



The MISSIONARY VOICE



JANUARY * 1926

THE REAL DIFFICULTY

SOUTHERN Methodism must decide whether it will hold its missionary lines at home and abroad or retreat.

There is every reason why an advance should be made. The Church never had so much money and so many men with which to make the advance. But advance is not contemplated. The effort is to hold the line.

To do this the Church must put into the hands of the Board about one million dollars in specials and extra contributions at once.

With this we can keep faith with our missionaries.

With this we can in some measure answer the call of the world.

This is a small amount to ask Southern Methodists for.

There is but one difficulty in the way:

That is the difficulty of getting all of our congregations to undertake it. If we get over that difficulty, we certainly win.

This is an appeal to every member of the Methodist Episcopal Church, South, to see to it that his congregation makes the effort without delay.

It should be done this month, so that the Board of Missions, when it meets February 2, will be in position to make the appropriations for the current year without any thought of retreat.

THE MISSIONARY VOICE

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

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Books Received

WITH books and pictures at my side
All lands, all ages, are my own;
I dwell among the master minds,
The best and greatest earth has
known;
I flee to strange and storied scenes
Of long ago and far away,
And roam where saints and heroes
trod
In time's forgotten yesterday.
—Annie Johnson Flint.

The Handicapped Winners. Sara Estelle Haskin. Lamar & Barton. 810 Broadway, Nashville, Tenn. Price, paper, 50 cents.

The Spirit of John Wesley Gilbert. J. C. Colclough. Cokesbury Press (Lamar & Barton). 810 Broadway, Nashville, Tenn. Price, \$1.

Missionary Heroes Mrs. J. H. Hammond. Cokesbury Press (Lamar & Barton). 810 Broadway, Nashville, Tenn. Price, \$1.25.

Complete Works of John Trotwood Moore:

The Bishop of Cottontown.

A Summer Hymnal.

Uncle Wash: His Stories.

The Gift of the Grass.

Ole Mistis.

Jack Ballington, Forester.

Cokesbury Press (Lamar & Barton). Nashville, Tenn. 1925. Price, cloth, boxed, \$4.95 the set.

Recent volumes in the series,
Doran's Missionary Lives for Children:

Moffat of Africa. Norman J. Davidson.

Arnot of Africa. Nigel B. M. Grahame.

George H. Doran Company. New York. 1925. Price, each, net, 65 cents.

Eminent Men I Have Met Along the Sunny Road. Sam R. Steel, D.D. Cokesbury Press (Lamar & Barton). Nashville, Tenn. Price, \$1.

Training Juniors in Worship. Mary Alice Jones. Cokesbury Press (Lamar & Barton). Nashville, Tenn. Price, \$1.

Jesus, the Pioneer. Umphrey Lee. Cokesbury Press (Lamar & Barton). Nashville, Tenn. Price, \$1.25.

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THE MISSIONARY VOICE

VOLUME XVI

NASHVILLE, TENN., JANUARY, 1926

NUMBER 1

EDITORIAL

The Churches and World Peace

A STUDY CONFERENCE ON THE CHURCHES AND WORLD PEACE was held in Washington December 1-3. Some two hundred delegates, officially designated by their respective communions and religious bodies and representing many diverse opinions on the burning issues of war and peace were able after three days' conference, study, and prayer, to find a statement of ideals, principles, and programs on which they could unite. Organized Christianity is beginning to present a united front on this question, and one hears the cry everywhere that war must be outlawed. That it is contrary to the principles of Christianity will not be disputed. The World War that closed seven years ago was the most horrible in human history. Even at this distance from the stage on which it was fought one cannot but feel the appalling horror of it all. Vast areas were torn and disfigured by ugly trenches stained with human blood, buildings by thousands were left in ruins, millions of lives were snuffed out, other millions were widowed and orphaned, and others still were driven into exile. When the guns ceased to roar the war was not over. The specter of hunger has stalked across the earth ever since the armistice, and generations of men and women will feel the cruel pressure of those mad years. It is unthinkable that nations and races could be induced to tear each other to pieces like that. Yet those nations were the most Christian nations in the world. It is time the Church made an unmistakable pronouncement on war.

We must bear in mind, however, that our most effective efforts will be in the direction of world peace. From the day the World War closed many nations have been constantly trying to establish the machinery for maintaining the peace of the world. It is the shame of this nation that it has not whole-heartedly joined others in this effort. As this is written the subject of the United States and the World Court has not been considered in the Senate, but it is certain that there will be bitter opposition to American adherence. We are still standing with Russia, Mexico, and Turkey outside the League of Nations. This issue has been dragged in the mire of partisan politics by the one nation that could have added most to the effectiveness of the organization. If the Churches are serious in their desire to forever banish wars from the earth, and no one can doubt their sincerity, the time has come when they must be earnest enough and

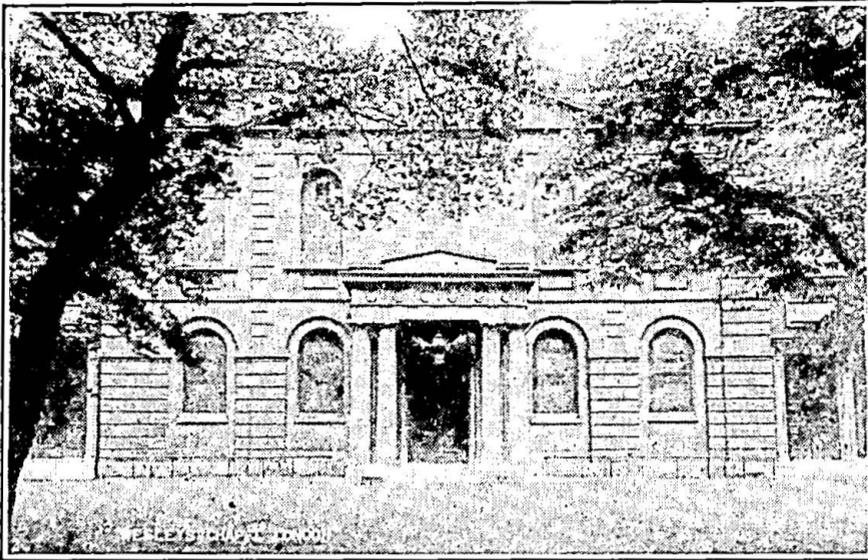
courageous enough to rise above partisan politics and demand that this nation take its place by the side of others in making effective this most hopeful association for the substitution of law for force. Until Churches and Church people become sincere enough to put principles above party they will merit the derision of mankind.

