



The MISSIONARY VOICE



SEPTEMBER * 1924

THE MISSIONARY SPECIAL

TO SIBERIA AND MANCHURIA
TO CHINA
TO JAPAN
TO KOREA
TO MEXICO
TO BRAZIL
TO CUBA
TO AFRICA
TO BELGIUM
TO POLAND
TO CZECHOSLOVAKIA

THE WORLD IS MY PARISH " John Wesley

BOOKS RECEIVED

Missionary Message of the Bible. Edmund F. Cook. Cokesbury Press. Nashville, Tenn. 1924. Price, 65 cents.

Fundamentals of Methodism. Edwin D. Mouzon, D.D. Cokesbury Press. Nashville, Tenn. 1924. Price, 75 cents.

Methodist Evangelism. George R. Stuart, D.D. Cokesbury Press. Nashville, Tenn. 1924. Price, \$1.25.

Fundamentals of Success. H. A. Boaz. Cokesbury Press. Nashville, Tenn. 1924. Price, \$1.25.

The Beauty of God. G. C. Rector. Cokesbury Press. Nashville, Tenn. 1924. Price, \$1.

The Career of a Cobbler. The Life Story of William Carey. Margaret T. Applegarth. Fleming H. Revell Company. New York. Price, 75 cents.

Christ or Chaos. Charles C. Seelman, D.D. Cokesbury Press. Nashville, Tenn. 1924. Price, \$1.

Healing Ourselves. Elmer T. Clark. Cokesbury Press, Nashville, Tenn. 1924. Price: Paper, \$1; cloth, \$1.50.

Tales of Tirah and Lesser Tibet. Mrs. Lillian A. Starr. George H. Doran Company. New York. 1924. Price, \$2.

The Negro from Africa to America. W. D. Weatherford, Ph.D. George H. Doran Company. New York. 1924. Price, \$5.

The Syrians in America. Phillip K. Hitti, Ph.D. George H. Doran Company. New York. 1924. Price, \$1.

Robert Morrison, a Master Builder. Marshall Broomhall. George H. Doran Company. New York. 1924. Price, \$1.50.

The Girl Who Fell through the Earth and Fare, Please. Margaret T. Applegarth. George H. Doran Company. New York. 1924. Price: the former, 15 cents; the latter, 10 cents.

THE MISSIONARY VOICE

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

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EDITORIAL



Facing a Great Task

WE are devoting much of the space in this issue to the presentation of the plans of the Board of Missions in promoting Missionary Specials. This material has been prepared by those connected with the Bureau of Specials and those whose particular responsibility it is to put forward the Specials idea.

Inasmuch as the regular assessments on the Church for missions, if every dollar of it could be collected, would be far short of the amount needed to maintain the missionary work of the Church now in operation, it is necessary to secure other funds that the work may be maintained. Securing the support of special missionaries and special objects is a proved and worthy way by which such funds can be secured. The experiences of many years have proved this to be the most practicable way to secure funds beyond the budget income for missionary support. In addition to securing an additional income, it furnishes an intensive educational plan that will result in increased loyalty and enthusiasm on the part of the Church. Any such plan is important only in so far as it is immediately and permanently effective.

The Board of Missions of the Methodist Episcopal Church, South, like every other great mission board in the world, is facing a situation so acute that it is really critical. To keep our workers on the field and our institutions going as they are now going requires about one hundred and fifty thousand dollars a month. This is for the Department of General Work alone. Not one hundred and fifty thousand dollars in promises or pledges, but one hundred and fifty thousand dollars in money; and it must be paid as regularly as we turn the pages of the calendar. Of course this work must be maintained—will be maintained.

Let us forever get rid of the notion that we merely have to decide whether we will go forward or retrench. It is easy to talk about retrenchment. It is easy to say that when the income of the Board requires the reduction of appropriations the reductions will be made, and eventually this will have to be done to be sure. But suppose we decide to reduce appropriations. Where will we begin? Will we recall some of our missionaries? Some of them have been on the field almost a lifetime and by long experience are worth to-day more than they have ever been. Others have not been in the work very long,

but they have had special training, and with singular devotion have undertaken hard and uncomfortable work for Christ's sake. They did it with faith in the Church, in their brethren. Will we by our failure cause them to fail? But beyond any thought of the feelings of our missionaries we must think of the fact that with a larger force on the field than we have ever had before our force is pitifully inadequate as it faces the world's need. Will we stop some of our evangelistic work? We have prayed a hundred years for such opportunities as are ours to-day. We never faced fields so extensive and so white as we are facing now. God has answered our prayers in a wonderful way. Will we turn our backs to the waving fields now? Shall we close some of our few hospitals? Think what it would mean to close one of them. New York City, with a population of seven millions, has nine thousand physicians. China, with a population of more than four hundred millions, has less than five hundred foreign physicians, and counting the Chinese doctors who have had scientific training there are only about one thousand. What would the Great Physician say to a Church that closed a hospital in the face of a need like this?

No, it is not so simple a problem as to decide whether we will go forward or retrench. We must go forward or die. The Church that does not in some worth-while way do its share of the missionary task to-day cannot live and should not live.

Of course we are going to meet the present situation and do it loyally. Plans for doing this must be developed and put into operation.

First of all, however, we must have a new conviction of our responsibility. Two facts stand out very distinctly before us. The first is that nations and races are more accessible and responsive than they have been since the beginning of the modern missionary movement. They will not long remain so in the face of indifference on the part of the Church, hence the situation is peculiarly urgent. We must do it now.

The other fact is the Church is financially able to meet this responsibility. Southern Methodism is able to meet its share of it. Our Mission Board is one of the great mission boards of the world, and yet in the amount of money paid for benevolences we stand far down the list. The United Stewardship Council recently published a

list of twenty-six leading Churches in this country with their *per capita* gifts to benevolences. These gifts per member range from a little more than two dollars to more than fifteen dollars. In this list our Church is twenty-third, paying three dollars and five cents per member.

Yes, we are going to carry on. But isn't it pitiful the way we are doing now?

It would not be difficult for us to pay for missions one dollar per member per year, and that would take good care of our missionary program.

Congress on Christian Work in South America

THE Congress on Christian Work in South America will be held at Montevideo March 29-April 8, 1925. The sixteen mission boards of North America, members of the Committee on Coöperation in Latin America, have been invited to send 164 delegates, five British Societies working in South America have been invited to send 38 delegates, and other interested organizations have been invited to send a total of 49, making in all 251 delegates. In addition to these, the Christian forces in Spain, Portugal, Italy, France, Mexico, Cuba, and Porto Rico have been invited to send fraternal delegates. It is expected that the total number of delegates will not exceed 200, half South Americans and half foreigners.

Within ten years conditions have greatly changed in South America, and these changes have brought many new problems and opportunities. South American nations have grown stronger economically and politically. New social movements have arisen which mark a new interest by the common people in the development of their countries. The educational forces have taken on new life. These countries are yet largely undeveloped, and their governments are in some measure unstable.

The most striking development in recent times is the spiritual awakening among all classes, especially among students. In countries like Chile and Brazil, government officials and other leading citizens have professed deep interest in the Evangelical Church and its power to aid their countries in solving their problems. Conditions offer great opportunities for Christian helpfulness and guidance in these changing times in South America.

The Montevideo conference will be one of very great importance. A most careful study of every line of missionary activity will be made and plans laid for Christian coöperation in the most aggressive efforts to make those rapidly developing nations really and truly Christian. The committee in charge of arrangements earnestly asks those who love the Lord to join in praying for his leadership that the largest possible good may come of this conference.

OUR normal school for girls, Roberts College, at Saltillo, can instantly find employment for all its graduates. The public schools fairly snap them up.

Prize Book Offer

THE Foreign Mission Board, Southern Baptist Convention, Richmond, Va., U. S. A., offers a prize of one thousand dollars for the best manuscript on evangelical Christianity, "An Alternative for a Lost or Decaying Religious Faith."

Interested parties can secure full information about conditions governing the award by addressing the office of the Board as above.

THE breathless pace of Western life has been too much for China. The worker on the land meets the town laborer and listens with wonder to all his tales, unable to follow the quick changes of his thought. But the worker on the land may be thinking deeper thoughts, far more worthy to be preserved for the enrichment of our common life. So China, thinking her long thoughts, has met this impetuous, pushing stranger, and because she could not at once learn his jargon and follow his example, he has voted her a dullard and only fit to be bullied. The time has come when all this should cease. China may yet tax our patience as she has done in the past. We may be exasperated and anxious to quicken the pace. But if we understand the things that belong to our peace and to the peace of China, we shall be very careful not to lose our patience or our temper. China has had too much interference from foreign powers, even sometimes well-meant interference. . . . But any attempt to rush China into this or that policy seems to me to be fraught with danger. In picking men for diplomatic service in China the first quality demanded should be patience. My motto for the next ten or twenty years would be: "Let China have a chance to see what she can do for herself."—Henry T. Hodgkin, in "China in the Family of Nations."

MISSIONARY prospects in Russia are visualized in the words of W. B. Cooper, Secretary of the British and Foreign Bible Society: "To lead a camel through the eye of a needle is as easy as to penetrate Russia at present with the Scriptures. The British and Foreign Bible Society has its representative on the spot with the experience of twenty-eight years in Russia behind him. If anyone can surmount the barriers determinedly maintained, he, with the prestige of his associations, will succeed. But the Soviet has made it all but impossible to send Scriptures into the country—absolutely impossible to send them in any quantity. They have speciously removed one barricade only to build up another practically insurmountable."

ALL but seventeen States now enforce a maximum eighty-hour day to safeguard children of fourteen years against overwork, exhaustion, and exposure to danger. Thirty-six States forbid employment of any child under sixteen at night work in factories and stores.

Missionary Specials and the Carry-On Program

A. C. ZUMBRUNNEN

WHAT are Missionary Specials? They are certain missionaries and certain phases of missionary work that are supported by direct gifts of individuals, Churches, Sunday schools, Epworth Leagues, and other organizations. Whenever a missionary is wholly or in part supported by a direct gift, or any missionary enterprise, either building or activity, is thus supported, such person or enterprise is a Missionary Special.

An analysis of the Specials listed in the Bureau a year ago showed that there were 550 individuals, 1,951 Churches, 2,341 Sunday schools, 497 Sunday school classes, 23 Epworth League Conferences, and 26 college groups, totaling 5,388, carrying Specials. The situation in this regard has not materially changed.

For information it may be further stated that all the missionaries of the Board of Missions, General Work, in Asia, Africa, South America, Mexico, and Cuba are Specials—*i. e.*, supported by direct gifts from individuals, Churches, or Church organizations. In addition, a considerable number of our missionaries in Europe are thus supported. Likewise, a creditable per cent of our home missionaries are cared for in this way. However, far and away the greater part of these Specials are Centenary Specials and only about one-half of the money comes to the Board of Missions, General Work.

Not only is the foregoing true, but every phase of missionary work that is carried on by the Board of Missions, General Work, such as evangelism, hospitals, schools on our foreign fields, and work among foreigners, sustentation work, city work, rural work, and work among Indians, etc., in the home field, are partially supported by Specials—direct gifts. Just here it may be stated that no other denomination has as large a program of Specials as our own Church.

As a result of the Centenary, the Board of Missions greatly enlarged its program both at home and abroad. It intensified and enlarged its program in the fields already occupied and entered five other countries—Belgium, Poland, Czechoslovakia, Manchuria, and Siberia. The annual budget of maintenance for these new fields is \$325,000. It enlarged its program of rural and city work, evangelism, sustentation work, work among foreigners and Negroes. In 1918 the appropriation for maintenance alone for Board of Missions, General Work, at home was \$133,975, and in 1924, \$365,000. For all purposes \$808,048.80 were appropriated for missionary work in the homeland in 1924. The appropriation of the Foreign Department, General Work, for the above dates were \$403,303.89 and \$1,753,463.50, respectively. The measure of enlargement in dollars and cents of these two departments from 1918 to 1924 is \$1,581,184.61.

Notwithstanding these enormous increases in budget and expansion of work everywhere, the Board is far from

measuring up to its opportunities in evangelizing and Christianizing the five million in the home field and sixty million in our foreign fields, our Church's responsibility. It has not been able to meet the many and persistent calls from any field or for any phase of its work at home or abroad. The cries from Macedonia, "Come over and help us," have not been answered in many cases, although these two departments have gone heavily in debt, even to the point of very great embarrassment. The incomes from all sources are far under the needs, and unless it can be increased at once retrenchment is inevitable. Missionaries will have to be recalled, schools and hospitals be closed, evangelism lessened, sustentation cut off, and "No" be said to every new appeal and call for sending the gospel to the millions that are unsaved, that cry unto us for the Bread of Life and the Light of the World.

How shall this perilous and crucial situation be met? One of the ways is by individuals, Churches, Sunday schools, Epworth Leagues, and other Church organizations making direct gifts to the Board of Missions to help it carry on. Every member of the Church and every organization in it should make some special offering, a direct gift to support some missionary enterprise. Let those who can give only small amounts do so. Those who have larger means should give liberally. Every one should give to the point of sacrifice. He gave himself. Shall not every member of the Methodist Episcopal Church, South, and every one of its organizations follow him? Get the Bureau of Specials literature elsewhere mentioned in this number of the MISSIONARY VOICE. Select a Special, and write the Bureau for it. Do it now. Let no missionary be recalled. Let no work be discontinued. The call is to carry on in his name. "Who follows in his train?"

THE *Quarterly Record* of the National Bible Society of Scotland tells this story of Field Marshal Feng, of China, the Christian general in command of thirty thousand troops in North China, eighteen thousand of whom are Christian. After being offered in marriage the daughter of Tsao Kun, the President of the Chinese Republic, he chose his own bride, a Chinese Christian teacher in the Young Women's Christian Association at Peking. Had Field Marshal Feng accepted the President's proposal and married his heathen daughter it would have meant political advancement, assured support for his troops, and prestige which counts for so much in China, but it would have compromised his character as a Christian, so he chose the better part.

MOST of the evangelistic work done in Japan is done in the eighty-one cities of the empire having a population of 25,000 and more. There are now engaged 1,188 missionaries, leaving only 79 missionaries to preach Christ to the 46,000,000 people living in the rural districts.

Specials—Old and New

W. W. PINSON

THE Mission Special is neither a novelty nor an experiment. It is older than the assessment. Witness Antioch with its two special missionaries named Paul and Barnabas, who did fairly well. Witness Dr. Allen pleading sixty years ago for Conferences to undertake whole sections of the work. Witness Mrs. Mary I. Lambuth securing Specials among the women before the Woman's Missionary Society existed, and Mrs. McGavock giving her wedding jewels, a voice that still pleads. Witness also the launching of new missions and new enterprises through all our history, from Bishop Coke to Bishop Lambuth.

No levy or assessment has done these things. They have been the fruitage of hearts that cared. They have been the joy task of those who took the Great Commission seriously. The path of our missionary progress has been beaten by the jubilant feet of those who go the second mile; not those who say: "How much must I?" but, "How much may I?"

SOME STAGES NOTED

In the fall of 1890 in Travis Park Church Dr. H. C. Morrison made his maiden anniversary speech before an Annual Conference. In the audience was a couple, married a few days previously by the writer at the altar of that church. They were both greatly beloved by the congregation and were to leave in a few days as missionaries to Mexico. Dr. Morrison said in his address that in ten years it would be common for Churches and individuals to support their own missionaries. The suggestion and the occasion were seized upon. The support of the young couple was pledged on the spot. Those who know the noble service of Rev. R. C. and Mrs. Tillie Johnston Elliott in Mexico will know no mistake was made.

Four years later in a great Epworth League Conference in Houston, Tex., Bishop Galloway, fresh from the Orient, and Dr. Morrison spoke, and the Leaguers pledged the support of four new missionaries. In spite of misgivings then, those Texas Leaguers have not yet repented that enthusiastic deed nor forgotten how to do like deeds.

About 1897 a movement started in the South Georgia Conference that became phenomenal. It was due more largely to the zeal and leadership of Rev. George W. Matthews than to any other single individual. Mulberry Street Sunday School took the support of the first missionary to Cuba. That Church was soon supporting three missionaries and now supports four. When the Centenary came on that Church was already paying its Centenary quota in Specials.

The Virginia Conference followed. Under the leadership of Dr. E. H. Rawlings they undertook the entire budget of Korea and in a few years were paying \$100,000

on a \$25,000 foreign mission assessment. It was found that their proper Centenary quota would not equal what they were already giving.

THE METHOD CHANGES

The method has not always been the same. It is this that confuses some people. They think of a method, cling to a method, and forget a principle. There was a radical change in the method of securing, handling, and applying Specials after the year 1910. Prior to that year the budget of our Board was based entirely on the assessment, and appropriations were made on that basis alone. Specials were considered something extraneous, something new and apart from the regular budget.

Accordingly the liberality of those most interested and most generous had been used to extend the work year after year, rather than to help in its support.

This theory was not lived up to fortunately, nevertheless it resulted in extending the work much faster than the means of its support increased. The result was a heavy indebtedness.

A NEW DEPARTURE

The Board was called together in October, 1910, to consider means of handling this debt. A statement was made by the General Secretary, containing the following: "All objects that are intended to be contributed to during the year should be considered by the Board carefully, weighing the comparative needs of the various fields and enterprises pleading for recognition, and should be put on the list of appropriations for the year in order to include such objects as are ordinarily covered by Specials. Money coming in from all such sources the past year should be counted in the basis of appropriations. Specials should then be selected from the list of appropriations, and all efforts should be directed to taking care of the objects so included."

The following by-law was recommended and adopted: "All Specials to be put before the Church or assigned to individuals, Churches, and other bodies shall hereafter be selected from the list of appropriations; and it shall be the duty of all connected with the Board to encourage and assist in the full collection of such Specials."

After this two classes of Specials were carried, regular and independent. Regular Specials were for objects in the regular budget, and independent for objects not in the budget. However, the latter were carefully regulated. No Special outside the budget was allowed unless voted by the Board in annual session.

After this appropriations were based on income from assessment and Specials.

In 1912 the entire method of handling Specials was reorganized and a system adopted which has since attained to remarkable proportions and a high degree of perfection.

