



The  
MISSIONARY  
VOICE



AUGUST ÷ 1924



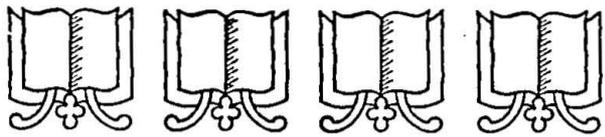
CAYO SMITH AT THE ENTRANCE TO SANTIAGO HARBOR, CUBA.

# THE MISSIONARY VOICE

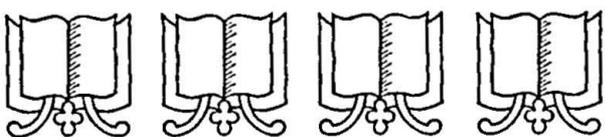
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A. J. WEEKS and MRS. E. B. CHAPPELL, EDITORS



*The urgent need of the day is the thoroughgoing application of the principles and the spirit of Jesus to all our international and interracial relations. Straight and narrow is the way of life, but broad the road that leads to destruction for nations as for individuals. The genuine practice of the Christian way of life is the only remedy for the troubles and dangers of the modern world. It must be practiced by millions upon millions of individuals, and it must be practiced by classes and groups and by nations and races in their mass relationships. This is not a demand for emotionalism, for quixotic, one-sided disarmament, for blind and pauperizing philanthropy. It is a demand for the Christian spirit united with sound common sense. We can overcome evil only by good, hate and suspicion only by deeds that are unselfish and generous, race pride and arrogance only by appreciation and justice and good will.—Sidney L. Gulick, in "The Winning of the Far East."*



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# THE MISSIONARY VOICE

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NUMBER 8



## EDITORIAL



### The Decline of the Country Church

THE country Church in America is facing conditions entirely new. Conditions in rural America have so changed that country life is nothing like it was fifteen or twenty years ago. Means of transportation and communication have been so improved that sections formerly remote have been brought close to the centers. We might almost say there are no longer remote sections anywhere in this nation. We are all such close neighbors that we live in speaking distance of each other. The country dweller lives in a new environment and has a new outlook.

No other institution that serves rural sections and their peoples has suffered under these changes to the extent that the Church has suffered. The school, the store, the mill, postal service have all been so improved that they are almost wholly unlike their predecessors of two or three decades ago. So rarely, however, has a country Church shown unusual improvement that when one has shown such improvement it attracts wide attention. Where one has shown marked improvement a dozen others have declined. Taken as a whole, the rural Protestant Church in this country has suffered a rapid decline in attendance in the last generation. The most careful study conducted by the Institute of Social and Religious Research shows that there is surprising uniformity from region to region throughout the United States in the influence of the Church as measured by attendance interest; and that, contrary to the general belief, there is no greater apathy in the Far West than in the East or the South. We may explain away this decline in attendance as the result of the new age in which we live, but the fact remains that the country Church throughout America is facing such decline and such perplexities as to demand of every Christian serious thought.

That the country Church cannot be what it once was must be admitted. Although it was the greatest influence for good in this nation in other years, it is true, nevertheless, that the country Church of a generation ago could not serve in the best way this generation. It has declined, but its decline is due to its failure to develop as other institutions developed around it. If these other institutions had shown no more improvement than the country Church has shown they too would have declined.

Probably the greatest missionary task of American Protestantism is to make the country Christian and keep it so. We cannot make an impression on the wide world unless we are strong at home. Neither money nor workers for foreign service will be forthcoming unless the fires at home burn strong and bright. If this nation is to be genuinely Christian and is to remain so, the Church life of rural America must be repaired and in some measure reorganized and

#### Figures That Speak

DR. J. W. PERRY, Secretary, Home Department, in speaking of the following report from Rev. K. N. Matthews, of the Bessemer District, North Alabama Conference, said: "We have invested for the last three years \$2,400 per year in that district, and this is the showing which they have made. This is an industrial district and is an exhibit of one of our industrial enterprises:

	1920	1923	Per cent of Increase
Profession of faith.....	453	804	77
Certificate.....	675	1,016	50
Church property.....	\$355,300	\$561,700	58
Number of Leagues.....	12	44	266
League members.....	506	1,560	200
Sunday school members.....	6,704	10,444	55
Paid for pastors.....	\$30,033	\$49,845	64
Paid for Conference claims.....	\$9,695	\$14,918	53
Paid for all purposes.....	\$116,409	\$189,996	63
Number of members.....	9,578	11,657	21
Members of W. M. S.....	684	1,072	56
Raised by W. M. S.....	\$6,683	\$17,291	158

adjusted to modern conditions.

Conditions to-day are in some measure at least due to unwise policies of administration in dealing with the country Church. We have not supplied a properly trained ministry for the country. Well-trained men have not sought the rural section as a field in which to invest their lives, nor have we appealed to them to seek such service. Too often the country pastorate has been merely an incident in the life of the preacher as he pressed on to a place more alluring. For the well-equipped young man there is no field of fairer promise in this country to-day. There is no place where such a man can make a better contribution to the redemption and stability of his country than such a pastorate. That district in the Vosges Mountains to which John Frederick Oberlin went

as a young minister was not a place such a man would seek for comfort. Oberlin was one of the best-equipped Protestant ministers of his generation. He went into one of the poorest and most backward sections of France although pastorates where he could have honors and comforts were open to him. He put on a program that would be counted modern even to-day, and there he stayed more than fifty years, and under his leadership the whole section was completely transformed. Another appealing and romantic story of Christian service is that of Fliedner, of Kaiserwerth. Kaiserwerth, near Dusseldorf, is known as the original home of the deaconess movement in the Church. Into that village that has a population of less than three thousand Fliedner, a well-educated man, went, and there he remained twenty-seven years. These men were pioneers and did their tasks without the helps available to-day. They accomplished what they did by intelligent devotion and continuous service. Much of the failure of the country Church is due to frequent changes in pastors and consequent changes in plans and programs. Many a promising development in a country charge has stopped because the pastor who was leading in it was "promoted" to a town or city charge. The success of the country preacher does not depend wholly upon technical training for that particular type of work. Any man with general training and devotion and energy can do it. It is doubtful if any real worth-while training can be secured for this task outside the field itself. Direct contact with the problems and learning to do things by doing them is the best sort of training. No man is going to succeed in a country pastorate if he is merely passing through the country on his way to the city.

But, after all, the redemption of the country Church depends upon the people who live in the country rather than upon bishops, Church leaders, or trained preachers. A board of missions or other general board may help by supplying tools with which the work is to be done, but the responsibility for the reclamation and conservation of the rural Church life of America rests upon those who live in rural districts. The best service any pastor can do is to lead the people themselves into the promotion of a program of reclamation. This is true of the mission board, too. Perhaps the least important thing any mission board does for a Church in the homeland, be it in city or country, is the appropriation of money for its sustenance. Leadership is the need of the hour, and leadership that does not inspire a following fails. In practically every community there are resources sufficient to maintain the needed Church activities if those resources can be commanded. The country Church will never be strong if the people around it ignore it or give it no aid. When country people decide to have better schools they themselves, by combining school districts, provide for better equipment and better teachers. When better mills are to be built, they are built without aid from afar. To be sure the Church must extend aid to many communities and sections, and ought to do so, but

it is true nevertheless that the country Church can never be made strong by outside aid. It can be made into a going concern by the people it serves, and by no others. The first step in the better day that must come if disaster is to be averted is the conviction in the hearts of our people who live in rural districts that the most important thing in their communities is a better day and better program for the Church.

### The Christian Home

THE wholesome home life of our people, particularly in city and town, is in danger of disappearing. If it does disappear, the anchor chain will be broken and society will be adrift. American residences have never been so fine and expensive as they are now. They have more comforts and are more attractive than homes in any other land on earth. But a house in which people live is not always a home in the best sense. It may be ever so costly and beautiful in architecture and furnishings and yet be as cold as a tomb or as uncomfortable as a mad house. On the other hand, it may be inexpensive and inartistic and be so sweet that it makes one think of heaven. The character of the home is determined not by the style of the house, but by the people in the house, their manner of life, and their relation to each other and the world about them. It is heartening to know that there are yet many homes of the best type in America, some of them on avenues and some on lanes; but it is disheartening to know that the maintenance of such homes is constantly growing more difficult.

Modern life makes such demands upon the time of men and women that the maintenance of the home is increasingly difficult, and apparently legitimate excuses for its neglect are more and more insistent. Outside duties and pleasures have multiplied until more and more the family circle is giving way to the larger community circle. No community interest, no matter how worthy it is, should be permitted to break up the home circle or greatly reduce the number of hours the family spends under the home roof.

A homeless individual is in peril of losing his or her best. Not that the owner of a house is more secure than a nonowner, for owning a house is not the same as having a home. Abraham lived in a tent, but he had such a home that angels were its willing guests. Men who do their tasks these days do them under tremendous pressure. Life is a constant battle with them, and the home should be the first aid station standing hard by the fringing line into which these may come to heal their scars. Men are tossed about on a storm-whipped sea and beaten by wind and wave. Unless home is a haven into which they may come for recuperation every succeeding day witnesses their increasing weakness and brings them nearer disaster. Then there are the children facing temptations their parents never knew. In the few years of childhood and youth they are laying the foundations for future success or failure in after life. The average child can

earn to enjoy the crowd or show or street more than the home, but these make no contribution to his strength and ultimate happiness and success.

To be its best the home must be Christian—vitaly Christian. Recognizing the lack of religious instruction and religious life in the average Christian household, Church leaders have tried to work out a plan to supply as far as they can such instruction in the Sunday school and other institutions of the Church. But all realize that it is not possible to conduct any institution that can take the place of the Christian home in supplying what is necessary in the formation of Christian character in our children and youth. The danger is that parents may convince themselves that these institutional methods and programs are quite sufficient. The altar of prayer ought to again become the central thing in the home life of our people. No institutional effort can take its place.

### The Special Session of the General Conference

OUR readers have learned long ago what action was taken by the General Conference which met in special called session at Chattanooga, Tenn., July 2-4. The only item of business considered was the report of the Joint Commission on the Unification of American Methodism. The report, which was adopted by the General Conference of the Methodist Episcopal Church in its regular session in Springfield, Mass., in the month of May, and which had previously been adopted by the Joint Commission, was presented. A minority report, signed by three of the commissioners from our Church, was likewise presented. After devoting three full days to the consideration of these reports, the majority report was adopted by a vote of two hundred and ninety-seven to seventy-five. This report will be submitted to the Annual Conferences in 1925, and if adopted there it must be by a three-fourths vote.

Every member of the Methodist Episcopal Church, South, is deeply interested in this action, and surely every one should desire to see the course taken that will mean most to the extension of the kingdom of our Lord. There are decided differences of opinion about what ought to be the decision. Those for and those against unification may not be equally wise—that depends entirely upon the point of view of those measuring their wisdom or lack of it—but they are equally loyal and equally anxious that the right thing be done. In facing this momentous decision we need patience and wisdom. If unification is to be consummated, it must be for Christ's sake and the world's sake. If we decline to enter into it, our decision must be based on equally high motives. Let our people study the plan with all that is involved in its adoption or rejection, and we dare suggest that they pray much and accord to each other high Christian motives.

In the meantime there are other pressing tasks that demand our immediate attention. It will be well for us

to devote ourselves to these tasks with unusual energy during the next twelve months, whatever we may think about unification.

CHRISTIANITY has in China passed through three stages. The first stage was one of pure prejudice on account of its being something newly introduced by foreigners. Then it went through a stage of contempt for its alleged crudity and inadequate presentation, owing to the difficulties involved in using the Chinese language and understanding the Chinese people and thought on the part of missionaries. Then we come to the third stage, the stage of indifference, to say nothing of prejudice. . . . Christianity does constitute a problem of society; it is a problem of the people, and it is also a problem of the philosophy of life. At the very least it is a problem! And as such it deserves a critical examination before we pronounce our verdict of rejection or acceptance. For this very reason Christianity is finding people who are paying it earnest attention as a subject worthy or study and discussion in circles and among individuals where Christianity never had a chance of being heard heretofore.—*Timothy Tingfang Lew, in "China To-Day."*

RELIGIONS instruction in state schools in Germany has practically been abolished, and nothing else has taken its place, says an editorial in the *Missionary Review of the World*. Young people are growing up without religious instruction. A still more serious situation in the religious life of Germany is the strong opposition to the Church and religion on the part of the socialists and communists. The "Reds" openly attack the Church and disseminate hostile literature. They attempt to show that religion is a myth, and that the Church is the tool of capitalists and organized Christianity an economic burden to society. They have their Sunday schools, but in them they teach not religion, but atheism. In order to hold the young people at the completion of their atheistic catechetical instruction, they have a ceremony which is patterned after the confirmation rite of the Churches. The great task of the Church in Germany to-day is to save the nation spiritually and to check the moral deterioration of the people.

THE first contribution from the alumni of the Severance Medical School, in Seoul, Korea, was from a member of the first class, Pak, once a butcher's son, who is now carrying on a hospital among Koreans in Manchuria. Six missions cooperate in this institution, which has graduated 118 doctors and 54 nurses. The medical college now has a charter from the government which has given its graduates the right to receive license to practice without state examination on presentation of their diplomas, a recognition never before granted to a private medical college in the Empire of Japan.

## Centenary Processes and an Appeal

W. G. CRAM, DIRECTING SECRETARY

WE are in the midst of stirring times. New processes and new developments of life are being discovered. Even within the Church methods and plans of world evangelism have assumed a larger and more commanding emphasis. Evangelism is undertaken in earnest. The immensity of the task is recognized. No catchy phrasing of what can be done within a generation suffices the serious-minded body of world conquerers in Jesus's name. Business for Christ is done by the wholesale. "The little retail store around the corner has been discontinued."

These facts have been developed and made clearly manifest in the centennial celebration of one hundred years of Methodist missions. This celebration is commonly known as the Centenary. It has stirred the people called Methodists as has no other modern movement. Its accomplishments are so far-reaching as to cause some to exclaim: "We have a new Church."

Some of the notable things that have emerged from the Centenary are—

First, a discovery of the real power of combined and directed spiritual forces, the spiritual forces belonging to the Christian's heart. The whole Church was called to prayer. With always a unanimous voice prayer in public and in private besought the help and fellowship of God. In the early days of the Centenary he was asked to walk among his Churches and to clarify the vision of his people as to their duty and power in behalf of the Church of God.

In answer to this earnest appeal of the hearts of his children he came and gave evidence that the most valuable force of the human soul is the power of intercession. Consequently we have a praying Church, a Church that believes that God deals with the affairs of men, a Church that knows God directs in the great plans for world conquest in his name. Out of the Centenary there has grown nothing more valuable to the Church in its effort to carry out the great commission than the power of united intercessory prayer. We plead everywhere with all people to continue this fellowship and partnership with Christ.

The second notable fact was the discovery of the real financial resources of the Church. It was continually said in the beginning days that we could not do it. What! Attempt to raise thirty-five million dollars? Just as well try thirty-five billion! Such criticisms were not made because of the lack of interest in Christ's plan to save the world through his Church, but merely a failure to know the real financial ability of the people of the Church. While thirty-five million dollars in the aggregate is a vast and amazing sum, yet when scattered out over two million five hundred thousand Methodists in the Southland in dimes and nickels and dollars it becomes an insignificant offering. With nearly one million people subscribing to this cause over a period of five years, the average *per capita* pledged did not exceed seven dollars

for each for every year. We pay that much for chewing gum every year; we pay that much and more for candy every year and for pure pleasure and diversions we sometimes pay that much and more every month. The thirty-five million is only the beginning of what we must and can do in tithes and offerings.

The third notable fact was the revelation to secretaries administering the affairs of the great boards and missionaries on the field of a new and adequate way of financing the missionary work of the Church. Heretofore the levying of assessments and securing of small and insufficient directed gifts had been the manner and method of financing this greatest cause. The Centenary brought to us the one great plan of financing missions in bulk. The raising of vast and large sums for pioneer work and placing these funds in the hands of the missionary secretaries and missionaries, thereby making it possible to accept any opportunity of evangelism or to enter into any campaign of education or, as in Europe, to undertake a mission of relief at the close of the war, enabled them to capture and hold fast the hearts and minds of the people for Christ. We were not waging a war on scanty rations, but a war of conquest for Christ with Christ's Church, for once, standing behind him with gifts and offerings adequate to meet the urgent and difficult situations in field and conquest.

The Church will never go back to "piddling methods" in financing the work of God. The people will not have it that way. They want to attempt big things for God.

The spirit of the South has been preserved on Stone Mountain, near Atlanta, Ga. The heart of a Southern woman conceived the idea of having a great sculptor chisel on the face of that mountain of stone the heads of the intrepid leaders of the Southern Confederacy. That memorial will perpetuate the spirit of the South forever. Upon the tablets of the hearts of Koreans, Japanese, Chinese, Europeans, Latin Americans, and upon the hearts of our own native Americans the spirit and image of Christ have been graven by the great Centenary Movement. Not only so, but the generosity and power of the Church of God have been embedded in the thoughts of the people of the world by this great movement.

We plead in the name of Christ and in view of the achievements of the Centenary that the people who still owe the sum of fifteen million dollars redeem these pledges and thereby cause the leaders of our great Church to issue no orders for retreat. But everywhere, all along the line, will ring out the heartening words of command: Forward in Christ's name.

ACCORDING to conservative estimates, there are still approximately a million and a half children between ten and fifteen years of age exposed to the rigors of industry and denied their fair share of educational opportunity.

# The Good Steamer Texas of the Congo Mission

C. T. SCHAEDEL



C. T. SCHAEDEL

AT our annual mission meeting in January of this year it was decreed that the Texas should be allowed six months in which to be repaired and remodeled. But on finding that our warehouse at Lusambo was full of boxes for our stations, as well as for individuals, it was decided to delay the work on the boat until this freight could be brought to Kabengele, our new transport station on the Lubefu River, only eight hours from Wembo Nyama. In addition to this freight, there were many things for the boat. It took five trips of the Texas to clean up all this accumulation, and while we were finishing all this enough freight came in for two more trips. So we made seven trips to Lusambo before starting the work on the boat.

Another reason for changing our first plan was that we were not sure what would happen when the river was at its lowest during the dry season months of June, July, and August. If we had worked on the boat the first six months, and then found that we could not operate in the dry season, we would have had another three months of enforced idleness. We are very thankful to be able to say that we have gone down river and returned with cargo at all stages of the river and have found no reason for not operating the full year.

The work of remodeling the boat was done here at Kabengele by the crew of the boat and myself. On my way to the Congo last year I purchased all necessary tools and iron for making the changes as we had planned. There were several reasons for wanting to do the work here. The excessive cost of material and labor at Kinshasa as compared to Kabengele prices makes the cost of the labor here negligible. The largest cost was the tools, but we have done all the work with them, and they are still almost as good as new, and we had to have them anyhow to be able to keep the boat in shape after the work was finished. It might be well here to remind those who have forgotten that our nearest repair shop is over a thousand miles away with only river transportation between.

Another reason for wanting to do the work here was that the missionary in charge could help in the work of the mission. Work at Kinshasa would have meant several months away from the mission for at least one missionary. Following our plan, no missionary has been absent at any time, and the whole work of a station, as

well as the boat work, has been done by one missionary and family, since the departure of Mr. Davis.

We also desired to work with our own people and give them a chance to benefit by the training. In this we have almost entirely failed. Our people are an inland tribe and do not take to work of this kind. Almost every effort to get men to work on the boat and learn about it has failed, and we have done all the work on the boat and are now running it with natives of other tribes. We can use our people only as deck hands, but we are not without hope that some day we will be able to use them in all the different classes of work.