THE first Russians who came to America were from western Russia and eastern Poland, one of the poorest sections of Russia. They did the hardest and dirtiest work in foundries, factories, and other places and endured unspeakable hardships. During the last two years, however, a new group of Russian immigrants have come to America. From almost every country of Europe, but chiefly from Constantinople, came about six thousand Russians who had formerly held high official positions, both in governmental and military offices, men of high financial standing, or men of scientific fame. There are about one thousand Russian university students also.

Work done among these immigrants is good for the Russia from which they came. Every Russian converted here who goes back naturally becomes a missionary. The missionary spirit and the desire to become warriors of the cross is very strong among them.

THERE are probably not less than 12,000 Protestant Mexican Church members in the Southwest, with a greater number of Sunday school children. Then there is a host who, walking the dim borderland between faith and doubt, may be classed as adherents. But there are not less than a million and three-quarters of these people living contentedly under the Stars and Stripes, and they have not left their ignorance and superstition in Mexico. They are a part of our social, our civic, and our industrial life; they are part of America. The need is appalling and the task is great. When the best method of reaching these people is found, it will be a way of life and not of hate; a way of service, and not of controversy.

THE single continent of Asia contains about three-tenths of the land surface of our planet, and the population not only surpasses that of any other continent, but even that of all the other continents put together; for more than half of the human race dwells in Asia.



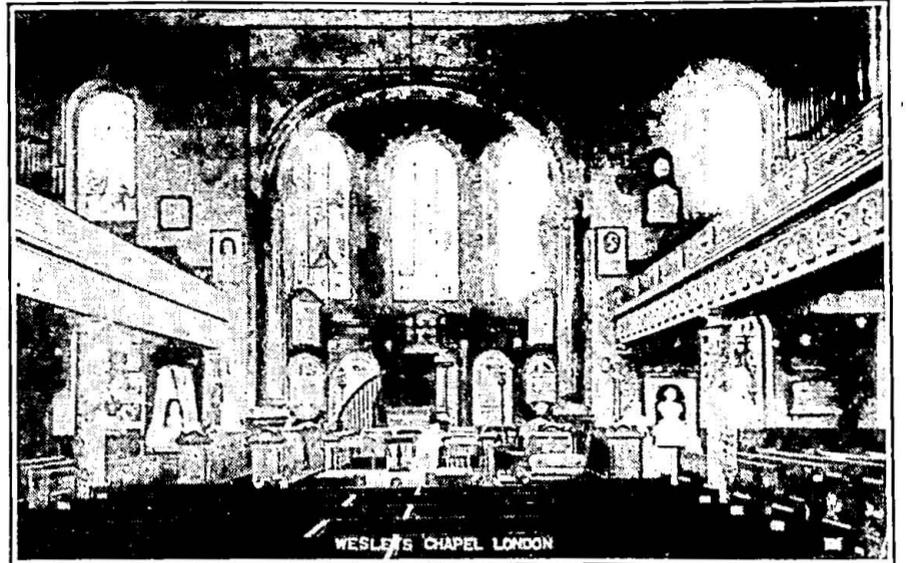
EXTERIOR OF WESLEY'S CHAPEL, LONDON

Where Methodism Started and Why

WESLEY'S CHAPEL, City Road, London, is an unpretentious building and yet a place of real beauty. City Road is not a very busy street, and the chapel, standing forty yards back from the main road, is unusually quiet and restful, although it is scarcely more than half a mile from the Bank of England, one of the busiest and noisiest spots on earth. Methodism has in many countries countless places of worship of great size and beauty. In comparison with these the chapel down on City Road is insignificant. Even in London the Wesleyans have a number of magnificent buildings where great congregations worship. Central Hall, within a stone's throw of Westminster Abbey, cost one million dollars and has perhaps the greatest congregation in the great city. Yet the modest little chapel, with a congregation of a few score, is regarded by the millions who bear the Methodist name as the Cathedral of Methodism. Any intelligent and interested Methodist who visits it and its surroundings will have his emotions deeply stirred. In these days of stress, of transition, of turmoil, of challenge, we Methodists will do well to turn back or look back to the time and place of our beginning if haply we may regain the spirit and purpose of those other days and the men who made them radiant with their deeds. It will not be amiss for Methodists to inquire what they are in the world for and what they are to do in these eventful times.

Wesley's Chapel was not the birthplace of Methodism. It was not built until almost forty years after Wesley's evangelical conversion. It was, however, the only chapel he built in London. During the closing years of his life he preached there, it was the center of the organized activities of the movement, and from it radiated those growing influences that eventually crossed all seas and penetrated all continents.

The first chapel Wesley built was at Bristol in 1739, and before he was aware he had incurred a debt of £150. He said: "Money, it is true, I had not, nor any human prospect or probability of procuring it; but I knew 'the earth is the Lord's, and the fullness thereof,' and in his name set out, nothing doubting." This first Methodist chapel is still standing in Bristol. At Newcastle-on-Tyne, in 1742, he ventured to begin "The Orphan House," which



INTERIOR OF WESLEY'S CHAPEL, LONDON

was estimated to cost £700. Of this he had only twenty-six shillings in hand. These early chapters in the history of chapel building show that Mr. Wesley had to be content with humble measures. He was laying the foundations of a world-wide Church; but, his means being severely limited, he had to avail himself of any shelter he could gain for his people. He was interested in houses only as workshops where human life could be repaired and as centers from which could be directed that unique evangelical and evangelistic movement of which he was the providential head. He was not unused to magnificent buildings. Westminster Abbey was an old building when Wesley lived in London. St. Paul's Cathedral, a masterpiece of architecture, was completed half a dozen years after he was born. During his residence in London both of these wonderful buildings were standing, and he no doubt saw them frequently. St. Paul's is not a great way from Aldersgate Street, where in a room used for public worship he had the experience that changed and made fruitful his subsequent life. These massive buildings, with all their alluring beauty, were relatively unimportant to him. Certainly a man of his culture and taste could not fail to appreciate and enjoy them; but they did not in the best way serve God's purpose for his world. Circumstances and a passion for lost men drove him to a class that did not frequent costly cathedrals. Poor, tired, suffering, sinful, humanity called him to the road, the fields, the mines. He called them together in the open spaces and told them of the one who would give them rest. As the hungry souls grew into thousands he was sorely put to it to find places to shelter them. In his evangelistic campaign teaching and training had an important place. He must conserve the results of his field preaching, and in order to do this permanent places of worship must be secured.