THE BUREAU SET UP

It was soon found necessary to set up a department for handling the increasing amount of work. This was done, and Miss Carrie R. Porter, the present Executive Secretary, was put in charge. It is only just to say that the success of this Bureau has been due to the executive skill, devotion, and untiring industry of Miss Porter, who in her office has done the cause of missions a monumental service.

It was not until April 22, 1917, that the Executive Committee was asked to give special recognition to this Bureau, which it did in the following action:

"Whereas the multiplication of Specials has necessitated an immense amount of detail work, a vast multiplication of correspondence, and demands the keeping of extensive records in connection with a thousand Specials; and whereas Miss C. R. Porter is doing this work with great skill and efficiency; therefore be it

"Resolved, That the General Secretary set up a Bureau of Specials as a clearing house through which, under his direction, the Specials are to be handled, and that Miss Porter be put in charge."

SOME RESULTS

The purpose had been to secure by means of Specials a sufficient amount to free a part of the income from assessments to retire the debt which was nearly a quarter of a million. This was done by January 1, 1918. Nobody had been asked to pay anything on the debt. The Church had been asked to contribute to the *cause*. When the Centenary was launched there was no debt, but instead a handsome balance in the treasury.

The income from Specials has been more reliable and constant than from the assessments. Indeed, there was a steady growth in income from that source after the organization of the Bureau.

I have before me the figures from 1915 to 1918. In 1915 the income from budget Specials was \$94,341; in 1918 it was \$221,217. This was an increase of \$126,876 in three years, or an average of \$42,292 a year. The increase in 1918 was \$64,505. Had only the average rate of increase been continued, the annual income from Specials would now be \$475,000. Had the increase for 1918 been continued, the income from Specials would now be \$608,247 per annum.

THE CENTENARY AND AFTER

In 1919 the Bureau of Specials was taken over by the Centenary Commission. With it went sooner or later the Specials that were previously carried by the Board. Something like \$10,000,000 of the Centenary budget were assigned in Specials. It has been impossible to handle these with the same precision and satisfaction as before, for several reasons. Their number, the swiftness with which they were assigned, the number of people working at it unfamiliar with our methods, the lack in

information furnished the Bureau, the number of interests sharing in the income, and finally the decrease in Centenary income and the extension of the Centenary period have necessarily wrought confusion and are the occasion of some disappointment and lack of satisfaction. Nevertheless, they have given stimulus to the Centenary and furnished a fine channel of cultivation.

A careful survey of the contracts on file in the Bureau leads to the conviction that it is possible to transfer to the Board's regular income for home and foreign missions as the Centenary is settled up more than a million dollars annually. The realization of this will, of course, depend on the coöperation of the Church. Our plans are well laid, and results are being realized. Specials are being assigned at the rate of \$15,000 to \$20,000 per month, with prospects of steady increase.

THE GOAL

The goal at which we were driving when the Centenary began was "the entire budget of missionary maintenance by special direct giving." This is logical and possible. Maintenance by assessment is not to be thought of. At the present rate of payments on the assessments it would require a \$2,250,000 assessment.

It would be easy, with proper effort and coöperation, to enlist volunteers who would carry this budget in Specials and leave the assessment to pay the expense of education, publicity, and administration and for contingencies, new enterprises, and enlargements.

This ideal we were gradually approaching and with accelerating progress before the Centenary. It should be no less attainable and certainly no less desirable now.

Then why not set our faces toward this goal and our hearts and minds to this ideal? Above all, we should pray the Lord of the harvest to give us victory in his way—his great and glorious way.

It takes a man of pure heart to believe that in every human soul Jesus Christ lives. It takes a man of unselfish motives to believe that in every man Jesus Christ lives. It takes a man of courage, when everything is against him, when men are falling by the wayside by thousands, to believe that Jesus Christ dwells in every human heart. Perhaps some of you will never go to any foreign field as missionaries, but in your business and in your different professions by changing your own surroundings, Jesus Christ can be made to live. Also Jesus Christ can come to live in the men who are surrounding you. Can we treat ourselves as those who really have Jesus Christ dwelling within us? It makes no difference whether we make mistakes or not, Jesus Christ lives in us. Can we believe in men who are making mistakes, that in them Jesus Christ lives?—*Hiroshi Hatanaka, Dean of Kobe College, Kobe, Japan, in an address on "Japan," delivered before the Student Volunteer Convention, Indianapolis.*

Important Questions Answered

ED F. COOK

It is a hopeful sign that the people are asking questions regarding the enlarged program of missionary education in the Sunday school as authorized by the last General Conference. Intelligent questions indicate a real interest. It is of special importance that we answer questions regarding Missionary Specials.

I. WHAT IS A MISSIONARY SPECIAL IN THE SUNDAY SCHOOL?

A Sunday school Missionary Special is a definite missionary enterprise which is maintained from the fourth Sunday missionary offering and designated by the General Board for the use of the Sunday school as a means of expressional activity. A Missionary Special thus designated by the authorized general missionary agencies of the Church is always taken from the regular budget of the Board of Missions or the General Sunday School Board. A Special is not an extra offering above the fourth Sunday missionary collection nor is a Missionary Special intended to project or support enterprises outside of the regular missionary program of the two boards named. It was in connection with these connectional boards that the term originated. It is in this connection that the term is employed in the Discipline and in the vocabulary of the Church. To employ the term, therefore, in connection with local or Conference enterprises is unjust and confusing.

II. WHY SHOULD A SUNDAY SCHOOL TAKE A MISSIONARY SPECIAL?

1. A Missionary Special has great educational value—in fact, a Special is necessary to an adequate expression of missionary interest. Missionary education as conducted in the Sunday school through the regular lessons and programs is supposed to awaken a missionary interest. That interest to become potent and permanent in the life of the young Christian must find expression. Giving to missions as an abstract idea, or just giving to missions to be giving, or because others give, is of little educational value. On the other hand, if the educational process through the months issues in giving to a definite missionary object or enterprise and frequent reports are received concerning that object or enterprise, the giving has a definite and great educational value.

2. A Missionary Special has unique spiritual value because it brings the pupil into a sense of personal shareship with the Master in the work of extending the kingdom. He studies about the missionary enterprise, he saves that he may give, he gives to a definite missionary object, keeps in touch with its development, and sees his money at work. This has a tendency to deepen the missionary impulse, to broaden missionary interest, and to create a sense of personal responsibility for making Christ known in non-Christian lands as well as at home.

3. When one invests money, whether much or little, in

a definite enterprise which he watches grow, his interest grows, and no Christian is likely to be deeply interested in any movement or enterprise without bringing it definitely into his prayer program. Thus a Missionary Special tends to develop and to deepen the prayer life of the young Christian. A Missionary Special produces better financial results than haphazard giving. Growth in the grace of liberality is promoted by a Missionary Special. When a Christian gives intelligently and sees his gift bear fruit and measures the spiritual values arising for others out of his giving, he instinctively desires to give more as his ability increases; so that growth in Christian giving is certainly more likely to arise through the contacts made possible by a Special than through the mere act of giving to a general movement.

4. The Missionary Special is an essential part of the plan to make the Church of the future truly missionary. If ever the Church is really missionary in vision and obedience, it will come about through the processes of education. As we have said, any program in missionary education to be sound pedagogically or to be at all adequate to the ends in education must provide for expressional activity. The Missionary Special in the Sunday school is, therefore, absolutely necessary to a full-rounded and effectual educational program in missions. Some definite objective as an avenue of expression is as necessary to religious pedagogy as right action is to right thinking.

It is equally necessary that any educational method in the Sunday school should be ethically sound. To ask a child to give on the fourth Sunday to missions and then to apply the money thus given to any other cause, no matter how worthy, is a shock to the child's moral sensibilities which is horrible to contemplate. We know of a Sunday school which used the year's missionary lessons in the regular literature, used the monthly missionary programs, took the monthly offering for missions on the fourth Sunday, and at the end of the year, finding that they had \$500, the superintendent and his committee voted to buy with that money a new piano for the Sunday school. Another school directed the money raised in the same way to paying the janitor, another donated it to the pastor's salary, another to Christian education, another to the Superannuate Fund, and so on. These are worthy causes and properly have a place in the interest and support of the Sunday school, but to use the fourth Sunday missionary offering for these enterprises is, from an ethical point of view, to say the least of it, a questionable practice. A bank or commercial house would characterize this practice in much stronger terms. A Special is provided as a means of preserving the connection between the expressional activity and the educational process. Thus rightly handled the Missionary Special becomes an essential feature of any educational

process in missions which is pedagogically and ethically sound. The leaders of the local Sunday school must choose between methods pedagogically and ethically sound and those of doubtful educational and ethical value.

5. The Missionary Special as an integral part of our program in missionary education in the Sunday school, if universally or widely adopted, will eventually eliminate special campaigns and high-pressure methods of financing the missionary enterprise. The Church of to-morrow is in the Sunday school of to-day. A generation of missionary education, such as is now being provided for our Sunday schools, if coupled in every case with a definite Missionary Special, would suffice to produce a missionary Church so normal in its missionary interest and so genuine in its Christian liberality as that the giving and the serving would be adequate to the ever-enlarging need. Through twenty years this program of missionary education in the Sunday school has been gradually developing in point of value and efficiency. The results, however, have been all too meager because so few schools have undertaken to educate in missions and because the methods employed in those schools undertaking the task have too often lacked the pedagogical and ethical values provided in the Missionary Special.

III. HOW CAN THE SUNDAY SCHOOLS BE BROUGHT TO SEE THE PEDAGOGICAL AND SPIRITUAL VALUE OF THE MISSIONARY SPECIAL?

The plan of Conference organization for missionary education now available to our schools through concert of action on the part of the Board of Missions and the Sunday School Board, properly operated with a real purpose on the part of the leaders to train a truly missionary Church within a generation, will accomplish this task. This plan which is rapidly being adopted by the Conference Sunday School Boards involves: (1) A Conference Superintendent of Missionary Education, who is the link between the General and the Conference Sunday School Boards in the promotion of missionary education. (2) A District Superintendent of Missionary Education, who is the link between the Conference Board and the presiding elder's district in the promotion of missionary education. (3) A Chairman of the Missionary Committee in the local school, who is the link between the district and the local Sunday school and who makes possible contacts between the local Sunday school and the Conference and General Boards. Through this closely articulated organization, it is proposed to put every Sunday school of Methodism in touch with the best available missionary educational plans and materials and to sustain throughout the generations a sound and well-proportioned program of missionary education. Such an educational policy to be sound and ethical in its underlying principles must include the Missionary Special.

This plan is projected on the assumption that in the great body of Sunday school workers of Methodism

there are well-trained men and women who will be willing as a voluntary service to assume the responsibility of these tasks. Already through the action of the two General Boards concerned an expense fund is made available for each Conference which puts on the program in missionary education as provided by the General Sunday School Board. It is entirely possible where the plan is faithfully prosecuted that ere long full-time officers for the superintendence of missionary education may be secured. It is confidently believed that what the women of Methodism have so nobly and efficiently done in training 200,000 women of Methodism through volunteer workers and an expense fund for the operation of their work, the Sunday school leaders can do for the 2,000,000 Sunday school pupils of our Church. All that is needed to perfect this organization, surcharge it with the dynamic of a great missionary purpose, and train within a generation a great missionary Church, is concert of action all along the line from the General Sunday School Board to the local Sunday school in each Annual Conference.

FIFTEEN hundred girls from sixty-eight countries are in the United States at present to take advantage of the opportunities given women in our colleges and universities. While many of the countries from which they come have institutions with standards as high as ours, it is only in the United States that women are admitted to every classroom and made welcome. These fifteen hundred students represent China, Japan, India, France, Russia, Bulgaria, the South Sea Islands, Honduras, Iceland, Java, and Peru. The friendly relations committee of the Y. W. C. A. has foyers in Berkeley, Chicago, and New York where these foreign girls find a home until they can find a place to live. The secretaries in charge help them to find the half-time employment necessary to many students. They learn of a girl's coming through secretaries across the seas, and from the time of her landing do all possible to provide a home and make friends for the brave adventurer in quest of an education.

IN 1817 the Religious Tract Society raised a "China Fund" of £400 to enable Robert Morrison, the first Protestant missionary to China, to publish books and tracts. Contrast this humble beginning with the year 1922, when the Tract Societies of China put into circulation 5,136,032 books and tracts and took in sales the sum of \$49,954.80. These figures are imposing, and yet the work of supplying Christian literature for China is still in its infant stages. It has been estimated that of every thousand dollars spent in Protestant mission work in China, only one dollar goes into the production of literature.

MISS PEARL WAY arrived in San Francisco from China on August 8. Her home address is 401 McFerrin Avenue, Nashville, Tenn.

Missionaries in Active Service

C. R. PORTER



REV. AND MRS. T. W. B. DEMAREE
Missionaries in Japan thirty-five years

EVERY MISSIONARY A SPECIAL

THIS is a true statement. If every man and woman, General Work, now in active service on the four foreign continents, including new missionaries under appointment, those on contract, and employed European workers, are not specifically assigned by name at this moment they will be by the time this record appears. In Africa, including wives, we have 30 representatives; Brazil, 58; Belgium, 38; China, 95; Cuba, 31; Czechoslovakia, 26; Japan, 65; Korea, 53; Mexico, 44; Poland, 23; Siberia-Manchuria, 6; making a total of 469, for whom the Board of Missions appropriates annually \$451,541.73, every dollar of which represents the love and thought and prayers of those who care—Churches, Sunday schools, classes, departments, Epworth Leagues, laymen and lay women, who have pledged their support through Missionary Specials, and many of whom have entered into life-time partnership with these ambassadors at their distant outposts.

In the home field, according to the latest statement of the Home Department, General Work, there are 449 men and women under definite official appointment to places and service dedicated to making America Christian. The amount needed annually for their support is \$292,582.40, a good part of which is already backed by holders of Specials. Facts and figures, observations and experiences convince us that these home missionaries should be continued and reënforced just as rapidly as there are trained workers ready to go and money to support them. For there are conditions and people and places on our own soil as lifeless and backward as there are in the remotest mission field. Permanent and immediate provision for this home work through Missionary Specials is imperative. There are ear-



MR. RICHARD D. SWINNEY
Under appointment to China

nest, Christian men and women in local Churches many of them who have no absorbing, gripping, achieving task. The world needs them, their directed energies, their ability, their personality, their love. No greater thing could they do than to get in touch with a home or foreign missionary, establish a service partnership, and help that missionary to win his station and his field for Christ.

WHAT THE MISSIONARIES SAY

REV. J. T. MEYERS, presiding elder, Kobe District, Japan: "During the twenty-six years since we first went to Japan nearly all of the pioneer work along evangelistic lines in that field has had to be launched by Specials. This, because the regular income of the Board has never sufficed to keep up with the growing needs of the work. New calls often come suddenly and imperatively, and the only department of the Board which has had the elasticity to meet such demands is the Department of Specials. Work among



MISS LOLITA M. BREWER, R.N.
Under appointment to China

Japanese in Korea, so much needed to aid in bringing about good relations between the two peoples, was started and for years kept up by the Church at Morehead, N. C., as a Special. To-day that work has extended to the four most important towns on the coast of Korea. In Kuga, on the island of Oshima, excellent property came on the market suddenly. This was bought by the aid of a Special. In Hiroshima Sunday schools, chapels, preaching places have been supported by Specials, when without them it would have been impossible to keep their work going. Besides these material benefits, there has been the feeling that the coöperation and support of the friends who provided the Specials meant partnership. When the work has lagged or grown especially difficult, the assurance that back of us were true friends who would stand by till the final successful end was achieved—this has been our greatest encouragement and hope. Keep the Specials end of the work well to the fore!"

Dr. O. G. Nelson, Huchow Christian Hospital, Huchow, China: "To be a missionary is a wonderful privilege, a great honor, but to be the Special of a Church or Sunday school—really that is an honor among honors. So I count myself among

the most fortunate, for I am an ambassador sent by some of God's children to offer to the heathen the gospel of Jesus Christ. Being a Special has crystalized my sense of responsibility to the people unto whom I minister in China. As a personal representative entrusted with a certain mission I must see that my duty is performed with the utmost devotion and love. Then, too, it has made me feel a personal responsibility to my Sunday school at Huntington, W. Va. With those people back in Dixie I must keep in touch, to them I must report, and I must so conduct myself and work and live and love that some of them may feel the call of the Orient and 'come over and help us.'"

To those who think the missionaries sacrifice everything and simply waste their lives, I should like to say I have found this the most satisfying work I have ever done. This has been one of the happiest if not the happiest year of my life. How it delights my heart to see these children fearlessly pick up and play with an idol which their fathers have worshiped for generations! It is sometimes difficult to teach the old people, but it is comparatively easy to teach children that their wooden and metal images are powerless. Civilization is slowly but surely coming to these people. The question is, are we going to Christianize it? The Belgian government is requiring the natives to burn their idols, but what if they have nothing better to take the place? Are you and I not responsible? If you are absolutely sure that this is not the field where our Father would have you work, then pray with us that some one else who should be in this work will answer the call to service.—Willie G. Hall, Wembo Nyama, Congo Belge.



JAMES F. WHITE
Sailed with Mrs. White for China Aug. 16, 1924



DR. AND MRS. R. M. PATY, JR.
Sailed for China August 28, 1924

Specials Increase Missionary Interest in Sunday Schools

PREPARED BY EMENA C. MOSS

A Five-Point Circuit



In March, 1923,
the above schools assumed part
support of a missionary
in Korea.