The boat to-day is quite different from what it was a short time ago. We have a ten-by-twelve-foot cabin on the lower deck with a large double bed, one single bed, and a possible other single bed, also room for a trundle bed or kiddie coop and other pieces of furniture. The cabin is open on all sides, having heavy canvas curtains outside of wire netting, and other curtains inside, giving access to breeze from all directions and making it cool and comfortable. Our dining room is built with folding table so that we can fold it away and put in a double bed, thus making room for two other passengers. The captain's cabin is as large as the cabin on lower deck and can be used for an extra family in case of need. An emergency bed is provided for the captain on upper deck in case the cabin is needed for passengers. In all, we have three double beds, two single beds, and deck space. It would not be ideal to have all this available space filled for a long time, but it is much preferable to a path trip from Lusambo. Curtains, bed clothes, dish towels, etc., are white bordered with yellow or have a yellow "T" on them, following out the League colors. The white bed is decorated with a "T" in center of League emblem in yellow. This scheme will be followed out more extensively when we get all the work finished and are putting on the final dress of paint.

Our kitchen is four by twelve feet, made entirely of iron, with tables and locker, running water, etc. At present we have Betty Mumpower's doll stove and our own fireless cooker in place of a good stove, which we will get later. Our bath and toilet room is four by ten feet with large tub and running water. A little later we will have a hot water connection too.

In addition to these accommodations, we have something that no other boat on the river has, beds for native crew. At present we have only six, but our plans include another six, so that only one or two of the crew will have to sleep as best they can. These beds are just places for them to put their mats and blankets on and are

protected from the weather. A brick open stove is provided for their cooking also. Blankets are furnished them out of a fund that was given to use as we saw fit. In order to appreciate these provisions for the crew it is only necessary to take a trip on another boat and observe a little bit.

We have increased the driving power of the machinery about fifteen per cent by heating the water before it goes into the boiler, taking reducer out of engine exhaust pipe and supplementing draft by other means and covering all pipes and exposed spaces with asbestos. As the boat was originally built, it vibrated so much that at a certain speed of the engine we feared it would tear out some rivets. Frequently I have called for a low speed or made a change of some kind to break up this vibration. As the boat is now there is nothing more than normal vibration and noise. This trouble was overcome by the simple plan of adding a small paddle between each of the paddles of the driving wheel.

All the heavy superstructure for full complement of cabins on the upper deck has been cut away, leaving only one cabin and small shed for boys to wash dishes under and to provide a place to hang clothes.

Since making these changes we have made two trips to Lusambo, taking down cargo for a trading company and bringing back our freight and missionaries and one cargo of brick. Those who have used the boat since its reconstruction have expressed themselves as well pleased with the comforts and have wished that it could go all the way to Wembo Nyama.

Following are a few statistics of the work of this year: Nine trips to Lusambo; one hurry trip to accommodate Davis family; eight trips brought thirty-eight tons of brick, fifteen tons of boat fixtures, fifty tons of individual and station supplies, and five tons same for Kabengele; cost of one ton overland from Lusambo is three hundred francs; cost of one ton via Kabengele to Wembo Nyama, two hundred francs; difference in cost in mental worry is inestimable.

In addition to this work of the boat, we have been able to get things both for individuals and stations that otherwise would not have been available. We have bought groceries, cement, lime, roofing, etc., to the amount of about twenty-five thousand francs. The transportation of cement alone is a large item. The Texas has at least put us on the map so far as the outside world is concerned.

KABENGELE, CONGO BELGE.

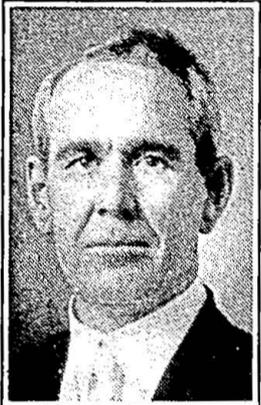
REV. AND MRS. T. J. CARTER, of Wonsan, Korea, have arrived in this country on furlough. They may be addressed by friends at Box 123, Exeter, Calif.

## Our First Grandchild

The China Conference Opens the Manchuria Mission to the Chinese

JOHN C. HAWK

SOMETHING new? A large party gathers at the railway station in Shanghai. On-lookers keep watching for some high official or noted foreigner to appear, but none arrives. In the crowd may be seen a rather small, unassuming Chinese man telling his friends good-by. The crowd is singing hymns, some are wiping away the tears. The train pulls out, and the vast majority of the people are unable to fathom it.



JOHN C. HAWK

At Soochow, the first stop the train makes, there is another large crowd assembled to see this man and assure him of their interest and loyalty. Greetings and blessings are given him. As the train pulls out the music fills the air.

At the next stop, which is the city of Wusih, China's Pittsburgh, the same thing is repeated.

The next stop is Changchow, and this same man is ushered off the train alongside two others who are to join him in his journey, and a picture is made of them and the three hundred or more people who have gathered to see them off. Train crew and passengers again ask what it all means—this firing of firecrackers and singing of songs. For the most part they do not understand when told that these three men are being sent by the China Mission to open work for the Jesus Church in the city of Harbin; but He understands, and, please God, some day these, too, will understand.

Such was the starting of the missionaries of the China Conference of Methodist Episcopal Church, South, to the Manchuria Mission for the Chinese. They took their departure, believing absolutely that the song which was being sung as the train left the platform, "God Will Take Care of You," would be again fulfilled.

Due to change of schedule, made necessary by the bandit outrage of 1923 at Lincheng, we had to spend the night at Nanking, but there, too, we were greeted by two of our own men, and they took us to the hotel and gave us supper and added much to our pleasure.

Early the following morning we took our departure, crossing the Yangtse River by ferry and then taking the Tientsin Pukow Railway's new and well-equipped train, we were soon speeding away through the great stretches of upper Kiangsu, crossing the corner of Anwhei and through the fertile fields of Shantung. The service on the train is fine and the journey most pleasant.

While stopping for a change of train at Tientsin the next morning, we saw the "Round the World Party" train as it passed us and delayed the train of the ordinary folk. We did not tell them so, but not one of our party would have been willing to exchange places with any of them.

Leaving Tientsin, we see much that is interesting. It is all so unlike the part of China where we have lived. Perhaps the most interesting is where they pump the water from the sea into large fields or beds and let the water evaporate and then collect the salt. This pumping is done by a system of sails which are so arranged as to turn a wheel which runs the chain of wooden paddles and draws the water up to a higher level. The salt of the country is a government monopoly, but I was told that the refining is done by private corporations. Some of them have foreign capital invested in them and some have foreign supervision.

We are now in that part of the country where sand and dust storms occur, and we have the pleasure (?) of passing through one. Rather it seems to have decided to go on with us. All the afternoon we travel together, and late at night we arrive at Shan Hai Kwan. Here we are forced to spend the night. The railway is all one line and supposed to be owned by the Chinese government, but this is the line where the rule of Marshal Chang Tsoh Ling begins, so at present there is a break in the journey.

We find a place at a foreign hotel run by Chinese, but rates are too high to eat there, so we take rooms and go to a Chinese restaurant for supper. After a good night's rest we arise early and get a look at the Great Wall, one of the seven wonders of the world. Before we get started the sand storm starts up again, and again we are fellow travelers for the most of the day. As we travel through this great country we are reminded of great stretches of the United States, and we can but wish they had some of our Western machinery and modern ways of taking care of this great storehouse of wealth. The two-wheel carts, one-handled plows usually drawn by a cow and a donkey for a team, and in one section we saw a new kind of a plow which had a large beam of wood extending from the plow beam out between the donkey and cow, and a man was carrying the front end of the beam of wood on his shoulders. In most instances there were either two men or a man and a boy with each team and plow. The country does not seem to have any roads. We could see where the wheels of the carts had cut to the hub in roads along the railway.

Arriving at Mukden, we were met by a

Changchow man who had been a classmate of one of our company. He took us in charge, and we were soon settled in a hotel, but not a Chinese hotel. We went to a Japanese hotel. You know the Japanese have control of a large part of Manchuria, and the city of Mukden is one of the large cities along the South Manchurian Railway.

On Sunday morning we go to the Y. M. C. A. and hunt up a man to whom we have a letter of introduction. He helps us in fixing our plans for the day. We attend Church and worship with the Scotch Presbyterian congregation at the theological seminary. We are entertained at tiffin by two Changchow men who are running a newspaper in the city. We pass by and see the home and headquarters of General Chang, who is monarch of all this country. We hear nothing but praises for his rule, despite all the rumors to the contrary.

At nearly midnight we take train, and as the excess fare and sleeper charges amount to yen 28.25, we decide to sit up and save that much for future work in Harbin. Early the next morning we look out to find that we are passing through the best section of the country we have yet seen. I hear the Chinese brethren talking of how we can get part of Kiangsu and Chekiang to come up and help cultivate these fertile plains. We see little evidence of anything except the same crude ways that are prevalent elsewhere.

At Changchun we change trains again and begin the last lap of the journey. This is the railway about which so many Chino-Russian conferences have been and are still being held. At present it is run by Russians, and a fine train and excellent service it is. This is easily the best train from Shanghai to Harbin. Neither our Chinese nor English is worth much to us here, but we succeed in getting along.

We had telegraphed ahead and were met at Harbin by Mr. Dong Sing Mung, of the Y. M. C. A., and Mr. and Mrs. H. W. Jenkins, Mr. George F. Erwin, of our mission to the Russians, and Mr. Charles Leonard, of the Baptist mission, who is soon to move to Harbin and work with the Chinese. Mr. Dong, a member of our Church in Shanghai, took the two Chinese brethren in hand and took them to the Y. M. C. A., where he gave them a comfortable room for as long as they wish to stay. Mrs. Jenkins took me in a Russian carriage, and in a few minutes I was at their home, and before a great while I was out with them getting a look at the city we have come to help take for our Master. Though I had seen it some two years ago, I was not prepared to really appreciate the magnitude of the undertaking.

At 7 P.M. I make a talk at the chapel exercises of the school our mission has for the Russians. Just here I want to say a word for the work of our representatives in Harbin. I had heard a little of it, but I could hardly believe it possible for them to have done what they have and to be keeping it going. During these three weeks I have been in Harbin I have had a chance to see, and having had a part in some fifteen religious services of one kind and another connected with their work, I am ready to say that they are doing good work. As yet I am not in a position to say just what I believe our mission to this people is, but our representatives have entered the field and they are touching for good a large number of souls. While there I held two Quarterly Conferences for them and tried hard to help the Russians understand what Methodism is.

We arrived at two o'clock Monday, and early Tuesday morning we began to tramp the streets and survey the field. By the following Monday we felt that we had a pretty thorough knowledge of boundaries and outward conditions, and at a meeting of representatives of the two other Churches working for the Chinese we had a free and frank discussion and a most harmonious meeting, and we decided on the section of the city where we are to open work. We cannot say too much for the leaders of the other two Churches in the reception they gave us. We could not ask for more. They have been most cordial.

I want to again mention the help given us by Mr. Dong of the Y. M. C. A. Much of our success must be attributed to his efforts. He gave us his time and went with us to meet a number of sympathizers. There are in Harbin a large number of Chinese from other parts of China, and among them are several Christians of different denominations. We gave them a welcome to our Church, and on May 3 we held a meeting in the hall where our first service for the Russians was held just one year ago on that day and were able to organize a Church of more than twenty members that evening. During the following week we increased that number to over thirty. Most assuredly we rejoiced in such results. Truly John iv. 37, 38 is being fulfilled. Through the kindness of our missionaries we will continue to use this hall till our own chapel is ready.

I am writing this on my way back to Changchow. Before leaving we were able to secure quarters for our work and Chinese workers. I left the two Chinese brethren on yesterday, and they were in fine spirits, and I believe the Lord has a rich harvest in store for us if we can keep in his way. I ask all who may read these lines to pray constantly for us and for this new undertaking. In praying for this work I want you to pray that the Church here in the China Conference may get such a blessing from this undertaking as we

have never had in all these more than seventy-five years.

According to present plans, we will be moving to Harbin almost by the time you read this. We plan to go early in July, and we hope to put on a special evangelistic campaign in our new chapel sometime in that month, and of course you will pray for us in that.

### Sketch of Wesleyan Institute

W. W. JACKSON

WESLEYAN INSTITUTE, formerly known as the Mexican Methodist Institute, is situated just outside the city limits of San Antonio on Bandera Road and Cincinnati Avenue. The school was established under the Mission Board of the Methodist Episcopal Church, South, in 1917, the first term beginning on October 15 with six students. From this humble beginning and with very little advertising, the school has grown so that last year eighty-five students were enrolled with fifty-eight boarders.

The personnel of the student body is composed of boys and young men from the best families among the great Mexican population in Texas and Northern Mexico. About half of the students are from various points in Texas, and the others are from Mexico. The attendance, however, is not limited to the Spanish-speaking races. Special advantages are offered to those who contemplate work among the Latin-American races and especially those looking forward to missionary work, and there has been an increasing number of Americans in the school the past two or three years.

The property consists of about five acres, which provides ample space for recreational games and athletics. Up until this time the work has been handicapped because of poor buildings and equipment. This year a splendid three-story brick with modern conveniences is being constructed and will be ready for use at the opening. It is probable that a two-story annex will also be built when the other is finished. These buildings have been made possible through the Centenary.

The primary purpose of the school is to train under definite Christian teachings boys and young men of the Spanish-speaking races for leadership among their people. Because of this purpose the school does not aspire to become very large as members go. The limit will probably be placed at about one hundred or one hundred and twenty-five. Many of the young men are preparing for the ministry, others expect to become teachers, and others are preparing for various vocations. The course of study offered corresponds to that of a standard high school with such modifications as are needed to meet the particular need of the students. In addition a special department of Bible is maintained,

all the students taking this as a regular course. A department of theology is also maintained for the more mature students who are preparing for the ministry. Students in this department have the advantage of practical lectures given by the leading ministers of San Antonio. The work in Bible and theology requires three years as a minimum for completion.

Visitors are always welcome. The president will be glad to correspond with any who wish to know more of the work and the needs of the institution. Address: W. W. Jackson, Wesleyan Institute, Route G, Box 71, San Antonio, Tex.

### Zong-Ming, the Prettiest Place I Have Yet Seen in China

J. H. H. BERCKMAN

OUR District Conference at Zong-Ming was most interesting and encouraging. Dr. J. A. G. Shipley gave some splendid opportunities for the people of that place to hear two of our best preachers—Mr. Z. T. Kaung and Mr. Yui ts-Tsa, of Allen Memorial and Moore Memorial, respectively. Other preachers proclaimed the good news. We were there four full days and nights. The new church was always crowded as I have never before witnessed anywhere. Besides the benefits to delegates to the Conference, one hundred and ten people of Zong-Ming became probationers. There are four government schools in the place where our preachers and laymen were invited to speak. Our women delegates did an especially good work in the girls' schools.

Zong-Ming is a city upon the Yangtze, near its mouth. The population is between fifty and eighty thousand. No other Church is at work in this place, and we have one church building. Access to the city is by wheelbarrow and steamboat. Communication with the outside world is by wireless, the government having a large wireless station at that place. Thus far it is the prettiest place I have yet seen in China. My impression is partly due to the great contrast with a great city like Shanghai. The people are most favorable to Christianity. Think what an opportunity we have! If we only could put a missionary there! What an opportunity for educational work and medical work! Dr. Shipley tells me that the Chinese pastor has been a hard working pioneer, taking some of the most difficult places in the China Conference and swinging them forward. A man quiet, firm, true, and loyal, who has suffered hardships and persecutions through the years but always with patience and a growing faith.

SHANGHAI, CHINA.

I WOULD give nothing for that man's religion whose very dog and cat are not a part of it.—Rowland Hill, quoted in Jackson, of Mukden.

## Soochow University Notes

SUE L. MEDLOCK

REV. D. L. ANDERSON, D.D., first president of Soochow University, died March 16, 1911. Every year following a memorial service was held on that day until 1921, when it was decided to broaden the scope of the annual memorial service so as to include consideration of the work done by others who had contributed to the founding and development of the institution.

Since March 16 fell on Sunday this year, the annual ceremony was held on Monday morning, March 17, at nine o'clock. The whole student body of the college and middle school No. 1 attended in uniform, the service being held in the university chapel. The principal speaker of the day was Mr. L. G. Lea, a graduate of Buffington Institute, one of the three institutions out of which Soochow University has developed. Mr. Lea was intimately associated with Dr. Anderson in the Anglo-Chinese School at Kong Hong, Soochow, and was for eighteen years proctor of the university. He gave an intensely interesting review of the development of educational work in the Southern Methodist Mission, calling attention especially to the share in the founding and development of this institution by J. W. Lambuth, Young J. Allen, A. P. Parker, D. L. Anderson, and T. Z. Tsao.

In the afternoon a convocation of the college of arts and sciences was held in the university chapel for the recognition of good scholarship during the fall term. Professor Z. M. Pan gave an address in which he impressed upon the students the great need for sound scholarship as a preparation for the intellectual leadership of the country. The registrar, Prof. J. W. Dyson, read the honor rolls. Seven students had won places on the second class honor roll, which requires all grades to be above 80%. Thirty-four students have won places on the third class honor roll by attaining a weighted average of 80%. Three others were given honorable mention as having a general average of 80%.

A very impressive item on the program of this convocation was the signing of the college pledge by the new students who had entered at the beginning of the spring term.

The new science hall is rapidly nearing completion. The cement stucco finish is all on, and the scaffolding has been removed. A visitor intimately acquainted with academic buildings throughout the country has recently declared it the most beautiful and best planned of all the science halls recently erected in China.

Realizing that we needed to become better acquainted with the students outside of the classroom, the Christian teachers met at the request of the Religious Activities Committee—W. A. Hearn, T. C. Chao,

and Peter S. T. Shih—to discuss the best method of procedure. It was decided to divide the student body into groups with a member of the staff as adviser. Mr. Jacobson's group, together with mine, met Saturday night for a party. We had an indoor track meet, and the boys responded beautifully. After the stunts, games, etc., we served ice cream and cake, hot coffee, and peanuts. The boys then sang a number of college songs before they reluctantly departed. Just as they were leaving they sang "Good Night, Ladies," and as they, walked from the home of Mr. Jacobson to the dormitory we could hear them singing "Soochow Will Shine To-Night." The next day when I was telling Mr. Hearn about our party, he said: "Yes, I heard you had a party at 10:30 last night." The other groups are planning hikes, teas, and various other get-together meetings. Before the close of the term we are to have a track meet of all the students, at which time the different groups will compete, an inexpensive prize being given to the winning group.

SOOCHOW UNIVERSITY, SOOCHOW CHINA.

### What about Paine College

SINCE 1884 Paine College has stood bridging the chasm of prejudice between the Southern white man and the Negro, in an effort to educate the colored youth and thus fit him for entering into a leadership service both for his own race and humanity at large.

That there should be such an institution as Paine College is significant in the history of both races. But a quarter of a century removed from slavery and the awful reconstruction days, Paine College was fertilized in noble souls of a few big-hearted men of the Methodist Episcopal Church, South, and of the Colored Methodist Episcopal Church and had its birth in the heart of the South, less than two hundred miles from Charleston, S. C., one of the outstanding slave markets of this section. Placing its ideal upon a pinnacle yet unascended in the realm of human endeavor from the point of racial coöperation, Paine College now stands and is still struggling to join the hands of the white South and the black South in bonds of intelligence, mutual understanding, and Christian brotherhood.

It is an honor to be coveted that among all the branches of Christian faith in the South the Colored Methodist Episcopal Church should have the opportunity to lead the march of progress by joining in a united effort with the Southern white man to train Negro men and women for assuming the rôle of leadership among their own and entering as a people into that larger life which marks man as the greatest of God's creation.

