUE RIDGE

Council Meeting of 1924, Tampa, Fla.

A Brief Account of a Remarkable Meeting

By the goodness of the printers I am enabled to speak briefly of the meeting of the Woman's Missionary Council, held in Tampa, Fla., April 9-16.

Tampa Methodism was fully equal to the demands on her hospitality. Her Churches and settlements cooperated for the comfort and pleasure of delegates and visitors.

It would be difficult to speak of outstanding events in those very full seven days. From start to finish every one was worth while. The volume of business transacted was pressed into the two closing days, while the four days preceding, including Sunday, were given over to hearing reports from Secretaries and officers and to a distinctively inspirational program.

The opening night was auspicious and promised an answer to the prayers and planning of the foregoing months. Tropical floral decorations, flags of foreign nations, and striking messages on runners furnished Hyde Park Church with a setting quite sufficient to inspire the elect group gathered there.

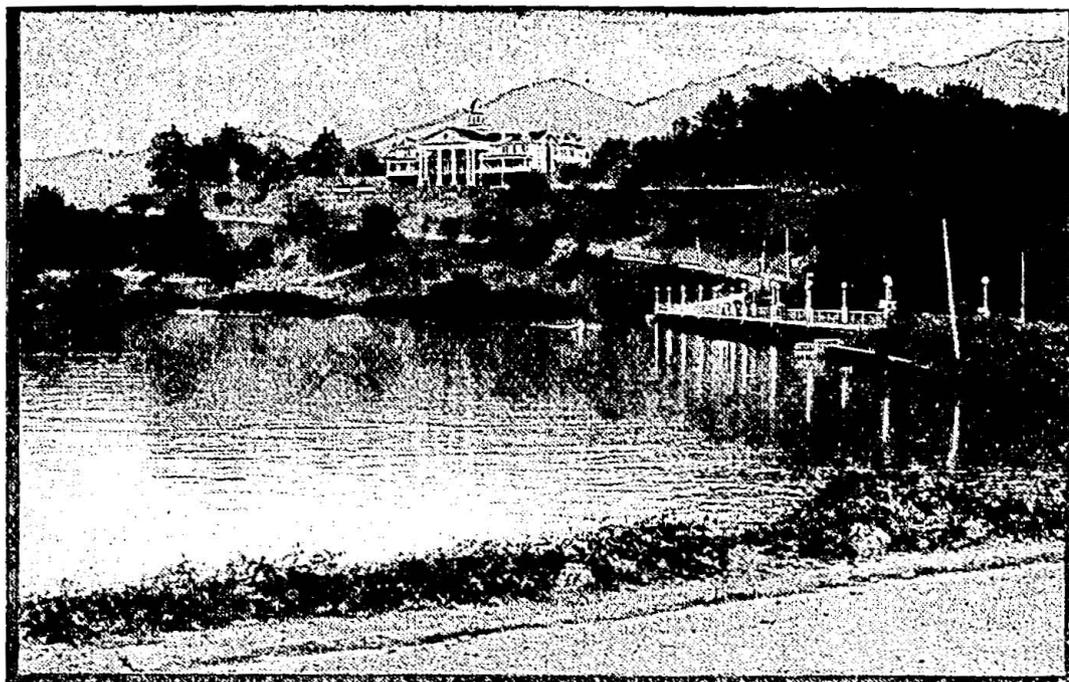
Dr. J. L. Cuninggim, President of Scarritt College for Christian Workers, addressed the Council from the theme, "The Living Christ." The full text of his admirable address

would make profitable reading for every one of the thousands of women in the missionary societies. After a concise summing up of the advancement of the cause which Jesus Christ came to earth to establish, he showed wherein the Church is far away from his ideals, that of Christlike men and women. "We are in serious danger of putting the emphasis on the wrong place, on institutions rather than the business of making Christ known. Are we not obscuring Christ by building up machines and institutions? There is no hope save in a revival of the power of the Living Christ to save men and women. It is Christ or chaos." The impact of these truths was felt throughout the succeeding sessions of the Council. Especially was it felt in the first business session, when, instead of the usual Bible lesson, the President conducted a praise service to which there were many responses. The releasing of spiritual power was a conscious realization, and "God came down our souls to meet."

Among those representatives from far-away fields who responded to the roll call was Miss Rebecca Toland,

thirty-five years a missionary to Mexico and Cuba and attending the Council for the first time. Her presence was a benediction and her face radiant with years of joyous service. Other foreign fields represented by membership in the Council were China, Korea, Brazil, and Mexico. There were present thirteen missionaries from foreign fields on furlough and a large number of home missionaries and deaconesses.

Dr. Ivan Lee Holt addressed the Council on "America and the Making of a Christian World." "There is a growing consciousness in the Church of its task to Christianize America," he said, "and, in spite of some signs to the contrary, the growth of an international conscience. We are to be concerned about our share in world Christianity. There was never such a chance for America as now, but it must be by the way of service."



LAKESIDE, JUNALUSKA

is rare in the experience of either participants or audience. More than seventy-five of those "thousand daughters" belonging to Miss Gibson passed in a moving file before her, singing of their *Alma Mater* and its "crowned queen." Each one dropped a flower in her lap till she was all but buried beneath a mass of fragrant bloom. With a few well-chosen words Miss Gibson was presented with a floral piece in which rested gold coins. Her simple response will not soon be forgotten. She said she attended the memorable meeting of the Woman's Board of Foreign Missions in 1878 and had been present at every meeting of the Council save two. "And now it is my evening time. God has said it shall be light, and you are helping to make it light for me. I could not be happier in heaven. I praise God for every one of you."

Of the night of "nationals," the consecration services, Missionary Day, the noon Bible lessons, the "day of hilarious giving," the Greater Scarritt interests, we hope to speak in a following issue.

J. D. C.

This beginning account of a truly great meeting cannot close without mention of the beautiful demonstration in honor of Miss Maria L. Gibson, one whom the Council delights to honor. It was an occasion of much significance. At the appointed hour Miss Gibson was escorted to the chair, decorated in Scarritt colors, by two of her former daughters. Then followed a scene which



HOME MISSIONARIES CONSECRATED AT TAMPA, FLA., DURING SESSION OF WOMAN'S MISSIONARY COUNCIL, APRIL 9-16, 1924

1. Elza Mae Lee. 2. Emily Dorsey. 3. Blanche Day. 4. Lexie Vivian. 5. Helen Reeves. 6. Euncie O'Bryant. 7. Myrta Davis. 8. Ellen Wright. 9. Elsie Setzler. 10. Elizabeth Lockwood. 11. Ruby Berkley. 12. Esther Boggs. 13. Sophie Kuntz. 14. Naomie Howie. 15. Lottie Green. 16. Lillian Lenhoff.



MISSIONARIES FOR THE ORIENT CONSECRATED AT TAMPA

1. Mary E. McDaniel, M.D., Margaret Williamson Hospital, Shanghai. 2. Sadie Mai Wilson, China. 3. Eda Code, China. 4. Lois Maddox, Japan

The Removal of Scarritt to Nashville

MARIA LAYNG GIBSON

THE question of the removal of the Scarritt Bible and Training School, which for thirty-three years has been a living factor in the Methodist Episcopal Church, South, in Kansas City, has been discussed since 1918. The time is drawing near when the change will be made, and it seems wise to give a few facts that will prove interesting to the readers of the VOICE.

The Board of Managers made the first move for a change because the growth and efficiency of the school were imperiled by the limitations of the type of constitution which alone is legal for religious institutions in Missouri. Later a committee representing the Board of Missions, the Woman's Missionary Council, the two Schools of Theology at Atlanta and Dallas, and the Board of Managers of the Scarritt Bible and Training School met and planned a joint program of missionary training, and its report was adopted in April, 1923, by the Woman's Missionary Council in annual session in Mobile, Ala. The program adopted by the Council was sent to the Board of Missions in May, 1923. The program and the action of the Woman's Missionary Council were adopted by the Board of Missions with a few minor changes, which also empowered its executive committee to act in connection with the executive committee of the Woman's Missionary Council and the Board of Managers of the Scarritt Bible and Training School in locating and organizing the proposed institution in keeping with the provisions of training adopted. There was one proviso—viz., that these committees report their plans for relocation both as to place and relation to other institutions of learning to the Board of Missions at its next meeting for final action.

The Joint Committee, of which Bishop E. D. Mouzon was chairman, worked diligently and carefully and laid the results of its work before the Board of Missions at its meeting on September 12, 1923, with the following recommendations:

"1. That the propositions from the citizens of Nash-

ville be accepted and that the Scarritt Bible and Training School be located in Nashville, Tenn.

"2. That the institution be affiliated with the George Peabody College for Teachers with the understanding that it shall have its own separate identity free from any organic alliance with or control by any other institution. Affiliation shall mean only the privilege of securing at a minimum cost such educational advantages as may be particularly desired and as would be approved by the general sentiment of the Church."

The Board of Missions adopted the recommendations of the committee by a vote of thirty-seven to eighteen. The Joint Committee immediately took steps to secure a suitable site for the college and to organize a new Board of Trustees, thirty-five in number, for the Scarritt College for Christian Workers. Bishop W. B. Beauchamp was elected president, Bishop E. D. Mouzon and Mrs. F. F. Stephens vice presidents, Mrs. Luke G. Johnson secretary, Miss Mabel K. Howell assistant secretary, Mr. C. A. Craig treasurer. Dr. Jesse Lee Cuninggim was elected president of the college.