London Methodism found its first home in a disused foundry. In 1716 the damaged cannon taken from the French by Marlborough were being recast there, when a tremendous explosion wrecked the building. The old building lay unused for nearly a quarter of a century. Wesley bought it for £115, but the repairs and additions raised the cost to £800. It was almost surrounded by fields. He began his work there November 11, 1739.

He says: "I preached at eight to five or six thousand . . . and at five in the evening to seven or eight thousand."

After almost forty years' use the foundry was dilapidated and another place must be secured; so the present chapel was undertaken. It is situated about two hundred yards from the site of the old foundry, just across a narrow street, and just across City Road from Bunhill Fields Cemetery. The foundation stone of the chapel was laid April 21, 1777. Wesley preached from the text, "According to this time it shall be said, What hath God wrought." He says of the occasion: "The rain befriended us much by keeping away thousands who had proposed to be there; but there were still such multitudes that it was with great difficulty I got through them to lay the first stone."

Just back of the chapel Wesley is buried, along with many of the most distinguished men of early Methodism. Among these are Jabez Bunting, Thomas Olivers, Thomas Bradshaw, Adam Clarke, Richard Watson, and Thomas Rankin, whom Wesley sent to America in 1773 and who presided over the first Methodist Conference in this country.

The purpose of this brief historic sketch is to direct the minds of our people who may read it to the beginning and the mission of Methodism. Wesley was essentially an evangelist. Not as we too frequently understand that designation to-day. His methods included all that is worth while in the most modern program of this day or any day. He established schools, dispensaries, a Lending Society, a poorhouse, a Book Room, and whatever he could establish to help people to better living. He was preacher, teacher, publicist, reformer. First of all, above all, through it all, he was God's messenger calling men to repentance and holy living. He had a wonderfully clear mind, and it well trained. He had skill of a high order and a courage that cannot be doubted. But above all he had a passion that burned like fire. This

more than all else made him the power he was. If the program of early Methodism had been made by program makers whose business it is to make programs—and it matters not how well trained they might have been—Methodism would have been a failure. Passionless program making, be it ever so scientific, has no place in the Church of God. It may be that the Church could so serve a not unworthy purpose, but it is certain



that it could not serve the purpose for which it was instituted. The greatest thing about early Methodism was its motive. Its leaders never forgot that they were ambassadors to a lost world.

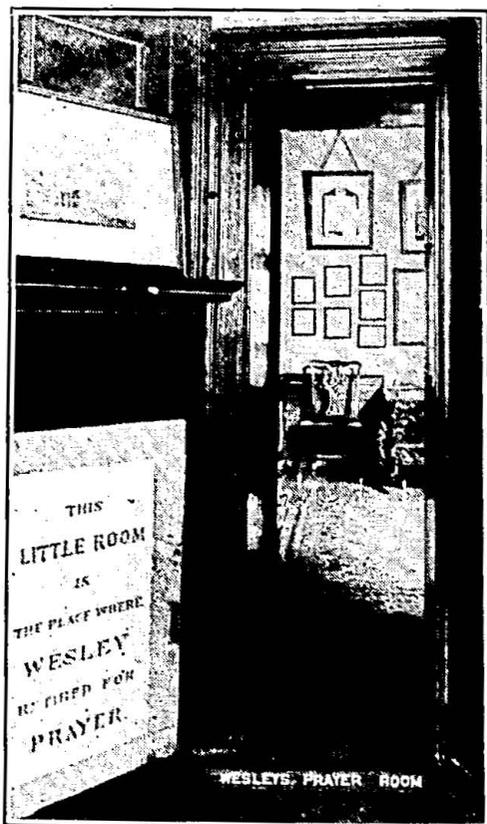
England needed just such a movement at that time. One has good authority for declaring that it saved England from ruin. It saved England by saving Englishmen. To be sure, it introduced a new element into the life of the nation, but it did this by making new citizens of the nation first of all.

America needs Methodism to-day quite as much as England needed it in the middle of the eighteenth century, but it needs Methodism with a passion, and no other type will be worth the room it occupies. We twentieth-century Methodists have almost every advantage over those of the eighteenth century. We have money to build all the churches and schools we need. We can support all the preachers and workers we can use. We have schools to educate all the workers we have room for. We face as great need as they faced. Our fields are as white as those they looked out upon. The results of our failure here in America will no doubt be more disastrous than if they had failed in England.

Have we their spirit? Are we willing to endure hardships and opposition? Are we ready to go into the mines and out among the poor and wretched? Are we willing to sit down with the poor and eat the same fare they eat as Wesley did, rejoicing therein as a comfortable earnest of eating bread together with them in our Father's kingdom? If not, we are cumberers of the ground, and this land and this age has no need for us.

The world, and even America, cannot wait much longer for a great religious awakening without danger of serious disaster.

Are we willing to be nothing for Christ's sake, to miss all of the high places and honors, to forego every gesture of preferment, and to render sacrificial service that the world may be won to our Lord? If we are not we unworthily bear an honored name and grossly misrepresent that cause for which we professedly stand.



The Earth Beareth Fruit of Herself

WESLEY M. SMITH

THE most important part of the globe to-day is the far East, and the most important part of the far East is China. China cannot be ignored. Sympathetic study of her problems and their relation to those of the world is a necessary basis of intelligent activity.