Paine College is unique, the only educational institution in the world almost wholly supported by funds provided by Southern white people. Paine College is the mother institution of some of the most illustrious characters of the Colored Methodist Episcopal Church and indeed some of the most notable characters that the race has produced. Paine College is so interwoven in the history of the Colored Methodist Episcopal Church that it is impossible to write the history of one without including the history of the other.

Dr. J. W. Perry, of the Home Department of the Board of Missions of the Methodist Episcopal Church, South, delivered the Founder's Day address in the auditorium of Paine College, and one of the outstanding statements made by him was that the Negro race is not able to build and support the sort of institution for the training of leaders that the Negro needs, but that the Methodist Episcopal Church, South, cannot operate it with and for us without our coöperation. Did there ever come such statements from a Southern white man to a Negro audience before?

Since the landing of the first slave ship the history of the Negro has been largely confined to the South, and despite migration the South will always hold a generous share of the colored population of this country. Then shall we not develop institutions here in the South for their education that will compare favorably with any in the South? The ideal of those interested in Paine College is that it shall be an institution of university rank, offering training in all branches that fit for leadership and service in any line of endeavor. The leaders of the Methodist Episcopal Church, South, have expressed themselves as being in harmony with this view. They are interested in the development of Paine College. They should be; for in paving the road of intellectual enlightenment of the Negro, they by that much relieve the entire South from the slavery of ignorance and proportionately increase the wealth of our common country.

The Colored Methodist Episcopal Church has been chosen as the special agency through which this effort is being made. To it has been given an opportunity not accorded another Church or organization of the Negro race. What about Paine College?—*Part of an editorial from Paine College Herald, published monthly by Paine students.*

BROADWATER CHURCH, Exmore, Va., recently held an all-day session with the pastor, two laymen, and the district secretary for Eastern Shore as the distinguished guests. At night a musical program was rendered, followed by the pageant entitled, "The Centenary in Siberia and Korea."

## Dedication of Church in Velvary, Czechoslovakia

D. P. MELSON

VELVARY is an attractive town of about twenty-five thousand people, twenty miles north of Prague. It is a county seat, surrounded by a number of thriving villages. Prior to 1620 many of the people were Protestants, but in the persecution following the battle of White Mountain they were driven into exile. One of these exiles died in Dresden, Germany, but just before his death, like Jacob and Joseph, he exacted a promise from his son that he should carry his bones back to his native land. Several years after the father's death his son fulfilled his promise and brought his father's bones back to Velvary for final burial.

Rev. Josef Dobes opened our work in Velvary in March, 1921. It was successful from the beginning, and tent meetings on the city square in the summer of 1922 and 1923 greatly increased the membership, so that now there are 520 members, including probationers, living in Velvary and the four nearest villages.

The church building was begun in the early summer of 1923. As it was nearing completion the people were so delighted with it they said it looked "as if it were made of sugar." The local Church raised funds to provide all of the inside furnishings—the pews, electric light fixtures, and stoves.

On Sunday, May 25, 1924, the formal opening and dedication service was held. There were representatives from most of our congregations, some coming over a hundred miles distant, and many starting from home twenty-four hours before the service was to begin. They have a very pretty custom here of having the formal dedication with the crowd standing outside in front of the church, and then unlock the door after the building has been consecrated and proceed inside for the rest of the service. But a high wind and rain came up just at the time and made it impracticable in this case to have any part of the ceremony on the outside.

Seats were placed in the pulpit for representatives of various organizations, such as the mayor of the town, superintendent of schools, the judge of the district court, and representative pastors from other denominations.

At least a thousand people crowded into the building, every available place to stand being taken.

After a song, a prayer, and Scripture lesson from the Old Testament and the New, a little girl about ten years old came to the front with a white satin cushion and the key of the church lying on it. She recited

a poem and then presented the key to Rev. J. L. Neill, superintendent of the mission. Then Brother Neill presented the key to Rev. Josef Dobes, presiding elder of the North Bohemia District, in the name of the Board of Missions, explaining why the people of the Church at home provided funds for the building and expressing their hope that it might prove a blessing not only to Velvary but to all the surrounding country. Brother Dobes then asked the people to take this pledge: "Whereas God has put it into the hearts of his people in America to erect this house of worship and into your hearts to provide furnishings for purposes of worship that it might glorify God and be a blessing to you, I therefore ask of you that if you intend to keep this

for those who would decide for Christ to stand up and come forward and give their hands. Three people came forward, and he asked each one a number of questions, as the custom is in this country. They answered satisfactorily, showing a real desire to live a new life. On any occasion when there is a great crowd our preachers never lose the opportunity to make an evangelistic appeal.

PRAGUE, CZECHOSLOVAKIA.

THE losses sustained by the American Bible Society in the Japan earthquake were first estimated at \$289,000, but it has been found that, by the elimination of certain editions and the utilization of cheaper processes, the property lost can probably be duplicated for \$200,000.

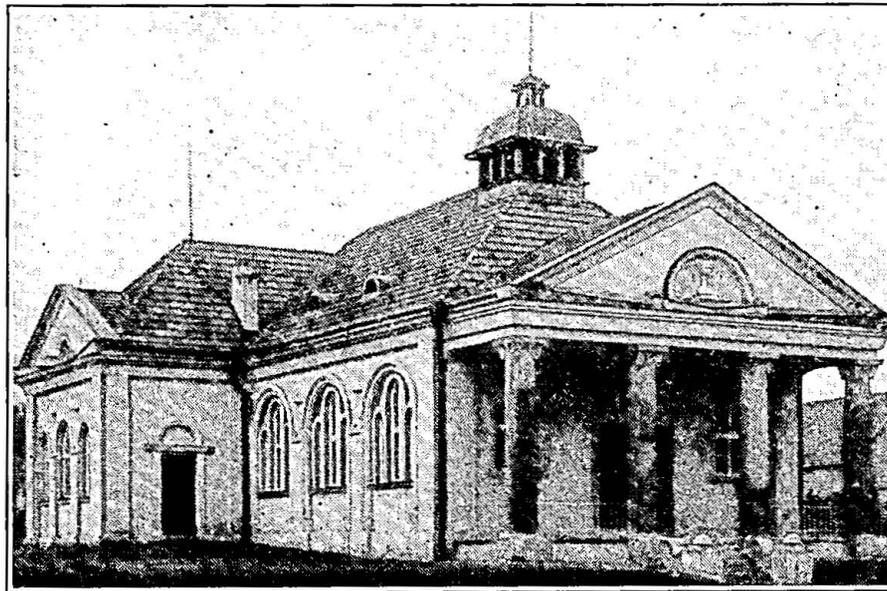
The Society has received for this cause to date the sum of \$80,659, about half of which came from individuals. The balance of \$119,341 is still unprovided for.

The losses of the Society affect not only the work in Japan, as is the case with the various mission boards, but also the work in China, Siam, the Philippine Islands, and parts of Malaysia. A large part of the Bible printing for these countries and in many languages was done by the Fukuin Printing Company, of Yokohama.

This company suffered an entire loss of its building and machinery, and the Bible Society suffered an entire loss of the plates and stock which were in the care of this company at that time.

Many parts of the Far East will be practically without the Bible until these plates can be restored. Many of the Society's friends have already responded to these needs, and others will no doubt want to do so. Gifts should be sent to the American Bible Society, Bible House, Astor Place, New York City, N. Y., and marked for the "Japan Earthquake Fund."

THE unemployment problem in Japan is being relieved by the emigration of numerous families to Brazil. About two hundred persons sailed from Kobe to that country on April 15, and according to the Tokyo *Nichi Nichi* two hundred farmers' families were scheduled to sail on May 29. Emigration to South America is favored by the Home Office of the empire, which is dispatching a secretary to Brazil to investigate conditions there and to consult with the Brazilian government.



NEW CHURCH IN VELVARY, CZECHOSLOVAKIA

building only for the worship of God Almighty and the extension of his kingdom, then you will answer, 'Yes, we will.'" And the people answered with enthusiasm, "Ano, chceme!" which means, "Yes, we will!" Brother Dobes then pronounced the sentence of dedication as provided by the Discipline. Afterwards, addressing Brother Neill, with well chosen words he earnestly gave expression to the gratitude of the people in Velvary to the American Methodists for the beautiful house of worship in which the people could have freedom to worship God according to the dictates of their own consciences.

Those on the platform then gave a message conveying greeting or good wishes or exhortation in the name of the organization he represented. Two young people's choruses gave selections. One of these was from Prague and the other from the Bolshevik city of Slany, where we have a chapel nearing completion and soon to be dedicated. A poem, written especially for the occasion by one of our seminary students, was read by a young woman.

Brother Dobes closed the service with a strong evangelistic appeal and an invitation

## Enlargement of Eliza Bowman School

REV. M. J. RODRIGUEZ

THE Eliza Bowman School is the only boarding school of the Methodist Episcopal Church, South, in the province of Santa Clara, the only one the preachers of the Conference can offer, and with reference to the Cienfuegos District, the only one for which we can work.



M. J. RODRIGUEZ

Many are the requests that come to us as pastors from parents who wish to place their children in a Christian school, and many more are the requests that come to us when we preach from our pulpits on Christian education.

In practice we are doing nothing for the youth of this district. We preach to our children, save them, and teach them to look forward to a life of usefulness, only to find that when we make application to our own college for the admission of these same children, we are informed there is no room.

The majority of those who seek admission for their children are displeased at such an answer. They can believe everything you tell them except that you cannot make room for *one more*. Others will say to the pastor: "I am sorry no place could be given to my daughter. You should have a larger building. You have plenty of ground, and how glad I would be to pay for the privilege of placing my daughter in such an environment!"

The school is correlated with the Government Institute of the province of Santa Clara, but when a girl has finished her first year high school, it is necessary for us to send her to another school, for lack of room, a proceeding which fails to give the desired results and is not always best for the pupil who is forced to make the change.

What shall be done in such a case? How shall we, as pastors, preach in this district on the need of education? How shall we exhort parents to send their children to school, when there is no school to receive them? Unless some provision is made for these who are seeking a Christian education our work along this line is in vain.

The capacity of Eliza Bowman School does not meet the needs of Cienfuegos, much less of the district, and still less those of the province. We consider Christian education of the greatest importance. Our people are convinced of the efficiency of our schools, but the failure on every hand to receive those who are seeking admittance and demanding educational advantages for their children, to them is about the same as the statement that Mars is habitable but it is impossible to get there.

The work of Eliza Bowman School is magnificent, the directress, Miss Frances B. Moling extremely amiable, the faculty excellent, the teaching efficient, the location fine, situated as it is on the highest point in the city. It is in deed and in truth "a city set upon a hill," but with all this it is entirely insufficient for our present needs. We note the great number of children turned away every year who go to other schools and as a consequence are lost to us. Let us, then, as Christ's followers, put forth every effort toward the upbuilding and enlarging of this worthy institution.

SAN JUAN DE LOS YERRAS, CUBA.

### 'Campinas District Conference, Campinas, Brazil

THE Campinas District Conference of the Central Brazil Conference was held in Campinas March 12-16 by Dr. Onofre Di Giacomo, presiding elder of the district. Three local preachers, one superannuate, the district pastors, and W. B. Lee, of Sao Paulo, were in attendance, besides lay delegates and local visitors.

The failure in the payment of Centenary pledges in the homeland has greatly retarded the work of Methodism in Campinas, according to A. M. Duarte, the pastor of the congregation there. Services are conducted in the basement, and all departments of the Church are bending their energies to the raising of funds for the completion of the enterprise.

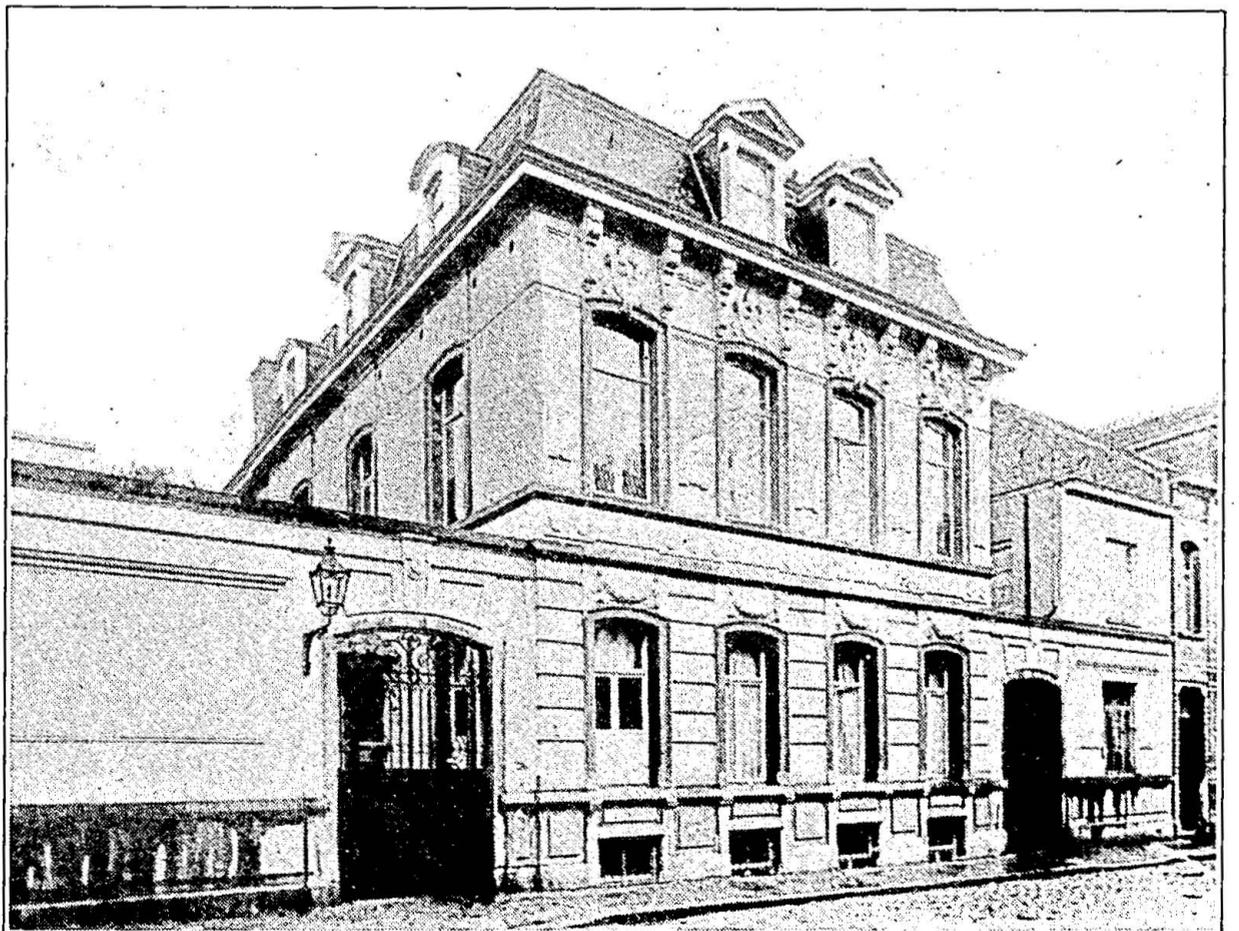
"Our members paid the Centenary pledge in full by the end of the five years,"

says Brother Duarte. "In the last three months they have raised in money more than one and one-half times the Centenary pledge. This was done only by an extraordinary effort in order to continue the work stopped by the failure of Centenary funds."

Campinas is one of the most important cities of the great state of Sao Paulo and has a population of seventy-five thousand people. Four evangelical Churches are working toward the evangelization of the city, and our Church, although the last to invade the territory, is making remarkable progress.

Moore College is located in Campinas and represents another unfinished task of the Centenary. Its campus of thirty-one acres within fifteen minutes' walk of the center of the city was bought for \$15,000. Last February a parochial school was organized, which has already enrolled forty pupils. "When we have Instituto Moore working here, our church finished, and the parochial school in full swing, we will be prepared," says Duarte, "to evangelize these people who have been the victims of priests with no consciences."

"The Roman bishop is not disturbed when we preach in our own churches, but when we go to the public gardens to preach and read the Bible to the people, he becomes annoyed and angry. He knows that many of the people who hear will become Christians, therefore he sends priests to disturb our services. Many times he succeeds, but when the priests are not present we have good attention and reverence. In spite of persecution we invite the people into our churches, and on these nights the churches are full of souls anxious to hear the truth."



METHODIST ORPHANAGE BRUSSELS

## Bandages, Odors, and Ignorance

MRS. W. T. REID,

ONE Thursday afternoon I went to Ivey Hospital to see if the superintendent was ready to come to prayer meeting. But he was not. I found him in the foreground of a typical, everyday scene.



MRS. W. T. REID

His back was turned to the X-ray room, he was facing a small group, all one family. The father held on his back a large boy of about nine or ten. His arm was bandaged and pungent odors issued from that arm. There was a grandmother in the party who was strong-

ly averse to leaving the boy in the hospital, however efficient the care he might receive. There was a silent, anxious mother, an aunt, and a cousin.

With his load on his back, the father advanced or retreated as the superintendent moved about. "But, Won Jung, won't it be all right if we take him home and bring him again for you to see?"

"No," repeats the Won Jung.

"But, Won Jung, we are poor people; we cannot pay for a whole week, it is more than we can stand."

Is this true, or is it that in this and hundreds of other cases it is the grandmother and the doubts of ignorance that cannot stand it? Sometimes the Won Jung's heart is wrung by appeals like this, but he schools himself to be firm. He wants, O how he wants, that boy to get well, and it is possible, though that arm has been dislocated for a week and hanging limp. With his skill he can save it, but there must be hospital appliances and conditions; the arm must be held immobile for some days with a weight to pull it into proper position, but all this is impossible to explain to ignorance.

The father retreats, as if to designate he must go, then he advances: "Can you take five yen off?"

"You must talk to Mr. Noh about that," he says, "I cannot talk about money. My time is all taken up with caring for you folks. If you want your boy to have his arm again, he *must* stay," he says with emphasis; and how sick his soul is of this haggling. That one with the second sight of science and the vow of Hippocrates on his lips should have to cut the lowest price continually and then be told it is too high, to have to discuss about five sen more and ten sen less when he is thinking of the hidden soul, the soul that some day will have to live *without* money! These are some of the difficulties and trials of the Won Jung.

But he deals with drowning people,

drowning in their ignorance, and he has to save them in spite of themselves.

"Think it over," he says to the crowd, to whom time is nothing. "I have to go out now," and he extricates himself from the problem and retires to prayer meeting.

In the interim the patient has been admitted, and one more battle is won for hygiene.

The next day after the operation the boy has had the weight attached, and the Won Jung was satisfied that all was well. Going later into the ward, he discovered that the arm was detached from the apparatus.

"I have a broken arm," wailed the boy.

"I removed the weight," explains the father, "for he said his arm was hurting."

What is indignation in the face of profound ignorance like this?

"He has had a broken arm all the week, but he won't get well unless it hurts," says the Won Jung.

This is wisdom that cannot be understood, but for the rest of the period ignorance submits.

SONGDO, KOREA

### Village Work in Japan

T. W. B. DEMAREE

I WANT to tell you about our village work in Japan. All the doors there are open to us, too, just as they are in almost all places in Japan. As in the days when Peter and Paul first witnessed for Christ, our missionaries went first to the cities. In those days the size of the cities varied from one or two millions to a few tens of thousands. The work prospered chiefly because country people from the villages and small towns were flocking into the big cities for school and trade with open minds for the message of the foreigner in trade or religion. Many of them became Christians. From such young men almost all our first line of preachers and leaders came into the Church. These men are now filling the pulpits of our large city churches and of some of the smaller cities and towns, but the greater number of the smaller places are manned, when manned at all, by men as yet untrained save by their contact with the missionaries under whose direction they work. The great hinterland of towns and villages and the country is still without the gospel. How are we going to manage to get the gospel to them?