The lot purchased consists of eight acres within four minutes' walk of Peabody College. It has nine residences on it that will be used for school purposes while permanent buildings are being erected. Plans are being made to move the school in the summer. The school session will begin October 1, 1924. A preliminary announcement has been printed, and copies of the *Bulletin* will be mailed on application to President J. L. Cuninggim, Scarritt Bible and Training School, Kansas City, Mo.

It is hard to sever ties that bind us to Kansas City, but we must lose thought of self in the greater interests of the school. The marvelous providences of God through the years of the past and his leadings in the present are the basis of our hope for the future. We have faith that the prophecy in Haggai ii. 9 is to be fulfilled: "The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace."



MORE NEW MISSIONARIES

1. Ruth Keliogg, Brazil. 2. Amy Joe Burns, Mexico. 3. Angela Chappelle, Mexico. 4. Pearl L. Hall, R.N., Mexico

An S. O. S. Call to Classes and Leaders Studying the "Child"—Something to Be Done

SINCE the theme "Saving America through Her Girls and Boys" was chosen for study, a peculiar situation demanding the attention of all Christian people has arisen. Several months ago the United States Supreme Court handed down a decision to the effect that the Federal Child Labor Law was unconstitutional. This decision has created chaos in the child labor situation, owing to the fact that there are now no uniform standards controlling it.

The following bill providing for such a child labor amendment to the Federal Constitution has already been introduced into Congress. (H. R. 458, S. R. 258):

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following article is proposed as an amendment to the Constitution of the United States, which, when ratified by the legislatures of three-fourths of the several States, shall be valid to all intents and purposes as a part of the Constitution:

"The Congress shall have power, concurrent with that of the several States, to limit or prohibit the labor of persons under the age of eighteen years."

This matter is of such importance that groups studying either "The Child and America's Future" or "The Debt Eternal" should take direct action to communicate either as groups or as individuals with their representatives in Congress and with the President of the United States, to make sure that their desires in this matter are made clear. If there is a sufficient number of such communications there is little question but that the desired amendment will be enacted.

THE corner stone of the seventh Mormon temple will be laid at Mesa, Ariz., this fall. Last August the sixth temple was dedicated in Alberta, Canada, and was the first to be erected outside the territory of the United States. Last October the Mormons dedicated a \$400,000

hospital at Idaho Falls, Idaho. These three facts will serve to illustrate the aggressiveness and vigor of the Mormon Church, which numbers some six hundred thousand. Students of the problem estimate that thirty thousand are added to this number yearly. Christians should become more alive to this difficult angle of the home mission enterprise.

Easter

MARY REID PAIGE

(This poem arrived a little too late for our April number, but it is too good to withhold from our readers.—EDITOR.)

ACROSS the hills at dawn light
Came women through the gloom
T' anoint their buried Saviour
With spice and sweet perfume.
Their hearts were bowed with sorrow,
Their thoughts were in the grave;
They knew no glad to-morrow,
No Lord with power to save.

They pause, and bending lowly
They search with tearful eyes;
But, lo! The angel holy!
"Whom seek ye here?" he cries.
"The Lord of Life is risen!
Ye may not hope to find
In death's cold, gloomy prison
The Saviour of mankind."

"Go tell the Easter story
Till o'er the earth it swells;
The Lord of life and glory
The night of death dispels!"
Set Easter bells all ringing,
In Christ from sleep arise,
Glad alleluias singing
Through earth and air and skies.

DADEVILLE, ALA.



CARRYING OUT THE GREAT COMMISSION

1. Nannie Black, Evangelistic Work, Korea. 2. Helen Rosser, R.N., Korea. 3. Sadie Maude Moore, Korea. 4. Alice Denison, Brazil

A Nurse's Prayer

I DEDICATE myself to Thee,
 O Lord, my God! This work I undertake
 Alone in thy great name, and for thy sake.
 In ministering to suffering I would learn
 The sympathy that in thy heart did burn
 For those who on life's weary way
 Unto diseases divers are a prey.
 Take, then, mine eyes, and teach them to perceive
 The ablest way each sick one to relieve.
 Guide thou my hands, that e'en their touch may prove
 The gentleness and aptness born of love.
 Bless thou my feet; and while they softly tread,
 May faces smile on many a sufferer's bed.
 Touch thou my lips, guide thou my tongue,
 Give me a word in season for each one.
 Clothe me with patient strength all tasks to bear,
 Crown me with hope and love, which know no fear,
 And faith, that coming face to face with death
 Shall e'en inspire with joy the dying breath.
 All through the arduous day my actions guide,
 And through the lonely night watch by my side.
 So shall I wake refreshed, with strength to pray,
 "Work in me, through me, with me, Lord, this day!"

—Myra L. Sawyer, in *Exchange*.

Preachers' Sons Again

THE sons of ministers may be made of the same clay as other people's sons, but their chances of success are much greater, if some of the statements made by Bishop Edwin H. Hughes, of the Methodist Episcopal Church, may be taken as an index.

"There have been three preachers' boys in the White House.

"Nine of the signers of the Declaration of Independence were sons of ministers.

"Five Supreme Court judges and many governors, in addition to a great list of lesser political officials, were products of manses.

"Daughters of preachers have been mistresses of the White House during seven presidential terms.

"The Democratic party never elected a presidential candidate who was not the son of a minister.

"The Wright brothers, pioneers of aviation, were manse products, and the first trans-Atlantic flight was made by the son of a preacher.

"The inventor of the telegraph, Samuel Morse, was a pastor's son.

"In 'Who's Who in America' ministers' sons should have one name in two hundred and twenty, in proportion to their number. They have one in twelve.

"In the Hall of Fame are listed names of twelve preachers' sons."

A Part of the Home Mission Task

AMERICA seems to have been destined by Infinite Wisdom to have great influence and to render far-reaching services unto the races and the nations of the earth. Her cosmopolitan composition gives her an understanding of the races and nations of the earth and a thousand open doors of contact and friendliness with them. The form of government, the traditions, the wealth, and the character of the American people have brought this nation to a place of leadership among the nations. Anything now done to Christianize America will sooner or later help to Christianize the whole world. There are long steps to be taken in removing race prejudices toward the Negroes, toward the Japanese and the Chinese, toward the Jews, toward foreigners of every kind. This is a part of the home mission task. There are great social and moral problems for the Church of America to solve, relations between employers and employees, righteous industrialism and social reconstruction, the right use of wealth, the sanctity and safeguards of marriage and the home, the right use of leisure, and the abolition of war. America is working upon these problems; almost every form and every item of home mission work has some bearing upon these and other equally important problems and helps realize here in America and through America in the world that kingdom of God for which Jesus Christ lived and died.—*Dr. Anthony*.

The Astounding Story of George Carver's Life and Work

ROBERT B. ELEAZER

BORN a slave baby in a Missouri Negro cabin, now a Fellow in the Royal Society of England and a scientist of international reputation—such is the vast gulf that George Carver's life has spanned. Kidnaped by raiders in infancy and released in return for a three-hundred-dollar race horse, his amazing discoveries promise to repay the slight investment millions of times over, through their addition to the world's wealth and particularly to that of the South. Setting out without means, making his own way unaided through the common schools and colleges, called to teach in Tuskegee Institute, and for years working in his laboratory silently and unheralded, then leaping into fame overnight as the greatest agricultural chemist of the age—such is the brief story. No novelist ever conceived a more improbable plot.

Professor Carver's fame rests popularly on the peanut, from which he has evolved one hundred and sixty-five distinct products. These cover the widest range—milks of half a dozen kinds, butter, cheese, sherbet, breakfast food, flour, instant coffee (with cream and sugar, if you prefer), Worcester sauce, vinegar, pickles, salad oils, confections, soft drinks, soap, face powder, complexion cream, shampoo, dandruff cure, axle grease, stock food, stains, dyes, inks, what not. The peanut seems to have been a sort of Aladdin's lamp, yielding whatever George Carver asked of it.

But this peanut series, astounding as it is, only begins the story. The sweet potato has been made to yield more than a hundred distinct products. We are not so much surprised at sweet potato flour, tapioca, breakfast food, molasses, and other food products, though sweet potato coffee and chocolate and crystalized ginger and after-dinner mints do stretch the imagination somewhat. But when we are introduced to seventy wonderful sweet potato dyes for silk and cotton goods we think the limit has surely been reached.

RUBBER FROM SWEET POTATOES

Not so. There yet remains sweet potato rubber, to all appearances as good as ever came from the rubber tree. Professor Carver refuses to claim a great deal for his rubber until it has been further tested by time. However, Thomas A. Edison thought well enough of it to invite its discoverer to join his staff at a munificent salary. It is characteristic of Professor Carver that he courteously declined the flattering offer, saying that he felt he owed his life and work to Tuskegee and to the South.

The pecan was next attacked, analyzed, and subjected to all sorts of mechanical and chemical processes, with the result that seventy-eight more products have been de-

veloped—just a beginner, says the wizard. Pecan shells alone have yielded twenty-seven beautiful dyes. Okra, dandelions, shrubs, trees, onion skins, wood ashes are all gradually yielding up their secret, unheard-of values, chiefly in the form of dyes to the number of three hundred or more. Some of the common grasses have been studied also and found to possess great possibilities as fiber plants.