Pledged for one year,
\$200.00



REV. M. B. STOKES
Missionary, Korea

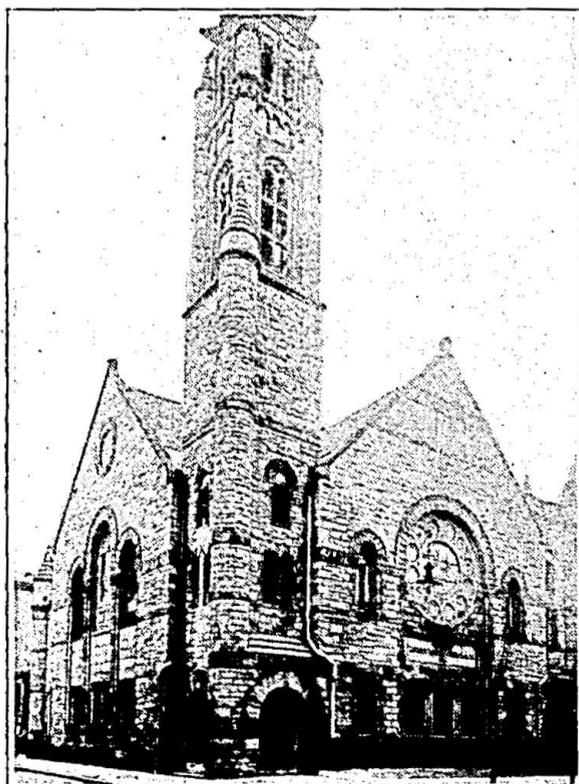
In December, 1923,
nine months after assuming their
Missionary Special, they had
overpaid their pledge
by \$150.00

Paid in nine months,
\$350.00

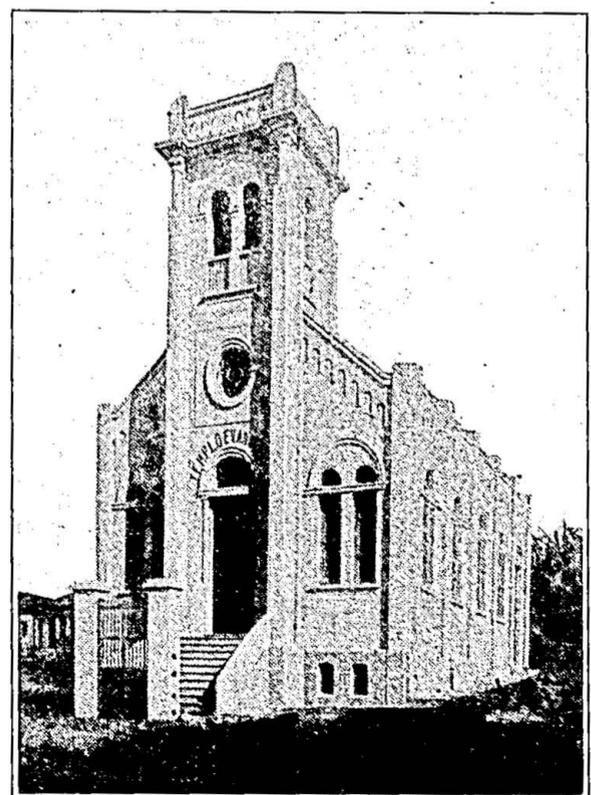
The pastor says: "Specials have quickened missionary zeal, made attractive and interesting missionary facts and information, proved to be of great value educationally from the missionary point of view, and increased very materially missionary contributions.

Specials Link Home and Foreign Churches Together

"I THINK the greatest thing our Special has done for my folk is that it has brought them into definite, conscious touch with a pastor and his little family doing service for the Master in a section of the work not immediately connected with their local Church. The mission workers become real to them. It was interesting, for instance, sometime ago to see a large body of stewards interested in sending a message of sympathy to Brother Cunningham, in Cuba, because of the sorrow in his home. Again, when baby Cunningham was sick, it meant much to see a great congregation bow in prayer led by one of our superannuates that God would spare to the loved ones the tiny babe. Such things as this must of necessity bind a people more closely to the work and workers in the foreign field."



HOME CHURCH

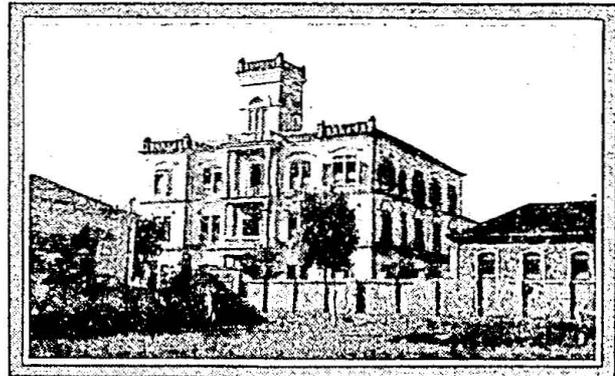


FOREGIN CHURCH

Phases of Mission Work Which Depend on Specials for Full or Part Support



Healing in His Stead



Granbery College - Brazil

HOSPITALS IN CHINA
HOSPITALS IN KOREA
HOSPITALS IN MEXICO

Chapel



KOREA

Schools in Foreign Fields

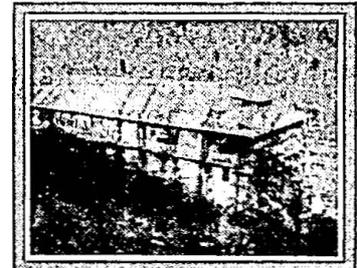
BRAZIL
MEXICO
CUBA

CHINA
JAPAN
KOREA



Native Evangelists

Evangelists
Native Workers
Chapels and Churches



Triangular Mountain Institute

Schools in the Home Lands
Mountain Schools
Schools for Mexicans



Polish Orphans

SCHOLARSHIPS
IN ALL MISSION AREAS



MISSIONARIES
TO THE HOME LAND

MOUNTAIN
INDIAN
FRENCH
ITALIAN
MEXICAN
CITY
RURAL



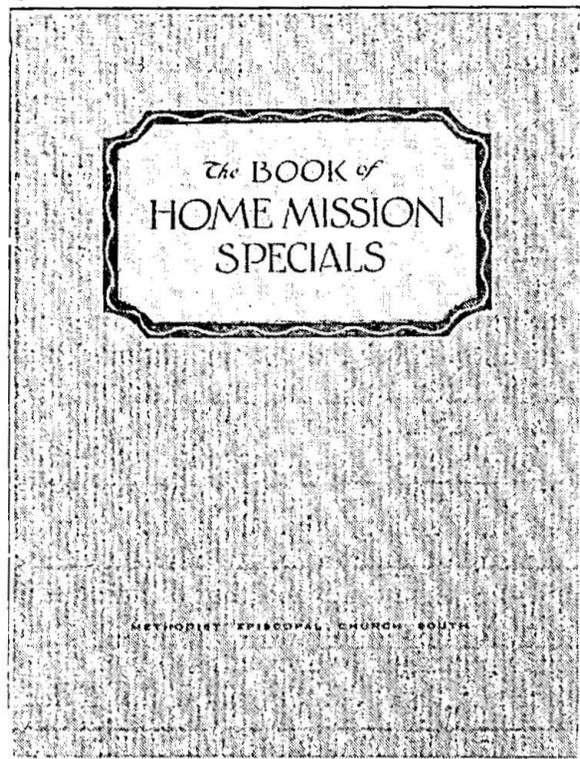
MISSIONARIES
TO FOREIGN FIELD

MEXICO
CUBA
CHINA
JAPAN
KOREA
BRAZIL
SIBERIA
CZECHOSLOVAKIA

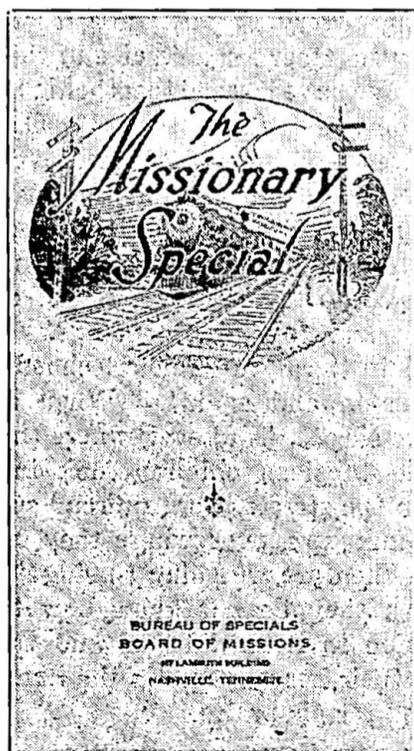


Not Charity but a Chance - Goodwill Industry

Missionary Specials Explained



A BEAUTIFULLY illustrated volume of forty-six pages, setting forth clearly, item by item, the annual budget of the Home Department. In addition to pictures and objects for support, it contains exceedingly valuable information on the fourteen phases of home mission work carried on by Southern Methodism in the United States. Arrangements have been made to supply the pages of this booklet separately where this is desired. For instance, some one may be interested only in Indian work. In such case the Indian section is sent, in folder form, convenient for reading and handling. No charge for the booklet as a whole or the folders on the separate lines of service. Literature which should be in every Methodist home.



C. R. PORTER
World News
 Now appearing monthly in mimeographed paragraph form, three sheets, full to the limit with accurate, up-to-the-minute news from home and foreign missionaries in active service. Available for any Southern Methodist anywhere.

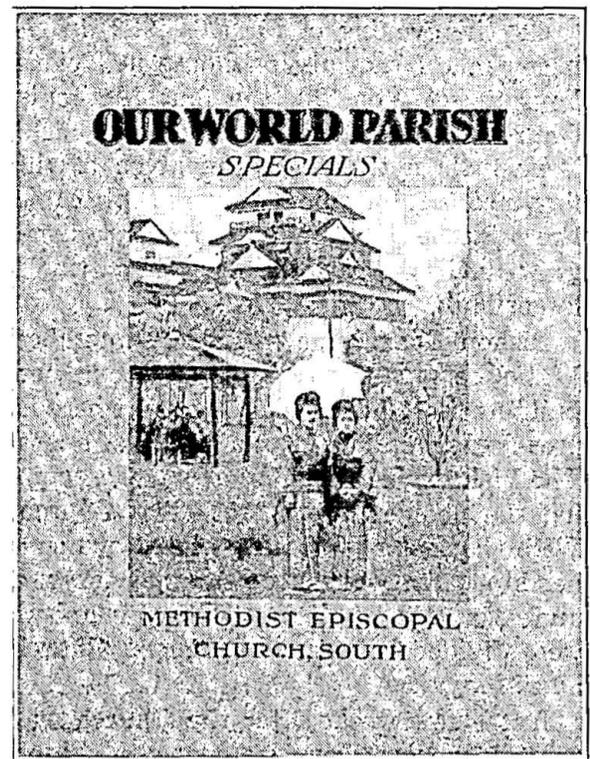
Maps
 BEFORE the Centenary Southern Methodism was at work in seven mission fields—China, Japan, Korea, Congo, Cuba, Mexico, Brazil—of which maps have been drawn, printed, and which carry information and statistics of immense value to missionary workers. In white and black. Size, 19x24. Price, 25 cents each. Maps of the four new fields will be announced later.

A World Program in Missionary Specials

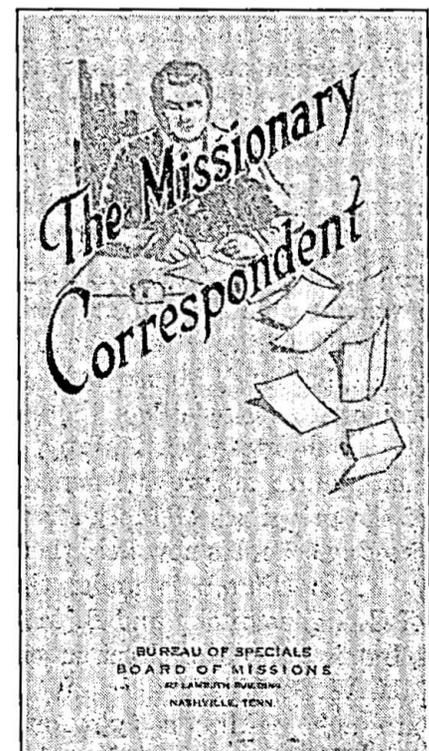
EVEN though missionaries have been at work for many years and thousands have been converted to Christianity, vast areas and millions of people remain untouched. The Christian Church will have to resurvey the world and prepare a program adequate to that survey, else these multitudes will die without personal, experimental knowledge of Jesus Christ. The Missionary Special, or service partnership, is an effective instrument for the quickening of interest in that program and in capturing activity for carrying it out. Through it every individual may "Go . . . into all the world and preach . . . and teach." That command is as positive and binding to-day as when spoken two thousand years ago. Every Church, irrespective of membership, location, condition, may set for its goal a world program—a Missionary Special in every mission field. A superb ideal, not only for groups, but for individuals as well. Also, into those countries where Southern Methodism has no mission may go your prayers as definitely and effectively as your money. And thus through tithes, offerings, and intercession you may have a part with every race in making Christ known.

The literature and maps mentioned on this page may be secured from the Bureau of Specials, 627 Lambuth Building, Nashville, Tenn.

"It is a universally recognized fact that people do not like to invest in an indefinite enterprise. To secure and maintain sustained interest in missions we must cut out a definite task and pledge the individual Church to its support."



AN attractively prepared volume of forty-five pages, presenting the annual budget of the Foreign Department, General Work. There are pictures from Africa, Brazil, Cuba, China, Belgium, Japan, Mexico, Czechoslovakia, Poland, Siberia, Korea, the objects in each field for which appropriation is made and for which provision must be secured through Missionary Specials. On all pages will be found facts and figures and statements invaluable to a better understanding of our mission fields, their needs, and the opportunities for unselfish service which they present. Every Methodist family should have it. No charge.



A Review of Our Church Work in Harbin

GEORGE F. ERWIN, PASTOR CENTRAL CHURCH, HARBIN, MANCHURIA

ON the evening of May 6, 1923, in the basement of the mission house at Telenskays Street No. 128, the first Methodist Church service for Russians was held. Very little notice had been given of this first meeting, but about thirty people came. From Sunday to Sunday our congregation grew until we saw the need of getting a larger hall.

Bishop Boaz came to us in September. While he was here we secured our new building at 175 Garinskay Street, where he preached several times to a well-filled house. The Bishop made the first effort at organizing the people into a Methodist Church. With the first opportunity given for membership twenty-six people came forward and asked for admission. These members were divided between the Central Church and Modyago.

Just a few weeks after the Church was opened in New Town we opened a second one at 29 Gogalifskaya Street in Modyago under the direction of Rev. N. J. Poysti, pastor.

The work in both places has grown far beyond our fondest expectations. We have in the two Churches more than one hundred full members and some on the waiting list. Besides many members, we have many visitors at each Church service. Most of the time our halls are crowded.

The coming of J. R. Moose and M. B. Stokes from our Korea Mission to assist us in our revival meetings was a great spiritual uplift to us all. We feel that our whole mission was greatly strengthened by the strong evangelistic preaching which they did. We shall long remember them for the examples of godliness which they demonstrated in their lives while in our midst.

In both of the above-named Churches we have very active Sunday schools and Epworth Leagues where the people learn how to become active Christian workers. We also have in each of these Churches well-attended prayer meetings. Our members are urged to attend these meetings regularly.

We now have a new Church at Priestan, Corner of Diagnalnaya and Pekarnaya Streets—No. 48 Diagnalnaya. The first service was held in December, 1923. In just a short while after the opening Brothers Stokes and Moose held a very successful series of meetings there which were very well attended. Many people gave their names as probationers or students of the principles of Methodism. An active Sunday school is now held there each Sunday. This Church is under the pastorate of G. I. Yasinitsky and B. M. Venogradoff, but is under the direct supervision of Prof. H. W. Jenkins.

We are not making a fight on other Churches. We see many things in them

that the Bible does not justify, but we are giving the people the right of choice. If they are not satisfied with what one Church teaches about religion, come to us and say that they do not get satisfaction out of their mother Church, then I think that they should have the privilege of Methodism. Methodism has been a blessing to people all over the world. Since it has been a blessing to so many other people, I believe that it can be a blessing to the Russian people.

HARBIN, MANCHURIA (CHINA).

Waiting for the Gospel in Korea

L. C. BRANNAN

IN this district of about 8,000 square miles, with a population of 323,000, there are only 140 churches. Double that number would not provide a church for every 1,000 inhabitants.

During the past three years there has been a marvelous awakening throughout this whole section. In 1920 there were about 1,200 Christians, of whom 623 were baptized members; to-day we have nearly 5,000 Christians, of whom about 1,700 are baptized members. In 1920 there were less than 40 churches and meeting places, to-day we have 140. The past year we have organized more than 20 new groups, which are growing into strong, active Churches.

We have completed ten new churches this year and have several others under construction which will be completed soon. Still a large per cent of our congregations are not housed at all, but meet for service in some Christian's home just as they did in those days when Paul heard the Macedonian cry resounding across the Hellespont. The Centenary funds have helped to build about forty new churches in the district.

The progress in ministerial support and other Church contributions is gratifying. In 1918 the total contribution for ministerial support was yen 697; this year it was nearly yen 5,000. In 1918 the total for all purposes collected in the district was yen 2,388; this year yen 18,000 was collected. Great poverty reigns throughout this land, yet out of this poverty they give liberally.

During the year we held three training classes in Choonchun for Church leaders and officers. About one hundred men attended. The object of these classes was to train leaders for new groups. From each of the new groups we selected one or two of the strongest men and gave them fifteen days of intensive training. These men went back to their respective groups and Churches as leaders. Our big district Bible class and revival was well attended. About two hundred came in from the country Churches. It was a time of great spiritual

uplift, especially to those who had just come out of heathen superstition. Revivals and Bible classes lasting from three to five days were held in most of the country Churches during the year.

Mr. O. C. Mingledorff has had charge of the hospital, the preaching, and conservation bands, taught in the training classes and the district class, and spent the spring itinerating. The results of his labors are included in the above report.

Miss Alice Furry was appointed to language study, but she also found time for an English class and to help out when there was any sickness in the station.

The deep interest in the gospel which has pervaded Korea for the past three years has not in the least abated in the district. Scores of places are waiting for us to come and give them the gospel, but on account of scarcity of workers we have as many already organized into groups as we can look after and train. If we only had sufficient workers and funds we could organize congregations in almost every village throughout this district, but it is better not to organize them if they cannot be nurtured and trained. "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

When Are We Going to Sing?

MRS. C. A. CLARK

EARLY this year we made a survey of the Mexican population in Corsicana, Tex., looking to the building of a church to house our Mexican work in that beautiful city.