My station is in the small city of Oita, with about fifty thousand inhabitants. Here we have one boys' school of college grade, one normal school for boys, another for girls, and five high schools. There is enough work in this city for the missionaries stationed there, but the surrounding towns and villages are inviting.

In this day of automobiles I travel my

two large circuits in a car given by the Sunday school of First Church, Winchester, Ky. In this car in half an hour with a baby organ, tracts, and Bibles, and one or more Christians, we have reached and passed through half a dozen large villages, each of which, in America, would have three or four Churches. We stop, the cornet flares out "Joy to the World," and our audience is gathering about us; we sing, preach, distribute tracts, sell Bibles and books, and pass on. As workers become available we establish Sunday schools in these villages and gather inquirers. One of them is Hetsugi, one of the most beautiful little towns in Japan. From this kind of work in this town we have gotten a dozen and more inquirers, have baptized seven Christians, and have a flourishing Sunday school of as bright and beautiful children as you can find in Japan. And now they are wanting a little help to enable them to build a little church in which to meet and into which we can invite the town. There are many such open doors, and one or two thousand dollars would enable them to build and thus to put Christianity on the throne in those little towns and so insure victory in the near future.

In practically all these places seeds have been sown. All are sending roots down, and some are showing the blade above, for many tracts have been distributed and many young soldiers returning from the Russo-Japanese War or from their two or three years in army barracks or from schools which they have been attending in some city are carrying New Testaments or other Christian literature and new ideas with them.

It is evident that the hour for a vigorous evangelization of the village, the small town, and the country districts of Japan has struck.

#### FREE TITHING LITERATURE

We hereby offer, free postage paid, to any minister or Church worker who asks for the number needed, a sufficient quantity of the two pamphlets, "Winning Financial Freedom" and "Christian Work for Laymen and Ministers Contrasted," to furnish one copy of each to every member of the official boards of his or her Church and to the Presidents and Secretaries of the Woman's Home and Foreign Missionary Societies.

This offer will stand until October 1.

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# Unification from One Missionary's Viewpoint

E. B. VARGAS, EDITOR OF EL EVANGELISTA MEXICANO

Now that the question on unification has been made the paramount issue in the activities of the two great Methodisms, it will be appropriate for some of us to speak our minds and to do it in a way that we can look up to Jesus Christ square in the face and say to him that we have spoken according to the dictates of our conscience and expressed our opinions according to the light of the Scripture as we see it, regardless of who thinks differently or who will misinterpret our words or actions. Union in itself is not wrong. It was the prayer offered afresh by Jesus Christ, as he was officiating as our great High Priest. He wishes us to be one, even as he and the Father are one. This question of separation is even more unreasonable in the mission fields. In the mission fields we do not have the problems that cause the two great Churches to be divided; and while separated by great distances, yet we speak the same language, preach the same Bible, and love the same Lord.

However, what is the real issue to be considered by the two great bodies that are planning to unite themselves? The writer, visiting once a number of prisoners, expressed to the inmates of the county jail that the thing which separated those prisoners from their visitors were not bars nor the different safety contrivances which we were beholding, but rather the things that we had in our hearts. The time has come when we have to admit, in spite of all our efforts to change conditions, that there is division in our camps. The division is not caused by ethnical reasons, neither by geographical circumstances. Both Churches have in their bosoms elements which think and teach differently, especially along the great fundamental doctrines of the Word of God. I do not see how we could possibly deny this fact as the two currents of thought are so palpable that we can see them in our periodicals, in our books, in our Sunday school literature, etc. And once this fact is admitted, then the thing for us to do is to ask this question: Can we possibly have union with other bodies when such does not exist among ourselves? The opinion of the writer is not based on hearsay. Read "Methodism Adrift," by Dr. L. W. Munhall, than whom there is no greater evangelist in Methodism and who has been instrumental in the Northern Church having received more than fifty thousand members in forty years of ministry, and you will be convinced that the question of doctrine is dividing and will divide Christendom in that Church. Read the article of Bishop Cannon in which he takes to task one Mr. Bland for having taught doctrines contrary to articles of religion, and then read the defense made of Dr. Bland by one or two of our bishops,

and you cannot but come to the conclusion that the question of doctrine is looming up in our Church more and more every day and is dividing us in two great contending armies. If the differences now extant do not spur some of us to action, then God pity our Church, for it would mean practically the surrendering in the hands of modernism the faith once delivered to the saints.

I believe that the greatest thing that we could do now toward bringing about this long-sought-for and desired union would be to come out openly and thrash out these questions which are dividing us and which, in spite of the prayers and efforts of the noblest men and women in both Churches, are being great stumbling-blocks in their onward march. I can't for the life of me see how I can have much fellowship with a man even in my own Church who denies the virgin birth, the miracles of the Old and New Testaments and who considers the Word of God to be the word of man subject to such reforms as the human mind will see fit to administer. I can't see for the life of me how I can possibly sit in brotherly concord with a man who denies the divinity of Jesus Christ, when deep down in my heart I feel that such teachings are rotten to the core and contrary to the Word of God and that to follow them would be to perform on my part an act of high treason against my Lord and Master who saved me that I might be a witness among men as to the merits and the power of the blood of Jesus Christ to transform the heart and to sanctify the soul.

Now then the question naturally comes up: Will this union strengthen the hands of those who will deprive us of the old Bible and give us in its place the "abbreviated Bible"? Will this union strengthen those who teach contrary to the Word of God, in spite of all the negative statements made by them? Will this union help advance the naturalistic and rationalistic and the deistic influences? Then in the name of Jesus Christ I pray that it will never come, that unsurmountable obstacles will appear to block every effort made to bring it about, and that some unseen power will shatter to pieces the plans of man. If, on the contrary, this union will strengthen the hands of those men that, faithful to their trust, are doing their best to present a gospel that knows nothing but Jesus and him crucified; if this union will increase the power of those men who say with Paul: "God forbid that I shall glory except in the cross of Jesus Christ"; if such a union will bring about an army of men and women who will faithfully present the Bible as the Word of God, as the torch that lights the world, as the picture which, glowing with the shining light of the Holy Spirit, shows the divine face of Jesus in each one of its pages, as the telescope which viewed with the eye of faith and aided by the salve which cleanses our hearts from all sin, enables us to see the golden streets of the new Jerusalem where Jesus's welcome awaits his redeemed ones, then, and only then, will I say may the advent of such a day be hastened

## The Case of Japan

J. T. MEYERS

MISSION work in Japan has its own peculiar problems. More than a hundred years before the Pilgrim Fathers landed at Plymouth, Japan had refused and driven out one form of the Christian religion. With its civilization and its religious system highly organized and deep-rooted, centuries old and set against the feeble missionary efforts which the nineteenth century Church could make, where was the most vulnerable point of attack? The population is largely centered in big towns or cities. Even the so-called villages are clumps of hamlets numbering from three thousand to ten in population. The Mission Boards took the choice of the larger cities and some towns, and even to-day the smaller towns and the villages remain unevangelized. Estimating the number of Christians at 300,000 is considered liberal, though the number of Christian sympathizers is probably more than twice that number. Counting these and dividing into sixty millions gives only one Christian or adherent in one hundred of population.

Looking only at to-day, some men of high standing in the Church see this lack of response to gospel propaganda in Japan, and failing to distinguish between a nation and a tribe, have been known to say to young prospective missionaries: "What, going to Japan? Why go to that nation? Go rather to a people who will accept your message by the hundreds instead of by tens. Put your life where it counts." Leaders, mind you, have so little vision as to spend the force of their army against a mere outpost instead of attacking the citadel. If the Church is ready for business, the task of Christianizing Japan is more nearly possible to-day than ever in her history.

## Progress in Seoul, Korea

F. K. GAMBLE, PRESIDING ELDER

IN the city of Seoul we have six Churches, five of them housed in permanent brick buildings and one in a temporary chapel. Unless a permanent meeting place can be



F. K. GAMBLE

provided for this one congregation we may be forced to discontinue the work there. It is earnestly hoped that this will not be necessary, for we have made a good beginning in a section of the city hitherto unreached. The sixty people who compose the congregation are willing to do their utmost, but they cannot raise sufficient funds to build a permanent church.

A revival has been held in each of the city Churches with good results. There has been a decided increase in membership and in average attendance. The city of Seoul offers a challenge to the Christian Churches that should call forth our most earnest efforts and prayers. At this time nothing could mean more for the advancement of the kingdom of God in Korea than a great evangelistic campaign in the capital city, resulting in the ingathering of thousands and the organization of several new Churches. It is very largely true that "as goes the capital, so goes the nation."

There are nine country circuits in the Seoul District, and we expect to organize one new circuit at this Conference. In these nine circuits there are eighty organized Churches and preaching places. The preaching band has worked only four months during the year, but we are glad to be able to report eleven new groups established with about 600 new believers. Revivals have been held in most of the organized country Churches. There have been baptized 186 adults and 64 infants. The net gain in full members is only 77, owing to revision of Church rolls in some of the city Churches.

A training class for new believers was held last November in Chulwon for seventeen days with twenty-eight men in attendance. Instruction in the Bible, Church government and worship, and other subjects was given to these men, so they could become leaders in the newly established groups from which they came. The District Bible Class held in February was a means of great blessing to all who attended, and through them the blessing was carried back to the local Churches. One hundred and twenty men and women were enrolled in the class, and most of them studied throughout the entire ten days. Four of

the women walked 180 li (60 miles) from their homes and remained the full time. The revival services at night, led by the pastor of our Church in Seoul, were deeply spiritual, heart-searching, and uplifting.

Seven new church buildings have been erected, or completed, two are now in process of building, and five houses have been bought to be used as meeting places. There are still sixteen groups without a church building. Four churches have been seriously damaged by the heavy rains and will need repair.

Two general Sunday school institutes have been held, one in Seoul for the city Churches and one in Chulwon for the country Churches. The Conference Sunday school field worker has held institutes in a number of the circuits. As a result of these institutes and other efforts there has been a large increase in Sunday school attendance and interest, and the number of schools has increased from forty-six to sixty-seven. The number of Epworth Leagues has increased from five to ten. There is an open door of opportunity for work among the children and young people at this time.

At present we have in the city of Seoul one higher common school for girls, Carolina Institute, with an enrollment of 118; two common schools for girls, one in connection with Carolina Institute and one at Water Gate Church with enrollments of 275 and 166; one common school for young women in connection with the evangelistic center with an enrollment of about 40; two kindergartens with enrollment of 90 and 53; one school for boys at Suk-kyo

Church with 243 enrolled; and one school for boys in which we unite with the Presbyterians and Northern Methodists with 400 enrolled. At Yongdam, near Chulwon, we have a boys' common school with 190 enrolled in five grades. At Yongsangkol we have a common school carrying four grades with 52 students enrolled in addition to the above. There are eight keulpangs with a total enrollment of 334 and six night schools with 225 enrolled. We unite with other missions in maintaining the Chosen Christian College, Severance Medical College, Union Methodist Theological Seminary, Union Methodist Woman's Bible School, and Pierson Memorial Bible School.

Of the fifteen pastoral charges in the district one city Church and one circuit have paid the pastor's entire support. The others have paid from one-fourth to three-fourths. The amount raised for the support of the ministry is about the same as last year. Every charge except one paid the general and Conference assessments in full, and the district has made a good record in missionary offerings. There has been a considerable increase in the amounts raised for church buildings, schools, and by Epworth Leagues and women's missionary societies. The total raised for all purposes was yen 18,157, an increase of yen 2,804 over last year.

THE Philippine Islands have a population of about 11,000,000. Of this number 9.71 per cent, or 1,097,144 are in public schools. The Filipinos have only lately acquired a taste for education, which bids fair now to become a national passion.



CHANGCHOW GENERAL HOSPITAL BABIES

The mothers are sisters and wives of two of our Changchow District pastors. Dr. W. B. Russell stands at the right

## Influence of the Earthquake upon Japan

H. P. JONES

ALMOST all our problems in Japan have been affected by the great earthquake. Kwansei-Gakuin was far from the scene of destruction and was not affected directly, but it seems to me that our students now look at things more seriously than before. They think upon the spiritual side of life more. They have been made to feel that material things are not permanent. The tremendous suddenness with which life and property were swept away in Tokyo and Yokohama has made them see that the things of the spirit are the only things that may be depended upon.

Such a calamity does not give much encouragement to national ambition. It rather curbs one's hope for the future. Should such a disaster occur in the midst of a conflict with another strong country, it would determine the issue very suddenly. Those of a military turn of mind in Japan have felt the significance of such a possibility.

While there is much regret over the great catastrophe, many things have resulted that are encouraging. The new edict of the imperial house, while not Christian, shows the trend of thought among the leaders. I give the rescript as it came out in the English edition of the *Osaka Mainichi*: "We are of the opinion that the foundation of national prosperity is dependent upon the strong, sturdy spirit of the people, and therefore our subjects should aim to strengthen the foundation of the state by developing and cultivating their hardy spirit. For this reason the late emperor paid special attention to national education, and not only did he point out to the subjects the great principles which have been handed down from our imperial ancestors, but also instructed the subjects to be loyal to the state, to be faithful to one another, and to be frugal in their daily life."

The Japanese have taken hold of the situation with the grim determination to make the best of it and profit by their mistakes in the rebuilding of their capital. Larger park spaces, wider streets, locating important buildings farther out toward the edges of the city, houses better suited to resist the shocks are a few of the many things planned for the future. One of the great characteristics of this people is their ability to learn from their reverses.

Perhaps it is too early for anyone to gather up the results in Church work, but surely one cannot mistake the deep feeling on the part of the population that there is something more in life than mere material possessions and the realization of national ambitions. I preached lately on the subject of living for others, using the words of Jesus, "I sanctify myself for them." I was laying the emphasis on the great work of Jesus giving himself for others, and, al-

though it was in blundering Japanese, they seemed to respond to this thought better than they did several months ago when I talked along the same line.

At the recent session of the Kinki (Kobe) District Conference held in the western part of the district, there were about 350 people in attendance besides the forty members of the Conference. Two of the best men of the district made a strong appeal to the people to get hold of things spiritual and to come to know God as the one great and important fact of life. The interest was tense. Thus the Church and the missionaries are not slack in using the present situation in their appeal to the people to hear the message of God to man.

One thing is clear and that is that the Japanese have a deep appreciation of the help given by other countries, especially America:

KWANSEI-GAKUIN, KOBE, JAPAN.

### A Faithful Missionary

LAURENCE REYNOLDS

ROBERT EMORY STEVENSON was born in Russell County, Ky., March 7, 1879. His father died in his infancy, and the mother was left with the rearing of three sons and two daughters.

He completed the course of the public schools and early began teaching. Later he attended the Kentucky Wesleyan College, from which he graduated as valedictorian of his class with the A.B. degree in 1908. Afterwards he entered Vanderbilt and was graduated in 1912 with the B.D. degree, but had received the call to the ministry early in life.

After graduation he became a member of the Louisville Conference and was later transferred to the East Oklahoma Conference and served at Howe and Wilburton. In 1915 he transferred to the New Mexico

Conference and served at Melrose and Tucumcari. In 1918 on invitation of President Laurence Reynolds, of Lydia Patterson Institute, and by appointment of Bishop Cannon, he came to El Paso to act as principal of the Biblical and theological department of the Institute, and in this capacity he rendered most efficient and satisfactory service until his last illness.

He was accepted as foreign missionary to Mexico in May, 1919, and was the first missionary appointed under the Centenary. For several years he was vice president of the Institute. His coöperation in all matters pertaining to the general interests of the school was hearty and unstinted; his judgment was clear; his devotion to duty unswerving; his implicit faith in God and the great truths of our holy religion was surpassed by few indeed. As teacher of Bible and theology he often said that he felt as truly in the ministry as when in pastoral work.

The three years Biblical and theological course both in English and Spanish which he worked out are most excellent and practical courses for this mission field and in harmony with the doctrines and principles of Methodism. He had also almost finished a good correspondence course for those who cannot attend school.

On November 27, 1913, he was married to Miss Ada Ross, of Cedar Vale, Kans. To them were born three children, Jean, Robert, and Boynton.

After an illness of eleven days of a complication of diseases, he died on the morning of May 20, and the funeral services were conducted in the chapel of Lydia Patterson Institute by Rev. Laurence Reynolds, assisted by Revs. J. F. Corbin, E. S. Bledsoe, S. E. Allison, W. S. Huggett, F. C. Collins, J. P. Lancaster, and M. C. Davis. The attendance was large and representative. The pallbearers were theological students of the Institute.

EL PASO, TEX.

### Siberia Mission Wants Books

GEORGE F. ERWIN

I AGAIN appeal to you to send us books for our library in Harbin, Manchuria. Our English school has been a great success. We have enrolled more than one thousand Russian students during the past year. One of our great needs is a good English library, and we have not the money to buy the necessary books.

I appeal to each person who reads this to send us just as many books as you can. We shall be glad to get any kind of books, but our English pupils especially like short stories. If you do not have any books, send us a subscription for a good magazine for one year. If each Methodist who reads this will respond you will make it possible for the Methodist Institute in Harbin to have the best library in the city. I received many books from my last appeal, but not near enough.

It is very easy to send books to us. Just wrap them in good paper, address to Rev. George F. Erwin, 128 Telenskaya Street, Harbin, Manchuria, China. Put the required postage and be sure to mark them "Printed Matter." They will come without any trouble.

## Program of Peace

MARY E. WOOLLEY, PRESIDENT OF MOUNT HOLYOKE COLLEGE

THE Christian Church must face the fact that she is under fire as an effective agency, a vital power in the life of humanity. Not that the Church as an organization would go out of existence if she failed to meet this test as a power for world friendship. But to exist is not all. No more awful judgment was ever passed than that recorded in the Book of the Revelation: "And unto the angel of the Church in Sardis write: 'I know thy works, that thou hast a name, that thou livest, and art dead.'"

There are thousands of Christians in this country who are committed heart and soul to this program for a new international relationship. Christian organizations have put themselves on record as the Federal Council of Christian Churches; but not yet has the world been made to feel that the Church which bears the name of Christ has set itself like a rock against the massacre of humanity and civilization which we call "war."

Two paragraphs were before me as I thought of this subject, both, as it happens; written by women. One of

them writes: "The causes of war—greed, misunderstandings, suspicions, aggression—will always continue to create disputes. The causes of dueling exist to-day just as much as in the days of Thackeray's eighteenth-century heroes who fought a duel every time they were insulted. But dueling is now a crime, and dueling has ceased. War must be made a crime likewise. Disputes will continue, but be settled by law, not war, as soon as nations choose to have it so."

The other says: "So often it seems as though the solutions offered by the followers of Christ for the tangled affairs of the world are in terms of machinery rather than in terms of vital, life-giving forces which Christians, above all, should know how to use."

Both are right. There must be the machinery; a world organized for peace is very different from a world organized for war. Above all, there must be the spirit, the dynamic spirit of Jesus loosed in the world.

## The American Missionary in Mexico

THE American missionary is in Mexico as an interpreter of Protestant Christianity—the sort of Christianity which flourishes among English-speaking peoples. In a half century of labor in the republic he has built up a small Church. He represents about fourteen denominations, and his followers number between twenty-five thousand and one hundred thousand, according to the various estimates. Even at the larger figure, his converts are only a small group among a nation of fifteen million people.