EGYPT'S SECRETS REDISCOVERED

Alabama's abundant red clays attracted the scientist's attention. He began work with them. Behold, another inexhaustible source of wealth! From common old field "mud" the wizard has extracted a wonderful array of pigments and paints and stains, three hundred of them, the value of which may well prove to be fabulous. There are browns and reds and blues in every shade, as brilliant and apparently as permanent as those used by the ancient Egyptians to decorate Tutankhamen's tomb—perhaps made indeed from Egypt's long-lost formulæ now newly discovered. One of the country's largest paint concerns sent two of its experts to Tuskegee to study Professor Carver's paints. He showed them the raw materials and the finished product and turned them loose in his laboratory to find out if they could the processes between. They went away utterly baffled. Toilet powders, shoe dressing, complexion bleaches, and dental cements are also among his clay products.

NO THOUGHT OF PRIVATE GAIN

It is interesting to know what started Professor Carver on this long train of investigation. When the boll weevil began his ravages, Carver, like other theoretical agriculturists, began to preach crop diversification, with emphasis on the peanut. Somebody replied: "Very good, but what shall we do with our peanuts?" The scientist was "up a tree." If he were to make good on his advice, he must find new uses for the peanut. So he set to work without hope of personal gain and with the sole motive of adding to the South's prosperity and the world's food supply.

Only after years would Professor Carver agree to the formation of a company to put his products on the market, and then only with the explicit reservation that all processes which do not require specialized skill or capital shall be freely given to the public. It is characteristic of the man, too, that when the company was organized he declined to receive any cash consideration until its success should be evident. Material rewards mean nothing to George Carver. If the new company makes him rich, as perhaps it may, his share of the

profits will be just that much added to the world's store of consecrated wealth, devoted in one way or another to the welfare of humanity.

"AS A LITTLE CHILD"

These facts would seem to indicate that George Carver's personality is as genuine as his history. It is. He combines in the most surprising way the simplicity of a child, the humility of a devout faith, and the confidence of scientific certainty. His first words are likely to impress you as almost childish. Then you become conscious of an unfathomable vein of mysticism and faith. Finally, you yield to speechless wonder as he opens for you a few windows into the scientific maze where his feet are so much at home. A true Negro, spare and thin, with a piping voice and a manner almost painfully modest, his clothing plain and none too new, a sprig of cedar in his button hole, he is a striking figure indeed, but not distinguished by any of the expected marks of genius.

Asked how he has made so many astounding discoveries, he promptly tells you: "I didn't do it. God has only used me to reveal some of his wonderful providences." All his work has been done in that spirit. Chemistry is its physical basis, but faith is its inspiration, prayer its atmosphere, and service its motive. To George Carver there is no conflict between science and religion.

Mrs. Stephens Tells a Story in the King's Messenger

I COLLECTED such a pretty story when was in Fort Worth a few weeks ago. We were sitting in Miss Mann's room at the Wesley House at twilight when there came a knock at the door. It was a little Mexican boy with some coins which he gave Miss Mann, saying: "Here is my mother's tenth for to-day." Miss Mann got out her books and credited the payment, saying that the woman had done a washing that day and sent the tithe for her Church dues. Then she told us that a few days ago the same boy had appeared with a whole dollar and the message: "This is for the senorita who died."

Questioning had brought out the facts that a lady had come to the Mexican Woman's Auxiliary one day and had made a speech about "a very great senorita," who was much loved and who had died. How, as the boy explained it, all the women who loved her were building "a very great school" which should be in her honor, and his mother wanted to give the dollar for a "share" in it. Miss Mann easily interpreted that as the Bennett Memorial. Isn't that a lovely story?

Mexico, Now and Then

MRS. R. W. MACDONELL

THE Golden Jubilee of Methodist missions in Mexico meant, perhaps, more to some of us who were among the workers in the beginning of the Protestant movement than could be possible for the present group of preachers and missionaries. The splendid church building in Saltillo, the gift of the Centenary, and the crowds that attended the meetings were like a glorious dream come true. What a contrast to the small numbers who came to our *salas* in those long-ago days!

The great congregation singing hymns written by Mexicans themselves brought vividly to memory the slow and discordant rendering of the translations of our English hymns in former days. As I listened to the rhythmic music in the beautiful voweled Spanish and found so often they were written by Vicente Mendoza, Pedro Grado, Cabrero, and a number of others, I felt that the mantle of Charles Wesley has fallen upon our Mexican Church. The Golden Jubilee hymn was written by a member of the body, Rev. T. S. Montelongo, and the music by Rev. C. C. Cota.

The large group of volunteers for religious and social service who attended the Jubilee were an earnest of the future of the evangelical Church in Mexico. They were not just ordinary young people, looking for a career, but bright, earnest souls ready to renounce the larger appeals of the world for definite work for God and their country. They came from our mission schools and bore testimony to the spirit and teaching of the servants of the Church who have this work in their keeping. Twenty of these were boys from Laurens Institute in Monterrey, and one wondered if in heaven "Uncle Larry" could know and be satisfied.

The splendid body of native preachers were enthusiastic as some of the older folk told the story of the past. The honored roll was called by Brother Montelongo and Miss Fox, of men and women who had given their lives that Mexico might have more abundant life. They also are ready to "hazard their lives for the Lord Jesus Christ."

We heard a lot about an Independent Mexican Methodist Church, both in discussion and in conversation. Again we said our objective in those other years was a self-perpetuating, self-supporting, and self-governing Methodist Church. Already there are eight self-sustaining and nineteen partially self-sustaining Churches in the Mexico Conference, and when one counts the devastation of war and loss of man power this is no mean tale to tell. Indeed, the development of a great middle class population in these years seems to me the greatest victory of the evangelical Church in Mexico. When the doors were

open to Protestantism there were a few rich, cultured people impoverished and a very small number of persons prepared to carry forward a new, struggling democracy. In these years our mission schools have gone forward and have made a new population in intelligence, industry, and personal purity. The records of 1903 showed the Protestant schools larger in number and attendance proportionally than any others. Dr. Valderama has declared approximately one-third of Mexico is listed in the evangelical Churches, another third are liberals, which throws the balance of power with Protestantism.

Ten years of civil war has retarded the economic development of the Mexican nation, and grave problems have arisen from the agrarian program which restored 2,600,000 acres of land to the Indians that were lost to them in the Diaz administration. This land was taken from rich land owners with promises of indemnity, which as yet is unpaid for lack of money. The Indians are not competent to produce food on the lands thus restored, so the country finds food shortage on one hand and discontent on the other, and a struggling group of officials untrained in the conduct of democratic government. Some of these are Protestants and they need wise friendship and the moral support of God's praying children.

The differences of modern Mexico and those forty years ago were demonstrated to me when I left my coat at Torreon and within thirty-six hours was wearing it in Chihuahua, it having come to me parcel

post. Forty years ago this would have been an impossibility, because stamps could not be purchased and only post office officials could put stamps on letters. Postage was not only paid in sending letters, but also upon receipt of the same.

Among the outstanding impressions of this visit to Mexico is the wonder-working influence of the Centenary: The Church at Saltillo is fine and the large administrative building of Roberts College is worthy of the efficient, far-reaching work of that institution. Few schools have a record like this, begun thirty-six years ago by a shy, untried Texas girl, who has seen it grow and her students in demand for every class of work all over the republic. The dormitory is yet to be built, and two hundred young normal students are counting upon the Centenary to finish this one task.

It was good to be at this milestone of Methodist missions in Mexico and to see with one's own eyes the fruition of the faith and service of God's children in the beginning and the sturdy service of those who have carried to completion the task. It gives courage for yet larger things and promise of God's fulfillment of his every promise.

My heart kept going up in thanksgiving to him who has heard and honored the prayers and faith of those long-ago years. As I see Mexico to-day, the Protestant Church has the greatest challenge that has come to it, and we of the United States who have helped to create this situation are called to pray for the work and workers and the country as never before.



STUDENT VOLUNTEER BAND, ROBERTS COLLEGE, SALTILLO, MEXICO

Lambuth Training School Dedication

ANNIE BELL WILLIAMS

YOU will be glad to know that on January 19 we held our dedication service. Every one—servants, students, and teachers—worked hard to have the building bright and shiny, and the decoration committee put on the finishing touches. There were flowers in almost every room, and in the chapel, dining room, and kindergarten, where the services were held, there were beautiful floral arrangements in true Japanese style. I wondered whether our American friends would appreciate the delicately tinted, flowerlike cabbages which formed an important part of the decorations. They made a striking combination with the azalea, the pine, and the plum branches.

Counting the students, we were able to seat about two hundred. Invitations were sent to all the graduates and those now working with us. Many of our Japanese and American friends, from Osaka and the cities beyond, also came to rejoice with us.

Miss Bang, president of the Union Canadian Methodist and Methodist Episcopal training school, came at our invitation to bring greetings. Because of the earthquake they are without a home of their own and can see nothing beyond March, when they will have to give up their quarters. In addition to the words of greeting from Miss Bang, other congratulatory speeches were made by a representative of the mayor; Mr. Yamamasu, of the educational department, who has been our friend since the opening of our school in Osaka; Miss Gaines, for the Hiroshima Girls' School; Miss Holland, for the Woman's Department workers; one of our teachers, Mr. Fujimoto; one of our Osaka pastors, Mr. Hori, and Miss Tristram for the Poole Girls' School (English Episcopal). The kindergartners presented a handsome bronze vase.