The three physical requisites of a great nation—people, territory, and resources—China has. According to the latest Postal Estimate, the population of China is 436,094,953, omitting two magistracies and Thibet, for which there are no figures. Her territory is large and, contrary to popular opinion, is not overpopulated. Expert opinion is given on this question that goes to prove that China can support on her own soil approximately double her present population without any great readjustment of her industrial life. If China were entirely cut off from the rest of the world she could be more easily self-sustaining than any other great nation.

These three physical facts have to be dealt with regardless of whether or not China has a political future or any modification of it. Kill all her people, you still have territory and resources; divide her territory, and you must do something with her people and her resources; devour her resources, and you have her people and her land. Thinking people must not attempt to dispose of one element in a problem without at the same time considering the other two that are tied up with it.

In spite of the fact that China has the physical elements for the making of a great nation, and in spite of the further fact that she has a population that is virile and mentally alert, she seems nationally pitifully impotent. She is lacking in the spiritual urge that is necessary to enable her to work out her destiny as a nation.

This impotence is seen in her cry against foreign interference. The latest available statistics show 324,947 foreigners of all classes in China. This is less than one in a thousand. Of these, 201,704 are Japanese, 123,243 of other nations not considered Oriental. But in this 123,243 there are 85,856 Russians, whose home is just across the border. There are only 37,387 foreigners of all classes in China who have citizenship in Western nations. No matter who they are, where they come from, what they brought with them, what they have at home that they can get, and what they are doing, it seems strange that they, a mere handful, can produce such a stir. The fact that they can do it may be a prophecy that they will not be able to do it long.

The Christian missionary movement in China has as its chief end the supplying of the spiritual dynamic that will enable the people of that land to realize their highest possibilities. This is nothing new; but how vital it is has not been appreciated. There still linger in the minds of not a few certain misconceptions in regard to the work of the missionary that have received undue emphasis at this time. The missionary enterprise is not something like a mold or form carried over and forced onto the

Chinese and into which they are pressed more or less against their own wishes. It is a transforming power that is planted in the heart and life and that transforms men and the institutions for which they are responsible. "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself."

A clear understanding of this principle is the truth that is under all proper missionary activity will correct certain tendencies that are erroneous in regard to the work of the missionary in China. Treaty and consular protection of the missionary, the dominance of the missionary over the native Church, and the wholesale scrapping of the ethical and religious systems of the East are the topics about which these errors persist. They color reports and furnish sticks of type.

If the missionary has to be planted and hedged about, he is not doing his work. If he is in a place that can be filled and is doing a work that can be done approximately as well by the Chinese, and if he is not overly anxious that the Chinese take it, he ought to be brought home. If he has to make a place for himself by destroying what is good in the life and thought of the people, he is a parasite. The fact is that these things are not true of an infinitesimally small part of the missionary body. The continuance of these erroneous views at this time is hurtful, and they are kept alive by persons who try to picture a situation with a political outlook that is not remotely political and an effort of a growing Christian community to build a city overnight.

The power of the Christian life is felt in China, and at least parts of the growing plant are to be studied. Among them can be named significant movements—educational, political, and religious.

The present system of schools is due to the work of the missionary. Of the schools listed as colleges and universities in China 28 are government and private and 40 are missionary. Of the government and private schools, the oldest dates from 1895, a total of three before 1900, and only eight before 1910. Of the mission schools the earliest dates from 1876 and all but four before 1910. The first educational council of the government met in 1911 and was due to missionary influence.

The popular education movement and the movement for a uniform language vindicates the missionary movement in its insistence from the beginning in doing its largest literary work in the vernacular, and at the same time is a proof of its power. This is classed as the greatest literary achievement of modern times. Without it any sort of representative government is a farce.

Contact with foreign nations in commerce or in war would not have brought the movement that has made for a more liberal form of government. The teaching of individual right and responsibility as expressed in the

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gospel of Christ is the force that has brought it. It is not surprising that tranquility has not reigned. It is surprising that so much has been accomplished. The first student uprising in 1919 showed in its outlook and spirit, as well as its achievements, the power of the Christian movement. The most remarkable thing of the disturbance of the past summer is found in the fact that the student organization raised the cry for the right of the laborer as a citizen. The chasm between these two groups was impassable only a few years ago.

The National Christian Council has come into being in the last half dozen years. It is perhaps too idealistic, but it represents an effort at the assumption of responsibility that cheers the missionary community. The Chinese Home Missionary Society that has surveyed the field and sent out missionaries brings joy to every one interested in finding evidences of power.

Is the work of the missionary done in China? It is by no means done. At this time it is essential that there be no retrenchment. This generation makes the largest possible demands and the difficulties require greater zeal and increasing, intelligent support.

JUST a word about the non-Christian Chinese students. They come to America with high hopes and ideals and with a high regard for most things American. America stands in their eyes for Christianity. They consider Christianity as probably the most important single factor in its civilization. They are therefore favorably disposed toward Christianity. It is a work of great importance to win these future leaders for Christ.

Strategic helpful service for them includes first and chiefly being a good friend to them as a class and a very good friend to one or two of them. Second, try to get them busied in an unselfish work for others. Third, win them to membership in some Church and to participate in its program of work, and especially to join some Bible class.

EIGHT and a half million women in the United States are earning their own living, according to a working women's handbook issued by the Woman's Department of Labor. Two-fifths of the eight and a half million are under twenty-five. Only one-fifth are over forty-four, the other two-fifths being between twenty-five and forty-four. Two million married women are at work. New York does not have the greatest number of women in industry, as is generally supposed. The State which has one-third of its women at work is South Carolina.

BISHOP HERBERT WELCH truly says: "When one considers the vast populations, the enormous possibilities, whether in peace or in war, of those hundreds of millions, the wealth that is still undeveloped and the markets that are still uncaptured, it is not strange that the thought of the world should be turning to Asia with peculiar interest."

EVERYWHERE throughout the countries of Asia and Africa governments are entering the field of education. The state is assuming the responsibility for education. The missionary schools have been pioneers, but it may be that in a relatively short time they will be put out of the business. This is not inevitable, but it is a possibility. Even if they are not put entirely out of the business, they may be put out to a great extent. In China the task of education is so gigantic that Christian schools would not be left without pupils, but they might have only those pupils who were not able enough or ambitious enough to go elsewhere. Heretofore Christian schools have had the pick of the students. It is quite possible that this situation may be reversed and that Christian schools may have to take the leavings from the others.