In considering this estimate, however, remember that the missionary's task in Mexico is a difficult one, that he must unteach a people held under the ignorant thrall of Romanism for centuries, that he must lay new moral and religious foundations. Besides this aspect of his task, remember that the Protestant Church he has built up is largely a reproduction as to creed and form of worship of the Protestant Churches north of the Rio Grande. Mexico is not willing to be Americanized. She resents the invasion of American capitalists bent upon exploitation of her national wealth; she will not hear of political domination.

But in spite of the fact that the missionary in Mexico is a foreigner, his teachings have permeated a large part of Mexican society. His converts have come from the poorer classes with few exceptions, and he has lifted them economically until they play an important political part. He has built schools which are sending out leaders for the new Mexico now in the making. He has built hospitals and social centers because he is interested in the problems of the people.

The American missionary in Mexico always remains

an Anglo-Saxon in the midst of Latin culture. Here is his problem, his difficulty: "A sympathetic penetration into the Latin-American spirit." In Mexico, as in other foreign lands, it is hard not to be inordinately American.

The missionary resists this temptation. As nearly as any human being may, he overcomes it. He sees a nation that depends more upon the rifle than upon the ballot, whose prime need is universal education, whose religious foundations have been wrongly laid. He has not come as critic, but in order to put his shoulder under Mexico's burden. And he is lifting it!

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WE should realize that the enforcement fight lies around the definition of what constitutes an intoxicating beverage. The definition to-day is one half of one per cent, because this has been found to be the only enforceable definition. Over thirty States had this definition even before the nation went dry. To have three per cent as the definition of intoxicating liquor could open breweries for manufacture, legally; open beer saloons, legally.—*Mrs. Elizabeth Tilton, Editor, Women's National Committee for Law Enforcement.*

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LAW observance should recognize no classes or exemptions. It is, however, a special obligation of that class which by reason of education, wealth, and position owes the duty of example to the country. But there can be no exempt classes or individuals in law observance, no matter what sacrifice of personal tastes, inclinations, or beliefs are involved.—*Mrs. George Horace Lorimer, Philadelphia, Pa.*

## The Church and Social Hygiene

THERE are no native impulses and functions of man which have more influence upon the development, character, and happiness of the individual or on the spirit and progress of society than those of sex and reproduction. Therefore there is no more important group of problems for those who educate and guide youth than to determine how these powerful impulses can be used in the sound personal, social, and religious training which the mature must give the immature if we are to make any vital progress.

Religious leaders are not likely to neglect the religious emphasis of these problems. Their danger is that they will not give weight to the natural facts. Many hold the view that the personal and social problems of sex cannot be solved without the utmost contribution both of the scientific student and the religious expert. The spirit and idealism of religion must furnish *motive* and *aims*; but in order to be most effective these must be applied in the light of the most exact knowledge of the facts which are supplied by the sciences of biology, psychology, sociology, and ethics—the sciences of human nature and relations.

The basic functions of sex and reproduction make society what it is. They give us all the differences between boys and girls or men and women; they inspire the attractions and loves which develop between these; they give rise to courtship and marriage and the devotion of mates; they produce fatherhood and motherhood, sons and daughters, brothers and sisters. In a word, the home and family, which is society's most useful and most successful institution, comes directly from sex and reproduction and could never have existed but for them. The object of social hygiene and sex education is to fit the family so as to live and so to interpret its own nature and life that every child shall prize and be loyal to his own home and shall gain therein the knowledge and character that will enable him to make a better home for his own children later.

The home alone cannot do this. Many children are without parents or real homes; many parents are incompetent in character and knowledge to live ideal home lives or to train their children in regard to these things. Even in the case of the best homes the children are subject to influences outside the home which are sure to mar the results of the example and training in the family, however well it may be done. It follows, therefore, that organized society, other than the home, must join in the task both by making a clean society and by helping the parents in the direct training of their children. Every social agency which influences the general community conditions, or the parents, or the children, is under obligation to help in the task of advancing sex-social health. This is true not alone of the various educational and religious agencies; it is equally true of the local governments, of courts, of physicians, of play and amusement agencies, of the press, and of social clubs and associations,

whether of young people or adults. We must enlist all these agencies if we are to get the child to appreciate all the meanings of sex-social hygiene.

The religious teacher, more than any other, is concerned that *all* the child's impulses shall be trained. Religious education differs from other education largely in that it insists on the unity and wholeness of life, rather than on some limited phase of life, as nonreligious agencies do. For this very reason the Church and the religious teacher cannot attack this problem unaided. The Church must work for the full coördination of all the community interest in any effort for the child.

### America's Hold upon Europe

"It is gratifying, yet humbling, to see the remarkable hold which America has on all the peoples of Europe and the Near East," says John R. Mott in a statement to the religious press upon his return from an extended trip in Europe, Northern Africa, and Western Asia, made as chairman of the International Missionary Council.

"I use the word 'peoples' advisedly. 'What kind of hold?' you ask. A hold on their hearts, most manifestly. A hold also on their imagination. If I were to express in a word the conception of America which most widely obtains among them all, it would be that they picture us to themselves as the land of hope. May we never disappoint their dreams and expectations!

"What are the causes of the large place which America occupies in the hearts and in the imagination of these peoples?

"One cause is the stories which come back to all these lands from the millions, the tens of millions, of their children and grandchildren who have identified themselves with the great friendly republic beyond the sea.

"Another cause is the irresistible appeal made to the imagination by our land of large dimensions and of limitless opportunity for all—even for the poorest and the humblest.

"Possibly a more potent factor explaining the power of the cords binding America to the very heart life of all the peoples who in the recent tragic years have suffered and borne impossible burdens has been the generous and practical ministry of unselfishness of such typically American societies as the Red Cross, the Y. M. C. A., the Y. W. C. A., the Jewish Welfare Board, the National Catholic Welfare Council, and just now, in a notable way, the Near East Relief.

"Little did the millions of Americans, when we but yesterday forgot or lost ourselves in these great unselfish causes, realize that we would find ourselves to-day in the larger confidence and affection of whole nations and peoples and in the midst of immeasurably greater opportunities for constructive service. God grant that we may not through ill-considered action or neglect forfeit this confidence nor miss the day of our visitation."

## Youth and Women Defend America

THE most significant development of recent days in Washington has been the evidence that youth and womanhood are rallying to the defense of the nation against nullification of the Eighteenth Amendment. A memorable conference of women leaders, many of whom are eminent, was held in Washington a short time ago. These women placed stress not only upon the enforcement of the law, but upon the observance of law and pledged themselves in their social activities and the conduct of their homes to show at all times loyalty to the country's prohibition policy and its basic law.

A splendid gathering of students in Washington has been reënforced by mass meetings of thousands of students on college campuses.

Perhaps the most notable convention utterance was the declaration of the Daughters of the American Revolution in session at Continental Hall, Washington. These women, in whose veins flows the blood of the heroes of Valley Forge, without a recorded vote in dissent, demanded enforcement and observance of prohibition.

Mrs. Anthony Wayne Cook, President General, in a ringing address to the convention declared: "In my opinion the Eighteenth Amendment will never be repealed. Loyal respect for that amendment is the duty of every citizen."

## Human Nature the Same Everywhere

THE reports from Japan as to the reception of the affront administered to that country by Congress reveal the not surprising fact that human nature is the same, whether under a yellow or a white skin.

Nationalists of Japan have waved the flag and vowed patriotism. The business interests that would profit by such a move have started a boycott of American goods and American films. The Army Reservists' Association has organized patriotic meetings. Hoodlums have been incited to anti-American demonstrations. The Buddhist priests have preached anti-American sermons.

On the other hand, Japanese Liberals have urged patience, understanding, and restraint. Our ambassador was given an ovation on his departure. The Japanese government has sent a dignified and vigorous protest against the violation of the Treaty of 1911. Secretary Hughes had already expressed the opinion that the Act excluding Japanese would probably be a violation of Japan's treaty rights.

It is all as it would be anywhere else. Narrow nationalism and political expediency combined to pass the measure. Narrow nationalism and political bluster have received it in Japan in the spirit in which it was passed.

Our great Church conventions, the Chamber of Commerce of the United States *on motion of the California representatives*, and other bodies have unsparingly condemned the action of Congress. It has had a practically united press against it. Newspapers abroad join with our press in calling our action unwise.

## Vision and Service

THE following editorial tribute to the life work of Mrs. Virginia K. Johnson, founder of the Virginia K. Johnson Home and School, located at Dallas, is given here in gratitude to her for a work the angels might covet to do. All Methodism is interested in the cause Mrs. Johnston has championed for many years.

"Thirty years ago Mrs. Virginia K. Johnson dedicated a little of this world's goods, the whole of her own services, and a heart brimming with faith and love to the enterprise of setting up a home for girls who stand most in need of a home. Mother Johnson could not bring herself then to admit that there was such a thing as a bad girl. She saw only girls who were unfortunate in having missed goodness a little more widely than others. And Mother Johnson hasn't learned anything worse about them in the thirty years that she has given to bringing them back to goodness again.

Hundreds of girls in the course of the thirty years have found peace and strength for joy once more. Could anything be more like the ministry of the Elder Brother than just this thing that Mother Johnson began thirty years ago?"

## World Acquaintance Tours

A UNIQUE experiment in interpreting the Orient to tourists, from the standpoint of the Christian interest in Eastern lands, is being made by Miss Harriet Taylor and Miss Ella Schooley, until recently connected with the National Board of the Young Women's Christian Association, and Mrs. Jeannette W. Emrich, of Near East Relief. The average tourist in the Orient fails to see anything of Christian missionary work and of the transformations in the life of the East that are taking place daily as a result of Christian influences. Even devoted Church members often return from trips to the Orient without having come into personal contact with a single missionary or native Christian leader.

The World Acquaintance Tours, organized by Miss Schooley, Miss Taylor, and Mrs. Emrich, undertake to arrange an itinerary which, in addition to the ordinary sight-seeing, will give special attention to contacts with the Christian movement. The editor of the *Bulletin*, from personal acquaintance with those who are planning these tours, desires to commend them most heartily to all who are considering a trip to the Orient and who would like to have it minister to their understanding of the inner life of the peoples of the world.

All who are interested are urged to correspond with Miss Taylor, Miss Schooley, or Mrs. Emrich at 416 West One Hundred and Twenty-Second Street, New York City.

"HE who gives a child a treat  
Makes joy bells ring in heaven's street,  
And he who gives a child a home  
Builds palaces in Kingdom Come."

## Sue Bennett Memorial School Commencement

K. C. EAST

THE *Sentinel Echo*, of London, Ky., June 5, said: "One of the most successful years in the history of the school came to an end on the evening of June 2 when the graduation exercises for the junior college and normal schools were held in the school's spacious auditorium."

At this time Mrs. C. M. Sinclair, newly elected president of the Kentucky Conference, talked in a most delightful and instructive way on "The Building of a Personality" and delivered diplomas to five graduates of the junior college and State certificates to twenty-seven of the normal department.

As a prelude to the commencement exercises was the recital given the week before by the intermediate pupils of Miss Byrdie Burnham in piano and violin.

On Thursday evening patrons and friends of the school gathered to witness the showing of work done in the home economics and manual training departments and were convinced that while the most-talked-of work in the school has been the training of the mind and the heart, the training of the hands has by no means been overlooked.

These departments were found to be equipped with every facility to properly train the youths. They have not only work benches, but machinery of full man size driven by electric motors, so with the hand tools the pupils are also given an idea of the methods used in the larger factories. These machines are also used by the pupils to make useful articles of furniture, much of which was on display. Cedar chests predominated, but there were also dining and library tables, wardrobes, phonographs, bookcases, music racks, and other useful articles too numerous to mention.

In the sewing and cooking departments were displays fully as interesting. They had a fashion parade when the students marched across the platform, wearing dresses made in the department. Each time the cost of material and amount of time spent in making was announced. The students of these two departments have received their instruction from Miss Madge Wagner and Prof. A. J. Walker. This was followed by a debate between the two literary societies of the school, the winning team, Mary Brown and Theo Gilbert, were awarded free scholarships for next year.

On Friday evening seventeen graduates from the model school, or eighth grade, received their diplomas and rendered a program of music. Judge Finley Hamilton addressed the class on the theme of "Service to Others."

On Saturday there were class day exercises and field day exercises, followed by the annual concert given by the school of music and expression in the evening under the direc-

tion of Miss Rosalie N. Adams and Miss Marshaline Randall.

On Sunday morning Bishop U. V. W. Darlington preached the baccalaureate sermon in the school's auditorium. His theme was "The Faith and Decision of Moses," and he treated it in a most masterful manner.

On Monday evening twenty-six high school graduates and four from the commercial department received their diplomas, delivered by Miss Julia Durham, corresponding secretary of the Kentucky Conference. The class address was delivered by Dr. H. B. Trimble, D.D., Nashville, Tenn., who chose as his subject "Unity of Purpose among the People of God."

### The Negro Migration

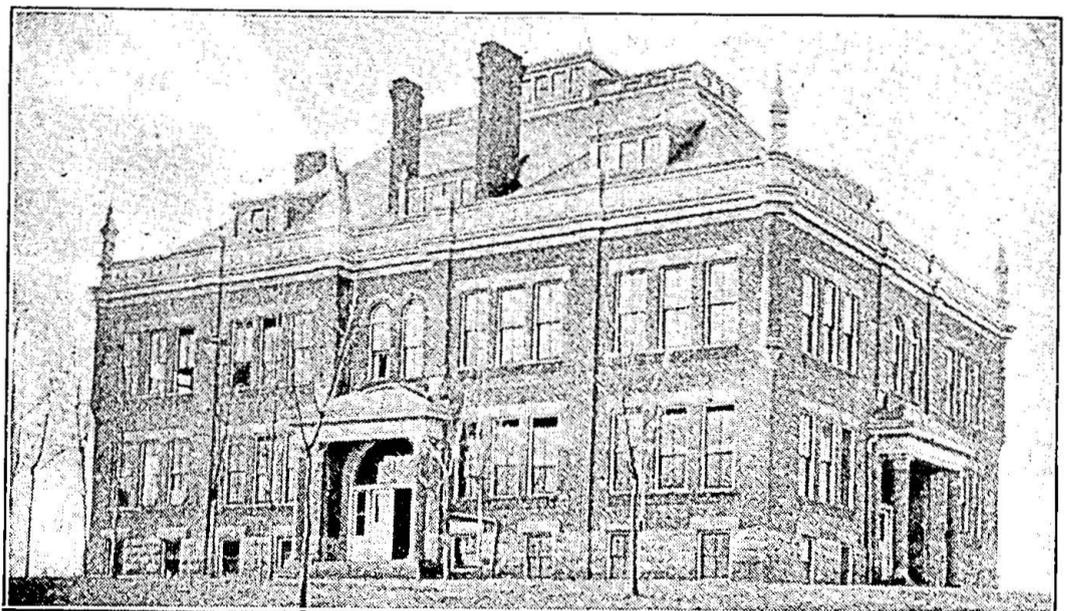
"THE Negro migration of the past eight years, while it may be considered as one movement, has two important phases, that of 1916-1920 and that of 1922-1924," says Monroe N. Work, in the *Southern Workman*. "The first of these really began in 1915, reached its maximum in 1917, and continued at a decreasing rate up to 1920, when, because of the economic depression, it almost ceased. Estimates made at the time of the number of Negroes who went North ranged from 150,000 to 1,000,000. The 1920 census showed, however, that, in spite of the great movement of Negroes northward during the previous four years, the number of Negroes from the South

living in the North had increased in the decade 1910-1920 by only 330,260.

"Estimates of the number who have migrated in the past three years vary from 100,000 to 500,000. It is very probable that if a census were taken this year it would show that there are probably not 250,000 more Negroes from the South living in the North and West than there were in 1920. As a matter of fact, many Negroes who went North in 1922-1924 were persons who had already been North and had returned to the South during the economic depression. It is probable that during the past ten years several hundred thousand Negroes have moved from the South to the North and back again. This movement both North and South was taking place during the winter of 1923-24 and caused many Southern newspapers to publish the statement that Negroes were returning South and that the peak of the migration had been reached. What was taking place was that many Negroes returned South during the winter, went North again during the spring, and carried with them additional migrants."

### If the World Followed You

"If the whole world followed you—  
Followed to the letter—  
Would it be a nobler world,  
All deceit and falsehood hurled  
From it altogether;  
Malice, selfishness, and lust  
Banished from beneath the crust  
Covering human hearts from view—  
Tell me, if it followed you  
Would the world be better?"



SUE BENNETT MEMORIAL SCHOOL, LONDON, KY.

## Commencement Week at Holston Institute, Seoul, Korea

LILLIAN NICHOLS

I AM glad to have an opportunity to tell you of the events of our commencement week, which came in the spring. We began on the 24th of March with class day exercises. The graduating class had been busy for days preparing the program for that day.

In the writing of addresses and songs the class showed unusual ability. From the beginning solo to the closing number in the program, they exhibited much talent as well as careful training. The last number, a pageant, was written by Mrs. W. T. Reid, of Songdo, especially for our school. It represented life's claim upon youth, and was beautiful.

Each class as it leaves the school presents a gift as a token of its gratitude. The class of 1924 gave two beautifully framed panel pictures representing scenes from the Diamond Mountain of Korea. These wonderful mountains are similar to the Alps in many ways. The pictures are painted on white silk gauze and are exquisite and were done by a Korean artist.

Tuesday was the Potong or Primary Day, and long before the hour set for the exercises great crowds of people had begun to come and continued coming until the chapel, which we once thought so spacious, was more than filled to overflowing. It just holds our primary students comfortably, but on that day it had to accommodate not only those students but their friends and

parents as well, most of whom were not privileged to attend the school in their youth and are all eager to see their children and friends' children in their graduating exercises. The responses of the students to addresses of the chief guests were made—one in Japanese and one in Korean. The Japanese guests from the governor's office were enthusiastic in their praise of the pronunciation of the girl's Japanese.

An interesting feature of the commencement exercises was the kindergarten celebration. The little tots in their rainbow colors were out in full force, as were their fond and happy parents. To those of us whose hearts have ached over the meager facilities for play and the emptiness of the lives of little children of Korea, the kindergarten stands as one of the best pieces of work being done in Korea to-day. Life lessons are being taught through play that will be of inestimable value.