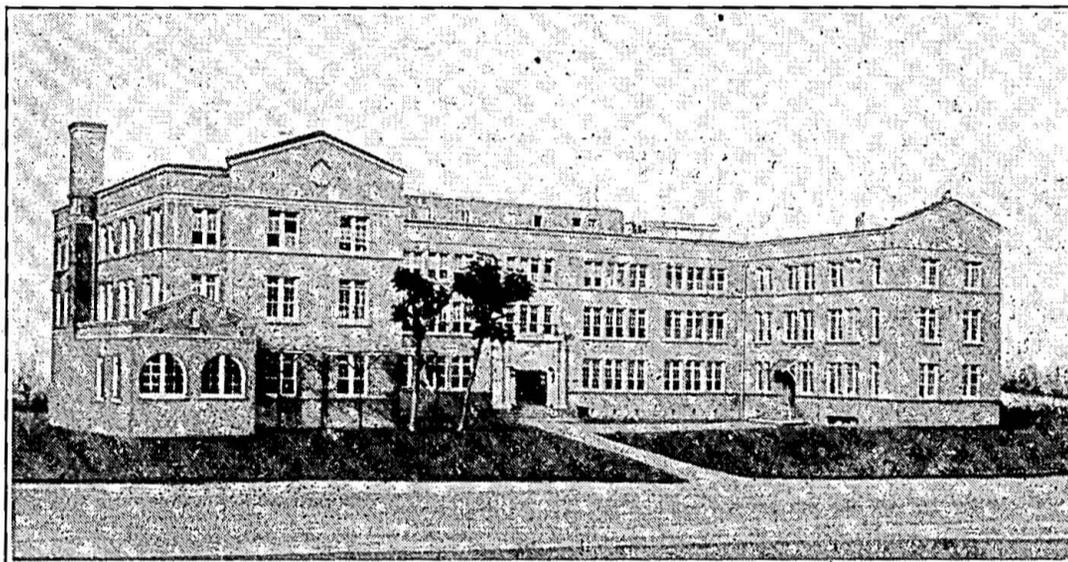
Bishop Usaki and our own Bishop Boaz were with us. The latter read the dedicatory service in English, and Bishop Usaki preached the sermon. The opening prayer was offered by Mr. Akazawa, who was afterwards introduced as our president, having just been released by the Conference from his office as traveling secretary for the Centenary. We are happy to welcome to our school family this man of God. We believe he will be able to bring us the kind of leadership we need and that he will be invaluable in making the school an important arm of the Japan Methodist Church.

After the program was finished, tea was served in the dining room, and the guests were shown the entire building by the students. Unstinted praise was heard on every side.

We have dedicated our building at last, and we have also dedicated ourselves anew to the Master and are praying that we may be used abundantly in his service.

With the Auxiliaries

ALTHOUGH only a year old, the auxiliary at Cedar Bluff, Miss., has spent \$125 on local work, raised \$42.50 for the Conference Treasurer, and sent a box to the Jackson Orphans' Home. A creditable record for a society of only thirteen members! Nothing



LAMBUTH TRAINING SCHOOL FOR CHRISTIAN WORKERS, OSAKA, JAPAN

unlucky about the number thirteen in Cedar Bluff.

* * *

NORTH ARKANSAS CONFERENCE reports one auxiliary—Fayetteville, No. 2—with every member a subscriber to the MISSIONARY VOICE. VOICE Agent, why not put your auxiliary on the banner roll?

* * *

FIFTEEN members of the Woman's Missionary Society of Trinity Methodist Church, Durham, N. C., have completed the study of "Creative Forces in Japan," by Galen Fisher, and report that this study class is proving one of the most active branches of the auxiliary.

* * *

AN unusual line of activity is followed by the Buda Auxiliary of the West Texas Conference, according to the last issue of the *West Texas Conference Items*. Three-minute talks along missionary lines are made before the Sunday school every Sunday morning by some member of the society. They have also invested \$200 in a scholarship at the Wesleyan Institute, San Antonio, for Lysandro Diaz, a Mexican

boy who intends to go back to Mexico to preach Christ to his countrymen.

* * *

THE Methodist dormitory planned for the State University at Austin, Tex., will soon be a reality. The blue prints have been approved, the contract let, and construction begun. This great building is being financed by the five woman's missionary conferences of the Lone Star State and will provide a home for Methodist girls attending the university. The need of wholesome religious influences for young people in college and university can be realized when we know that fourteen thousand Methodist boys and girls are attending State institutions of learning in the territory of our Church.

* * *

THE missionary society at Farmington, Mo., is advancing in numerical strength and in active service, according to their publicity superintendent. A large program has been undertaken by the fifty-seven members, which is in keeping with their slogan: "Go Forward in the Strength of the Lord." Two hundred dollars has been pledged toward the Superannuate Endowment, one hundred and fifty dollars toward financing one young lady for special service, and one hundred and twenty dollars a year toward

supporting a native Bible woman in Korea, who will bear the name of Josie Doss. "Credit for our advancement," says their publicity superintendent, "is due to the faithful and efficient leadership of our president and her faithful coworkers."

* * *

THE work of the past two months of the Woman's Missionary Society of Nicholasville, Ky., has been in keeping with the enthusiastic interest manifested in the past, according to their publicity superintendent. Besides carrying out the programs given in the VOICE, a creditable Centenary play, "The Centenary Opening Blind Eyes," was given early in the year by some of the young people of the Church under the direction of two members of the auxiliary. This did much to inspire members of the Church to increase their efforts to meet the pledge in full.

"Perhaps the cause which has been the most appealing to the members is the Endowment Fund for Superannuates," writes Mrs. Mattie G. Smith. "Our president has been so active in bringing it to our attention that the pledges made to this cause will exceed the quota."

June Adult Program Material

Child Welfare Problem

Protection for the Children of Unmarried Mothers

MRS. W. A. NEWELL

IMPORTANT CONFERENCE HELD

THE protection of children born out of wedlock has become so pressing a problem to social workers that in 1920 a large number of groups and individuals called upon the Children's Bureau to sponsor two conferences on this subject, one in New York City and the other in Chicago. A committee was appointed from each conference to draft a set of resolutions embodying the provisions deemed best for States to carry out for the best care of these illegitimate children. The spirit was the same in both sets of resolutions, and the final outcome was a request made of Prof. Ernest Freund, of the Department of Jurisprudence of the University of Chicago, that he prepare a set of propositions to serve as a basis of a program of illegitimacy legislation.

The syllabus is to be found in Bureau Publication Number 77 of the Federal Children's Bureau. It has been particularly timely, as several States have appointed commissions to revise their child welfare legislation.

STATE LAWS ENACTED

Since the year 1911, thirty States have revised or established their laws governing child welfare. Several States have appointed Children's Code Commissions, and these commissions have given earnest attention to the care and protection of children born out of wedlock.

STATE'S RESPONSIBILITY

First and fundamental to all other provisions is the proposition that the State is directly concerned with the care, education, health, and moral training of the illegitimate child. The basis of this proposition is the assumption that these children start life with an enormous handicap, and the State must be assured that everything is being done that can be done to mitigate the hardships and to give the children as nearly a normal environment as possible. When circumstances warrant it, the State should extend assistance to the mother. Guardianship should be assumed by the State only when the children are dependent.

HOMES AND HOSPITALS UNDER SUPERVISION

Another phase of the State's concern for the child is that it shall not be placed for adoption without an order from the court after investigation that will establish the fitness of the new home.

Some of the most distressing abuses have been in connection with private maternity hospitals. Many of these keep no record of the mother's name, and even do not wish to know her name. Children are given out by the keepers of some of these homes for adoption without record of the foster parent. This is one of the ways in which a large number of children born out of wedlock disappear utterly from public or private knowledge. They have even been sold. The equipment and sanitation are often poor, and midwives untrained and unclean. The unfortunate mothers are sometimes charged extortionate sums. The mother, in her desire to hide her shame from the world, takes little thought as to the future of her child. All these considerations dictate the necessity of placing maternity homes and hospitals under the supervision of the State. Not only these, but all child-helping and child-placing agencies should be licensed and supervised, that the unfit may be eliminated.

BIRTH REGISTRATION NECESSARY

In order to discover the mothers and infants in need of the protection of the State, all births should be registered. The Bureau of Vital Statistics should report to the State Department having charge of child welfare all births not clearly shown to be legitimate. An effort should then be made by a trained case worker to ascertain the paternity of the child, first by trying to get the mother to confide in her. Naturally these records of illegitimate births should not be open to public inspection, but should be open only on an order of the court. When transcripts are necessary for school or work purposes, the names of parents should be omitted. This is to keep as far as possible from making a class of these children, and making them and others conscious of a shameful stigma.

THE ESTABLISHMENT OF PATERNITY

That the child may receive the support due it from its father, action to establish paternity should be brought by the mother or by the Child Welfare Department of the State in all cases where it is thought best for the child. This should be done as informally and quietly as possible. The father should be placed under the same obligation to support as for a legitimate child, and the court should have jurisdiction during the child's minority to determine and secure this support. Moreover,

the child should have the same right of inheritance from the father as those born into a lawful family.