It was my first visit there since the last Sunday in December when we had our Christmas tree for those dear little Mexican children—Margarita, Luz, Carmen, Ynez, Lazero, Mingo, and all the rest—for I had married January 1 and moved away. Before that I had gone from Hillsboro to Corsicana every Friday and gathered the children together for a service in the afternoon. We have learned together in Spanish such songs as "Little Feet Be Careful," "Brighten the Corner," "Jesus Loves Me," and "Nothing but the Blood of Jesus," so on my return those same bright-faced little children came running to meet me and cried: "*Cuando canta? Cuando canta?*" ("When are we going to sing?") With what pain those words have echoed in my heart again and again! "When are we going to sing?" And everywhere the faces of little Mexican children look into my face, on the streets, from railroad sections, from bunk cars, everywhere they seem to say: "When are we going to sing?" And although they do not know how to give expression to it as did Luz and Carmen, still in their hearts there is the hunger for God and for his praise.

AMARILLO, TEX.

What Granbery College Is Doing for Brazil

JALMAR BOWDEN

I AM now serving my third appointment to Granbery College. In the almost three years I have been here Granbery, due to the Centenary, has made wonderful progress. Even before I came the impetus caused by the Centenary had begun to be felt. Following a period of depression in the financial affairs of the school, its outlook for some years seemed very unpromising. Rev. C. A. Long, however, succeeded in tiding over the difficulties of those years, and with the reinforcements in men and money brought by the Centenary the administration of Rev. W. H. Moore has been very successful. Last year was the banner year in enrollment, but a week or two after the opening the enrollment for this year passed the total for last year. Now our growth is limited only by the speed of the brick masons and carpenters in putting up the buildings made possible by the Centenary. A building for the primary department has already been completed. Work is well under way on a large extension to the present main building. The building program includes another extension to the main building, a building for the Bible school, and large dormitories for boys and girls. With the extensions the main building will be something like three times as large as at present.

In order to qualify for any of the professions in Brazil one has to study in the government professional schools or in a school authorized by the government. In order to enter these schools it is necessary to pass an examination before examiners appointed by the government. Almost without exception students who continue their work through the intermediate grades want to enter the professions, and as a consequence these government examinations literally dominate the educational system of Brazil. It seems that everywhere students are thinking exclusively of passing these examinations, which are in themselves usually of small value. Education for the development of personality and character, for the fitting of oneself to occupy a larger place in the world, and for the social betterment of self and of others seems to be practically unheard of. To the changing of these conditions Granbery has set itself and has made remarkable progress in the short time in which I have been familiar with its work. In every way possible it is trying to inculcate higher deals of education and of life, of patriotism, and of service to native country and to the world, and of duty toward God. It is also trying to reach the future business men by giving a commercial course that is more than mere preparation in stenography, typewriting, and bookkeeping.

One of its most promising lines of effort is directed toward the development of

teachers. There is in Brazil normal schools for the training of primary teachers, but heretofore training for high school and college teachers has been almost unheard of. This year Granbery has a fine group of the most advanced and promising of our young men and women who are definitely preparing to teach. With these who are studying to teach and with the ministerial students, we are developing real college work, another thing heretofore unknown in Brazil. The government examinations for entrance to professional schools require only something like the equivalent of a high school education, and here liberal education in Brazil ends. This year we have a considerable group who would be classed as freshmen and sophomores in a standard college in the United States.

We also have thirty-eight ministerial students enrolled with over half of them already doing some theological work. The Church is showing an increased interest in this phase of our work, and with an enlarged faculty we hope to prepare real leaders for the future of our work in Brazil. During the summer vacation of November, December, and January, these young men preached something like six hundred and fifty times and taught Sunday school classes one hundred and sixty times, in addition to selling large numbers of Bibles and other good books and doing other work showing their devotion and ability. We are doing everything possible to help them work during the school year. Several have regular preaching places, and others at every opportunity go out and hold series of meetings in the cities and villages in reach of Juiz de Fora.

Almost all these students are members of different religious and literary organizations. In addition to the League of Ministerial Students and the Epworth League, they have established an Evangelical Tribune. In this and in four different literary societies they are getting practice as public speakers. They are actively at work in Sunday schools and in preaching. We are counting on their influence to elevate the general moral and religious atmosphere of Granbery.

JUIZ DE FORA, BRAZIL.

Home Mission Notes

REV. MARTIN HEBERT, assisted by Rev. A. M. Serex and Rev. Leon Picone, has been having some fine revivals this summer among the French in Louisiana. At one point a whole family of eight, all Roman Catholics, were happily converted and joined the Methodist Church, while there were several other Roman Catholics converted and joined the Church in the same meeting.

REV. T. L. SELMAN, rural demonstration pastor on Lookout Mountain, Ala., is building a school which will be owned by the Methodist Church and operated in connection with the public school district of that mountain section. It is hoped the building will be ready for occupancy by September 1. No better piece of work has been done in any mountain territory than that being done by Brother Selman on the Liberty Circuit.

* * *

THE new church for the Italian congregation at Bryan, Tex., has been completed and was opened July 22 with an evangelistic campaign by the pastor, Rev. Bruno Martinelli, assisted by Rev. Leon Picone. There is fine promise of a good Italian congregation, as that is the center of a large but scattered Italian population. Brother Martinelli not only preaches to the Italians but to the Bohemians and Mexicans.

* * *

REV. S. G. CERAVOLO, pastor of the Italian congregation at Ensley, Ala., has recently closed a fine meeting, being assisted by Rev. Leon Picone and Rev. L. Monteleone. Several people were happily converted and joined that congregation. His Church recently spent something like \$500 on repairs and improvements on his church building and in otherwise beautifying their temple of worship.

* * *

IN four years a congregation of something like one hundred members has been organized among these Italians, and we now have property that is easily worth \$20,000. The appointment is one of the regular appointments of the Bessemer District, under the supervision of the presiding elder of that district.

* * *

REV. R. J. PARKER, pastor of El Messiah Church in El Paso, has been doing some very effective work for missionary specials in North Carolina and has been allocated by the Home Department to the Centenary for special work during the next few months.

* * *

REV. F. S. ONDERDONK, superintendent of the Texas Mexican Mission, is working day and night to get his mission in such condition that he can be allocated by the Home Department for the next few months to the Centenary.

* * *

THERE is every indication that we could have great success in our work among the Italians in this country if we had more men and money.

Tremendous Need for Christian Workers in the Southwest

R. J. PARKER

At our Annual Conference, October 26-28, 1923, El Paso, East El Paso, and Juarez, Mexico, three pastoral charges, were made a circuit, and I was appointed senior pastor with two assistant pastors and continued as Conference evangelist for the mission.

Brother Ricoy has continued to look after the Juarez Church. The assistant for East El Paso is Mr. I. S. Galindo, a ministerial student in Lydia Patterson Institute. He holds the Sunday services in East El Paso.

My services are as follows: El Mesias Church, Sunday, 11 A.M.; street meeting at 7 P.M.; preaching service at church 7:45 P.M.; Thursday night prayer meeting, 7:45 P.M.; chapel service in the schools on Wednesday at 8:30 A.M. and 10 A.M.; and prayer meeting in East El Paso, Wednesday night. On Tuesday nights I hold service at the Houchen Settlement for the Northern Methodists.

In addition to regular services, I held revival services in the schools and church of El Mesias from November 17 to December 2, 1923, Week of Prayer services at East El Paso in January, and from March 13-24 I helped Rev. E. B. Vargas in revival services in Chihuahua, Mexico. In return he helped me in El Paso from April 8-20.

Since Conference I have received into the Church in El Paso by vows and certificate 59 members. I have a class of 15 candidates at El Mesias and three in East El Paso preparing for reception into the Church.

Our work is in good condition, in spite of the organized opposition of the Roman Church and the other hindrances that the enemy of souls is trying to use to thwart the plans for a steady advance along all lines. Especially are the street meetings reaching many new people, and we have had from two to sixteen conversions in the regular Sunday night services as a result of this going out into the highways to gather them in. Due to the fact that there is a floating population to and from Mexico, on their ways to the mines of Arizona, the cotton fields of Texas, the ranches of New Mexico, and the fruit fields of California, we do not receive so very many of them into the Church as one would naturally expect from the number we touch. However, we try in this brief contact to bring them face to face with their personal responsibility to a personal God and to help them realize the glorious truth that in Jesus they have a great high priest to whom they can ever go boldly and obtain mercy and find grace to help in time of need, one who will be near when we are far away and who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make

intercession for them." And we dare hope that he who has said, "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," will keep it and will water it every moment, and "lest any hurt it, will keep it night and day." (Isa. 55: 11, 27: 3.) So, as we have or can make the opportunities, we give them his blessed word, and O, how we do pray that it may be "the Saviour of life unto life"!

We need a new and adequate church building at El Mesias, with Sunday school facilities, though of course the Sunday school equipment is included in any adequate church building in these days.

Within easy reach of El Paso there are a number of small towns which we should occupy and reach from El Paso, using in this work the ministerial students of Lydia Patterson Institute. This would not only enable us to carry on an important work where it is greatly needed, but would at the same time furnish a very necessary training for these young men, through whom we hope to reach the Mexican people in the years to come. All that is necessary for this is a light Ford truck or gospel wagon, a folding organ, hymn books, and a small sum for gas and oil until the work could get started. This country lends itself to open-air meetings, and they could readily be held where buildings were not available. What we want to do is to reach these people who are coming to our country in ever-increasing numbers and whose future usefulness will depend on whether we give them *now* that which alone has made our beloved country great in every sense in which it is worthy of the name, the eternal word of God; or leave the Roman Catholics to instill into their minds distrust of America and American institutions and establish them more firmly in that which has ever cursed Mexico and every country where Rome has predominated.

God pity us, if in this day of our opportunity in this great Southwest we "sleep at the switch" and allow the Roman Church to easily do that toward which they are bending every effort—namely, the rounding up and the control through Roman fanaticism and superstition of these unnumbered thousands who, prepared or unprepared, are in ever-increasing numbers becoming American citizens.

We are doing the best we can with what we have, but we need men and equipment to meet these pressing needs and go forward with this important work to-day, while going forward is easier than it will ever be again, for the simple reason that the enemy is wide awake to the conditions and is becoming more firmly entrenched every day.

Personally, I am truly thankful for every-

thing we have accomplished, but the immensity of the task yet before us makes what has been done seem very small at times, and I am almost overwhelmed as I think of it. I pray God that over and above the vision of the great need I may see and realize the greatness of our God who has ever condescended to take "the weak things of the world, to confound the things which are mighty," lest I become discouraged and yield to the temptation to shirk a responsibility which looms so large, for an easier field amid more congenial surroundings.

If anyone is looking for "foreign work" they can find it among the Spanish-speaking people in the Southwest. Though under the Home Board, it is as truly "foreign work" as any we have anywhere. I truly believe, too, that no work we have anywhere, on any field, offers greater opportunities for God's Church. And I am sure that our obligation to any other mission field could not be greater, if as great, than it is to these people so many of whom are American citizens through no fault of their own and whose destiny is bound up for time, and I might say for eternity, with our own.

I would not close without a word of testimony to the splendid Christian character of our Mexican members, many of whom would put to shame many, many of our American Christians. When they do find Jesus as their present personal Saviour, they make up their minds to go all the way with him, and their consistency is beautiful to behold and a source of encouragement and joy to those of us who are privileged to work with and among them.

We feel our greatest need after all is a real revival of the "old-time religion" throughout this Mission, and we pray God that we may see it this year. Will those who read these lines please join us daily in this petition?

THE Southern Methodist Yearbook for 1924 calls attention to the fact that since John Wesley held his first Conference with the preachers in Philadelphia, June, 1773, the membership of the Methodist Church has grown from 1,160 members to more than 11,000,000 scattered throughout the earth. The Southern Methodist branch alone reports 2,645,144, while this same denomination numbers 8,075 traveling preachers as against a total of ten for the whole connection of John Wesley's day.

THE one religion which is conquering the student world is the Christian religion, because it is so thorough, scientific, and open air.—*John R. Mott.*

Gratifying Reports from the "Carry-On" Fund

THAT the appeal for the "Carry-On" Fund is having a gratifying response is evident from the letters of Conference officers and district secretaries.

One Conference secretary says: "I have already taken up the matter of the 'Carry-On' Fund at the district meetings and am also writing the district secretaries about it. It seems to me a most reasonable plan and should be widely adopted."

Another secretary says: "Since it will make possible a large increase for the regular work, I am pushing it in my Conference."

A district secretary of the North Carolina Conference says: "At one of the societies which I visited last week I spoke on the 'Carry-On' Fund and had two responses. One lady indicated that she would like to assume the support of one of the kindergartens in Japan at \$250; another a country school at \$120. Both of these have

paid their Centenary in full. I am going to an all-day auxiliary meeting to-morrow and hope to have a chance to say something further about this fund."

From the Upper South Carolina Conference comes this cheering word: "You will be gratified to know that as a result of the evening service we have two pledges for the 'Carry-On' Fund. Our Centenary missionary in Japan will be supported by the same person who has been supporting her through the Centenary, and our new missionary appointed to Korea will be taken as a Special."

We are greatly encouraged by these generous responses and are confident that their number will be greatly increased as the appeal is made throughout the Church. Every auxiliary and individual should carefully and prayerfully consider this call for the support of the great work for which we are responsible. There are many who should respond to the appeal. Let us hear from you.

Scarritt College for Christian Workers in the New Home

ON one of the hottest of July's hot days a called meeting of the Executive Committee of Scarritt College for Christian Workers was held in Nashville, Tenn., to transact necessary business incident to its change from the former home in Kansas City. The afternoon session was held in the president's home and on the comfortable, shady grounds surrounding it. At the dinner hour a few invited guests joined the members of the body, and all were served a bountiful plate in picnic fashion by the alumnae of Scarritt Bible and Training School and the Nashville Training School resident in Nashville. Quite a number of those who had received training in these two institutions were present, and the occasion was a delightful one.

There were happy words of appreciation of the coming to Nashville of this great institution, and suitable responses from those of the faculty present. Closing prayers voiced the deep feeling in every heart. The scene was significant as, with bowed heads, the group stood under the great trees, a setting worthy of great thoughts. There came a realization of the great mission of the college and its place in the scheme of Christian education and its permeating force among the nations of the world.

This beginning was auspicious and, we believe, prophetic of the larger usefulness of an institution which has been sending out messengers of the gospel of Jesus Christ for more than thirty years.

For the womanhood of Southern Methodism, we see no greater avenue through which to work for the redemption of human nature and the establishment of God's kingdom. Commodious buildings with better equipment, a larger enrollment of the picked young life of our day,

will multiply the consecrated personalities who shall take life and light into the vast unchristianized areas of the world.

Did we need fresh inspiration for the task of enlargement of Scarritt College, we could get it by recalling that she who gave her best efforts for its founding looked to it as the prime factor in the missionary enterprise of our great Church. To our risen leader, Miss Belle Bennett, Scarritt Training School was the most effective agency open to the women of our Church. I doubt not she looks on with approval at the plans for the Greater Scarritt and would hasten them by the giving of prayer and effort and means.

J. D. C.

MISS LELIA F. EPPS, editor of *Bem-Te-Vi*, the children's magazine published in Sao Paulo, Brazil, for our three Brazil Conferences, writes that her paper now goes into sixteen hundred homes in Brazil, with a few copies to the States, Switzerland, Portugal, and Portuguese East Africa. This means that they have paid subscribers enough to pay all expenses and are not costing the publishing house in Sao Paulo one cent.

On a recent journey Miss Epps found *Bem-Te-Vi* in every Church visited. "In some communities they take it, and all the people—men, women, and children—come together and hear one person read the stories. One woman told me that the first day of every month her little boy walks about an hour to the post office to get the *Bem-Te-Vi*. If it is not there, he goes every day until it comes. Then all of the neighbors come together in her little hut to hear it read. That just nearly broke this old heart of mine. O, pray for me!"

Institute for a Christian Basis of World Relations, Vassar College, June 14-20, 1924

THE Institute for a Christian Basis of World Relations, meeting at Vassar College June 14-20, 1924, faced the unity of the human race with what that implies of interracial understanding, economic interdependence, and possibility of political coöperation. It increased consciousness of the vital, inseparable connection between international relations and missions, at home and abroad. International relations to be effective and productive of lasting peace must be Christian.

The Church should be an exponent of Christ's basis and program of internationalism. Her leaders must now assume a share in new responsibilities along international lines presented by political and economic issues among the countries so rapidly coming into close touch one with the other.

International leaders whose emphasis is political and social, and mission leaders whose emphasis is religious, are mutually dependent and should increasingly become mutually appreciative of each other's spirit and coöperative in each other's efforts.

Since the Church is an instrument able to affect public opinion leading to constructive action for a high Christian ideal in home and foreign relations through contact with her large intelligent constituency, it is our duty to inspire missionary groups to study and to act upon their responsibilities for world relations.

Missionary Group at the Institute for a Christian Basis of World Relations

THE missionary group in attendance at the Institute for a Christian Basis of World Relations registered convictions evoked by the Institute and affirmed them in these words:

Faith that our Lord's Prayer will be fulfilled and God's kingdom be realized on this earth as his truth, his insight, his love flow increasingly through Christian folk, leading them to greater open-mindedness and deeper yearning for beauty and righteousness in human relations.

Belief in and desire for world coöperation and world disarmament in order that world peace may be attained.

Belief and desire that America should take her full share of responsibility in all efforts toward such achievement.

Belief in the essential oneness of humanity.

Belief that the Christian basis of justice, good will, and coöperation must be adopted by all people in matters of race relations, since the individual contribution and participation of each race is essential to the world's civilization and best development.

Belief and desire that the economic resources of the world should be considered in their bearing upon world coöperation and world peace.

Belief that the distribution and use of opium and other

narcotics, except for medicinal and scientific purposes, is destructive of moral principles and progress, and conviction that Christian peoples should coöperate fully with all agencies charged with their suppression.

Belief that the potency of the moving picture in this and other lands imposes a responsibility upon all Christian leaders and people to utilize resources of influence and helpfulness to forward the attempt of educators to improve the character of films produced and exported.

Belief that all Christians must diligently seek to bring about allegiance to the laws of our country and use their utmost influence to promote respect for and obedience to the law.

Belief that all Christian people should help to create public opinion on these matters and should express themselves, not only through Church life and Church organizations, but also through civic and political responsibilities.

THE Institute for a Christian Basis of World Relations, which was held at Vassar College June 14-20, registered one hundred and seventy-five in attendance and was ably conducted. Eighty per cent of the attendance was drawn from missionary women. A remarkable group of experts were present to answer questions and to give first-hand information on the racial, economic, and political barriers to Christian world relations.