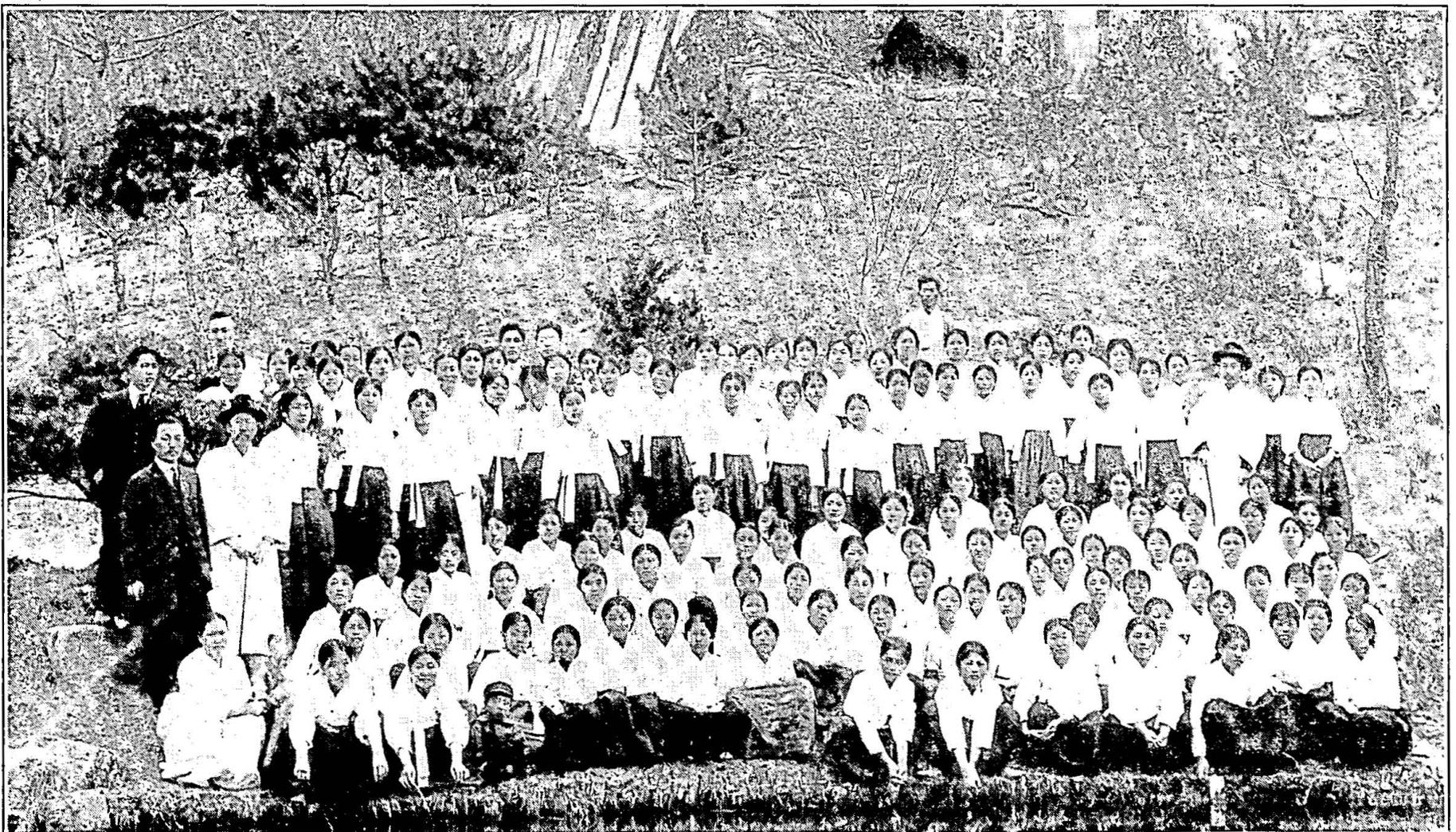
Afterwards came the Kodung or high school graduating exercises. On this occasion also the chapel was crowded to the limit with friends of the girls who had come to see them on this day of triumph and gladness. The class was the largest the school has ever had, numbering thirty-two. Among all the fine classes that have gone out from these halls not one has had finer ideals or greater ability. Seven of them entered the government normal schools for further preparation. At the First Normal

School there were sixty girls trying the entrance examination, although the school was able to admit only ten. Eight of our girls took the examination, and four were admitted. This sixty was made up of girls from all over Korea, and no other school except the government school itself had so large a number admitted. Another offer was made at another school, and again about sixty presented themselves and asked for the privilege of taking the entrance examination. Our girls tried that, and three of them passed the examination successfully, although it was said to be quite difficult.

Ten Holston girls entered the college preparatory department of Ewha, the Korean Woman's College. Educated Christian womanhood alone will raise the standard of the homes of Korea.

The former Emperor of Korea gave an exquisite silver medal to the first graduate of Holston. The medal was beautifully engraved with Chinese characters stating that it was a gift from the emperor and given as a badge of honor to the first honor girl of Holston Institute. Her name, Soo Pong Kim, is engraved on the back of it.

This noble institution has done a great work for the women of Korea. The future holds more of blessing and privilege and success than the past, as it continues to lead in inspiration and accomplishment to the highest type of Christian young womanhood.



HOLSTON INSTITUTE HIGHER COMMON SCHOOL GIRLS ON A PICNIC

## Fundamental Problems of Child Welfare

MRS. KATE BURR JOHNSON, SUPERINTENDENT OF PUBLIC WELFARE, NORTH CAROLINA

FORTUNATELY there is developing a closer relation between the Church and those activities of laymen for bettering social conditions which are known as social service. There has sometimes been an undercurrent of feeling that this relation was not as close as it should be. The Church has been accused of assuming an attitude of isolation from the world that made her more or less blind to practical human needs and indifferent to pressing problems of everyday life.

But many significant events prove this situation to be changing. As an evidence of the Church's vital interest in human welfare, see the stand taken by the Federal Council of the Churches of Christ condemning the action of Judge Gary in recommending a twelve-hour working day in the steel industry. See the individual Churches everywhere organizing social service committees and departments for the purpose of carrying out definite programs. While this quickening of the Church to social welfare has been going on, the State has also evidenced a new consciousness of responsibility for the development and protection of her human resources through greater programs of public education, public health, and public welfare. And for long there has been the activity of the private agency for social betterment. What is the ultimate object of all this?

Is it not eventually to bring about that state of democracy which shall secure to all citizens an equality of opportunity? Guaranteeing to every child health, education, and such protection and care as he needs under the law to the end that he may reach his fullest development, to the end that he may become a harmonizing and constructive factor in the larger group of which he forms a part, the community, the State, the nation? For this our laws, customs, schools, Churches, homes, and other institutions must function.

"For every child denied the right to grow  
Beneath the flag becomes its secret foe."

No doubt our numerous child welfare agencies are doing well in their specialized fields, but all that can be claimed for them is that they are handling the *results* of a problem, while the problem itself, whether it be one of delinquency, dependency, or defectiveness, is practically untouched. Until we take hold of the fundamental thing itself, our contribution to child welfare is comparatively negligible. The thousands of children that child-caring agencies are handling are the failures that the *community* is making. We should turn our attention to conditions within the community which result in such failures if we are ever to make any appreciable decrease

in social disability and maladjustment and eventually eliminate to a large extent institutional care of children. In other words, child welfare, like all other social work, to be really effective, must be primarily preventive.

As an instance of where education might have been a preventive method, I cite you the case of a sweet-faced, kindly woman who came to my office recently. An accident had widowed her and left her with four dependent children. She was utterly at sea as to where to turn and what to do. It was not a question as to whether or not there was an orphanage in the State in which she could place her children—the fundamental thing was a question of education. She could neither read nor write and was *absolutely* without any training or experience that would enable her to be self-supporting.

Closely related to the question of compulsory school attendance is the question of child labor. Here is another method of attacking the problems of child welfare from the preventive side. For every child should be guaranteed protection from premature labor if we are not to have a large part of our citizenship handicapped by the educational, physical, and spiritual losses such labor entails.

Public health work is another method for important preventive activity in relation to child welfare. It is only recently that we have come to feel that a man's physical condition is not his own exclusive business, and that it affects to a great extent the stability and morality of the nation. Except for inadequate quarantine against smallpox, an individual might carry his disease where and to whom he would. But now through public health measures, which attempt to control communicable diseases, the sanitary conditions of the community are looked after, health of the school child is guarded, and an effort is being made to guarantee health to every child.

And when we come to consider this last group, the mentally defective, we know that we are touching the problem that is the very base upon which all other social problems rest, that here is a problem which no State in the Union is handling with any degree of satisfaction. Delinquency, crime, and dependency are largely the results of mental defectiveness. We make our programs for normal children in schools and child-caring institutions with no consideration of the fact that many of the children these agencies are handling are abnormal or subnormal. Then when the child rebels against this process of being squeezed, like a square peg into a round hole, and drifts into truancy and delinquency, juvenile courts and reformatories take a hand.

I have in mind three girls now wards of the State of North Carolina with whom the State Board of Charities and Public Welfare has had to deal recently, nineteen, twenty, and twenty-one years of age, respectively. One girl, born of a feeble-minded mother in a county home, spent twelve years of her life in an orphanage. At the end of this time it was decided she was feeble-minded, she was known to be a moral delinquent and contaminated only God knows how many other children. She is now in the State institution for delinquent girls pending her admission to the school for the feeble-minded, where she should have been all these years. The second girl started her career in the child-placing society, from which she was placed in several foster homes. She has been at various times in the school for the feeble-minded, the insane asylum, and an orphanage, and has now been returned to the place at which she should have started.

The other girl at thirteen years of age was committed to the penitentiary—to the shame of the State of North Carolina, be it said—for a serious crime. Soon after her incarceration a famous psychiatrist examined her and pronounced her a moron with criminal tendencies and abnormal sex activities. The girl herself was irresponsible for both her crime and her condition. There was but one humane and intelligent way to handle this case—commitment to the school for mental defectives. Unfortunately, the schools, private and public, child caring institutions, the courts handle many similar, with only the vaguest idea of the problems they present.

The public school is the best agency yet devised for the development of citizenship. It is the first agency with trained workers under whose supervision the child comes. When eventually the public schools have facilities for properly classifying children by intelligence tests, and thus weeding out the subnormal for special training or institutional care, when the truant officer is a trained case worker who furnishes the proper liaison between home and school, then the usefulness of this great agency will be vastly extended; and we see in such a program an effective method of reducing institutional charges and court cases.

And to the plastic minds of childhood it is the office of the Church to give an understanding of spiritual values, which, after all, is the basis of all true and useful living. This can be done by making the child feel that the essence of Christianity is not creed nor dogma, but the practical life of active service for mankind which its Founder declared and exemplified and which his true follower should enter with energy and courage.

## Keeping Pace with Missions

MRS. A. E. PRINCE

"READING maketh a full man," said Bacon. By it men enlarge their mental horizon until they take in the whole round of human endeavor and set at naught time and space. By reading they become acquainted with the best offered by the past, make choice of the present, and speculate about the future. The news from far corners of the earth, the fall and rise of kingdoms, the record of great lives, the meaning of events, the facts of science are spread out upon the printed page. Poetry, history, travel, biography, science, art, philosophy, religion, and philanthropy come within beck and call. The harvest of the world's thought may be gleaned by every man able to read.

A missionary journal lays particular claim to this world view, since it is concerned with the progress of every man and of the whole man. No race, however backward, no people, however degraded, are beyond its interest. The problems of health, education, politics, and of economics come within its scope. The clashes between capital and labor affect its purpose. It is vitally interested in the cause of world peace.

This preface is enough to show that the MISSIONARY VOICE should be in the home of every Southern Methodist. Our Church is now a world Church and engaged in a missionary labor that belts the globe. Four Mission Conferences flourish in the Orient, three in Europe, three in Brazil, one in Cuba, one in Mexico, and one in Africa. Missionaries at home work among Italians, French, Orientals, Mexicans, Cubans, and Negroes. Schools have been opened for the backward mountain children, deaconesses labor among the miners and in the slums of our cities. Money and lives are spent in missionary effort in our industrial centers. The great unchurched areas of the West, the neglected rural sections, the needs of soldiers and sailors, of students in State universities, and of other groups are not forgotten in the homeland.

There is only one way by which every Methodist may keep informed as to our progress along these diverse lines, and that is through the MISSIONARY VOICE. It is the only missionary journal of our Church and carries the latest news from both home and foreign fields. An up-to-date Methodist is a businesslike Methodist. He takes interest in the way his money is spent after it is contributed to the cause of missions.

The women of the missionary societies have a particular interest in the MISSIONARY VOICE because half of it is devoted to the work for which they are responsible and which they so nobly support. In this half of the magazine may be found comment upon current missionary events by the woman editor, articles bearing upon the programs for the coming month, fresh

bits from the letters of missionaries, the latest ideas used in other societies, news from the woman's missionary conferences throughout our constituency, and the plans of Council leaders. No Southern Methodist woman interested in the program formulated by the Woman's Missionary Council and the part her local auxiliary plays in its fulfillment can afford to be without it. And surely no woman will miss the eight and one-third cents a month which brings so much informing missionary news to her door.

Do you know a good doctor who does not take a medical journal?

Do you know a successful business man who does not take a trade journal?

Do you know a dressmaker who does not take a fashion magazine?

Are you trying to be a Christian without a missionary paper?

Do you take the MISSIONARY VOICE?

### EVERYLAND

HAS every boy and girl you know from ten to fifteen years subscribed for this remarkable missionary magazine of world friendship? *Everyland* is a unique little magazine containing fascinating stories by best authors telling about boys and girls in other lands as they really are; fine illustrations; an Exchange Department; and a Grandmother's Story Page for very little tots. The cover pictures in color are wonderfully good, and on the back cover each month is a bit of classic.

Send \$1.50 for a year's subscription of ten months (August and September are not published) and receive as a premium, *absolutely free*, a paper-covered copy of either of the new mission study books on China, "Ming Kwong" for women and young women or "Chinese Lanterns" for juniors. Or send club subscriptions of five or more with \$1.25 each. (No book with this offer.)

Every Sunday school library, junior society, and mission club should subscribe for *Everyland*. Teachers find it a mine of wealth for story-telling. Children of missionaries on the home and foreign field love it. Send it to them for a gift.

Send your order to *Everyland*, West Medford, Mass. Be sure to spell every word correctly and state to which denomination you belong, so we may give proper credit. Each denomination is working for a certain quota for 1924. Help yours all you can.

## American Homes Are Interpreting Christ to Foreign Students

THE following true stories of American home life are given in *Missionary Review of the World*:

A young Japanese girl crossed the Pacific on one of the great steamers. As she neared San Francisco she confided to a woman who had been friendly with all the student girls on board that she had to go to New York and was afraid to go alone. She knew a Japanese family in San Francisco who could buy her ticket and put her on the train, but she had heard that it took a week to go to New York. This Church woman had been traveling in the Orient with her family and naturally enjoyed privacy of drawing room and meals. But the need of "one of these little ones" made a louder call than comfort. Miora was attached to the family party and during the week learned much of American life and customs. Later, while at school, she spent many week ends in this home, and in trying to express the impression received she said: "I love America. In Japan our homes are all walled and everything faces in. Here homes all face out and seem to send out their welcome like the Christ saying: 'Come unto me and find rest.'"

Two sisters, bereft of their parents, but left with a comfortable home and sufficient means, nearing middle life and unmarried, found life lacking in zest and real interest. They wearied of social functions and even of missionary meetings, they really couldn't read or travel all the time.

They became interested in a Chinese girl in New York who had more ambition than money for her education. Their fine family home was in the village of one of the large women's colleges. Leaving their New York apartment with its ennui, they opened their real home and undertook the college education of Su Ling.

By the time she was graduated and returned to China another charming girl was found to take her place. Su Ling was married, and when little Su was expected they found almost a mother's joy in sending the mother the latest scientific information, and with their own hands made the little layette which was Chinese in appearance but American in all its standards of health and comfort. That same old family home has interpreted Christian living and standards now to three splendid foreign students.

## Scholarships for Girls Needed at Paine College

CARMEN BLESSING

THE work at Paine College, Augusta, Ga., has moved forward successfully this year—so much more so than some of us dared to hope when school opened because of our handicaps.

The school has been reorganized so that now we have a junior high school, a senior high school, and a college department. Our enrollment for the year is 190, and we are hoping and praying for a larger number next year.

When Augusta conducted a city survey Paine College students of sociology helped in the work by collecting data concerning living conditions among the colored people.

We are planning to have summer school for six weeks this summer and hope that we may be able to help the rural colored teachers. Many of them have never gone beyond the sixth or seventh grade, so we realize we have a big field of service before us in making it possible for them to secure better training.

The board of missions gives several scholarships to the young men in the college department who are preparing for the

ministry. We have no scholarships for our women students, however, and we need a few. Some of our most promising girls find it hard, if not impossible, to remain for college work—the work that would fit them to be of greatest service to their people. If some one or some organization is still looking for specials, I should like to suggest a scholarship for college girls here at Paine. Probably I should state that the missionary women of the Western North Carolina Conference are supporting one of the high school girls from their Conference. This is her first year here, and she is doing excellent work. We are most grateful to these ladies for their interest. I am especially proud of them because I “belong” to the Leagues of that Conference, and I rejoice to see the interest in young colored people grow.

We are expecting one or two new buildings at Paine sometime in the near future. We need a new dormitory for boys very much and are hoping to have one before long.

## Snapshot from the Tenements

*American Child* tells the following story:

“A red brick canyon of New York’s East Side. The weather is cold, but the bedraggled life still centers on the street. Bare-headed, squat women, wrapped in dirty shawls, scurry along to the near-by push-carts. Ragged, picturesque old men and sleek youths lounge against the doorways of shops. Children of all ages gather stray débris in their chapped hands to heap on bonfires in the gutter, while more children play at each doorstep. If you pass into the hall of one dark tenement, and through a door marked ‘Levatrice’ (midwife), you will find a restful cleanliness and quiet. A spick-and-span room, filled with ungainly furniture, has as its chief ornament a statuary group of lustrous plaster.

“Mrs. Giordanno will drop her work on the pile beside her and come forward with a welcome though vague smile and at your greeting will look toward the window with a hurried ‘*Qu’ diche?*’ Then it is that you will notice a small figure huddled near the front window, very still, eyes fixed on her work, embroidering on children’s dark velvet dresses a coarse design in bright silk.

“She will not pay much attention to you unless you address your questions directly to her; but then she will answer politely. She will tell you that with her help her aunt can earn four dollars a week, that they get all of seventy-five cents for embroidering a dozen of these dresses which take them about eight hours to finish. Yes, her aunt is a midwife besides, and gets, sometimes, twenty dollars for a case when she

is called—but often she doesn’t receive much of anything.

“If you ask Gilda about herself, she will tell you she is nine years old, but only goes to school in the afternoons because their school is so crowded. This is good, for it gives her all morning in which to work, and she can come back at 3:30 to sew until supper time. Her aunt pays her sometimes as much as twenty-five cents a day, and Gilda takes this to her mother, for there are many children in her family, and a laborer’s pay is not steady.

“You will listen to the muffled clamor of the children outside, to the squeaks of doll buggies being pushed by the door, and you

will look at Gilda, marveling that she does not drop her work and edge toward the door at the slightest excuse, as do most of the children you find at work.

“But if you ask Gilda if she would not like to be out playing, she will remark in a dignified tone: ‘O, no, I would rather work than play.’”

## Reasons Why Children Should Be Interested in Missions

1. MANY of the most noted missionaries became interested in the evangelization of the heathen early in life.

2. Before the age of twelve or fourteen a child commits easily and therefore stores away in his mind what shapes his beliefs and actions in after life. Have one corner of the mind filled with facts concerning missions.

3. After the age of twelve or fourteen school studies and social life make such demand upon children that their minds are turned away from Church work, unless the heart is won before that time. Have the heart filled with love for Christ and missions.

4. Childhood is the best time to form the habit of systematic reading.

5. The boys and girls of to-day will soon control the pocketbooks of the Church. Teach them now to open their hearts and hands toward God.