HEALTH PROTECTION

One of the appalling facts revealed by records and experience is the woefully high death rate among these children. Homer Folks, secretary of the New York State Charities Aid Association, says in this connection: "Illegitimate children, so to speak, do not die of illegitimacy. They die of lack of food, of lack of care, of ignorance, and of physical, mental, and moral ills. Is not the first move to speeding up and the refinement and extension of the existing agencies that are supposed to deal with and protect children, both those born in wedlock and those born out of wedlock? The old idea with which we were familiar twenty years ago assumes that everybody can look after his own child, and so the old way was to hold out a threatening hand and to say in effect: 'You can take good care of this child if you want to; if you don't we will take it away from you and punish you.' The newer idea of the health official and the nurse is: 'Of course you want to take good care of your child; if you are short of anything, let us help you.' That is the coming idea of community service toward every child that is born."

THE CHRISTIAN ATTITUDE

One member of the New York Conference made a plea for a more Christian attitude toward the poor mothers. She told the story of a North Carolina girl who had given birth to a child and who tried in vain to find a place in a Christian home. She was put out of five homes in five weeks. The speaker went to the sixth housekeeper and asked her why she had asked the girl to leave. "Because my neighbors and my Church people are condemning me for keeping that girl here," was her answer. The speaker then asked the pastor to allow him to talk to his people in church. The request was granted. The girl to-day is a married woman, a leader of a Church choir, and a respected member of her community because the members of the Church were made to see that they themselves were not guiltless. Our Master pointed the way for us in this matter in two sayings: "Let him that is without sin cast the first stone," and "Suffer little children to come unto me."

Sketch from Life in a Co-operative Home

MARIA M. ELLIOTT, LEXINGTON, KY.

THE Travelers' Aid sent her to us from the station. She had made the tiresome night trip in a day coach and had arrived dirty of face and dress, ruffled of hair, careless of appearance, but bent only on one object—the securing of a job.

After being registered and assigned to a room, her first words were: "I'm going out now to hunt for a job." "But you had better rest awhile, freshen yourself up, and eat your lunch first, then some of us will go with you to help you find a place." Allene, however, had no notion of losing all that precious time, so no sooner had she been left alone than she put on her hat and sallied forth in search of her golden fleece—a job. She had several advertisements which she had clipped from a morning paper she had picked up on a seat, and with boundless optimism she took her fate in her hands. Just at the lunch hour she appeared triumphantly in the dining room door still dirty, disheveled, and uncombed, but happy, and announced that she had secured a job. "It's a good one, too," she declared, "good pay, and it's keeping house for a widower and his little boy." She was only eighteen! How was she to know that such a situation was impossible for her? When the danger that threatened was explained to her she was terrified at the thought of what might have been and was willing to accept the advice and help of those who knew better. So after lunch, when it was found that she had no clean waist, some clean things were found for her, she was induced to take a bath, and freshen up. Soon she emerged, shining and clean and ready for her second attack on the stronghold of fortune. "Because," said she, "I just got to get to work. Ain't no chance to get work in the little town where we live. Ma was 'fraid for me to come, but I had to. I'm goin' to try to find a job for my sister, too, and maybe sometime we can bring ma an' the boys here." While Mrs. L., one of the ladies of the Board, was getting ready to go with her some one came to the Head Resident and said: "You'd better go and see what your new charge is doing." On going to see, she was dismayed to find Allene flirting vigorously and gleefully with a man in a house across the street. At the shocked exclamation of the Head Resident she turned such an innocent face and seemed so surprised to learn that she was doing anything out of the way that it was easy to forgive her and let her off with an emphatic command to refrain from such pastimes in the future. "I didn't know there was anything wrong in it. We do that all the time at home." Whether or not that statement was true, at least she kept her word and never did it again while with us.

A place was found for her at once, and she proved so efficient that it was not hard for her to persuade her employer to give her younger sister a position in a few weeks. She watched over that sister as tenderly and solicitously as a mother could. After some months of saving, the two sisters were able to send for their mother and the two young brothers, a tiny cottage was rented, and the five were once more happily united. More months passed, and Allene married and went to Arizona to live, but she was never satisfied until the mother and little family followed her there.

Four years passed, and then one day came a letter from that far-away State. "I guess you thought I had forgotten you," it read, "but I never could forget the ones who were so good to me when I needed a friend so much. I can never forget that happy Christmas I spent in the Home. I haven't forgotten that I owed you some money, too, and I'm sending a check for it. I wanted to send it long ago, but so many things have kept me from it. But we are all well now and doing fine—mamma and all of us—and I wish you could see my darling baby girl two years old."

Bible Lesson for June: The Personal Side of Prayer

(Matt. vi. 31-33; Eph. i. 15-19; Phil. i. 9-11, iv. 6, 7; Isa. xl. 29-31.)

MRS. L. H. HAMMOND

"No man goeth to war at his own charges"; and in enlisting under Christ's banner one may be sure of more generous treatment than any other leader can give. In the references above are just a few of the resources open to our individual need.

The first divests us of anxiety about material needs: who gives himself to God's work of setting justice in the earth will have his physical necessities supplied. That point is settled—if only we will have faith! And there is ample equipment for the spirit in this difficult warfare, where we conquer by faith, not by sight: Christ will be revealed to the soul in the exceeding greatness of his power; our hearts shall understand, our hope stand firm, as we work, perhaps in darkness, for the yet certain end. Love grows in the heart as we discern more of Christ, teaching us, keeping us, filling our lives with the fruit of righteousness—hope and joy and peace. When trouble confronts us there is an un failing way to meet it: we can take it to God *with thanksgiving*, so sure can we be that he will make it a blessing and not a curse; and his peace will guard our hearts, our very thoughts, no matter what storms may rage. And always there is strength

for the day and need. No matter who faints by the way, those that wait on the Lord shall find their youth renewed. They may work as Christ himself works, without weariness or discouragement. This is our high privilege if we wait on him.

Here are relief from anxiety, material and spiritual, equipment for the work we have undertaken, ample resources for every need, growth, peace, and joy assured, and success as God counts success. Surely our personal needs are met, the path of personal prayer plain and sure. Yet something dim at first becomes clearer as the eyes of our heart are enlightened. The emphasis of prayer shifts more and more, in personal matters, to requests for inner adjustment to outward circumstances, rather than for change of conditions. When the apostles, threatened with death if they persisted in preaching Christ, prayed, they asked, not for safety, but for strength: "Grant unto thy servants to speak thy word with all boldness while thou stretchest forth thy hand to heal." It was the work to be done that mattered, and their own loyalty to Christ. So St. Paul, long a prisoner, asks the prayers of the Church—not for freedom, nor ease, but "that God may open unto us a door for the work that I may make it manifest, as I ought."

It is not that our Father repels our childish fears or wishes; he quiets them and comforts us. However trivial or temporary they may be, we can cast *all* our cares on him; and never are we repulsed. But as love grows in our hearts, revealing more of the knowledge of him, his big thoughts crowd out our little ones. More and more it is the kingdom that matters to us, the setting of justice in the earth: we move upward from the perishable levels of life, and dwell here and now with immortality.

Sometimes we ask for personal deliverance for the kingdom's sake. St. Paul so asked deliverance from his "thorn"; he was sure that without it he could do better work. And God granted that deeper desire in denying the prayer. That thorn was no hindrance, but part of his equipment for service; and when he saw that he welcomed it with joy. He had learned with St. John that he whose one desire is the will of God may ask what he will and know that his prayer is answered.

Adult Program Material for June

CHILD WELFARE—SOCIAL SERVICE

DEVOTIONAL: Hymn No. 682, "I Think When I Read That Sweet Story of Old."

Bible Lesson: "The Personal Side of Prayer." (Matt. vi. 31-33; Eph. i. 15-19; Phil. i. 9-11, iv. 6, 7; Isa. xl. 29-31.)

Prayer.

Business: Minutes. Roll call. Reports of officers and committees. Report of Social Service Committee. Missionary news (*Bulletin*).

Social Service Topic: "The Children of Unmarried Mothers." (Leaflet.)

June Young People's Program Material

Bible Lesson for June: Jonah's Call and Mission. (Jonah i.)

OTIE BRANSTETTER

Is there any one of us who has not said, "I feel that God wants me to do this, but I am going to do that"? Most of us have probably had this experience in our own lives. Did you ever analyze your refusal to do God's will? Was it prejudice or laziness, or what was it that caused you to make such a decision?

To-day we have the story of Jonah, who did just this very thing too. We are not told how the word of Jehovah came to him, but he was convinced that he should arise and go to Nineveh and save that city from being destroyed by her sin. But he arose and fled in the other direction. It was not that Nineveh was so far away, but it was inhabited by the *heathen Gentiles*. In the Jewish mind both of these terms held a world of antipathy. In the first place, he scorned the idolatrous practices of the heathen worshipers. Then he and his people had suffered much oppression at the hands of surrounding Gentile nations. Moreover, there was the feeling from the beginning that they were the chosen people. Therefore, should they share their God and his salvation with these *heathen Gentiles*

Believing that Jehovah was "gracious and tender and long-suffering, plenteous in love and relenting of evil," there grew an instinctive idea, very early in the history of Israel, that perhaps some day the grace of Jehovah might reach the heathen also. It was not very popular nor widespread, but it was there. Jonah felt it was true. The character of his Jehovah-God vindicated this belief. Yet he could not share this divine plan: racial prejudice was stronger in him than love and the idea of the kingdom. He went down to the sea-coast town of Joppa, and finding a ship ready to leave the port he paid his fare and set sail for the distant city of Tarshish in order to flee "from the presence of Jehovah."