SEVEN out of ten children and youth of the United States under twenty-five years of age are untouched in any way by the educational program of any Church—Protestant, Roman Catholic, or Jewish. Eight million American children under ten years of age are growing up in non-Christian homes. Four-fifths of the young manhood of this country have little or no vital connection with the Christian Church.

NEARLY two-thirds of mankind, says the *Evangel*, are enslaved by religions whose spiritual impulse is lost under a mass of empty form, degrading superstition, and vicious practices. There are at least 160,000,000 people in the non-Christian world living in areas where there are no missionaries at all.

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To-Day in Mexico

G. B. WINTON

SOME ten years ago I wrote a little book called "Mexico To-Day." Rather suddenly, all "unbeknownst" to me, it went "out of print." Perhaps that may just as well be, for Mexico is one country in which to-day changes into to-morrow with terrifying swiftness. The book was written, as it chanced, during the now almost forgotten administration of the military tyrant, Huerta, whose early overthrow it ventured to predict. A revised edition, three years later (in 1916), recorded the fulfillment of that prophecy. But even that was before the promulgation of the constitution of 1917, a document which has originated more than the usual measure of storm and stress.

That constitution and the effort to codify and enforce it, which has gone on now during three administrations—those of Carranza, Obregon, and Calles—along with the universal popular upheaval of which it was the symbol and expression, has profoundly altered the political and economic status of our sister republic. Its influence is now reaching out also into the realm of religion. Whereunto the effects in that sphere may attain cannot yet be predicted. It would appear to be in this particular as fully charged with tempestuous forces as in matters political and social.

In the brief compass which the editor of this magazine has assigned me for some words about Mexico, it would seem idle to try to compass all phases of the national situation. Yet those of us who are primarily concerned with the religious interest, especially as expressed through our missionary enterprise, cannot hope to read aright the signs of the times without some understanding of the setting in which our work is carried on.

I wish to say, therefore, touching first the political side—which is of international as well as national significance—that all doubt as to the triumph of those forces which expressed themselves ten years ago, first in armed conflict and later in a new constitution, may as well be finally laid aside. A powerful group in Mexico, few in numbers but wealthy and intelligent, coöperated with equally potent influences in the United States, during the whole of the past decade, to throw doubt upon the stability of the new order of things—"the revolution" as the Mexicans call it, always in the singular. And it was just that, the rising up of the mass of the Mexican people

to assert their right to life, liberty, and the pursuit of happiness.

That uprising had in it, naturally, numerous elements of weakness. Many of the leaders were inefficient, many unworthy. The people themselves were and are far from ready for the responsibilities entailed by self-government. It was essentially a revolt of the weak against the strong. Yet despite all these handicaps it has proved to be a rising tide which nothing could stop. Obregon, though he was false to and betrayed his former chief, continued the policies of Carranza. Calles is perhaps even more loyal to the underlying principles of the revolution. He is also an abler administrator. The "revolution" is firmly in the saddle.

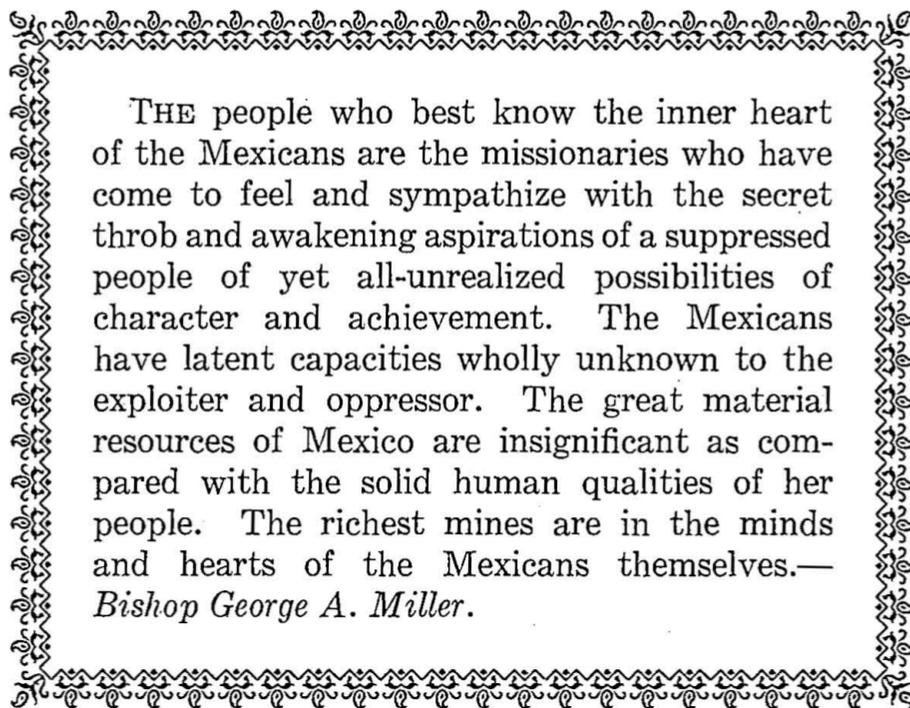
Some of the provisions of the new constitution bear hard on vested capital. They have aroused especially the hostility of the oil men and the large landholders.

The Mexican government has proceeded slowly and cautiously. It is only now, nearly nine years after the proclamation of the constitution, trying to frame a statute covering these difficult demands of the organic law. When that statute is put into force, through court proceedings with due penalties of law, we may expect to hear other loud complainings from those whose interests are involved. But it is to be trusted that the American public will not again be insulted

by the kind of inflammatory propaganda which disgraced the years from 1915 to 1919 and more than once brought us to the verge of war with Mexico.

Now, as concerns the religious question. The constitution of 1917 merely retained and clarified the principles embodied in that of 1857. It demands complete separation of Church and state, including the undivided control by the state of public education. It denies to Churches the right to hold property in real estate. It prohibits religious ceremonials on the streets, the wearing of distinctive dress, the existence of religious orders, the ministrations of foreign priests. This last, and some details as to primary education, were added in the new constitution.