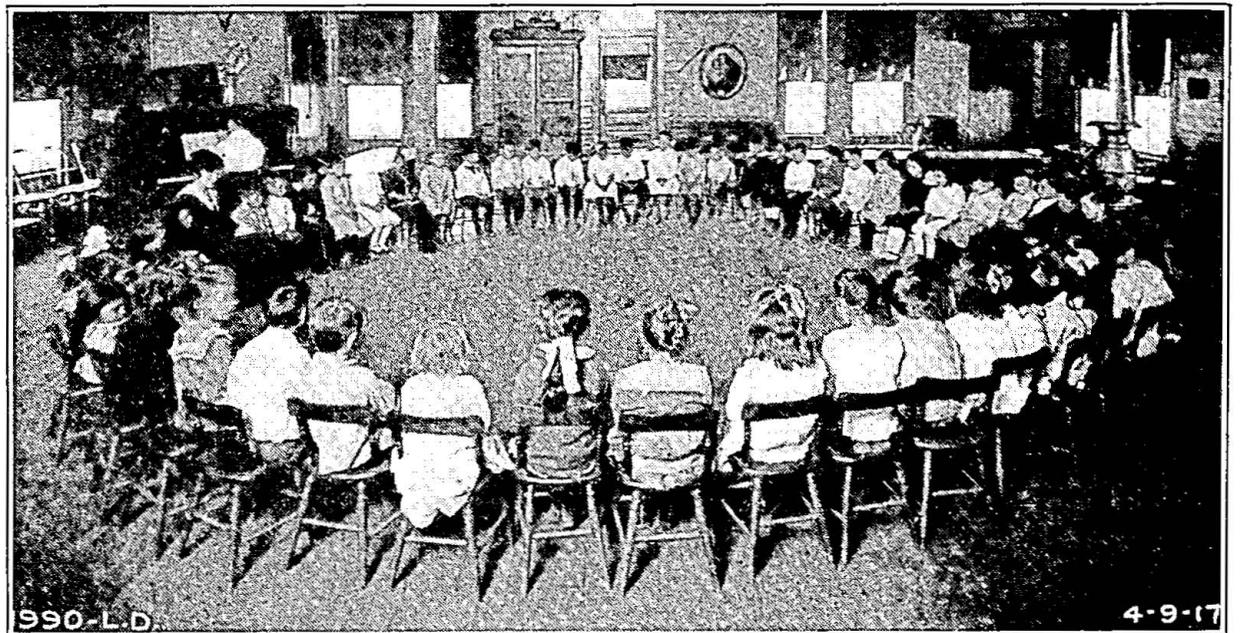
6. The boys of the Church will soon hold the offices in the Church and direct her finances. It is needful that they be filled with the mission spirit.

7. The work of missionaries is largely with the youth of every land.

8. Children who begin in earliest youth to send to the Christless God’s precious truth will never have to be converted to missions.

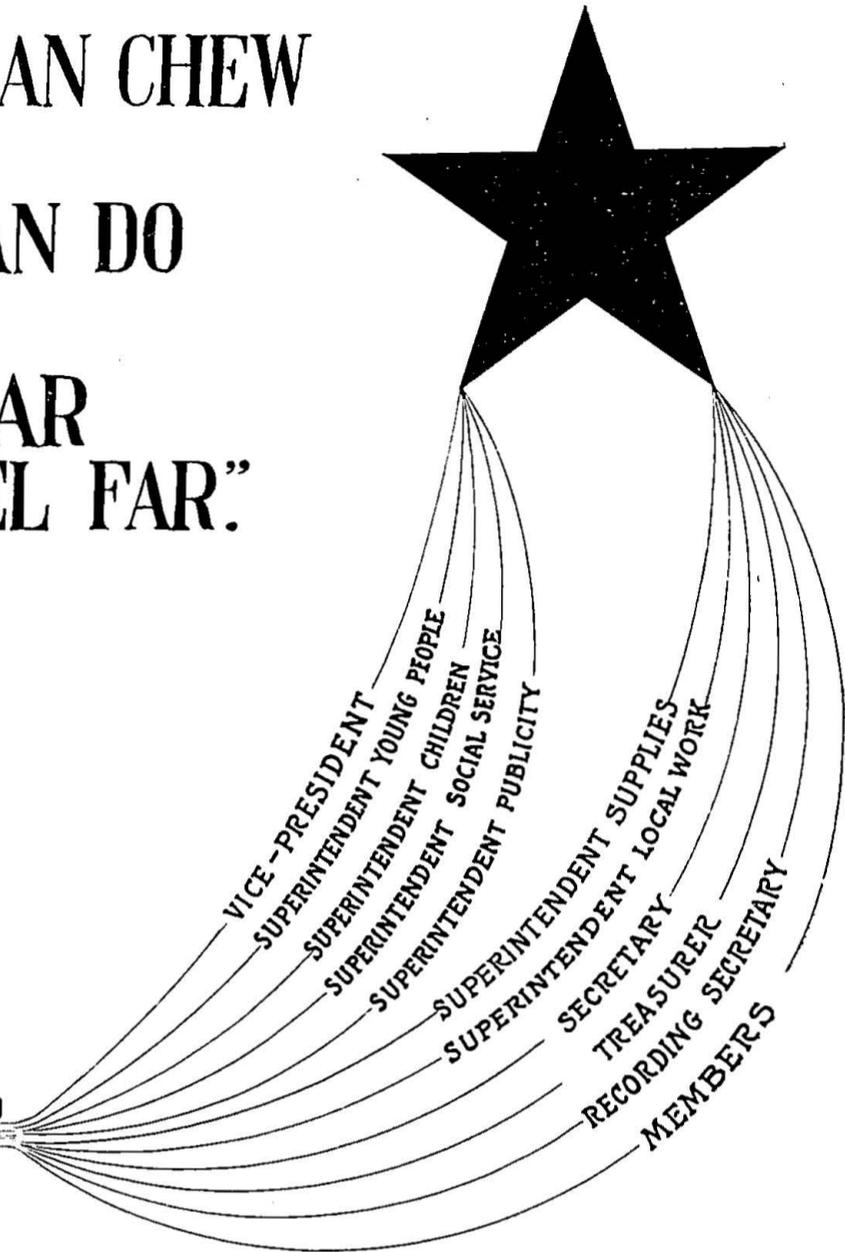
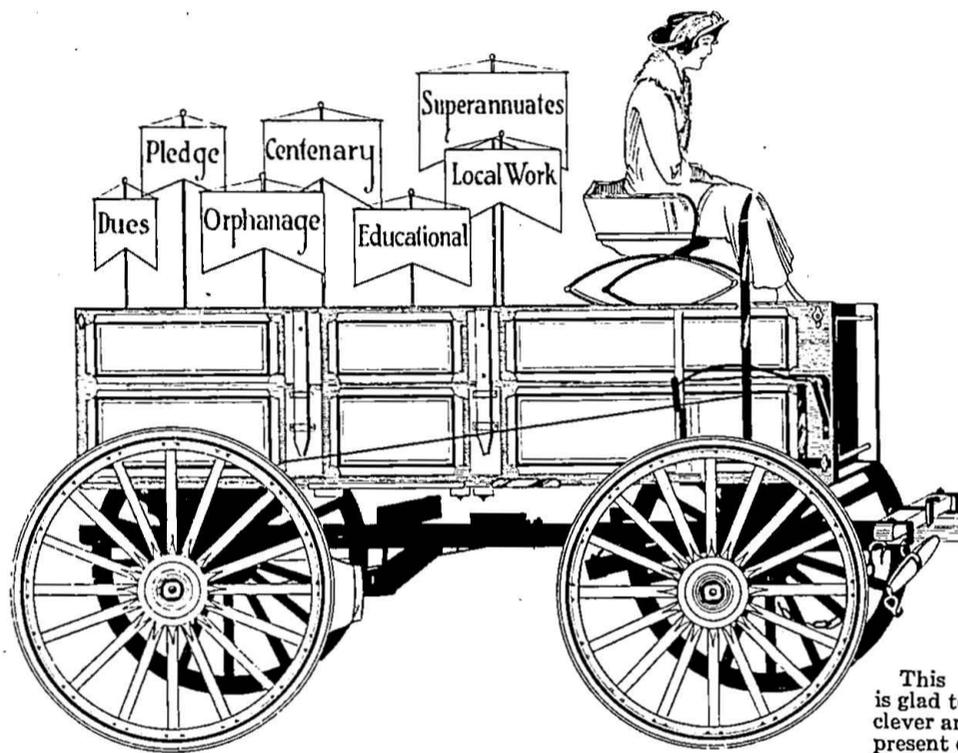
9. A missionary spirit in the child may lead into active service in the mission fields.

10. Because Christ’s command is: “Feed my lambs.”



ENSLEY WESLEY HOUSE KINDERGARTEN, BIRMINGHAM, ALA.

“BITE OFF MORE THAN YOU CAN CHEW  
AND CHEW IT -  
TACKLE MORE THAN YOU CAN DO  
AND DO IT -  
HITCH YOUR WAGON TO A STAR  
KEEP YOUR SEAT AND TRAVEL FAR.”



This poster was designed by Mrs. J. B. Nall, Kingsport, Tenn., and the VOICE is glad to show it to all up-to-date Publicity Superintendents. It may be reproduced by clever artists in the local auxiliaries, and additions of other banners made to suit the present or local needs; for instance "Belle Bennett Memorial."

## The Voice Family

WRITTEN FOR THE MISSIONARY VOICE BY MRS. W. H. PRESTON, ATLANTA, GA.

[ENTER the Voice dressed in a costume made from copies of the MISSIONARY VOICE. She may cover a large bungalow apron and wear a cap made from its pages, also carry a copy of the magazine. The ten members of the Voice Family follow in the order of ten, nine, eight, seven, six, five, four, three, two, and one. Each has a MISSIONARY VOICE tied on her back and each carries a pencil and tablet.]

*Voice.* I am the VOICE of the Methodist Episcopal Church, South. I speak to the people of many lands and tell them of the wonderful work of the men and women of our Church. I speak directly to the women of our Woman's Missionary Societies, and many are brought in close touch with the institutions of our Church through me. I speak a message of hope and love and cheer to forty-eight thousand people each month. I send information and inspiration to the officers of the auxiliaries, thus making their work easier. You may have the benefit of my services for a dollar a year or eight and one-third cents a month. Surely no one who attempts to do the work of the Church can afford to do without me. The rest of

the VOICE family will now tell you what I do for the subscribers.

*Number Ten.*

Ten MISSIONARY VOICES all in a line; One got a subscriber, and then there were nine.

[Turns with back to audience.]

*Number Nine.*

Nine MISSIONARY VOICES right up to date; One helped in a program, and then there were eight.

[Turns back to audience.]

*Number Eight.*

Eight MISSIONARY VOICES make a good leaven; One went to a shut-in, and then there were seven.

[Turns back to audience.]

*Number Seven.*

Seven MISSIONARY VOICES struck some good licks; One went to the pastor, and then there were six.

[Turns back to audience.]

*Number Six.*

Six MISSIONARY VOICES for members did strive; One secured her quota, and then there were five.

[Turns back to audience.]

*Number Five.*

Five MISSIONARY VOICES, rich in learned lore; One brought the information, and then there were four.

[Turns back to audience.]

*Number Four.*

Four MISSIONARY VOICES, as busy as can be; One worked for the Juniors, and then there were three.

[Turns back to audience.]

*Number Three.*

Three MISSIONARY VOICES, all of them new; One was passed to a neighbor, and then there were two.

[Continued on page 30]

# September Adult Program Material

## Being a Missionary to Africa Has Taught Me

IN an address to the students of Wesleyan College, Macon, Ga., Mrs. Motte Martin, who was sent out to Africa by the Southern Presbyterian Mission Board, said: "I was afraid to cross the Mississippi River in a ferryboat, and yet I have crossed the Atlantic six times—twice during the World War, when I was for two months in the submarine zone—and I was not afraid, for I knew Jesus Christ was with me."

A snake skin twelve feet long, a witch doctor's mask, a piece of sacred cloth, and several fetishes brought from Africa by Mrs. Martin were illuminating examples of what the soldiers of the cross have to fight in that country.

"Cannibalism is one of the things we have to fight in the Belgian Congo," she explained, "for some of the people are still cannibals; slavery is another thing, for the chiefs own many slaves in addition to their numerous wives, while the kings own hundreds of wives and hundreds of slaves to wait on the wives. I, myself, saw six hundred women who were all the wives of one king.

"Superstition is another thing we have to fight," said Mrs. Martin, "the witch doctor is the only leader, preacher, or doctor that the people have. He wears his gruesome mask and dances around a boiling pot into which he throws charms and bits of putrid flesh. When the concoction is ready, he pours it into antelope horns, which the people wear around their necks."

Fetish worship was explained by the missionary as anything in which a spirit lives. An image, a tree, or even a wild animal may become a fetish because a spirit is supposed to live in it. A leopard was allowed to live and destroy many lives because the people believed that a spirit had taken up its abode in the animal.

"As hideous a worship as it is, we are happy to say that we have seen 50,000

people turned from it to believe in Christ," declared Mrs. Martin. "Of this number 20,000 are members of the Church, and we have a force of 1,000 native preachers and teachers at work among their fellow Africans."

Sleeping sickness is another thing the soldier of the cross must fight, according to Mrs. Martin. One missionary who was attacked by this disease was taken to a London hospital, where she received every care; yet she was thinking always of the thousands of natives who had the same disease and had no opportunity to be cured. She could not rest, even though she was getting well.

Another occupation of the soldier of the cross in Africa is fighting sin; not only sins native to the country, but sins introduced by the British and American traders who have taught the people how to make whisky. Out in the country districts many stills constructed in a crude way by using old gun barrels have been discovered.

"Fighting self is a part of the missionary's occupation," concluded the speaker, "for self is the worst thing we have to fight. When I was a child, I was afraid of snakes, storms, and water. Some one said to me at that time: 'You cannot be a Christian if you are afraid of things.' That troubled me greatly. One day while out on our sugar plantation in Louisiana my father showed my little sister and me a great fire made of oil over which the sugar was boiling. He told us to come close to the furnace to look at the fire. I went rather timidly to my father's side, but my sister hung back; she was afraid. As I looked at her, the thought rushed over me that although she was afraid she was just as much the child of our father as I was. In that instant I knew that I could be a child of my Heavenly Father even if I were afraid. That is how I learned the lesson that made me able to go to Africa."

## Our Protégés in Africa

BY DR. CHARLES P. M. SHEFFEY

"I WONDER what you would think of the little girls we have here at the Girls' Home. They are here to study and learn in a Christian atmosphere. Some of them are quite bright, however, and learn fairly rapidly. They can say the Lord's Prayer in Otetela, and the other day I noticed that they seemed to know practically all of the Apostles' Creed. Certainly a number of the little girls went right on with it. It is very difficult to get various shades of meaning in the

Otetela language, because their words are so limited. Hence, it is difficult to interpret certain ideas of Christianity.

You people of America would probably be shocked at the costumes of these people. The latest Paris fashions are not in it. Pieces of native cloth, or perhaps foreign cloth, is all that is worn. Some of the little boys have almost no clothing. The usual costume for men is a cloth stretching from the waist to the knees, the shoulders being bare. They wear al-

most anything, from coats and shirts and pants to nightgowns. They do like cloth, and they are glad to wear it if they have it, and the gay colors please them very much. The women who can afford it wear cloth which stretches from armpits to the ankles. It is hard to fix any one form of dress as the customary one. Some of the women are quite picturesque when they put on bright colors with some sort of turban or cloth around the head. One woman who has been a patient at the hospital for some time has a number of garments, and very often even her shoulders are covered and she wears a turban; but then she is more fortunate. Her husband is the clerk of a Greek trader, and he makes much money compared to that made by the usual African. This particular woman has a native man here at the hospital as her servant!

Africa does not seem so very wild after all, once you get used to it. Some of the natives perform a terrible dance. They have a wedge-shaped drum called the 'lukumbe,' and they keep time in their dancing to the beating of this. Many of them are moon worshipers, and at the time of the new moon have a big dance with much singing and noise. I remember the first place at which we stopped for the night after starting out on the path toward Wembo Nyama. The village was Ona Basango, and it was the time of the new moon. In the afternoon and early evening we heard singing and the beating of the drum from one end of the village. Many people were going there, so we went also. In the middle of the crowd was a group of young girls averaging about twelve years going through their dance, which consisted more in a writhing motion of the body than in movement of the feet. They wore some sort of long white garment in honor of the occasion.

WEMBO NYAMA, AFRICA.

## Help for Classes Studying China

DR. MARY H. FULTON, for many years a missionary in China, has written a little booklet about the medical work in China. During the coming season this little booklet will be a valuable help to the study of any of the foreign mission books on China. The price is 30 cents, postpaid. Send your order to your own Woman's Foreign Missionary Society or to M. H. Leavis, Agent, West Medford, Mass.

## The Steward's Service in the Home

MRS. L. H. HAMMOND

THE roots of war are deep in the life of many homes. War between nations, between classes, is the full flower of seed planted in homes where moods hold sway instead of love and where caprice and not justice is the law of life. It sounds shocking; it is shocking, but it is true.

The first business of a steward entrusted with children is to set justice in the home. That is the way it will finally be set in the earth—by men and women trained from childhood in the experience and practice and love of justice and kindness in their daily lives.

Home is the hardest place to be a thorough-going Christian in, because there is no let-up in its requirements, no escape from its pressing inroads on our selfish side, no camouflaging of selfishness or bad temper as anything but what they really are. Men whose success in business demands courtesy to their associates, women whose social friendships hang on their power of attraction, relax their tired moral muscles at home and lapse into discourtesy as into easy shoes. And the children, being defenceless, bear the brunt of it—the unjust nagging, the snappish answers to legitimate requests the mother doesn't "feel like" bothering with. Too many Christian homes are run by the parents' feelings, not by any law, whether of love or of justice. "O, I was tired," or "I was busy," or "I didn't mean a thing"—as though that were justification of the stab of manner or of speech or excuse for allowing an aggressive child to impose on a sweeter-natured one who will not make a fuss. So children learn that if they are sly and plausible enough they can impose on the weaker ones and "get away with it." Such a child doesn't decide his actions by their justice, but by whether father or mother is in a good humor or too busy to pay atten-

tion. Besides, what brings a scolding one day is laughed at or passed over another; there isn't any law about it except the mother's mood. The disregard of law which erupts in mob violence is directly traceable to this lack of law in the home. The child may be told to obey law; but what parents do counts far beyond what they say, and parents who obey the law of justice when they feel like it and break it when they don't are training a group of lawbreakers, and not citizens of the kingdom of heaven.

Indulgence is not love. It is far more often laziness or vanity following the line of least resistance. Nor is love emotion, though so constantly mistaken for it. It includes emotion and traces of indulgence, just as milk includes all elements needed for bodily growth; but milk would be deadly if the proportions of its elements were wrong. Love is largely will. It chooses the best for the beloved and follows it relentlessly, regardless of the cost to itself or to the one beloved. God loved the world that way when he gave his Son to die for it. Christ learned obedience to this law of love by the things he suffered. So, often, must we and our children; but God counts obedience worth the cost of learning it.

"When God has told us what we ought to do, he has already told us what we can"; and no steward who fails to set justice in his or her home can hope to do much at setting it in the earth. But it is a task for love—the love that never fails, that never seeks its own, that is not provoked—not "not easily provoked," as the King James translators conceded to our weakness; love is not provoked. And love gives—freely, as it has received: by precept and example it will make such giving part of the children's lives.

## Asking Mother for a New Suit

YUI SIEU E

HAVE you ever experienced the feeling of strangeness on your first return to your home town after having been away for a few years? The first thing that impresses you is the growth of the children. Why, there is a new set of babies and these romping boys and shy girls are almost strangers to you. That's the way I felt when I first came back to Laura Haygood after having been away for three years. I found many delightful changes and felt almost like a stranger to the new order of things. But what struck me most was the growth in our own Demonstration School. It was just a year old when I left for the States. I never dreamed that three years could bring about such a change in it.

I was a senior in the Laura Haygood High School when it was decided that the high school be changed into a normal school and that the elementary school be called the Demonstration School of the Laura Haygood Normal School. The decision became a fact the following year.

After my graduation I was asked to remain in my *Alma Mater* and become a part of the first Demonstration School faculty. It was a very small faculty, to be sure. Besides myself there were two and a half teachers. I count one of them half because she only gave us one-half of her time. She spent the other half working in the Normal School, where she had the third grade. The rest of us had charge of two grades each.

One of my pupils was a little taller than I, though she may not have exceeded me in age. The other one was almost a baby in appearance and in her knowledge of practical life. I felt more like a private tutor than a grade teacher. There I stood betwixt them trying to demonstrate the "normal way" of teaching and handling fourth-grade children.