The setting in which the conference met was beautiful, ideal in every way. Every facility of the college was open to the institute, which was entertained on the basis of guests. The library was open to visitors, and President McCracken and his faculty took active part in the discussions and in dispensing the hospitality of Vassar College.

Mexico Appoints First Educational Attaches

A MILLION teachers are now federated by direct application and acceptance in the World Federation of Education Associations created at the National Education Association meeting in San Francisco last year, according to a report made by Dr. Augustus O. Thomas, its president.

"The San Francisco meeting recommended that educational attaches be provided for all legations and embassies. Several of the countries are preparing to act upon the recommendation. Mexico was the first to make such appointments.

"Goodwill Day, May 18, was observed fittingly in many lands and especially in many schools of our own land. A special bulletin, containing suggestions as to purposes and programs, was issued and sent to all countries."

The next meeting of the World Federation will occur in Edinburgh, Scotland, in July, 1925.

Conference on City Missions

THE second session of the Regional Conference on City Mission Work for Workers, Conference and City Mission Board Officers east of the Mississippi River was held at Lake Junaluska, N. C., July 10, 11. Between thirty-five and forty delegates and visitors were present. The Conference was pronounced a profitable and helpful one.

Bishop H. A. Boaz opened the Conference on the morning of July 10 in the chapel of the Mission Building. The Commission on Temperance and Social Service, which was in session at the same time, was invited to meet for the opening service with the Conference on City Mission Work. Bishop Boaz selected the first chapter of Acts as the opening lesson, emphasizing the mission of the Church to teach the gospel of Jesus Christ, not only as a great teacher and a great reformer, but as the Christ crucified.

The theme of the conference was "Knowing the Needs of the Community—Meeting the Needs of the Community."

Rev. G. B. Holley, of the Goodwill Industry, Nashville, Tenn., discussed in an interesting way the development of Goodwill Industries throughout the connection. Since July, 1923, five cities have organized Goodwill Industries—namely, Memphis, Louisville, Richmond, Dallas, and Columbus, Ga.

Miss Bertha Cox, of the Wesley Community House, Nashville, opened the afternoon discussion under the topic, "Underlying Causes That Make Settlement Work a Necessity." Following Miss Cox's helpful presentation of the subject, a forum was held in which the following ideas were developed as exercising deteriorating influences on population groups: Crowded living conditions, isolation from people of higher ideals, low wages and unemployment, shifting population and lack of ownership of homes, absentee motherhood due to the necessity of earning a livelihood for the family.

Dr. W. A. Lambeth, pastor of the Representative Church, Mount Vernon, Washington, D. C., addressed the conference on the subject, "Knowing Your Neighbors." An outline of the address is here given, so instructive was it.

The barriers that separate neighbors are sectional prejudice, economic prejudice, racial prejudice, denominational prejudice, and national prejudice.

There are various attitudes to take toward neighbors. We may ignore them entirely, we may be indifferent toward them, we may be too busy to cultivate them, we may hate them, we may love them.

There are certain convictions needed by the social workers to cope with these barriers and attitudes. These, Dr. Lambeth said, are: Believing all people are good, or can be good; believing that conditions do not always have to stay as they now are; knowledge of facts is often to forgive all offense; realization that some tasks

are too big for any one individual and are, therefore, community tasks; appreciation of, necessity for, and advantage of the social survey plan and the opportunity it offers for friendly visiting.

The sovereign remedy is love of Christ in the hearts of all neighbors, each living what Paul meant when he said: "He that loveth his neighbor hath fulfilled the law."

The program for discussion on Friday was "The Responsibility of the Conference Woman's Missionary Society for City and District Work." Some points brought out with reference to awakening interest in the Annual Conferences in city and district work were: Greater publicity for the work in Annual Conference and district meetings, in auxiliary groups, and in personal contact between those interested; larger contacts for workers with Conference women; holding district and group meetings in city community centers; and study of State-wide conditions in congested city communities and in rural sections.

It was resolved to continue the conference as an annual event, and that a joint meeting of the eastern and western divisions will be held in Nashville in 1925.

THE recent session of the Regional Conference on City Mission Work, held at Lake Junaluska, did a wise thing in recommending coöperation between Daily Vacation Bible Schools and the public school summer sessions. No religious organization can fail to take note of the marvelous power and extent of the public school system as it operates to-day in the threefold development of the boys and girls of America, nor fail to line up with it in seeking their best good. The Church, the school; these are the agencies for regenerating the non-Christian home. Working hand in hand, they may train up the hosts of youth of to-day that will put Christ into the business and social life of the next generation. This opportunity of our own Church is a strategic one, and its leaders in seizing it have shown discretion and wisdom. Let the ranks fall in line in every school community and aid school authorities wherever possible.

THE 1924-25 edition of the "Yearbook" of the Churches is published by the Federal Council of Churches, composed of twenty-nine great Protestant communions, with a joint constituency of more than 45,000,000 persons.

The "Yearbook" of the Churches contains the vital, up-to-the-minute statistics of all Churches, including the Roman Catholic and Jewish, and all known religious bodies in the United States. It gives the history, polity, and government of each of these bodies written by a member of each particular communion.

The book is bound in cloth and sells for \$1.50, plus twelve cents for postage.

Goals of the National Christian Conference of China

THE National Christian Council of China, which met in Shanghai in May for its second annual session, decided upon the following points of emphasis as the Council's policy during the ensuing twelve months:

1. To promote the holding of an increased number of "retreats" in all parts of China, with a view to vitalizing the spiritual life of the Churches and stimulating a more permanent and aggressive program of evangelism.

2. To give special attention to the problems of the rural Church, particularly with a view to finding, enlisting, and training workers who will devote their lives to the solving of these problems which concern some three millions of people.

3. To make a fresh study of the ways in which illiteracy may be reduced, with a view to making the Chinese Church one hundred per cent a Bible-reading Church.

4. To investigate the new conditions arising from the introduction of big machinery into China, with a view to bringing about juster relations between employers and the employed.

5. To wage war against the growth, importation, and use of opium and other narcotics.

6. To concentrate the thought and prayers of Christians on the making of truly Christian homes.

7. To promote the production of Christian literature adapted to the needs of the hour.

8. To correlate the activities of those who are working on religious education among the young, whether in school or out, and among parents and other adult Christians and inquirers.

9. To press forward in the attainment of a truly indigenous Chinese Church.

Laura Haygood Normal School Commencement

THE Laura Haygood Normal School, Soochow, China, graduated the class of 1924 Wednesday afternoon, June 25. The Sunday preceding was commencement Sunday not only for the pupils in the normal but also for Soochow University College of Arts and Sciences and Soochow University Middle School No. 1. On this occasion the graduates marched to St. John's Church to the inspiring music of Mendelssohn's "March of the Priest." The invocation was given by the assistant pastor of the Church, Rev. Y. Z. Mao, and the Scripture lesson by T. C. Chao, Dean of the College of Arts and Sciences. The Rev. John Wesley Shen, professor of Old Testament in the Nanking Theological Seminary, delivered the sermon.

On the Wednesday afternoon following many friends and relatives assembled to witness the presentation of diplomas to the graduates of Laura Haygood. Classical music was a feature of the occasion and included numbers

by Rasbach, Margo, Chamanade, and other noted composers. The commencement address was delivered by S. P. Chuan, of the National Christian Council.

What Might Be Done

WHAT might be done if men were wise—
What glorious deeds, my suffering brother,
Would they unite
In love and right
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness,
And knowledge pour
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime, might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and lov'd each other.

—Charles Mackay, in "The Libertarian."

WEEK-DAY religious education is rapidly coming to the front. The value of it is being discussed, and plans for furthering it are getting into the program of the leaders of the youth of the land. Recently the City Mission Conference held at Lake Junaluska, N. C., asked that the Sunday School Board cooperate with City Mission Boards in getting a suitably correlated system of week-day religious education introduced in the settlements under the supervision of the Woman's Missionary Council. In order to make such a program effective, cooperation between the varied agencies of the Church is absolutely essential and vital. United we stand and accomplish. Divided we do nothing but confuse. With the goal in view—the religious education of boys and girls—it will not be hard to make every other consideration of minor importance and submerge all thought of organization in that of the greater good to the oncoming army of young people.

Deaconess and Home Missionary Corner

DIVISIONAL MANAGERS

IMMEDIATELY following the meeting of the Deaconess and Home Mission Conference in Tampa in April the president appointed the following divisional managers to serve for two years: Deaconess Mary Ella McCall, teacher in Paine College, Augusta, Ga., was made manager of the Southern Division of our work, which embraces the States of South Carolina, Georgia, Florida, Alabama, and Mississippi; Miss Estelle Wagoner, War, W. Va., of the Eastern Division, including Maryland, Virginia, West Virginia, and North Carolina; Deaconess Minnie Webb, Bethlehem Community Center, Nashville, Tenn., will supervise the work of the Conference in Kentucky, Tennessee, Missouri, and Arkansas; and Deaconess Lexie Vivian, manager of the Western Division, embracing the work in Texas, Oklahoma, Louisiana, Arizona, and California. Her address will be Wesley House, Los Angeles, Calif.

All workers in these divisions are requested to communicate with their respective managers regarding news and publications for the page in the MISSIONARY VOICE. The divisional managers, in turn, will communicate with Deaconess Emily Olmstead, who, as vice president of the Conference, will edit the page each month.

A MESSAGE FROM THE PRESIDENT, MISS OSCIE SANDERS, TEACHER OF BIBLE IN EAST OKLAHOMA STATE TEACHER'S COLLEGE.

Just as the university functions through the work done in its various departments and schools, so our Church functions through the work done by boards and groups. Just as the atmosphere surrounding the university is dependent on the spirit of its students enrolled in these schools, so is the atmosphere of the Church dependent on the spirit of the individuals in its boards and groups.

We, the deaconesses and home missionaries, are one of the groups of our Church; and it is for us to make ours an enthusiastic and conscientious group, to cause our group to be permeated and controlled by the spirit of Jesus Christ. Let us strengthen and thereby increase the value of our group. Let us renew the bond of fellowship by praying for each other daily, by writing letters, and by sharing experiences through the space so graciously given us in the MISSIONARY VOICE.

Through the study course, let us send our minds forging ahead. Let us make it impossible for anyone to say that we grow stale in Christian service. There is information and inspiration to be gathered from books. Let us exert ourselves and take possession of that which is before us.

Let us increase the solidarity of the group by facing our problems as a group. Let us

face these problems day by day, bringing the large and difficult ones before the group. Let us begin preparations now for a group discussion of our big problems at the annual meeting in Tulsa, Okla., next spring.

Come, let us go to our work with enthusiasm because of the alluring opportunity, the opportunity to interpret Jesus Christ to those who need him. Come, let us go with loyalty, loyalty to the cause of the Methodist Church as it represents the cause of Christ. Come, let us go with spirit, the spirit of service which is the spirit of the Master. Come, let us go together!

STUDY COURSE FOR 1924-25

The Committee on Reading Course for the workers decided that the course should consist of only two books this year, two of such importance and helpfulness that it is hoped at the meeting next spring in Tulsa every worker will have read both of them. They are "This Mind," by Bishop McDowell, which can be secured from Lamar & Barton, Nashville, Tenn., price, \$1; and "Save America," edited by Elizabeth Tilton, which can be secured from Literature Headquarters, Lambuth Building, Nashville, Tenn., price, 25 cents.

DEACONESSES AIDED

In answer to the call for a fund with which to furnish shoes for the distressed deaconesses in Europe, nearly one thousand deaconesses responded. The amount received totaled considerably over \$3,000. This magnificent contribution was made by the deaconesses of the Methodist Church of Canada, Methodist Church, South, Methodist Protestant Church, and the Methodist Episcopal Church. Much credit is due Bishop Neulson, who made himself personally responsible for getting the money direct to the object for which it was given. In a recent letter from him to Miss C. K. Swartz, chairman of the committee, he says: "I wish I might know the name of each deaconess so that I might send a personal letter of thanks to her."

The deaconesses of Switzerland and Sweden came nobly to the help of their sisters by furnishing them with food and underwear.

Successful Closing at Colegio Palmore

COLEGIO PALMORE, Chihuahua, Mexico, closed another successful year's work the last week in June, according to the *Chihuahua Radio*, which contains an account of the exercises. On June 27 fifty-two boys and girls received certificates for completing fourth- and sixth-grade Spanish and seventh-grade English. In his address on this occasion Sr. Vargas Pinera, the State Superintendent of Public Instruction of

Chihuahua, speaking to a crowded house, commended the spirit of love and helpfulness manifested by the faculty. On the following night the auditorium was again filled to capacity to witness the closing exercises of the Commercial Department and upper grades. Following a musical number, diplomas were presented to eleven graduates. The climax of the evening was reached in the presentation of the Biblical drama, "Esther," arranged by Professor Rodriguez from the book bearing that name.

Federated Schools of Missions, Mount Hermon, Calif.

THE eighteenth annual session of the Mount Hermon Federated School of Missions, which meets annually at beautiful Mount Hermon in the Santa Cruz Mountains of California, enrolled 246 people during July, according to Mary E. Bamford, press secretary of the Federation.

Mrs. J. W. Emrich lectured daily on the two mission study books—"Of One Blood," by Robert Speer, and "China's Challenge to Christianity," by Porter. Mrs. Emrich, with her husband, was formerly a missionary in Mesopotamia and was later identified with the work of the Near East Relief in Constantinople. The morning class in "China's Real Revolution" was taught by Rev. Edward W. Perry, formerly of Yunnan, West China. "Adventures in Brotherhood" was taught by Mrs. A. Aldrich.

Every morning there was a meeting for children, at which time "Chinese Lanterns" was used. A missionary story hour for children every afternoon also drew large crowds. "How to Tell Stories to Children" was taught in the normal class.

The seven o'clock twilight hour with the missionaries was a special feature, when workers were heard from China, the Philippines, Alaska, and the homeland.

The speakers included Dr. H. H. Guy, formerly of Japan, who spoke on "The Way of Christ in Race Relations"; Rev. Edward W. Perry, of Yunnan, West China, whose topic was "China's Challenge to Christianity"; Rev. Creed W. Cathrop, superintendent of the Anti-Saloon League of Northern California, who spoke on "The Present Status of the Fight for Prohibition"; Mrs. J. W. Emrich, whose theme was the heart-rending needs of the Near East; Dr. M. G. Kyle, archæologist from Xenia Seminary, St. Louis; and Rev. Theodore Fieldbrave, a Hindu Christian of the fourth generation, who is doing a fine work among the Hindus of California.

WHEN one has come to seek the honor that comes from God only, he will take very quietly the withholding of the honor that comes from men.—George Macdonald.

A Country Trip De Luxe in Korea

BY ELLASUE WAGNER

TIME was not many years past when a country trip of sixty miles in Korea was a difficult and trying task. The roads were scarcely more than paths and the choice in method of travel was very limited. You might choose between the pack pony, the sedan chair, a cow, or taking it afoot. The Korean pony was a tiny creature that looked like he might topple over with a heavy load, and his lack of training and ugly disposition made it necessary to have a horseman to trot along in front and lead him. The chair, a square, boxlike affair, was carried by two, four, or eight men and was the most luxurious mode of travel—in fact, it was the one used altogether by the ladies of high class, but it was quite expensive for a long trip and most uncomfortable too. The cow even now in Korea is the general beast of burden. It is truly amazing what loads those beasts can carry and the endurance they manifest. For that reason, perhaps, these strong animals were the favorite mounts of the itinerator a few years ago. The boxes of books and supplies were securely tied, one on each side, and then on top of that was piled the bedding to be used during the trip, making a nice flat, comfortable seat for the rider. The great majority of people, however, traveled on foot. They seemed to think nothing of starting out several hundred miles across the country without any baggage other than a small bundle carried on the back. After all, no matter how one started out on a country trip in the early days, he was more apt than not to make a good portion of it on foot.

How different the little trip of sixty miles that we made yesterday in "Susie," the station car—yet it was not without excitement and adventure.

This trip was specially arranged for the benefit of the workers of Ivey Hospital that they might see something of the results of the evangelistic efforts of their preaching band. Patients come from distant villages to the hospital for treatment and hear there, many for the first time, the message of hope and love. When these villagers return to their homes with the story of what they have seen and heard while in the hospital, their hearts become fertile soil for sowing the seed of the kingdom. Thus realizing that the mission of the hospital is one to the souls of men while ministering to their bodies, the doctors, nurses, and staff of Ivey Hospital unite in supporting the evangelists—two preachers and two Bible women—who compose the preaching band that does the "follow-up work" in the villages where the ex-patients live and also the teaching in the hospital itself, taking time about, two by two, in going out to the country and in the work here in

the city. The story of the work of the band and of the Churches and groups established reads like a chapter from the Book of Acts. Seven well-organized Churches bear witness to the faithful work of these evangelists, and yet the work of the hospital is of such a nature that the doctors and nurses had never had an opportunity to go out into the country for even a glimpse of the work which they had helped to establish.

Our plan was to start early Sunday morning, reaching Sai Tau (a village in which a group had recently been built up by the band) for eleven o'clock service, eat our basket lunch, and be able also en route to pass through Han Po and Pyung San, two other villages in which we have girls' kulpangs.

All day Saturday the overcast sky was carefully watched; Sunday morning, even though the clouds were still gray and lowering, all were confident with eager desire that the weather would soon clear up. Our usual breakfast hour found us well started on the road to Sai Tau. In our car, driven by Miss Mauk, we took the two nurses, Miss Lowder and Miss Turner, with Mrs. Anderson; while, according to good Oriental custom, Mr. Anderson in his car carried a separate cargo of gentlemen—Dr. Reid, Dr. Huh, Dr. Ye, and Mr. Noh.

The roads, taking all things into consideration, were not so bad—for Korea. But to a motorist used to the beautiful oil and concrete roads of the West many places would have seemed absolutely impassable. "Susie Overland" did more nose

dives, fancy dips, side twists, and broad jumps than one could believe.

The big travel thrills of the day came at the river. Knowing that we had to ferry across a good-sized river, I looked anxiously up and down the stream. "Where is the ferryboat?" I asked.