If some of these provisions seem on their face to be drastic—and such they really are—it must be recalled that the national disease for which they were meant to be an antidote was a mortal sickness. Nothing short of heroic measures of just this type could have won the



THE people who best know the inner heart of the Mexicans are the missionaries who have come to feel and sympathize with the secret throb and awakening aspirations of a suppressed people of yet all-unrealized possibilities of character and achievement. The Mexicans have latent capacities wholly unknown to the exploiter and oppressor. The great material resources of Mexico are insignificant as compared with the solid human qualities of her people. The richest mines are in the minds and hearts of the Mexicans themselves.—
Bishop George A. Miller.

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continued existence of anything approaching free institutions in the stern days of Gomez Farias and Benito Juarez. These laws are retained still by the patriotic leaders of Mexico for reasons that seem to them absolutely final. Outside criticism should be tempered by a due understanding of the historic causes underlying such provisions.

Hitherto our missionary work has not been hampered by any of these *leyes de reforma*. The Mexican governments that have upheld them have, without exception, taken pains to make it known that they were not hostile to the Christian religion. As a matter of fact, our Protestant teachings are so harmonious with liberty and our people have been so uniformly patriotic that the recent governments, from that of Juarez in the early seventies to that of Calles, now in power, have secretly looked upon us as allies in their battle against reaction and privilege.

Now, however, that our fifty years of labor have resulted in a vigorous native Church, feeling its way toward a state of autonomy, the bearing of the provisions of the constitution in regard to the work of foreign missionaries and the control of Church property is up for discussion and adjustment. Our Mexican Churches and their leaders, both lay and clerical, are not exempt from the prevailing spirit of nationalism. They look forward eagerly to the day when they shall be completely independent. It may well be that in their eagerness they will not always be wise. But with their worthy desire, their cherished ambition, we can all sympathize. The intelligent missionary, in any country, is ever intent on making himself unnecessary. As rapidly as he may he raises up indigenous leaders, gladly saying to himself: "They must increase, but I must decrease."

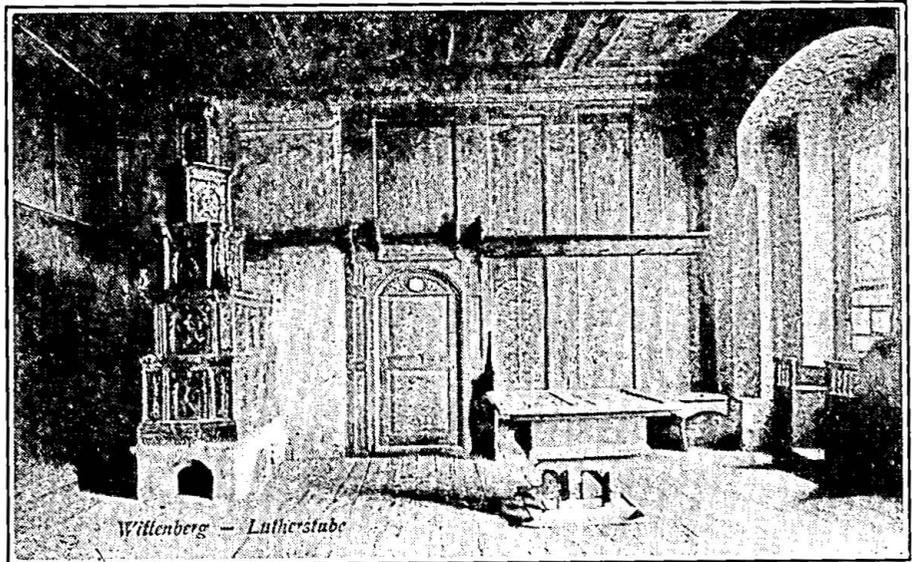
The transition period is one which calls for much wisdom on the part of all concerned, and even more for a spirit of entire abnegation. Native Churches that would be self-directing must also learn to be self-supporting. Money from abroad cannot continue to be forthcoming once there are on the field no representatives of the people who contribute it. This not only answers to something fundamental and ineradicable in our human nature, but is best for the growing Church. No Church can be at once independent and dependent.

The Mother Church in the United States, which has given birth to a robust daughter in sunny Mexico, cannot but watch with pride and joy that daughter's growth. When she is ready to set up her own house, it shall be with our blessing and approval; and in these years when the question of whether she is yet ready is under debate, and the usual details of such a transition must be patiently worked out, it is ours to make clear to our brethren in Mexico that they are our brethren, bone of our bone and flesh of our flesh. They must not misjudge us, and we shall seek in all ways to understand and to cooperate with them.

I WILL not quarrel with you about opinions. Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor and walk as your Master walked, and I desire no more. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in Heaven, the same is my brother and my sister.
—John Wesley.

THE Christian hospitals speak a message which is understood by Christian and non-Christian alike. Here in America we take these institutions largely as a matter of course. Not so in non-Christian lands. Here we often forget the Christ whose influence inspired the enterprise. We may even set up a charitable institution, flaunting perhaps an anti-Christian front, while at the same time capitalizing the stimulus, example, and sympathy of those made charitable through the direct or indirect influence of the Christian message. Out yonder, however, these Christian institutions are recognized by all as the embodiment of the spirit of the Christian message.

THE Methodist Episcopal Church during the past twenty years has baptized 600,000 people in India.



Where the Reformation Was Born

THE "Lutherhaus," in Wittenberg, Germany, is a veritable museum of the Reformation and intensely interesting to the student of Protestant history. It contains the little pulpit from which the first sermon of the Reformation was preached and a great exhibit of the publication work so significant in putting forward the great movement. The chamber shown above is preserved just as it was when Luther lived there. The alcove in the corner to the right contains the chair in which the Reformer sat by a window overlooking the street of the little town. The old carved table was used by him in writing many of his deliverances. To the left is the stove which was presented to him by his friend and patron, the Elector of Saxony. The floor in the room is the same one that Luther and his friends walked upon. The entire place is reminiscent of those mighty men, Luther and his friends, who four hundred years ago defied the all but unlimited power of Rome. Out of their defiance Protestantism came. We cannot, we must not, forget the debt we owe them.