It does look like a joke now, but it didn't seem so to me then. Fortunately, I did not have any conception of what a demonstration school ought to be, and so took the situation as a matter of fact and went ahead. There was no equipment to speak of.

We carried on our work in the same building with the Normal School and the Kindergarten Training School, and we did not feel the need of looking for a new place, for we did not feel the least bit crowded. This is the picture of our Demonstration School which I had all the time I was studying in America.

Three years passed, and I entered once more the ivy covered walls. What a change had taken place! How the school had grown! The number of teachers had doubled until there was a teacher for each grade, and all of them with normal training to some degree.

The number of children had at least trebled, if not quadrupled. There was not enough space in the main building for all, so the first four grades had been moved to one of the old buildings formerly occupied by the Mary Black Hospital. Though the building and equipment were far from being what they should be, we were grateful for space!

As if by chance I was again given the fourth grade to teach the first year after I returned. What a contrast between this fourth grade and the one taught three years before. Instead of two there were fifteen, and this grade I found was one of the smallest grades in school. They had been with us from kindergarten up and were bright and attractive. The mere sight of them gave one joy and inspiration to work by.

Such a good time we did have together! We opened stores, we composed songs: we entertained parents and friends at tea parties. These activities alone would furnish material for many stories but I must not digress from my subject.

The other day I looked out at our demonstration school of about one hundred and fifty children in that dilapidated old hospital building and I said to myself: "She has grown too large for her clothes. It's a disgrace to make her wear them any longer. I am obliged to write Mother and ask for a new suit." ... And this is the letter.

# September Young People's Program Material

## Mexican Games

### PINATA (Pe-nya-ta)

IN Mexico a pinata is made of an earthen jar decorated with curled tissue paper or flowers and filled with goodies, such as fruit, candy, etc. However, a large paper bag with some wire hoops glued inside of it to hold it out may be used as a substitute for the earthen jar. It is suspended from a rope in mid air about three feet above the head. (Some use a pulley at one end of the rope to draw the pinata up higher in order to make the game more exciting.)

A player is blindfolded and given a stick or a pole. He is turned around rapidly three times, then told to go where he thinks the pinata is and strike it three times with the pole. If he misses it or fails to break the pinata, some one else is blindfolded and given an opportunity. The one who gives it the severest blow, breaking the pinata and scattering its contents, is allowed to have his choice of the goodies.

### RIBBONS

Two players are selected, one to represent the "angel," another the "imp." The players form in a circle, the angel and the imp both being on the outside of the circle. The leader gives the name of a color to each player, then the angel is invited to come within the circle to buy a ribbon. The leader asks which color he prefers, and whatever color he chooses, the one who has that color must run around the circle. If the angel catches him, he must go away with him.

The imp is then invited in to buy a ribbon. The same performance is repeated as with the angel. In case the angel or the imp fail to catch ribbons, they remain inside the circle until they are called for again.

## Take Heed to Thy Spirit

AN exchange tells the following:

"Do you happen to know Mr. Blank, of —? I believe he belongs to your mission."

It was the first officer on an ocean steamer who asked the question, and, on receiving a reply in the affirmative, he went on to say:

"Well, a more rude, bad-tempered, uncivil individual I never met. He came on this boat, and his manner was rude and unreasonable in the extreme, until I finally said to him: 'Do you call yourself a missionary?' 'Why, yes, I'm a missionary,' he replied. 'I never should have supposed it,' said I."

Now this chief officer was not a godless

JOHN PERUALO (Pay-ru-aw-lo)

### Song

John Perualo's the name of this game,  
Keep your eyes open, or you'll be ashamed.

### Tune

Do do do, sol sol sol, la la la, sol  
Me me me, sol sol sol, fa me re, me

The players form a circle, preferably seated. The leader gives each the name of some trade to be imitated, such as playing a musical instrument, washing, sewing, ironing, sweeping, etc. Then he sits down in the circle and sings the above song, patting his feet and clapping his hands. Then, in rapid succession, the leader imitates some trade. The one whom he imitates must change his motions and begin clapping his hands and patting his feet, while the leader changes to his motions. When the leader stops singing again and begins making the motions of another trade, the former may resume his work. If anyone fails to change when he is being imitated—that is, clapping his hands and patting his feet instead of his trade motions—he must pay a forfeit.

## Young People's Program

HYMN: "I'll Live for Him."

Business: Minutes. Reports of officers and committees. Roll call.

Devotional: Bible lesson, "Christ Commands Us to Lives of Service" (Matt. xxviii. 19, 20; Mark viii, 35; Matt. vi. 33; Matt. vi. 10; Matt. xxii. 37-39; John xv. 2; Acts i. 8). Prayer. Hymn, No. 640, Methodist Hymnal.

Missionary Topic: "An Enlisting Officer in Mexico and Cuba." (Leaflet.)

Hymn: "The Sisterhood of Service."

man of the world, unsympathetic with missions and critical of missionaries. He was a fine Christian gentleman, a man of prayer, who was deeply interested in religious things, and one who prayed for missions and helped to support them.

He told of another case of a man who had the title of "Rev." and was booked as a missionary. His conduct on board ship did not tally with that kind of label, and the chief officer asked him: "Are you a clergyman?" "Well, no, I'm not a clergyman, but I've come out to teach in a mission industrial school, and I was booked this way in order to get the reduction in fare allowed to missionaries." It was a costly saving to the cause of missions!

## Extent of Child Labor in the United States

OVER one million children between ten and sixteen years of age, one child in every twelve of those ages in the entire country, were reported by the 1920 census as gainfully employed. Over one-third of these children were under fourteen years of age. The census does not report the number of working children under ten years of age, but it is known that there are many such children at work in agriculture and in many other occupations such as street trading, domestic service, and industrial home work.

### IN WHAT INDUSTRIES ARE CHILDREN EMPLOYED?

Of these child workers reported by the census 647,309, or 61 per cent were reported to be employed in agricultural pursuits. There were 185,337 children, or 17.5 per cent of the total number employed in manufacturing and mechanical industries—cotton, silk, and woolen mills, cigar, clothing, and furniture factories, and canneries, and workshops. Over 80,000 children were engaged in some type of clerical occupation; approximately 63,000 were in trade; 54,000, the majority of whom were girls, were working at occupations classified under "domestic and personal service"; and 7,191—almost all of them boys—were employed in the extraction of minerals. Almost 25,000 children ten to thirteen years of age were reported as employed in trade and clerical occupations, over 12,000 in "domestic and personal service," and almost 10,000 in manufacturing occupations.

### IN WHAT STATES?

Child labor is confined to no one section of the country. The proportion of the total child population between ten and sixteen years of age "employed in gainful occupations" ranged in 1920 from 3 per cent in the three Pacific Coast States to 17 per cent in the East South Central States, comprising Kentucky, Tennessee, Alabama, and Mississippi. In Mississippi more than one-fourth of all the children ten to fifteen years of age were at work; in Alabama and in South Carolina, 24 per cent; in Georgia, 21 per cent; and in Arkansas, 19 per cent. When all occupations are taken into account the proportion of children at work is much larger in the South than in any other section of the country; but when non-agricultural occupations alone are considered, the proportion is considerably larger for New England and for the Middle Atlantic States and slightly larger for the East North Central States—Ohio, Indiana, Michigan, Wisconsin—than for any one of the three Southern geographic divisions.

## Christ Commands Us to Lives of Service

OTIE BRANSTETTER

SOME of our arguments against our going into full-time Christian work:

1. I couldn't accomplish anything.
2. I would die of homesickness.
3. I do not like foreigners.
4. I know I *ought* to, but I do not *want* to.
5. None of my family or friends have ever done such a thing, and I would not dare make such an innovation.
6. My talents fit me for a more spectacular career than full-time Christian service. Let some one with less ability do it.

### SOME ANSWERS TO OUR ARGUMENTS

1. (Matt. xxviii. 20; Mark x. 27.) Trusting in Him, you will be led to do a work greater and more far-reaching than you ever dreamed it was possible for one man to do. Did you know that if you went to Japan and converted one person every year, and each convert won another person to Christ every year, that in twenty-eight years all Japan would be Christianized?

2. (Mark x. 29-31.)

3. (Matt. xxii. 37-39.) When we say "Our Father," whose Father do we mean—the Negro's, the Chinese's, the Mexican's, the Indian's? Yes; in God's sight we are

brothers. When we begin to think somewhat as God thinks, we will love our family and desire to help the weaker little brothers and sisters.

4. (Matt. vi. 10-33.) Perhaps you do not know how you are needed by the other half of the world. One-half of the women in the world have never said: "Our Father." They spend their lives trying to appease some capricious god. Women who do not have loving care at home, women who toil from early morning until late at night with no smile of gratitude from anyone, women who live in the fear of their husbands' wrath and mother-in-laws' oppression continually. Do you suppose all the one hundred and ninety-two girls and women who drop into the underworld every twenty-four hours in the United States do so because they prefer darkness to light, misery to happiness? Many of these girls haven't a real friend. Would it be worth your while to make the two million foreigners in the Southland Christian American citizens?

5. Will you dare live a fruitless life? (John xv. 2.) Did Christ flaunt his divine Sonship in the faces of men to dazzle them? (Phil. ii. 5-11.) Conform your lives to Mark viii. 35 and Matthew xxiii. 12.

## An Adventure in Matrimony

J. W. HITCH

THE fact that the young people of Korea are living in a transitional period often brings to the attention of the missionary stories that are at once amusing and tragic. The story I am about to tell you concerns matrimony, but should not be any less interesting because of that.

In the old days the two persons most concerned in a matrimonial venture had nothing whatever to do with the selection of their life partners, this being attended to for them by their respective parents, assisted by a "go-between," or kind of matrimonial agent. Some of the young people, it would seem, have become restive under this ancient custom of marrying as it were "sight unseen," and, not knowing that love is blind even in the more enlightened West, have been attempting more open-eyed adventures in choosing life partners, and this with the impression that they were following the American custom. Whether or not the girl in this particular story had progressed only far enough to get one eye open, I will leave the reader to judge.

We have two kindergarten teachers attending our Church, both fine girls. One day while out visiting the parents of their pupils, they came to a house in which the mother had died and left the father with one or two little children. One of the teachers must have made an impression on

the young widower, for he sent a present of fruit and followed it in due time with a letter proposing marriage to the younger of the two teachers. The girl to whom the letter was addressed regarded it scornfully, but the other girl did not see it in the same light and suggested that she take up the offer, as she was getting a little old anyway. She wrote, and, as Barkis was willing, the marriage was consummated. Perhaps you will expect me to say that they lived happily ever afterwards, but this story does not end that way. It turns out that the nice house did not belong to the husband at all. He has lost his job, and the poor girl is regarded by her friends very much in the light of one who has presented herself with a lemon, for she is now supporting the family on her meager salary.

SEOUL, KOREA.

## India's Latest Census

HELPS FOR MISSION CLASSES STUDYING INDIA

ACCORDING to the decennial census taken in 1921, the total population of India is given at 318,943,000. Of this number 247,003,000 belong to British India and 71,940,000 to the Indian native states.

This census shows an increase of only 1.2% of the population as compared with

more than 7% in 1911. The influenza epidemic of 1918-19, in which 12,000,000 Indians perished, is named as the main cause of the difference.

Compared with the small gain in population, there has been a noteworthy advance in literacy. Twenty-two per cent, or 22,600,000, are now able to read. Excluding children under five years of age, 8.2% of the population can read and write a reply to a simple letter.

No social discriminations have ever prevented Indian men from obtaining an education. Not so with Indian women, except in Burma. The recent census shows, however, that 23 females per 1,000 are now able to read and write.

The decrease in the number of child marriages indicates an important social change. In 1881 the census showed that 4.8% of the females of India between the ages of ten and fifteen were unmarried, compared with 6% in 1921.

## What the Chinese Women Think about the Bible School

AS an illustration of the advanced thinking among Chinese women, the following excerpts from the quarterly bulletin of the Woman's Missionary Society of the China Conference may be quoted:

"What help is the Short-Term Bible School or Institute to the Missionary Society?"

"1. It creates a taste for Bible study, which is the foundation of missionary work. (Bible Study.)

"2. It teaches that prayer is the most important way to help the spread of the gospel.

"3. It trains the women to tell Bible stories, thereby encouraging them to tell the 'story of love' to their friends and loved ones. (Social Service.)

"It encourages the women to see health conditions about them and by pictures and stories showing dangers and encouraging them to use their influence to help better these conditions in their homes and neighborhood.

"5. It aims to help each woman realize that Christ is her All-Sufficient Saviour and Ever-Present Helper. He expects us to live for him and testify for him, since we have been blessed by his love and grace."

## September Adult Program

MORNING IN THE HEART OF AFRICA

HYMN 653: "The Morning Light Is Breaking.

Business: Minutes. Reports of officers and committees. Report of Social Service Committee.

Missionary News: *Bulletin*.

Devotional: Roll call (answer with a verse of Scripture on giving). Bible lesson, "The Steward's Service in the Home" (1 Cor. xiii). Prayer.

Missionary Topic: "Flashlights from Africa." (Leaflet).

Hymn 654: "O Zion Haste."

Additional Suggestions: "True Life Stories from Africa" may be ordered from Literature Headquarters, Lambuth Building, Nashville, Tenn. Price, 10 cents.



# With the Auxiliaries



THE Missionary Society at Centenary Methodist Church, Tulsa, Okla., has found a way to cooperate with the missionary society of the Colored Methodist Episcopal Church in their city. It is a good idea, and we pass it on to other auxiliaries.

"Tulsa had some very unwholesome advertising some months ago when that lamentable event, the riot, occurred," writes Mrs. L. B. Dawes, their superintendent of publicity. "The outside world, no doubt, has not yet thought of our city in terms of peaceful race relations. These facts induce me to write of a recent visit to our city's 'Little Africa.'

"Our pastor at Centenary was asked by the pastor of the Colored Methodist Episcopal Church to send a speaker to the meeting of their missionary society. Four women went over on the appointed day and found a cordial reception. The president presided with as much dignity as any of our own race. We seldom hear a Scripture lesson read with greater appreciation. The minutes were faultlessly kept and everything was done 'in decency and order.' Their reports on charities and visits showed that they have a real understanding of service, for in reporting the visits, more frequently than otherwise, it was stated 'we prayed with them.'

"Their pastor, before introducing our speaker, talked a little on the subject of slavery, referring to Egyptian, Roman, and other slavery as degrading. 'But,' said he, 'ours was not a degrading slavery, for it brought us to our knowledge of the Christ.'

"After one of our party had talked on the 'Progress of the Negro Race in America' and a solo had been sung, greetings were conveyed by the president of the Centenary auxiliary and the writer. Then came refreshments and a season of real fellowship.

"We are going again. We have already had visits from two of these women at our office, wanting literature and advice as to organization and other phases of the work."

THE superintendent of study and publicity at White Stone, Va., has mailed us the following account of a recent all-day meeting:

"The prayer service of the missionary society of White Stone was held conjointly with the regular monthly meeting at White Stone Methodist Church. The weather being in harmony with our cause, quite a crowd was present.

"'Prayer' was the theme of the morning hour and was stressed by appropriate hymns and talks. Among others, our president gave us an impressive address on the subject, urging that diligent, constant

prayer be our motto. An article on "The Stewardship of Prayer" was read, and the pastor made this his subject during the devotional service.

"The district secretary arrived in time to conduct the afternoon session, which was opened by a chain prayer begun by our pastor. The Belle Bennett Memorial was explained, and interracial work received emphasis.

"When the regular business session opened, a good report from the young people's and children's work was heard. The leader of the study class asked for some suggestions on her department, and the president decided to devote fifteen minutes to this after each missionary meeting. Our pastor suggested that we send our discarded MISSIONARY VOICES and *Advocates* to those who do not subscribe for them. The names of two new members were added to our list, making a total of eight new members this year."

## Publicity Goal for 1924

MRS. W. T. CUNNINGHAM, LOUISIANA CONFERENCE

- PUBLISH missionary news each week.
- Urge your auxiliary to "Publicity Goal"—answer "yes" to fifteen questions called for on report blank.
- Boost your office as auxiliary superintendent of publicity.
- Lead some soul to Christ through the printed page—tracts, etc.
- Interest your community in the work of your auxiliary.
- Collect weekly clippings and send each month to Conference superintendent of publicity.
- Instill missionary facts and truths in the minds of public through your newspaper.
- Talent in poster making must be used in your auxiliary.
- Yield yourself whole-heartedly to His publicity work.

"THE auxiliary in Yazoo City, Miss., has 95 members, divided into five circles meeting at the homes three Mondays in the month and at the church for a business session the fourth Monday at which time a good program is given as outlined in the yearbook," writes Mrs. Mary Wilson.

"Some of the circles study "The Child and America's Future" and also use the VOICE in circle meetings. Last year we paid \$350 on pledge and local dues. We expended over \$1,600 on the church, redecorating interior and getting things necessary to keep it well cleaned. The auxiliary

clothes an orphan and one circle alone clothes a boy.

"We have planned to have on fifth Mondays a joint meeting of the auxiliaries of all the other denominations in town."

## The Burden Bearer

ELSIE MALONE M'COLLUM

ALL day she had served, yea many days,  
To lighten burdens in many ways.  
One night, overcome, with lids dropped low,  
She sighed: "Would I to heaven might go,"  
"Your wish we will grant," came in silver tone.

"You may dwell in heaven on an isle alone,  
Nor hear the sound of human voice  
While you in blissful rest rejoice."  
The woman, roused, said with a smile:  
"I beg you leave me here awhile."

## The Voice Family

[Continued from page 25]

[Turns back to audience.]

Number Two.

Two MISSIONARY VOICES in earnest had begun;  
One made a willing officer, and then there was one.

[Turns back to audience.]

Number One.

One MISSIONARY VOICE in a Christian's hand  
Can help transform the people of this and every land.

[Turns back to audience.]

Voice.

Ten MISSIONARY VOICES all in a line;  
Out for new subscribers—  
[All turn and face front and repeat with her.]  
Now isn't that fine!

[Start at once through the audience to secure subscriptions, singing as they go to the tune of "Auld Lang Syne"]

'Tis only one dollar a year.  
So easy 'tis to pay,  
You'll ne'er regret this sum, I know,  
Begin this very day.

The VOICE, the VOICE, the VOICE, the VOICE,  
The VOICE, the MISSIONARY VOICE.  
The VOICE, the VOICE, the VOICE, the VOICE,  
The MISSIONARY VOICE.

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To-day men and women of equal devotion are pointing nations and races to the better day that is possible, and among the nations and races of mankind vast changes are taking place. Missionaries and not diplomats are directing the forces that offer hope to the world. The man or woman who wants to be well informed must read these stories.

With correspondents in all the fields, the MISSIONARY VOICE is giving its readers the best of these stories month after month. It is probable that its pages are read every month by more than one hundred thousand people. We desire to increase that number. You can do your neighbor a real service by putting into his hands these great stories.

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*Specimen of Type.*  
**A**ND the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day:



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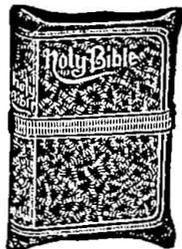
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 5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

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*Specimen of Type.*  
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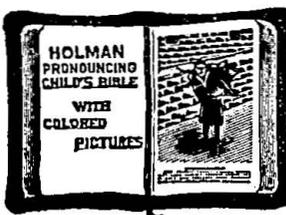
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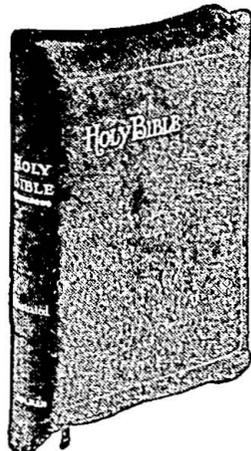
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