"That's it," said Mr. Anderson, pointing to a frail, egg-shell affair then in mid-stream with a load of passengers.

"That!" I answered in consternation. "Why, that little thing is not as wide as the car."

"O, it isn't so bad. Just you watch," declared that seasoned itinerator as he proceeded to give an ocular demonstration of the method of ferrying he uses every time he comes into this part of his big district.

The day before leaving Songdo Mr. Anderson always sends a man on ahead of him to the river to arrange for having on hand planks that he keeps just for this purpose, for he has each detail worked out very carefully.

Those of us who never before had seen anything of this kind stood in breathless attention while that frail craft was fitted out as an automobile ferry. First the men placed two heavy, twelve-inch planks crosswise the boat and two other boards or skids were run from the cross planks down an angle of about forty-five degrees to the solid ground, though several feet of water stretched between the boat and the shore. Anxious moments followed as we watched the car slowly pull up those narrow planks and across the swaying, rocking boat. Several strong men strained to hold her in



OFFICERS OF THE KOREA WOMAN'S MISSIONARY SOCIETY

place against the push and weight of the car. Suppose a plank should slip! What if the man should fail to hold the boat steady, or if a wheel should slip from its narrow skid! At last, however, the critical moment passed and there Susie stood balanced nicely across the cockleshell with several inches of her length overhanging each side and her wheels set firmly on the narrow planks. The brakes held her in place during the crossing, though the queer motion of poles in poling across (end oars in rowing) made the boat dip up and down and bob about in a most terrifying manner.

The village of Han Po is situated on the farther side of this kang (river), and there we have one of the girls' kulpangs, or village schools, in which we are greatly interested. Teacher and children were all down at the river to greet us. The value of these little kulpangs to the rural community can scarcely be estimated. The teacher is always the leader in the village Church, being frequently the Sunday school superintendent and adviser in chief to the entire settlement. The girls and young women whom we sent to these village schools all have some training in mission schools, though most of them have never been able to finish the higher grades. Yet they shine in these dark places like stars of the first magnitude. It is impossible to tell just what the advent of such a teacher means to the narrow lives of the women and girls in a place where they have never before had such privileges. At Han Po we gladly greeted the teacher, an old Holston student, and her twenty girls all drawn up in line to bid us welcome. A number of the parents and also several Church officials were also out to speak to us. These people of Han Po are poor. As we looked at their houses, at their clothes and surroundings we knew that it is not an easy matter for them to furnish the third of the teacher's salary and all the incidental expenses for their school.

Sai Tau is about three miles from the big road where we left the cars to walk over the hills to the village. Quite a crowd had come out from the Church to welcome us in spite of the cloudy weather, and escorted us along the way.

This organization being new, there is as yet no church building, and we found a goodly number awaiting us in the home of one of the members. This house, the usual straw-thatched cottage of the farmer, was large and more roomy than we expected, having two large rooms with a wide

veranda between. Twenty women and girls were with us on one side of the division, about the same number of men and boys in the room across the veranda, while those who were to take part in the service remained on the porch between. Dr. Reid first spoke to the people, taking as his text 1 Corinthians 15:20-26. After the sermon each of the hospital workers—Dr. Ye, Dr. Huh, and Mr. Noh—spoke briefly. The interest and attention was beautiful.

During the service the rain, which had threatened for twenty-four hours, began to

but I preferred my own feet. We plodded back through the wettest, slipperiest three miles I ever saw.

When we reached the road again at three o'clock the sun was shining in all his glory, and the freshly drenched landscape smiled in all the beauty of Korean springtime.

We had written to the teacher of the kulpang at Pyung San that we would be through that village this afternoon. Just outside the village we found them—the children and their teacher—all in line, waiting for us. They had been standing for two hours in the hot sun in order to give us a proper welcome!

At the river we met the same excitement and adventure as in the morning. It seemed that nothing could keep the cars from tumbling off their narrow perch into the water, but they behaved as proper missionary automobiles should, bobbing and dipping with the boat but staying "put."

Night found us safe at home again, after a most delightful day in testing the joys of itineration and after a little glimpse into the charm of working with the people in the remote Korean country side. That was truly a country trip *de luxe*. How long would it have taken to make this same trip and what would it have been like ten years ago?



Mrs Ryang, the wife of Rev. J. S. Ryang is presenting Miss Cordelia Erwin the ornaments of a young woman who loved the Missionary Society so much that just before she died she gave all her valuables to be sold and the money given to the Missionary Society. Miss Erwin is commissioned to show these to our missionary women in America.

Are Rural Districts Over-taxed for Public Education?

DR. C. J. GALPIN, who is in charge of farm population studies for the Department of Agriculture, reports that there are approximately 7,700,000 children under ten years of age on the farms as compared with 5,700,000 for the same number of city families. "Thus," says Dr. Galpin, "the burden of supporting and educating young America falls heavily on the farmers. We have a situation where farmers bear the cost of raising and educating children and then deliver the finished product to the city." Many rural educators say that here is one of the most compelling reasons for a national educational policy and program; that now the weakest and poorest political unit, the rural township, pays the bills for educating large numbers of children who eventually live in the cities. This group of educators advocates an equalization of educational opportunity through State and national aid.

come down in torrents; nevertheless, we had to get back to the road and started back through the pouring flood. That which a few hours before had seemed merely a pleasant mountain stream was a wild torrent, the unfriendly stepping stones deep under the yellow water. The kind-hearted farmers took the other ladies on their backs and carried them across as they would have carried little children or heavy bags of grain. There were not lacking those who were willing to try to carry me also,

October Adult Program Material

Church Schools of Missions

OUR Church has fallen into line with the other great denominations of our country who are conducting the Church Schools of Missions. This is the latest plan for missionary education in the local Church, and every wide-awake and progressive Church should include a school of missions in its yearly program. The plan formulated for the school is one which has been and can be successfully used in every congregation, from the smallest village to the largest city in the connection; no town Church is too small to use this plan, and no city Church is too large to be profited by it. The program is arranged so as to include every class and age of the Church membership—adults, young people, and children all find an interesting course in the curriculum. The sessions of the school are planned to extend over a period of six weeks and can be held on Sunday night, prayer meeting night, or at any other convenient season that the congregation may agree upon.

The course of study is provided for by the Missionary Education Department of our Church, and such selections may be made from the list of books published as will be suitable for the several groups. The subjects for this course of study during the coming year are to be "China" for foreign missions and "The Way of Jesus in Race Relations" for home missions. The books prepared for the study of these topics are intensely interesting and adapted to the different ages of the congregation.

† The pastor is principal of this Church school and is responsible for the general

direction of it; but, in order to make it a success, he must be assisted by the best leaders of the congregation. The Woman's Missionary Society will surely furnish its quota of these leaders. In order to support the pastor in this great enterprise as well as for the incalculable benefits that will come to the missionary society, it is urged that the officers of the societies encourage the organization of the Church Schools of Missions and give their best efforts toward making them a success.

The classes taught in Church Schools of Missions can be reported through every agency promoting mission study—that is, the Woman's Missionary Society can report all classes for women or can report the women members of the adult classes; young people and junior members of missionary societies in these classes can be reported as mission study classes of their own organizations.

Tremendous benefit will come to any Church holding a School of Missions each year, and no greater opportunity for helping to make a missionary Church is open to the women of the missionary societies than is presented in these schools.

The necessary literature outlining plans and courses for the school may be obtained from the office of Dr. D. L. Mumpower, Lambuth Building, Nashville, Tenn., or a letter to the Organization Secretary at the same address will bring a prompt reply. Let's all give ourselves heartily to this splendid plan for increasing the missionary intelligence and activity of our Church.

needs must be met by concerted effort, some yokes the community must unite to break, some forms of oppression law enforcement must end, and other needs must be met by individual service and love. The faithful steward must be an individual or a team worker, as occasion requires; and he must be something of a team organizer too. A life filled with Christ's spirit, lived in close association with him, is the most winning thing in this world; we need enough of Christ in our lives to make friends for him and for his cause, drawing others to help at the great task of setting justice in the earth. It is love, and only love, that can achieve justice; and if our work halts it is to Christ, the fountain of love and life, that we must turn anew for more of that magnetism of love and brotherhood which will win his cause the friends it needs.

Have we this contagious religion? Do people catch it from us? Think how Christ describes the Christian's relation to his community. He is a light. There is nothing contentious about light, yet nothing is so irrefutably convincing. He is a well spring of living water, refreshment, and invigoration to all within his influence. He is leaven. Though laws are needed to protect the weak the kingdom does not come by rules imposed from without; it comes by contagion, through a contact as close as that of leaven with dough.

So to transform a soul one must cleave to it. The deepest human need is for a friend. The unlovelier one is, the deeper is that need. The folk who most need justice are not often very attractive. They are stupid and ungrateful, often, indifferent to good they do not understand, discouraging folk to work with. There is no hope or joy in working for or with them until, seeing them with Christ's eyes, we behold the hidden germ of likeness to God, their Father and ours.

The Steward and the Community

MRS. L. H. HAMMOND

(Isa. 58: 6-12; Luke 10: 25-37.)

A STEWARD'S first need is such communion with Christ that something of his Master's spirit enters into him, so that he sees people as they appear to his Lord. Our great task threatens to absorb us in its manifold external activities; yet these cannot properly bear fruit if we neglect the cultivation of quiet companionship with Christ. Thus will we live in our community in that spirit of neighborliness which is truest brotherhood.

The Samaritan wasted no time on his and the Jew's theological and social differences; the service he could render was a sufficient point of contact. Sometimes, as with this Samaritan, the meeting point of need is thrust before us; sometimes, like Job, we must search out a cause of which

we were unaware. Always we need the imagination which can put one in another's place. There are in most communities some people who are practically denied some fundamental human right; to achieve justice for them is the neighbor steward's primary duty. There are families ignorant of the laws of health; homes where neglect by the authorities forces unsanitary conditions on the poor; children, white and black, deprived of childhood's right to clean play and the opportunity to grow up into the best God made them capable of; people sick in body, discouraged in soul, morally blind or lame or weak. For many of these snares are laid which the Christian must clear from their path, "lest that which is lame be turned out of the way." Some

Adult Program for October

THE NEW PENTECOST IN KOREA AND JAPAN

HYMN 635: "Christ for the World, We Sing."

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

Special Topic: "The Church School of Missions." (VOICE.)

Missionary News: *Bulletin*.

Devotional: Bible lesson, "The Steward and the Community." (Isa. 58: 6-12; Luke 10: 25-37.) Hymn 636, "Watchman, Tell Us of the Night." Prayer.

Missionary Topic: "Broadcasting the Word of Life in Korea; in Japan." (Leaflets.)

Prayer: "Almighty and everlasting God, the brightness of faithful souls fill the world with thy glory, we pray thee, and show thyself by the radiance of thy light to all the nations of this; through Jesus Christ our Lord. Amen." (Gregorean Sacramentary, A.D. 590.)

October Young People's Program Material

Scarritt and the New China

LELIA JUDSON TUTTLE

THE revolution of 1911 came suddenly and brought to light great changes. But these changes had not been brought about quickly; various influences had been silently working for years in the old kingdom of China. The revolution was but a demonstration of what the quiet forces had accomplished.

Now we want to see something of what one of these forces, the Scarritt Bible and Training School, has done and is doing to build the new China, for some of her daughters were there more than thirty years ago preparing the minds and sowing the seeds of a new life in her young people. From year to year other young, splendidly equipped women have joined them, thus enlarging the scope of the service rendered.

Scarritt chooses her students carefully and trains them liberally so that they may meet the varied needs of a nation, glorious not only in its past but wonderful in its possibilities. Her graduates are in hospitals as doctors and nurses; they are in day schools, high schools, normal schools, and colleges; they are ministering in social settlements and industrial centers; and they are preaching the gospel both in the city and by house boat through the country districts. Indeed, they are touching and influencing now just as they have for years the people of China in every walk of life and always with the prayer and the hope that they may become, through the love of Christ, stronger and more splendid than they have ever been and withal a world power with the righteous intent of being a blessing to all nations.

The evidence that these Scarritt daughters have not failed in their efforts is found everywhere throughout China. There are young women and some young men giving themselves to definite Christian service because a Scarritt life touched theirs; there are Bible women, nurses, doctors, preachers, teachers, writers, and business men and women doing faithful service in their professions and leading loyal Christian lives just because their ideals were formed and their goal set under the influence of women who received their training at Scarritt.

Let us look into some of the larger centers where Scarritt influence is working. In Peking, the capital city, there are beautiful Christian homes among the official class. From these go the prime ministers and members of the legislative bodies, while the wives and mothers who first learned what Christ could do for and through women under Scarritt graduates, serve in the home and the community. In Canton,

the great rival city of the South, the wife of the first president of China takes the lead in all social and philanthropic work because she caught the vision from consecrated Methodist womanhood of the beauty of those who carry glad tidings. She organized and carried forward Red Cross work during a recent campaign of the Southern army in its effort to establish constitutional government in China. Tientsin, a leading commercial and port city, boasts a strong club of influential women organized to bring about civic and social righteousness; most of them were taught at McTyeire, Laura Haygood Normal, and Virginia School the value of womanhood, so they are sworn enemies of concubinage and all other customs that degrade their sex. The same city has a woman's hospital whose head, Dr. Me Sung Ting, received her academic training and her life purpose from her teachers at McTyeire School.

In a social center of a mill district of Shanghai, Miss Pau Yui Tsu, a McTyeire graduate to whom Scarritt ideals had been made beautiful, is giving her best to the poor women and children who have no other friend. Miss Tsu and other equally consecrated young women are not only trying through the social center and the Y. W. C. A. to relieve the immediate distress of the working people, but they are creating public opinion and affecting legislation so that better laws may protect the helpless. One of these McTyeire social workers, Miss Wei Tsung Zung, is on the staff of the leading Chinese daily paper and was China's representative at the International Working Women's Conference at Geneva in 1922. Another has charge of the woman's department of the largest Chinese bank in Shanghai. Miss Tsar, a beautiful and eloquent young evangelist from one of China's noble families, caught her vision of life service at the Laura Haygood. Only recently through a series of sermons preached at McTyeire thirty-seven students gave their hearts to Christ. Mrs. Chui, whom the Laura Haygood representatives of Scarritt touched with power, is one of the most popular and influential women in Shanghai, and as editor of a woman's magazine and as a secretary of the Y. W. C. A. she is doing a great deal toward the building of a new China.

Besides these and many other notable women filling places of prominence, there are hundreds of others who as Bible women, teachers, wives, and mothers are carrying out the ideals given to them by Scarritt's daughters. The earliest students who came

under their influence are now grandmothers whose children have been brought up in Christian homes and schools and who boast of being second- and third-generation Christians. One of these grandmothers, Mrs. T. T. Wong, has seven sons and daughters and a home in which it is a joy and inspiration to visit. Her third daughter, now studying in this country, has returned to China to investigate institutions and confer with leaders along a number of lines to find in what ways Chinese students in America can best serve their country. Her findings will be reported to the Chinese Christian Students' Association of America.

Yes, the Scarritt of former years has nobly justified itself in helping to lay the foundation of a new China, but the Scarritt of the future has even a greater work to do, to erect the building upon the foundation. Hence the wisdom of the recent change to a new location and larger undertakings. Scarritt College, laid out on broader lines in the educational and Methodist stronghold, Nashville, Tenn., is a long step toward meeting China's emergency. For many years to come she will need those who feel that—

"It is great to be out where the fight is strong,

To be where the heaviest troops belong,
And to fight there for man and God.

O, it seams the face and tires the brain,
It strains the arm until one's friend is pain,

In the fight for man and God;
But it is great to be out where the fight is strong,

To be where the bravest troops belong,
And to fight there for man and God."

The Texas Summer Conference

MRS. R. S. BATTS, SR.

OUR Summer Conference at Belton, Tex., June 17-24 was a profitable season. We had an enrollment of 103 and gave certificates to 14 young people for attending every meeting of every kind, 13 girls and 1 boy receiving these certificates.

We had with us two Conference Presidents, Mrs. J. W. Mills and Mrs. J. H. Stewart. The latter gave an address on "Womanhood." Mrs. Mills gave an account of the recent session of the Council at Tampa.

Dr. J. W. Torbett, of Marlin, gave a talk on "Health"; Dr. Barcus, of Southwestern, gave two sermons; and a pageant was given under the direction of the vice president, Mrs. J. W. Spivey, assisted by her daughter. Stunt night, party night, peace program, swimming, basketry, and vesper services all added to our pleasure.

Sharing Enthusiasm

LELIA F. EPPS

I FIND I have more enthusiasm than anything else, so decided to share it with our Brazilian women who were lacking in just this point. My plan was to visit all the missionary societies in our Conference. I asked our Conference President to go with me, and she gladly accepted. We went out on our first "journey" in January and for twenty-seven days spent an average of five hours a day on the train. The rest of the time we spent visiting homes, Churches, schools, missionary societies, town councils, and the like.

First we went to visit our school in Biriguy, and our eyes were opened to the wonderful opportunities we have there. Our Collegio Noroeste is the only school in that whole wonderful northwest that offers a Christian education to the hundreds and thousands of little starved minds and hearts. There are only two other small parochial schools, and they are doing very little. Maria Franca is the directress of the Biriguy School. Three weeks before school was to open she was writing by hand the catalogue for the school. I said: "Maria, you ought to have that printed." She answered: "I have not the money to have it printed." I said: "Then you ought to copy it on a typewriter." She replied: "I have not the money to buy a typewriter, but I must send out the catalogues at once." I then offered to get Edward, the little boy who copies manuscripts for me, to copy it and get it out on the mimeograph. She very gratefully accepted my offer. To-day there are 91½ pupils in Collegio Noroeste; 81 of them are pay pupils, and last month the attendance was 97%. Maria has borrowed a room from the Masons, where she has her three classes. The other two teachers have their classes in the same big room where they have rude screens for partitions. One of these teachers is a very wealthy girl who was educated in the Collegio Piracicabano. She is well prepared and knows how to teach music and is giving all of her services free for this year. The other is also a girl from the Piracicabano. The very day that we were just racking our brains to find a teacher we got a letter from this girl's father, offering to let his daughter go to Biriguy and to pay all of her expenses for this year.