Indians and Fulsom

W. B. HUBBELL, SUPERINTENDENT

THE Fulsom Training School, at Smithville, Okla., in the heart of an undeveloped mission territory, is the only educational institution in our Church which serves the Indian. This school, located in the mountains in southeastern Oklahoma, eighteen miles from a railroad, is in the heart of the Choctaw country and is accessible to the other tribes—Creek, Kiowa, Cherokee—in the State.

The Indians, as a race, are very conservative. They usually live in small huts back in the woods; and even though a few of them possess some wealth, their homes are meagerly furnished, often are squalid, and are unsanitary. There is still occasionally found a medicine man or woman, old and wrinkled, who depends on charms and various herbs for healing. Their food consists largely of corn and meat, preferably pork. The corn is usually prepared in the primitive way by pounding the husk off in a wooden mortar with a wooden pestle, after which it is sifted in split baskets. Due to the policy of the government, very few have become self-supporting; they have little interest in education, and as a result suffer for lack of leadership among their own people. The purpose of the Fulsom Training School is to seek out promising Indian boys and girls and train them for leadership among their people. For this reason a very careful selection is made.

During the four years of active school work Fulsom has made a splendid beginning in establishing herself in the minds and hearts of the Indians. The Indian has had so much dealing with the white man and so much of that relationship has been cultivated for the material gain of his white brother and to his own loss that it is not to be wondered at that he must be convinced by repeated example that we are his friends and are sincerely interested in his welfare. The Fulsom Training School is daily gaining a firmer hold on the Indian, and there are in school at the present time representatives from three tribes—Choctaw, Creek, and Kiowa. An Indian minister recently wrote: "I heard you talk and learned to love you ever since, for you love God and Christ, and you show your love and sympathy for our poor Indian people and their children as well as your own race of people." And Indian's freedom of expression comes only from an overflowing heart; there is little insincerity in the life or words of an Indian.

The unique feature of Fulsom is that it educates the Indian and the white together. This is an experiment which has proved entirely satisfactory and has proved its worth to both races. Youth learns life through living, and in the rivalry of the classroom, the close association and cooperation in the social life of the dormi-

tories, and on the athletic field, the lives of both are broadened, their sympathies deepened, and they are prepared to work together for their mutual benefit in life. About twenty-five per cent of the present student body is Indian. This percentage will be increased until the Indians number about fifty per cent. The white students are mountain boys and girls to whom the Fulsom Training School offers the only opportunity.

The classroom work done at Fulsom is of the highest quality. Instruction begins with the sixth grade and includes four years of fully accredited high-school work. The work is honest, for Fulsom believes in honesty. Her students who go elsewhere rank high in scholarship. The fact is also recognized that textbook instruction is not all of an education, but that an education prepares one to live with others; "it prepares the whole life, developing the higher nature, the life of the spirit, for living in a spiritual universe." Education, then, must mean the development of character. The importance of the teacher is not overlooked. The religious education of the young depends more on contact with lives than on any other one thing. There are instructors who merely impart information; there are teachers who convey personality. The personnel of the Fulsom faculty has been chosen with this in mind. The superintendent is not only a man of educational qualifications and executive ability, but a Christian who places first the kingdom of God and who sets the example of service to his fellow men. The faculty of eight members has been trained in college and university; each member has experienced many of the problems which now confront the boys and girl with whom he works, and

he is able to be sympathetically helpful and to be stimulating. "Goodness is as contagious as badness." The result has been an atmosphere which radiates cooperation and helpfulness; an atmosphere which is noticed and is commented upon by every guest on the campus; an atmosphere which is conducive to the Christian life, which makes Christian living the "natural thing," and which is each year causing numbers of boys and girls to definitely give their lives to the service of their fellows through the ministry or other channels of Christian service. Last year there were fourteen volunteers for life service in the student body, and before the end of the year practically every student was a Christian. The Sunday school, the mid-week prayer meetings in the dormitories, and the Epworth League offer opportunities for spiritual development which is eagerly taken advantage of by the students.

The physical welfare of the students is under the direction of trained leaders. The social life and recreation is carefully planned, not only for the student body, but for the entire community, which, under this plan, is particularly free from character-deteriorating influences, and the resulting development of community consciousness is almost unbelievable.

The material equipment of the school consists of a campus of twenty acres and an adjoining hill farm of one hundred and twenty acres. The campus is rolling, and many trees and flowers have been put out, which add very much to the well-kept and homelike appearance. The buildings consist of a two-story administration building with business offices, large, well-equipped library, auditorium, science laboratories, and classrooms sufficient to care for two



GROUP OF INDIAN'S—CREEKS, CHOCTAWS, AND CHEROKEES—AT FULSOM TRAINING SCHOOL

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hundred and fifty students; two dormitories, three-story, well-equipped, which will accommodate seventy students each; a superintendent's home and household arts building in one; storehouses, laundry rooms, and a small store building on the campus; and adjoining, is an apartment house used as a faculty home and two small cottages. The farm is poor and unproductive. On the farm are modern dairy barns, hay barn and milking barn, a modern hog barn, and chicken houses. The school has its own light and water plant and sewage system and a print shop where all the printing for the school is done. About \$165,000 has been spent on the material equipment, which Dr. Anderson, of the Board of Education, says is possibly second to schools of its class only to the equipment of Ferrum Training School in Virginia. This is a remarkable statement in view of the short time the school has been established and the sum of money which has been spent.

The school was established by the Board of Missions with Centenary funds. Because of the condition of the treasury the appropriation for this year was cut ten per cent. As a mission school it accepts worthy boys and girls regardless of their financial condition. This year one-half of the student body, which numbers one hundred and twenty, must work out all or a part of their expenses. They are untrained and inexperienced workers; and although they do the work of the kitchen, dining room, dormitories, laundry, dairy, garden, and farm, their work brings no cash return; but the expenses of operating the school must be met. This year efforts are being made to reach one hundred individuals who will give \$100 each to carry on the work.