A great wind came up, and so great a tempest came upon the sea that it seemed as if the huge waves would crush the little ship. The mariners were greatly alarmed and began to cry unto their heathen gods. They threw overboard much of the freight to lighten the vessel. The worn-out Jonah, asleep in the hull of the ship, was awakened by the ship master and hurried to the heaving deck where the crowd was casting lots to see who was responsible for this peril that was upon them. The lot fell upon Jonah, and he confessed his fault. "Take me up and cast me into the sea that

the waters may cease to rage against you." The rude sailors were struck with awe at the confession. A great reverence for this Jehovah took hold of them. They were reluctant to act on his counsel to cast him into the sea and began to vow vows and pray to this strange God of the Jews, but their efforts were of no avail. Jonah again offered himself as their sacrifice, and at last they cast him into the sea.

He was fleeing from Jehovah and his consciousness that he should carry the true religion to the heathen Gentiles. He came face to face with both in his flight. On the voyage there was no uncertainty but that God was still with him. The story of his life and his relation to God became a powerful call to repentance, and he saw those heathen sailors call upon Jehovah as the God of land and sea. The thing he dreaded was transacted before his eyes.

How large a part do racial prejudice and an egotistical feeling of our own racial superiority play in our own lives? Missionary work is helping others to be their very best selves. Is this not applicable to nations and individual Americans?

The Master Is Coming

MRS. EMMA A. LENT

THEY say the Master is coming to honor the town to-day,
And none can tell at whose house or home the Master will choose to stay;
And I thought, as my heart beat wildly, what if he should come to mine?
How I would strive to entertain and honor the Guest Divine!

And straight I turned to toiling to make my home more neat,
I swept and polished and garnished and decked it with blossoms sweet;
I was troubled for fear the Master might come ere my task was done,
I hastened and worked the faster and watched the hurrying sun.

But right in the midst of my duties a woman came to my door;
She had come to tell me her sorrows and my comfort and aid to implore,
And I said I cannot listen nor help you any to-day,
I have greater things to attend to—and the pleader turned away.

But soon there came another—a cripple, thin, pale, and gray—

And said: "O, let me stop and rest awhile in your home, I pray!
I have traveled far since morning, I am hungry, faint, and weak,
My heart is full of misery, and comfort and help I seek."

And I said, "I am grieved and sorry, but cannot help you to-day;
I look for a great and noble Guest"—and the cripple turned away.
And the day wore onward swiftly, and my task was nearly done,
And a prayer was ever in my heart that the Master might come.

And I thought I sprang to meet him and serve him with utmost care,
When a little child stood by me with a form so thin and spare;
Sweet, but the marks of teardrops, and his clothes were tattered and old,
And a finger was bruised and bleeding, and his little feet were cold.

And I said: "I am sorry for you; you are sorely in need of care,
But I cannot stop to give it; you must hasten on elsewhere."
And at the words a shadow crept over his blue-veined brow—
"Some one will feed and clothe you, dear, but I am too busy now."

At last the day was ended and my toil was over and done;
My house was swept and garnished, and I watched in the dusk alone.
Watched, but no footsteps sounded; no one passed at my gate,
No one entered my cottage door; I could only pray and wait.

I waited till the night had deepened, and the Master had not come;
He has entered some other door, I cried, and gladdened some other home.
My labor had been for nothing, and I bowed my head and wept;
My heart was sore with longing; yet in spite of it all I slept.

Then the Master stood before me, and his face was grave but fair—
"Three times to-day I came to your door and craved your pity and care;
Three times you sent me onward, unhelped and uncomforted.
And the blessing you might have had was lost and your chance to serve has fled."

"O Lord, dear Lord, forgive me! How could I know it was thee?"
My very soul was shamed and bowed in the depth of humility.
And he said: "The sin is pardoned, but the blessing is lost to thee;
For comforting not the least of mine ye have failed to comfort me."

Holston's Banquet for Young People

BY ONE OF THE YOUNG PEOPLE

THE Holston conference in Chattanooga was an eventful and happy occasion for the young people. We were quite excited when we were told that we were invited to a banquet given just for the young people by the adult society of the Highland Park Church, which was held in the basement of the new annex. Covers were laid for one hundred and fifty-six.

Following the dinner, the young people of different auxiliaries gave as great a treat in an intellectual and spiritual way as the ladies had given gastronomically. The toasts were notable and stressed a wide range of subjects. "The Supreme Need of the World," "Are We, Who Are Sending the Gospel, Living the Gospel?" "Why Join the Missionary Society?" "The Ideal Missionary Society," and "The Student Volunteer Conference at Indianapolis" were ably presented by girls from visiting auxiliaries and struck many a responsive chord.

Short talks were also made by visiting Council officers, and the program closed with the following clever toast by the superintendent of the Highland Park young people:

"I can't write poetry,
No, not a bit,
And to tell the truth
I don't care a whit;
For I can talk,
O, yes, quite a lot.
Show me a woman
Who cannot!

But somehow to-night,
For this one time,
I've a notion to try
A wee bit of rhyme.
It's a toast to our young people
I'd like to make,
And only a moment
Of time I'll take.

Here's to our young people
Within Holston's bounds!
Could a bunch any finer
In the world be found?
Tall girls, short girls,
Slender girls, chubby girls,
Some with bobbed hair,
Some with curls.

They're pretty, they're sweet,
They're loyal and true,
They can sing, they can work,
And play a tune, too;
They're the best of the land,
The salt of the earth.
You'll not find their equal
No odds where you search.

So once again let's give them a toasting,
Here's to our girls of dear old Holston!"

After this we gathered in a group and gave voice to Y. P. S. songs and yells, not forgetting a hearty "How-do-you-do" to our Conference President. Cars were waiting to take us back to the church for the evening services, at which time our Conference Superintendent of Young People gave the report of the work done by the young people and presented the honor roll badges to the twenty-six societies making the required number of points.

The main address of the evening was made by Miss Daisy Davies. In a wonderful and stirring way she made us feel the desire and the necessity of living close to Christ in order that we may interpret him more perfectly to those who have not yet received his message. Several young ladies expressed a desire to be life interpreters in a definite way. Miss Davies's address and the response of the girls seemed a fitting close to an inspiring and helpful evening.

A Message to the Young People of the Tennessee Conference

SALLIE ELLIS, BILOXI, MISS.

I AM very grateful for the Tennessee Conference and for what it has meant to me. It was there several years ago that God called me into definite service, and now I owe the rest of my life to the women who made it possible for me to have training for it.

I came to Biloxi, Miss., a year ago. I would like to give you some idea of our Wesley House as a social center of Christian work. You will be interested to know that the people with whom we work are French, Austrians, Polish, and a few Americans. Nearly all of them are fishermen. The men go out on boats from ten days to three weeks, while the women and children pick shrimp and shuck oysters in the factories.

I have over one hundred different boys every week in my clubs. Nearly all of them are from Catholic homes and attend the Catholic school. When the priest and sisters find out they have been to the Wesley House they punish them, but the boys nearly always come back.

One day a little Austrian boy only seven years old told me that the priest said this was no good place to come and the devil lived there. I said: "Well, Willie, why do you come if you think this is not a good place?" He smiled, looked up at me, and said: "Yes, I'm going to come 'cause I told father it was a good place, for you told us John iii. 16, and that is in the Bible." Most of them are willing to take punishment in order to come here.

There is poverty and sickness and trouble here and great need for a ministry such as our settlement workers know how to

give. I believe we are being used by the Master to help to lead the lives of these people.

A Social Service Poster

MRS. I. G. MOORE

SOCIAL service and what it means may be illustrated very aptly by the following poster:

A large sheet of white cardboard with "Social Service Is Heart Service" printed across the top in large letters. Then put a big red heart in the center with several arteries flowing in all directions from it.

At the end of these paste pictures illustrating social service work—old people and invalids, for instance, receiving flowers or other gifts; Negro yards, one dirty and the other well kept; a view of the jail and a copy of the Bible, and so on. Story-telling clubs, playground work, orphanages, hospitals, and other institutions may be illustrated this way.

Pictures may be culled from old magazines and, when used in this manner by the young people who love to make posters, be made to bring a helpful message to your auxiliary.

DE QUEEN, ARK.

A Y. P.'s Yell

MRS. H. J. WHEELER

Rah, rah, rah, rah, rah!
Each one win one;
When that's been done,
Don't trouble
We'll double

ROANOKE, VA.

The Gospel According to You

YOU are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.

Men read what you write,
Whether faithless or true.
Say! What is the gospel
According to you?

Young People's Program for June

HYMN: No. 411, Methodist Hymnal.

Business: Minutes. Roll call.

Devotional: Bible lesson, "Jonah's Call and His Mission." (Jonah.) Prayer. Song, "Where He Leads Me, I Will Follow."

Social Service Topic: "Child Welfare at Spofford Home." (Leaflet.)

Hymn: "Jesus, Like a Shepherd Lead Us."

Poem: "The Master Is Coming." By Mrs. Emma A. Lent.

Prayer: "Our Father God, we rejoice that we know thee as our loving Heavenly Father, and we pray that the sweetness, joy, and privilege of our lives may make us eager to help others whose lives are filled with need and care. We thank thee for youth, for its enthusiasms, its bright hopes, and the promise of happy days of service that lie before. Send us forth with an earnest purpose to do something for others. Help us each day to attain to our best, and keep us conscious of thy guiding love in our daily lives. For Christ's sake. Amen."