In Biriguy we found every woman who is a member of the Church an active member of the missionary society, and every one had her dues paid up to date. On our first "journey" we found two missionary societies that have reached this standard. In Orinhos we found another old pupil, Antonia Cruz. Her parents sent her to the Mineiro, and when they thought she was getting too much religion they took her out. She cried all day, and they sent her back to get rid of her. She married one of our

Methodist preachers and was doing good work as district secretary in the Northwest District. Last Conference her husband was made presiding elder and sent to a new district, where we did not have even one missionary society. Antonia immediately organized one, and now every woman in their Church is an active member. And she has organized two other societies in their district. I thoroughly believe in the influence of our boarding schools. It is the hope of Brazil. Antonia has just organized a day school in their little church.

All of the pastors and the women in every Church received us very kindly and seemed to appreciate our visits. We enjoyed every day of this work, though it was rather trying at times. Our hearts were so full of joy and gratitude that we did not realize that our bodies were weary. Our Conference President is a splendid woman, quite capable of doing a wonderful work with the Brazilian women. Her only trouble was that she was discouraged, that her enthusiasm was dead. When we started out on our "journey," one of my chief aims was to share my enthusiasm with her. I find that hers is rekindled, indeed it is now blazing, but mine is none the less. This is no way to get rid of enthusiasm.

Our Bible women are doing better work each month. We now have a study class together once a month. Last month we studied Mr. Borchers' little leaflet on what the Bible teaches about the use of wine. This month we have selected "Woman's Place in the Work of the Master." I am working out a simple course of study that I hope will be practical and helpful to the Bible women in their work. The public Board of Health in our city is helping me to get some good material that I am sure will be helpful.

"Livingstone, the Pathfinder," is off the press and is nearly ready for the market. It is our first missionary study book. Pray for us that we may put it before the women in such a way that they will use and appreciate it. May our Father bless you and me as we cooperate in trying to give clean literature to the children and women of our "Beautiful Brazil."

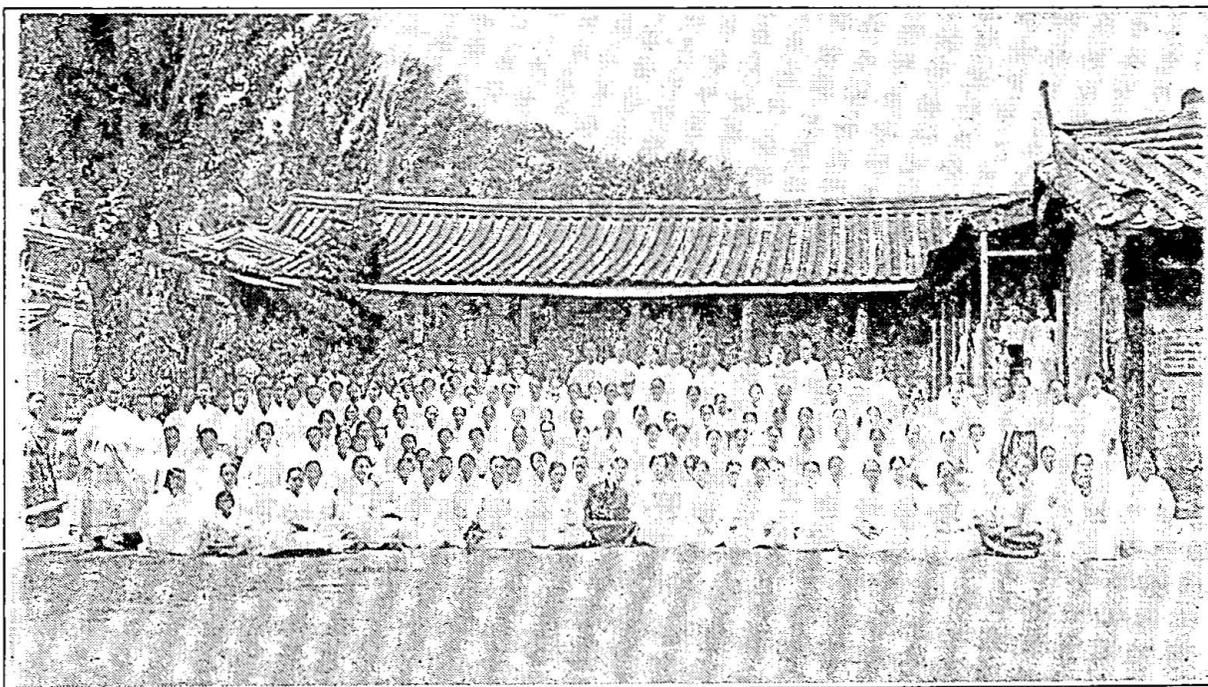
Woman's Missionary Societies in Korea

BY KATE COOPER

MAY 28-30 there was held the fifth session of the Korea Woman's Missionary Society in Seoul at the Evangelistic Center. There were 174 delegates and members in attendance. The women in Seoul, with the help of Miss Edwards, entertained the delegation at the Center, and the women from the country villages had the best time of their lives seeing and hearing what had never been their privilege to see and hear before.

During the five years of our organization the attendance at the Conference meeting has been doubled. The first year after organization, there were 145 societies with a membership of 1,672 women. The report of 1924 shows statistics as follows: 225 adult societies, with 2,177 members; 3 young people's societies, with 414 members; 31 junior societies, with 1,000 members.

The reports were all good. The collections for the year were yen 1,960.65. Pledges for the coming year were yen 685 from each of the four districts. We support one foreign missionary in Siberia. She was imprisoned at the time of the confiscation of our church in Vladivostock, but has been released and is now back at her work. We also support four home missionaries who work among the non-Christian women in the four districts where the gospel has been preached but little.



KOREA WOMAN'S MISSIONARY CONFERENCE

Young People's Bible Lesson

A LESSON IN TRAINING FOR DISCIPLESHIP—HUMILITY

(John 13: 1-11.)

OTIE BRANSTETTER

PERHAPS there is no harder lesson for men to learn than that of humility.

Lack of it is seen in sensitiveness of people (those who wear their feelings on their sleeves), in egoists who delight in telling others how busy they are serving in this and that organization, in those of us who suffer from stage fright and other similar ailments to such an extent we cannot do our duty. The old saying, "To do good by stealth and to have it found out by accident is the supreme joy of life," applies to most of us. Yet it is not compatible with humility.

This is a true oriental picture. The minute particulars given in the narrative make the scene very vivid. It was the custom among the Asiatics for the host to have the sandals of his guests removed and their feet bathed before they ate. It is strange that the Master, the guest of honor, should be performing this task!

This incident was not long after Jesus's triumphal entry in Jerusalem. His popularity at this time had caused the imagination of the disciples to glow with the idea of the coming of the kingdom. Old dreams of thrones awakened their individual ambitions, and jealousies arose among them. The story of James and John desiring the chief places on either side of the throne is familiar to us. These things being uppermost in their minds probably explains the omission of the custom of bathing their feet. Each one possibly felt that if he performed this task, it would be acknowledging to the rest that he would take a lower place in the kingdom. It must have grieved Jesus to have seen these unworthy passions in the breasts of his immediate

followers. An ordinary man would have been crushed by it. How these twelve men must have stared and wondered as the Master of the feast rose from his seat, laid aside his upper garment, girt himself with a towel, and poured out water in a basin. They must have been too astonished to speak—except Peter.

The twelve grievously needed a lesson in humility and brotherly kindness. One time he lifted up a little child and bade them be like it to shame them in their worldly ambitions. Another time he told them he came to be a minister and not to be ministered unto. Here he accomplishes the same end by expressing the spirit and aim of his earthly ministry in a representative and typical act of humility. "Ye call me Teacher and Lord, and ye say well for so I am. If I then, the Lord and Teacher, have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye also should do as I have done to you." Then follows this assertion: "If ye *know* these things, blessed are ye if ye *do* them." Most of us *know* something of humility, but how far our conduct lags behind our knowledge. It is one thing to admire the Christ and quite another to make a diligent effort to imitate him.

To be as frank, natural, and as free from designing purposes as a child is worth striving for. To experience the inspiration that comes into one's life from high thinking and to be perfectly at ease with the best things in life is the greatest victory an individual ever won. These things are based on humility, for the most powerful enemy to be overcome is self.

grams presented and of the helpful discussions.

In the afternoons the superintendents met for informal discussions of the Young People's work. A printed outline presented topics that led, first, into a study of the program of our Church for its young people. The organizations, literature, and general equipment of the four boards that deal with young people—viz., the Sunday School Board, the Epworth League, the Woman's Missionary Council, and the Board of Lay Activities—were examined in subcommittees and discussed to ascertain where, in each, the major emphasis is placed and how far each is adequate to its task.

With this as a general background there followed an intensive study of the scope, present status, and results of the Young People's Department of the Council, our special field. With open forums, informal presentations of methods, and exchange of tried plans for Conference and district work, the afternoons were both delightfully and helpfully spent.

The fellowship we had in His name will linger longest in our hearts and help us most. As Council Superintendent, I can never fully express the depth of the feeling I experienced in thus meeting face to face those whose names and work have been well known to me and whose personality has now become a treasured possession enriching all else. They are reaching out to equip themselves to help youth in all its life interests and problems.

We came from these conferences feeling that the tie that binds us—the youth of our great Church—is a very precious one and that our Young People's Missionary Society, one of the agencies to which has been entrusted a part in the development of youth, is worthy of the best effort we can summon to it.

THE Census says that the South's total wealth has quadrupled since 1900. This great progress has been made under, and largely because of, prohibition.

Young People's Report

MRS. P. L. COBB, COUNCIL SUPERINTENDENT

THE close of the half year's work is upon us before we can realize it and always comes at a season when it seems impossible to get complete returns. But long ago we learned, did we not, superintendents, that our work is life, not figures, and that it can never be fully tabulated?

The figures show sixty-six new auxiliaries organized and forty-nine dropped or promoted—a net gain of sixteen. Few, but precious!

The spring mission study classes numbered 379, and Bible classes 273, which shows that the spirit of missions and the desire for spiritual life is still vigorous among us. We are settling down to hold our own and deepen our influence among the girls.

Mrs. Ross reports having received \$9,227 for this quarter, making a total of \$20,211 for the half year; or 35% of our pledge to the Council. It is apparent that more effort must be applied the last half of the year to our finances if we are to make the creditable showing we covet.

The outstanding thing in the department this summer is the gathering of Young People's Superintendents both at Lake Junaluska and Mount Sequoyah. Through the coöperation of Conference Presidents, we were there as delegates to the Conference on Temperance and Social Service and were guests while there of the said Commission. The mornings and nights were spent in these Conference sessions. More will be written elsewhere of the fine pro-

Young People's Program for October

HYMN: No. 635, Methodist Hymnal.

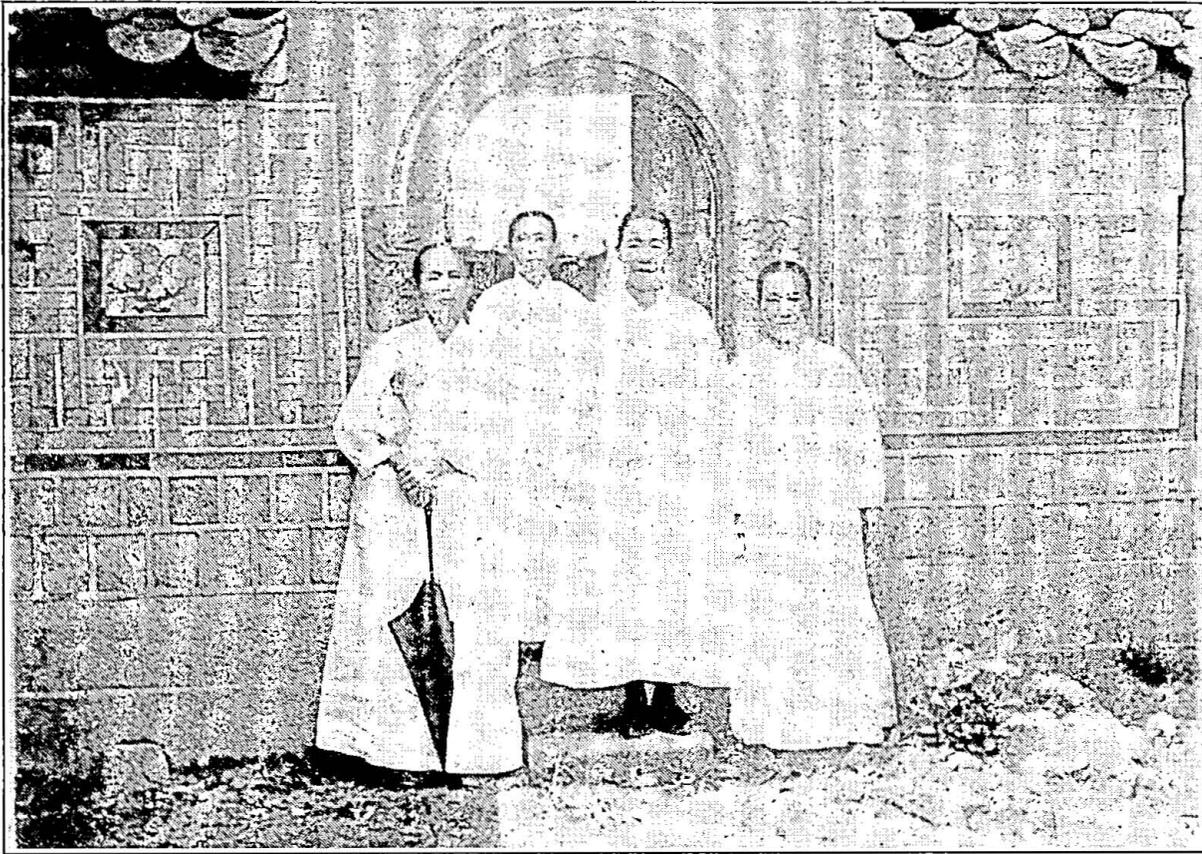
Business: Minutes. Roll call. Reports of officers and committees.

Devotional: Bible lesson, "A Lesson in Humility" (John 13: 1-11). Prayer: Hymn No. 411, "O Master, Let Me Walk with Thee."

Missionary Topics: "Building a Great School in China." (Leaflet.) Five-minute talk, "Scarritt and the New China." (VOICE.)

Prayer: "Almighty God, put thy Holy Spirit upon all who are giving their lives to thy work. O Lord, take their minds and think through them; take their lips and speak through them; take their hearts and set them on fire with love to thee. Hear our prayer, O Lord of the harvest, and send forth more laborers into thy harvest, in Jesus's name. Amen." (From "The Enrichment of Prayer.")

Hymn: "The Sisterhood of Service."



SECRETARIES FOR THE FOUR DISTRICTS OF THE KOREA CONFERENCES

These women are appointed and their salaries paid by the Woman's Missionary Conference Society. They work among the non-Christians where the gospel has not yet penetrated.

Young People's Missionary Camp at Camp Owaisa, Virginia

WE have received the following account of the Young People's Camp at Camp Owaisa, Va.:

"Our last Missionary Conference, which met in Richmond, Va., decided to hold camp for our young people so that they might have an opportunity to enjoy worthwhile things in camp life. From the Y. W. C. A. we secured Camp Owaisa, overlooking the waters of Chesapeake Bay, ideally situated for seclusion, for beauty, for thought life, and yet accessible to any group of our young people. On June 23 our Conference Superintendent, Mrs. Lee Britt, and our Superintendent of Young People, Mrs. C. R. Waters, opened camp with a large and enthusiastic group.

"Eastern Shore District had the largest delegation and Farmville the next largest. This was perhaps due to the fact that their secretaries came with them. During the week there were several other interested visitors.

"We were very fortunate in securing such a competent faculty. Mrs. Fenn taught 'New Life Currents in China' and made it more interesting by showing curios which she had brought from China. Miss Anna Bradshaw, a missionary now on the field, gave two lectures on the present situation in China. Miss Mary Finch, a student in Scarritt, taught 'Of One Blood.' Miss Hazel Bullifant, a graduate of Scarritt, taught the Book of Galatians. Mrs. Lee Britt lectured on 'Fundamentals of Methodism.'

"The day's program was as follows: 7:10, rising bell; 7:15, flag raising and setting-up exercises; 7:30, morning devotions; 7:45, swim; 8:30, breakfast; 9, camp inspection; 9:15-12, classes; 1, lunch; 2-3, quiet hour; 4, swim; 6, dinner; 7, vespers.

"The program for evenings included two pageants, stunts, marshmallow roasts, etc. One afternoon all the campers went to Cape Henry as guests of Mrs. Waters and Mrs. Britt.

"The spiritual atmosphere reached its climax on Friday night. After Mrs. Waters's inspirational talk there was not a dry eye to be seen. She closed by asking one girl to lead in prayer. Before this girl prayed she tried to tell us what the camp had meant to her and asked if there were others ready to say: 'Here am I, Lord, send me.' These she asked to join her in prayer. The entire group prayed, not sentence prayers, but talks with God, offering themselves for definite service. In closing Miss Bradshaw said: 'Girls, I have been in some great meetings in China, but none were better than this. I am better fitted to go back and carry on my missionary work because of this meeting here tonight and because I know that back here in Virginia there is such a group of praying, Christian girls.'

"The camp has strengthened our lives, and we pray for greater things another year."

A Fine District Rally

THE Young People's Missionary Society of the Brownsville District, Memphis Conference, had an all-day institute at Milan, Tenn., and eighty-odd registered in attendance. Mrs. A. L. Dick, Memphis Conference Superintendent of Young People, presided over the meeting, assisted by the new district secretary, Mrs. Homer Tatum.

The first feature of the day's program was a contest on a questionnaire concerning the work, entered into by a member of each auxiliary represented. Mrs. O. E. Carter then brought to the young people an inspiring account of the recent Council meeting at Tampa, which was heard with great interest and was thoroughly enjoyed by all. Mrs. C. W. Nichols, president, was presented to the body. She gave a brief, stirring message.

A "Mary Overall Stunt" was given by the young people of her home town, Dyer. She being our Centenary Missionary from this Conference, it is the hope and plan of the Young People's Superintendent that they will gladly assume a worthy share in her support. After a short history of her life, given by nine of the girls and boys, a Mary Overall song was sung, and Overall bags (cream draw bags upon which was embroidered, in colors, a youngster in overalls) were distributed—one to each society—in which to collect the love gifts for Miss Mary.