Missing the Bandits

OUR readers will be interested in the following account by Miss Ella Hanawalt of a pilgrimage made by the students of Ginling College to Tai Shan, the holy mountain of China, and Chufu, celebrated as the birthplace and burial spot of Confucius. The train on which they made the return trip waited patiently on a siding until another train on the main line had passed. It was this other train which was attacked by bandits, who derailed the express and forced the passengers, both Chinese and foreign, to make the perilous ascent of the mountains barefoot and in their night clothes, holding the party for the fabulous ransom of two millions of dollars. Thus by only a few hours did she and her party of college teachers and students escape a tragedy which has interested the whole world.

"The college chartered a car on the Tientsin-Pukow Railroad in which forty-two students and eight faculty members took the four-day trip. The climb up Tai Shan is five miles, the ascent of the mountain four thousand seven hundred feet. We went up in mountain chairs in something like six hours, after a wordy battle with our carriers on the way. One never employs a coolie in China without a terrific cost in nervous energy. They set you down on the side of a mountain, in the middle of a stream, or anywhere else and shout at you about the only English word universally known in China, which is 'one dollar.' If I return to you a better warrior than missionary you must be patient and sympathetic. Having reached the mountain top we were fully repaid for our effort. Buddhist, Taoist, and Confucian temples are there and the most beautiful scenery imaginable.

"At Chufu we found the tomb of Confucius in an inclosure of five hundred Chinese acres, which contained also the graves of all the deceased descendants of Confucius and a number of buildings which have been put up as memorials by emperors and scholars to express their devotion to him. The same city contains the site of his birth. His descendants still live there, and one of them personally escorted us about, showing us the house in which Confucius lived, the tree he planted, the well from which he drank, the place where his books were burned, the tablets to his disciples, the temples to his parents, grandparents, and wife, and the wonderful temple to Confucius himself. This was beautified with deeply carved granite columns on the outside, and inside the image of Confucius behind an embroidered silk

curtain, with images of his favorite disciples on both sides. After we had seen all this our escort, Mr. Confucius, served us tea. Think of it! A descendant of Confucius not only serving tea to fifty ladies, but drinking tea with them."

Names and Addresses of Missionaries in Africa and Latin-American Fields

AFRICA MISSION

Miss Flora Foreman, R.N., Mrs. Fannie B. Warren, Miss Kathron Wilson, Miss Christine Allen. Address: M. E. C. M., (S) Kabinda, Lómami District, Congo Belge, Africa, via Capetown.

BRAZIL MISSION

Miss Eliza Perkinson, Miss Maud Mathis, Miss Eva L. Hyde. Address: Bennett College, Marquez de Abrantes 55, Rio de Janeiro, Brazil.

Miss Nancy Holt, Miss Layona Glenn, Miss Lydia Ferguson. Address: Rua Livramento 233, Rio de Janeiro, Brazil.

Miss Lily A. Stradley, Miss Sophia Schalch, Miss Gertrude Kennedy, Miss Annie Donovan, Miss Jean Porter. Address: Collegio Piracicabano, Piracicaba, Brazil.

Miss Emma Christine, Miss Rachel Jarrett, Miss Lucy Belle Morgan, Miss Helen Johnston. Address: Collegio Isabella Hendrix, Bello Horizonte, Brazil.

Miss Eunice F. Andrew, Miss Louise Best, Miss Rosalie Brown. Address: Collegio Centenario, Santa Maria, Rio Grande do Sul, Brazil.

Miss Mary Sue Brown, Miss Mary Jane Baxter, Miss Helen Hardy, Miss Sarah Stout. Address: Collegio Americano, Porto Alegre, Brazil.

Miss Cavie Clark, Miss Viola Matthews, Miss Lela Putnam, Miss Jessie Moore. Address: Collegio Methodista, Ribeirao Preto, Brazil.

Miss Leila F. Epps, Rua da Liberdads 117, Sao Paulo, Brazil.

CUBA MISSION

Miss Rebecca Toland, Miss Annie Churchill. Address: Colegio Irene Toland, Apartado 94, Matanzas, Cuba.

Miss Frances B. Moling. Address: Colegio Eliza Bowman, Calle Gloria y Castillo, Cienfuegos, Cuba.

Miss M. Belle Markey, Miss Junia Jones, Miss Clara Chalmers. Address: Colegio Buenavista, Reparto Almendares, Havana, Cuba.

MEXICO MISSION

Miss Leila Roberts, Miss Edith Park, Miss Virginia Booth, Miss Lorraine Buck. Address: Roberts College, Apartado 77, Saltillo, Mexico.

Miss Emma Eldridge, Miss Myrtle Pollard, Miss Eva Massey, Miss Annie Craig. Address: Colegio Palmore, Chihuahua, Mexico.

Miss Ellie B. Tydings. Address: Colegio Progreso, Calle Juarez No. 7, Parral, Mexico.

Miss Lillie F. Fox, Miss Laura V. Wright, Miss Ruth E. Byerly. Address: Centro Cristiano, Apartado 50, Chihuahua, Mexico.

Miss Dora L. Ingrum, Miss Ione Clay. Address: Instituto Ingles-Espanol, Apartado 363, Monterrey, Mexico.

Miss Naomi Chapman, R.N., Miss Cornelia Godbey, Miss Edna Potthoff. Address: Hospital Monterrey, Monterrey, Mexico.

Miss Ethel McCaughan, Miss Sarah Warne. Address: Centro Cristiano, 15 de Mayo 81, Monterrey, Mexico.

Miss Mary Massey, Miss Myrtle James, Miss Anne Deavours. Address: Instituto MacDonell, Apartado 158, Durango, Mexico.

If you don't read, you don't know;
If you don't know, you don't care;
If you don't care, you don't give.

Our Father's Children

Sunshine Bags and May Baskets

TRY these pretty plans (suggested by an exchange) with your own little missionary classes.

Enough "sunshine bags" of pale yellow cambric should be made for each member to have one, and some for others, and the following verse printed on slips of paper voices the request:

"For the sunny days that bless our way,
From June until September,
We'll put away a penny each day,
And then we will remember
That there are those whose pathway goes
Through sad and lonely places;
These our J. M. S. will strive to bless
And bring sunshine to their faces!"

At Osborne, Kans., the mite boxes were transformed into May baskets, according to Mrs. M. D. LaRosh's account. "After the boxes were all supplied with a flower inserted in the slot of the box, they were

piled on sandwich baskets and arranged on a table. They looked so nice and all felt the truth of the verses written by the mite box secretary:

"See our lovely baskets
For the first of May,
Filled with fragrant blossoms,
Beautiful and gay.

Though we love the flowers,
They soon will fade away,
The soil from which they're springing
Bears fruit for many a day.

The soil is made of pennies,
Nickels, dimes, and more;
The fruit will be a fragrance
Wafted on from shore to shore.

A fragrance fraught with blessings,
If carried in his name,
If our mite is freely given
Our reward will be the same."

Personals

BORN to Rev. and Mrs. J. J. Davis, Wembo Nyama, Africa, March 6, 1923, a daughter.

* * *

BORN to Rev. and Mrs. Thomas Ellis Reeve, Wembo Nyama, Africa, December 26, 1923, a son, Charles Wiley.

* * *

BORN to Rev. and Mrs. William G. Thonger, Brussels, Belgium, February 15, 1924, a daughter, Irene Maud.

* * *

REV. AND MRS. R. S. STEWART are now located in Wilmore, Ky., where Brother Stewart is teaching in Asbury College. They will not return to Japan.

* * *

ROBERT S. HENDRY, son of J. L. Hendry of the China Conference, has lately severed his connection with Soochow University to engage in business with his brother.

* * *

MR. JOHN GLENN BARDEN, of Goldsboro, N. C., has been accepted for foreign missionary service. He is a B.A. of the University of North Carolina and is now specializing in religious education at Columbia University.

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DR. JOHN W. CLINE, connected with Scarritt College for Christian Workers while on furlough, began on March 26 to visit all the District Conferences in the Southwest Missouri Conference at the request of the presiding elders.

* * *

WHILE on furlough Dr. and Mrs. John H. Snell, of the China Conference, have been located in Los Angeles, Calif., where Dr. Snell has been connected with the Los Angeles General Hospital. Dr. Snell will soon begin a round of visits to the medical centers of the East before sailing in July for Soochow.

* * *

ANOTHER worker for service among the French in Louisiana has recently been accepted by the Board of Missions in the person of Rev. A. M. Martin, brother to Rev. A. J. Martin and Rev. A. D. Martin, already engaged in that field. Brother Martin will do a pioneer work like his brothers among the Acadians.

* * *

AMONG other candidates recently accepted for service is Mr. Gaither P. Warfield, who desires to do evangelistic work. He is a graduate of Dickinson College and Drew Theological Seminary and has had experience as a Y. M. C. A. worker and as an assistant pastor. As student secretary of the Student Volunteer Movement he has had a place of leadership among college groups.

REV. R. KONDO, the first Japanese to study in the school of theology, Emory University, where he took his B.D. degree, has recently been elected editor in chief of the *Kyokai-jiho*, the *Christian Advocate* of the Japan Methodist Church. He has been pastor of Central Church in the city of Kyoto for several years and is the author of "A Guide to Christianity," "Impressions of the Life," and other books.

* * *

MISS GRACE TEMPLETON, of Roanoke, Va., has been accepted as teacher of English in Soochow University upon a three-year contract. She is the secretary

Appointments in Africa Mission

Rev. and Mrs. H. P. Anker, Wembo Nyama.

Dr. Charles P. M. Sheffey, Wembo Nyama.

Miss Kathron Wilson, Wembo Nyama.

Rev. L. M. Kinman, Wembo Nyama.

Mr. and Mrs. E. B. Stilz, Wembo Nyama.

Mr. and Mrs. E. H. Farmer, Wembo Nyama.

Miss Verna Miller, Wembo Nyama.

Mr. J. Noble White, Wembo Nyama.

Mr. and Mrs. Charles T. Shadel, Kabengele.

Rev. and Mrs. C. C. Bush, Minga.

Mr. and Mrs. W. N. Ware, Minga.

Miss Christine Allen, Minga.

Rev. and Mrs. T. E. Reeve, Tunda.

Dr. and Mrs. W. B. Lewis, Tunda.

Mrs. Fanny B. Warren, Tunda.

Mr. and Mrs. W. W. Higgins, Lusambo.

Dr. W. H. Moore, mission dentist.

of the Student Volunteer Union of Virginia for the current year and was appointed as secretary for the joint Methodist Student Conference inaugurated at Indianapolis. She will sail with Rev. and Mrs. Sherertz when they return to China.

* * *

THE death of Rev. Henry Smith, which occurred on March 7 last in Siloam Springs, Ark., is a great loss to our Cuba Mission. He was an evangelistic missionary, and at the time of his death presiding elder of the Cienfuegos District. Seventeen years of faithful service bear witness to his love of the field in which he labored. He is survived by his wife and two children, eleven and thirteen years of age.

* * *

DR. E. V. JONES has severed his connection with Soochow University and is now with the University of Nanking. Frederick White, Ph.D. of Columbia, one of the candidates for educational work recently accepted by the Board of Missions, will take the place left vacant by Dr. Jones. As a teacher of physics and chemis-

try Dr. White has had valuable experience and comes well prepared for his work as head of the Department of Chemistry of Soochow University. His friends bespeak for him a successful career as a Christian educator.

* * *

THE first young man to finish his theological course in Candler College, Havana, Cuba, has been sent by the bishop to Pinar del Rio, one of the provincial capitals of the island. While in school Brother Silvano Sanchez has been pastor for two or three years of our Church in Santiago de las Vegas, some fifteen miles from Havana, and has used his pastorate as a laboratory to put in practice what he has learned. In the last two years he has doubled his membership, and this year the charge will pay between thirty and forty dollars toward self-support. No better prepared young man has been put into the work since the mission opened.

* * *

THE Woman's Missionary Council lost another missionary to the General Department of the Board of Missions when Miss Willie G. Hall, of the Africa Mission, was married on January 18 at Wembo Nyama to Mr. E. B. Stilz immediately after the adjournment of the Annual Conference. The ceremony in Otatela was read at seven o'clock in the morning by Rev. H. P. Anker and was immediately followed with the English ceremony by Rev. T. E. Reeve. The wedding party thereupon journeyed to Lubefu for the civil ceremony, which was performed on January 19. After a few days of quiet at Minga Mr. and Mrs. Stilz returned to Wembo Nyama, where Mr. Stilz is stationed this year.

* * *

ON February 17 the Central Methodist Church in Kobe was dedicated. "It is the handsomest, the largest, and best church building in Japan," writes W. K. Matthews from Kobe. "Its location is particularly fortunate. It is situated in the midst of the best government buildings in the city and in the finest residential section. Its lofty tower, surmounted by a cross, can be seen day or night from many parts of the city and from out in the bay. Last Sunday the *Laconia*, a great ocean liner with seven hundred tourists on a trip around the world, was in port. The pastor of Central Church, Rev. C. Hinohara, arranged a service there for these tourists on Sunday afternoon, with an address by Dr. T. H. Haden, of our mission. It is a live Church to-day, as it has been since its organization by the Lambuths years ago. At the dedication the first member baptized by Dr. J. W. Lambuth was present and made an address."

SUMMER SCHOOLS OF MISSIONS

MOUNT SEQUOYAH, FAYETTEVILLE, ARKANSAS
July 10-24, 1924

LAKE JUNALUSKA, NORTH CAROLINA
July 30-August 13, 1924



A GROUP OF VISITORS ATTENDING ASSEMBLY SESSIONS

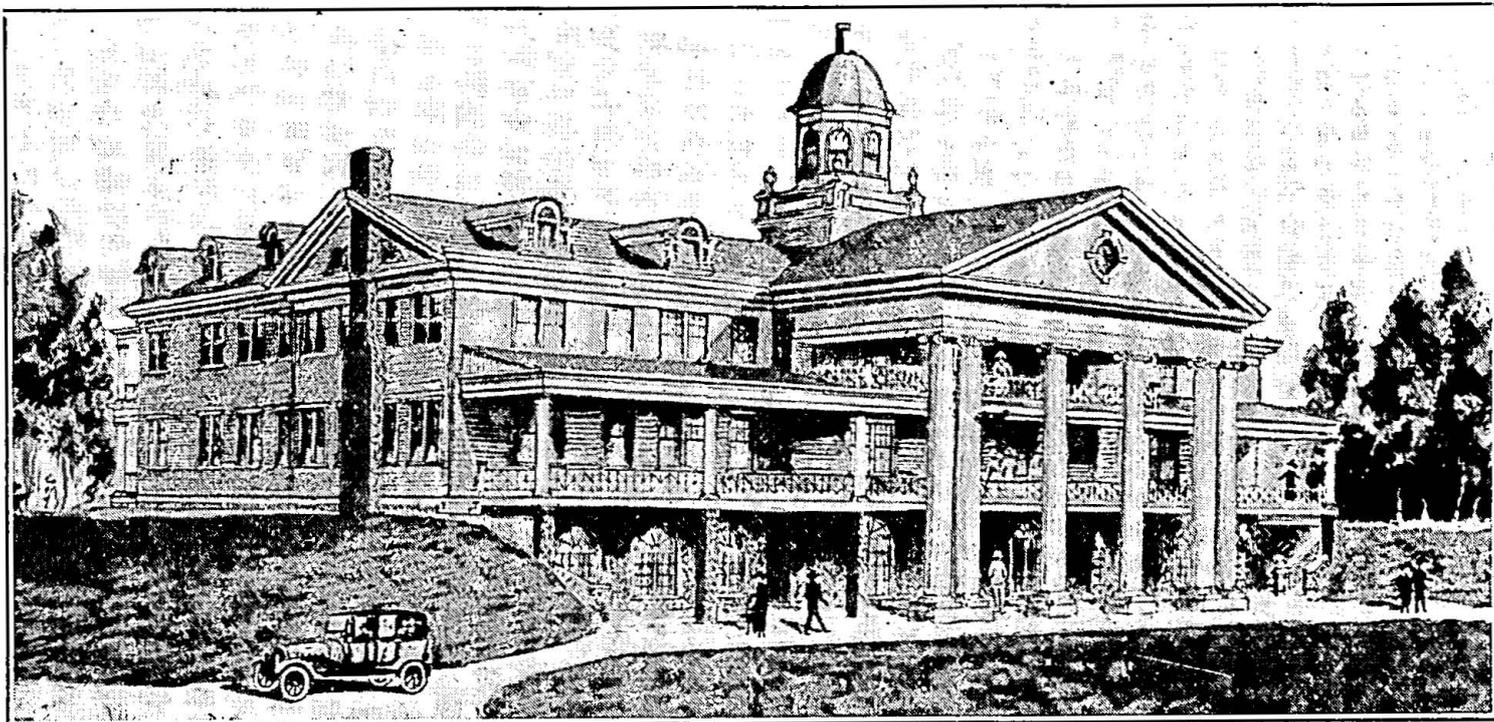
COURSE OF STUDY

The Course of Study is fully standardized. The curriculum for both schools will be the same this year.

Social Aspect of Foreign Missions.
Missionary Message of the Bible.
Outlines of Missionary History.
"China" (current foreign missions study book).
The Mission Study Class Leader.

Missionary Heroes.
The Missionary.
Social Aspects of Home Missions.
Stewardship and Missions.
Dramatics and Pageantry.

"Of One Blood" (current home missions study book).
Missionary Organization and Administration.
The Rural Church.
The City Church.



MISSION BUILDING, LAKE JUNALUSKA, WHERE THE SCHOOL IS HELD

PLATFORM PROGRAM

The platform programs this year will be unusually attractive. They will be diversified, consisting of great sermons, inspirational addresses, and high-grade entertainment.

RECREATION

In addition to the school work there will be fine opportunities at each place for recreation in the way of mountain climbing, tennis, golf, etc.

ASSOCIATION

The association with missionary leaders, missionaries, and other persons interested in missions will be most delightful and profitable. There are no more beautiful and delightful places than Mount Sequoyah and Lake Junaluska to spend two weeks in the summer.

Mount Sequoyah and Lake Junaluska invite you to attend their Summer Schools of Missions.
Write to-day for the new announcement concerning courses, entertainment, etc., to A. C. Zumbrennen, Home Cultivation Secretary, Lambuth Building, Nashville, Tennessee.