At the noon recess lunch was served at the church by the Milan auxiliary. During this period "pep" songs and yells were given by the young people and a social good time enjoyed.

First on the afternoon's program was an interesting bit of the history of Methodism. Items on the Standard of Excellence were spoken to. A solo was enjoyed. Fitting remarks were made by the district secretary, and then the meeting, which was one full of pleasure and profit to all present, adjourned.

REPORTER.

THE racial problem will be the subject for home mission study during the coming year. Here is an estimate of the present strength of the races:

White.....	550,000,000
Yellow.....	500,000,000
Brown.....	450,000,000
Black.....	150,000,000
Red.....	40,000,000



With the Auxiliaries



"I WISH to invite the readers of the *MISSIONARY VOICE* to visit Phoenix, Ariz., and be our guests for a meeting of the Woman's Missionary Society of the Central Methodist Church, of Phoenix, Ariz.," writes Mrs. H. E. Ellington, their superintendent of publicity.

"We will meet you at our new depot, one of the Spanish type, so well suited to this section, and will take you to our new church, which is not yet completed, but a comfortable place of worship for all that. You will find a band of the most devout women waiting to welcome you that it has ever been my lot to be associated with.

"There is so much to do in Phoenix that sometimes we wonder how we accomplish it all, for Phoenix, with its healing climate, is sought by so many who need its sunshine and pure air. The work is, therefore, complex, involving much besides the regular plan.

"The auxiliary is divided into three working circles. These meet as circles, one each week for the first three weeks of the month. The fourth Friday we come together in our regular business meeting. The circles have regular programs also, besides devising ways and means. We meet at the different homes and find this valuable in a social way.

"We have the same number of subscribers to the *VOICE* as we have paid-up members.

"Our reading circle meets as a separate circle and has most interesting meetings. We sometimes picnic to the near-by mountains or park and there have our lesson and lunch.

"The Social Service Department finds an abundance of work. There are many strangers and sick to be visited, and in some cases assistance is given. From the first half of the year's work we record 1,272 visits from the entire society to strangers sick and in need.

"On each Tuesday the Social Service Department serves lunch to working girls at the Y. W. C. A. One member of the Social Service Committee took the seventeen children in the Detention Home for an all-day picnic to the mountains. Games were planned and a feast provided, which proved a veritable love feast for the homeless guests.

"Our auxiliary supports a Bible woman in Korea, besides helping smaller institutions. We have given two formal receptions and three parties this year. I must also mention that we have a working division of the young people, also a splendid junior society.

"I trust you have enjoyed your visit with us and that you will say of our

auxiliary: 'She hath done what she could.' We shall be glad to take you over our beautiful valley and show you the orange groves and vineyards, olive trees and gardens, for truly this is a land of promise."

THAT the missionary society can thoroughly permeate the life of the community is well illustrated by the following account of the activities of the auxiliary at Jacksonville, Tex. We are indebted to Mrs. Tom Acker, their superintendent of publicity, for these details:

"The Woman's Missionary Society of the Jacksonville Methodist Church is a live, wide-awake society. We have enrolled about seventy members, with an average attendance of twenty-five or thirty. Our pledge is \$200.

"Every department is thoroughly organized. Our Junior Missionary Society has an enrollment of seventy members. Our Young People's Society is correlated with the League and has an enrollment of fifty-three.

"The young girls have this summer volunteered to come to the church each Monday afternoon and take care of the children for the mothers while they are having their meeting, which is a very fine piece of social service work.

"Through our Social Service Department two years ago a federation was organized. Through this federation some very effective work has been done for our community, and especially interracial work.

"In the last two years we were able to secure a county demonstrator for the colored people, and this demonstrator has

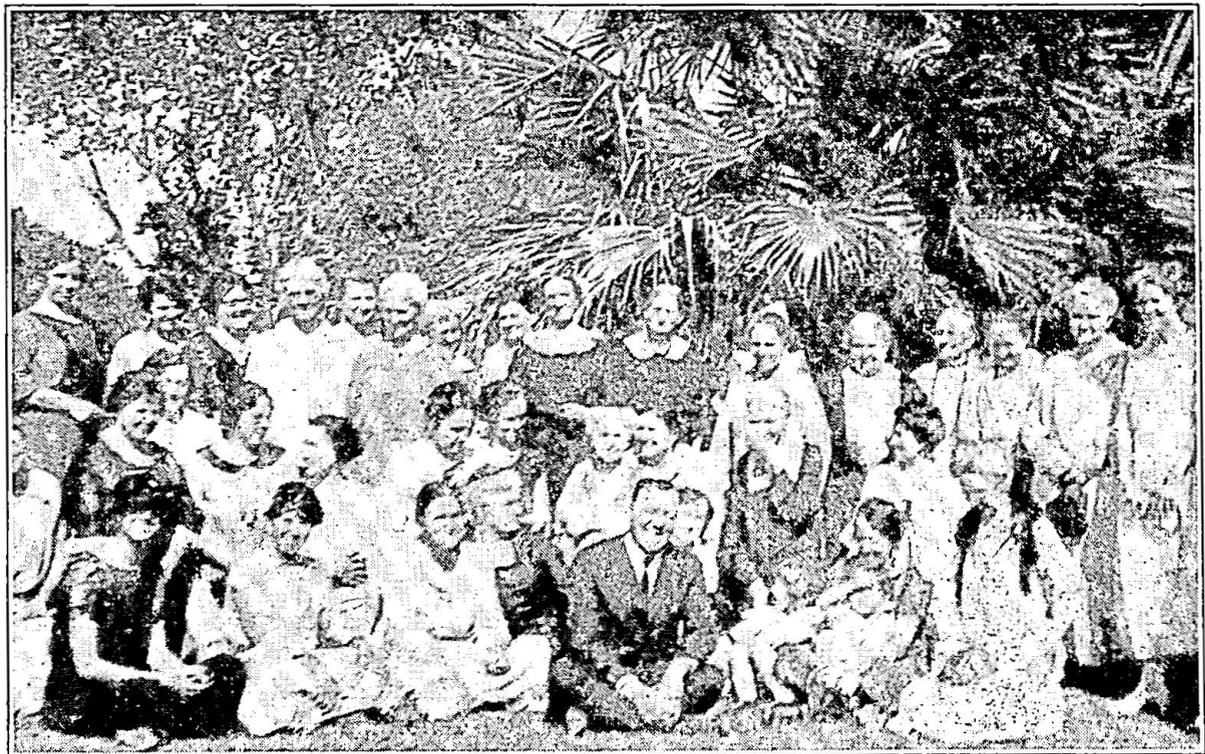
organized canning clubs, poultry clubs, sewing clubs, clean-up campaigns, conducted child welfare clinics, and had a nurse to examine the colored children in the schools. We feel that it has been a great work and that we have a better understanding between the white people and the colored people of our town. This is a work our people have been slow to take up, but it is a great work and we have derived great blessings from doing it.

"We have just finished the book, 'The Child and America's Future,' and from the study of this book we have decided to start a movement to have a public playground for our children. Plans are being made to start this right away.

"Last year we paid out for all purposes over \$2,000.

"We have one young lady in the John E. Brown School. She has completed one year's work, and we will keep her there another year, at which time she will graduate. We are going to put another young lady, who has dedicated herself for life service in the foreign fields, in Alexander College this fall."

A COMPARISON of the occupation of China and India by Christian forces is interesting. Taking foreign workers on the same basis as that of the recent China survey, there are 5,925 in India, Burma, and Ceylon as against 6,562 in China, and 996 foreign residential centers in India compared with 675 in China. Eighteen represents the number of foreign workers per million in India, fifteen in China.



PASTOR AND MEMBERS ATTENDING CIRCLE MEETING, PHOENIX, ARIZONA

Our Father's Children

Things to Do

THE many thanks and "akevas" received from the missionaries for the Christmas gifts of last year will make the boys and girls in the various groups eager to prepare and accumulate suitable gifts for the coming Christmas season. These activities may culminate in a Summer Christmas Tree, or a "Joy-Givers' Packing Party," when the gifts to be sent to friends across the sea are wrapped and packed. Missionaries tell us that gifts for the Chinese should be wrapped in red, the color of good fortune. In Japan the gifts may be wrapped in white and tied in red, but a red paper fish is added to signify that it is a present. For other countries holiday wrappings suffice. When the gifts are wrapped, number them and make a list or put the name of the gift on the package. If the gifts are not wrapped, include paper and string in the box so that the missionary need not provide it. For shipping instructions and for names and addresses of missionaries desiring gifts, write Mrs. B. W. Lipscomb, Superintendent of Supplies, Lambuth Building, Nashville, Tenn.

Boys and girls like to have something to look forward to. Why not have a Chinese party to arouse pleasurable anticipation of the China study in the fall? This will carry over and be a stimulus to resume work early in the fall. It might be called "Hou Yo Han's Birthday Party." (Hou is the family name, and Yo Han is the same as John.) A boy in Chinese costume may be Yo Han and act as host. (The costume can be made like pyjamas, but the coat is long and divided at the sides from the waist down.) The guests bow to right and left as they enter. The host receives them by advancing two steps, bowing, and moving his clasped hands up and down before him. At table the place of honor is at the left and the guests are seated before the host. If anyone rises even slightly, all must rise.

The menu served recently by a Shantung missionary at a children's party will offer a wide choice of refreshments. First a plate of Chinese noodles, then a plate of rice, a fried egg, some spinach, a hot muffin, birthday cake, some cherries, and a cup of hot water to drink were served and at each place was a little basket containing a walnut, some raisins, and some chestnuts. Almond cakes, preserved fruits or lichi nuts are alternatives if simpler things to serve are desired. However, to eat their full capacity is considered by the Chinese, as well as by other peoples, the height of enjoyment. During the meal a storyteller entertains the guests with stories. This will offer the leader an opportunity to awaken interest in China. Choose material from the list of books supplementing

the study books. Use pictures. Set a problem for the group to solve by reading newspapers, magazines, etc., as: "If your Chinese laundryman, who had been here fifteen years, decided to go back to China, what changes would he find in his city?"

The host, Yo Han, may then teach his guests some Chinese games. "The Water Demon's Den" is played like "Puss in the Corner" with the Water Demon taking the place of Puss. In "Fishing by Hand" the fisherman is blindfolded. He stretches out his right arm with the palm downward, and the players touch the palm with the tip of their forefinger. If the fisherman catches a "fish" and can tell to whom the finger belongs, the fish becomes the fisherman. In playing "Bouncing the Ball" the Chinese contest against each other or group contests against group to see who can keep a ball in the air the longest, using only heads and feet. (Consult "Chinese Ginger," by C. A. Muller, price, 50 cents, from which the above suggestions for games were taken.)

MRS. M. E. JAMISON, superintendent of the Junior Society at Crowder, Okla., wishes through the columns of the MISSIONARY VOICE to express her gratification over the fact that the Uncle Sam Family Books were commended by the committee at the recent session of the Council.

"Our Junior Missionary Society certainly does appreciate the favor conferred upon one of our members, and we thank them for considering this book worthy. We also appreciate the commending way in which they spoke of the work. I hope our success will be an incentive to many other societies and also that it will be an inspiration for our society to take up the work on "Siss Can" Books for next year. They would be very interesting and instructive for each one making them, I am sure.

"At our regular meeting I read the report of the committee and each one present examined the book. Every one thought it a wonderful bit of work for a child of eleven years, but attributed it to the three years of training she has received in our Methodist Orphanage Home of Oklahoma. Five books were sent in to the Junior Superintendent, and four were returned with the stars they deserved."

BOOK REVIEW

The Christian Church in the Modern World

STUDENTS in colleges and universities have frequently challenged the value of the Church. Secretaries of recruiting, representing denominational missionary organizations, the Student Volunteer Movement, the Christian Association, and similar

bodies, have been confronted by the challenge and have long realized the need of a book to discuss the question in a fair and adequate manner. A group of those representatives asked Dr. Raymond Calkins to write a book and consulted with him in the planning. It is his book, but they have helped it take shape.

The book is entitled, "The Christian Church in the Modern World," and is a frank, comprehensive discussion of the character and place of the Church among men and women of to-day. No criticism is ignored or glossed over. The author shows fearlessness and candor. His judicial spirit commends all that he says to any who may be hostile to organized Christianity or skeptical concerning the future of the Church. Despite past vagaries and present divisions and imperfections, the "corporate continuity and consciousness" of the Church are clearly seen to "overtop the losses."

The book contains ten chapters, dealing with these subjects: The Church and Its Critics, The Necessity of Churches, The Character of the Modern Church, The Mission of the Church, The Church and the Social Conscience, The Teaching of the Church, Worship, The Church and Human Brotherhood, Church Unity, and Church Loyalty. In brief compass and interesting form it gives an account of the missionary movements, home and foreign, and social influences and effects of the Church, and of the organizations and agencies through which the Church proclaims her message and does her work.

The book has 223 pages and is well indexed. It is published by the Macmillan Company, New York. Price, cloth, \$1.75. A special edition in paper was prepared at the request of the Home Missions Council and Council of Women for Home Missions, 156 Fifth Avenue, New York, and may be procured from them for 85 cents a copy.

Just for Voice Agents

FOR the eye of that faithful and efficient corps of officers in the auxiliaries, the VOICE Agents, we are saying that the circulation thus far for the summer has held up in a remarkable way. Instead of the usual low-water gauge which comes with the hot-weather months, the fluctuation from the the high standard set in the beginning of the year has been slight, and far less than usual. To our helpers in the field we give all credit!

Personals

THE steamship Empress of Canada, sailing August 14 from Vancouver, carried a large party of Southern Methodist missionaries:

Bishop H. A. Boaz returns to the Orient to hold the Conferences in Japan, China, Korea, and Siberia.

Miss Carrie Una Jackson and Miss Bertha Smith, Council missionaries, return to Korea from furlough.

Miss Sadie Maud Moore, Miss Nannie Gilder Black, and Miss Helen Rosser, R.N., are new missionaries going to Korea under the Woman's Missionary Council.

Miss Lois Maddux, also a new missionary under the Council, goes to Japan for kindergarten work.

Rev. J. S. Ryang returns to his field after serving as delegate from Siberia to the special session of the General Conference at Chattanooga.

Dr. and Mrs. P. L. Hill and two children return to Choonchun, Korea, after a year's furlough.

Rev. and Mrs. John B. Cobb and their two children return to the work at Palmore Institute, Kobe, taking with them Mr. Cobb's mother and aunt, Miss Millie Cobb.

Mrs. Joseph Whiteside and two children rejoin Dr. Whiteside at Soochow University.

Rev. and Mrs. T. W. B. Demaree return from furlough to Oita, Japan.

Mr. and Mrs. Sterling Fisher return to Kobe, where Professor Fisher will teach in Kwansei-Gakuin. It is a pleasure to record that Mr. Fisher, who first went out under the Centenary as a contract worker, is now a life service volunteer.

* * *

ON August 5 Rev. and Mrs. Arva C. Floyd sailed from San Francisco aboard the steamship President Lincoln, Pacific Line, for Japan. Both of these gifted young people are well known in the South Georgia Conference, where Mr. Floyd served for several years as president of the South Georgia Epworth League Conference and in the work of the Life Service Department. For the past few years he has been a member of the National Council of the Student Volunteer Movement. He has just completed work on his master's degree at Emory University. Mrs. Floyd is well known as Miss Ida Mallery Cobb, for three years with the Epworth League Board as Junior Superintendent and before that Conference foreign secretary of the South Georgia League Conference.

* * *

REV. AND MRS. W. K. CUNNINGHAM, of Cienfuegos, Cuba, are returning to the States on extended furlough. Mrs. Cunningham arrived in Richmond, Va., August 14, but Mr. Cunningham will not join her until October 1. They do not plan to return to the field until after Christmas. Friends may address them at 3226 Hanes Avenue, Richmond, Va.

IN spite of revolution and unrest in Brazil, a party of Southern Methodists sailed from New York on August 2 for Rio de Janeiro. Bishop Hoyt M. Dobbs; Miss Esther Case and Miss Estelle Haskin, from Mission Headquarters, Nashville; Mrs. F. F. Stephens, President of the Woman's Missionary Council; and two new missionaries made up the party. The missionaries are Miss Alice Denison and Miss Ruth Kellog, sent out by the Council.

* * *

MISS ANNIE BRADSHAW and Miss Leila Judson Tuttle sailed for China, after a year's furlough, on August 15 from San Francisco. With them go three new missionaries to China: Miss Eda Cade, Miss Sadie Mae Wilson, and Dr. Mary McDaniel, who has been assigned to Margaret Williamson Hospital, Shanghai.

* * *

MISS RUTH HILTON, of Charleston S. C., sails from Seattle September 5 aboard the steamship President Jackson for China. She has had seven years of business experience and will become business secretary to Dr. J. A. G. Shipley upon her arrival in Shanghai.

* * *

MR. HENRY C. AYERS, of Gabbettesville, Ga., will sail from New York on August 28 aboard the steamship New Zealand for Europe, en route for the Congo. Mr. Ayers is an experienced farmer and goes out as an agricultural missionary.

* * *

DR. AND MRS. R. M. PATY and their infant child sailed on August 28 from Vancouver aboard the Pacific Line steamer Empress of Russia. They go to Changchow, China, for service in Changchow General Hospital.

* * *

MRS. MARION SULLIVAN BABB, R.N., of Honea Path, S. C., and Miss Loreta M. Brewer, R.N., of San Francisco, Calif., have been accepted for service in China. Sailing dates have not yet been arranged.

* * *

REV. CECIL MORRIS, a newly accepted missionary for work in Cuba, was married on July 15 to Miss Margaret Fleming, of Sewickley, Pa. They will be at home after August 28 in Cienfuegos, Cuba.

* * *

AFTER a year's furlough Dr. and Mrs. J. W. Cline sail for China from Vancouver on September 25 aboard the steamship Empress of Canada, Canadian Pacific Line.

* * *

REV. AND MRS. I. L. SHAVER, of Japan, are now home on furlough and may be reached at Richfield, N. C.

* * *

REV. RAYMOND T. ROSS, of China, is now at home on sick leave. Address him at Okolona, Ark.

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