The school has already justified its establishment. In four years it has graduated twenty-two strong, Christian young people, each of whom is a factor in the life of the community in which he is now working. Four of our graduates are in college. More than thirty former students and graduates are teaching or have taught in the county schools. The educational ideals of these communities are being transformed and the Fulsom product is being sought as teachers.

The demand for Fulsom students is illustrated by two incidents. Two girls, graduates of Fulsom, were elected to teach in a neighboring public school. After having taught a year, they planned to go to college, but were reelected to their positions without having applied and, having been elected, were prevailed upon to sign their contracts and stay, although both regret that they permitted themselves to be persuaded to stay out of school. The dean of one of the leading Methodist colleges in the South, who visited the school, stated that he wanted some Fulsom students in his college for the moral influence they would have on his student body, the moral influence they would exert because

of their enthusiastic Christian lives. We usually think of sending high school graduates to Christian colleges for the strengthening of their own Christian lives through their associations, and not for what influence they might lend; but such is the regard in which Fulsom students are held.

The school has touched the lives of about six hundred boys and girls, and in each life there has been quickened a desire for a better life. The influence through these lives will never be fully realized. Numbers of young people have decided definitely for Christian service, and others who had already decided upon lives in the ministry have been trained and are being trained for larger usefulness. A young Choctaw Indian has gone out to preach to his people; a Kiowa boy, because of the direction given his life at Fulsom, has become a preacher to his people. In school are others training for the ministry, bright, consecrated lives, earnestly seeking to equip themselves for service. Training for service is the aim at Fulsom.

A Splendid Example

REV. FRED R. HARPER, RYE, COLO.

A FEW days ago I noticed that the Baptist Church were putting some "mission trucks" into the field in the sparsely settled sections of the West—territory that has no resident pastors. I want to commend this work very highly. I have been in certain sections of the West where "mission trucks" would be a Godsend.

In Colorado here we have a few settlements in the "dry farming" section where the population is not great enough to support a pastor. The people are, on the whole, very much in sympathy with the work of the Church and contribute out of their scanty means to the support of the Church, but, being few in number, the support is not adequate for a pastor.

In this part of Colorado at one point we have a small settlement of "dry farmers" that had been receiving one service per month, but being drought-stricken last year felt that they could no longer support the one service. With tears in their eyes they said they would relinquish the service for a few months until times became better.

A splendid layman from a near-by town got up and said: "Your children are as good as mine. Mine have preaching services twice each Sunday. We have a resident pastor, and I am anxious enough for you and your children to lend him to this community for one service a month, and I will donate my car and all the gasoline necessary that you may hear the gospel."

With a profusion of thanks the offer was accepted by pastor and people, and the gospel is being preached.

Within reach of nearly every station pastor are needy places for some real missionary work. May God give us more lay-

men with the missionary spirit like the one of which I speak that God's message may go out even unto the highways and hedges.

Educational Needs in Brazil

WALTER G. BORCHERS

ABOUT three-fourths of the people of Brazil are unable to read and write, and even in the large cities half the population are illiterate. There is room in the public schools for only part of the children.

In their desire to serve, a few patriotic souls have organized several private schools, where they are endeavoring with poorly paid teachers to help about eight hundred children get a meager education, but there are thousands without school privileges of any sort and thousands unable to get into the few existing night schools. With the completion of our church building at Santos, the Sunday school department of which we expect to use for a parochial school, we could render a service of incalculable value both to those who need to be helped to get an education and those who need to be guided into the joy and development of unselfish Christian service.

SANTOS, BRAZIL.

MEDICAL missions have not lost in the least degree their original aim and purpose. They represent the compassionate Christ yearning over the suffering masses of his ignorant children, to whom he stretches out his hands in loving invitation. At the same time they are introducing among the people of the East a new profession, are making the modern medical school and hospital indigenous to the Orient, and are constructing barriers through which the epidemics and scourges that seem to breed in those countries may not break. This movement, steadily increasing in area and force, must eventuate even in the elimination of the breeding grounds themselves.—James L. Barton, in "Human Progress through Missions."

THE strongest bar to the conversion of Moslems to Christianity is not the hardness of heart of the Moslems, but the failure of the hearts of Christians to lead Christian lives. Give the world one hundred per cent Christianity and the world, Moslems included, will become one hundred per cent Christian. While our business, our marriages, divorces, and remarriages, our laws, our government, and our politics, the labor of children in Christian lands, the oppression of the poor that have no helper, the unjust distribution of our whole economic system—while these things remain, and are known by all the world, the example of Christianity will leave the world as it is to-day, two-thirds Moslem and non-Christian.—Talcott Williams, in "The Moslem World," January, 1925.

Kyoto, the Gem of Japan

W. E. TOWSON

THE noted violinist, Kreisler, after a tour of this part of the world, said: "Peking is the most attractive place in China. Japan is the most interesting country in the East, but Kyoto is the garden spot of the Orient." The city is beautiful for situation, being located in the center of a large plain, girt round like Jerusalem of old by mountains. It is embellished with scores of large temples hid away in dreamy, sequestered spots and is the headquarters of the varied fine art industries of the nation.

The city has a population of over 700,000 and ranks fourth in point of wealth in the empire; Osaka, Tokyo, and Kobe exceeding it in that respect in the order named, as well as in population. The national wealth of Japan is given as 101,970,480,000 yen, an average per capita of 1,716 yen, while Kyoto is credited with 3,403 yen for each person, the yen being valued at fifty cents (United States). The prefecture or large county in which Kyoto is located contains sixteen towns and villages ranging from 1,000 to 5,000, besides eighteen hamlets of less than 1,000 persons each. Kyoto, or the "western capital," was founded about twelve hundred years ago, and for over one thousand years was the capital of Japan. Poetically, the city had the designation of "Heian no Miyako," the City of Peace; but the records show that her past has been anything but peaceful, the city being frequently devastated by those triple destroyers—fire, flood, and earthquake—forty-five major earthquakes having occurred in her history. Besides these, the city was the center of several ruinous civil wars, particularly during the restoration period.

While Kyoto is beautiful for situation, the joy and pride of all Japan, it is also rapidly becoming the Athens of this part of the empire, being a great educational as well as art center. It now has four universities, several colleges, a number of high schools and academies for boys and girls,

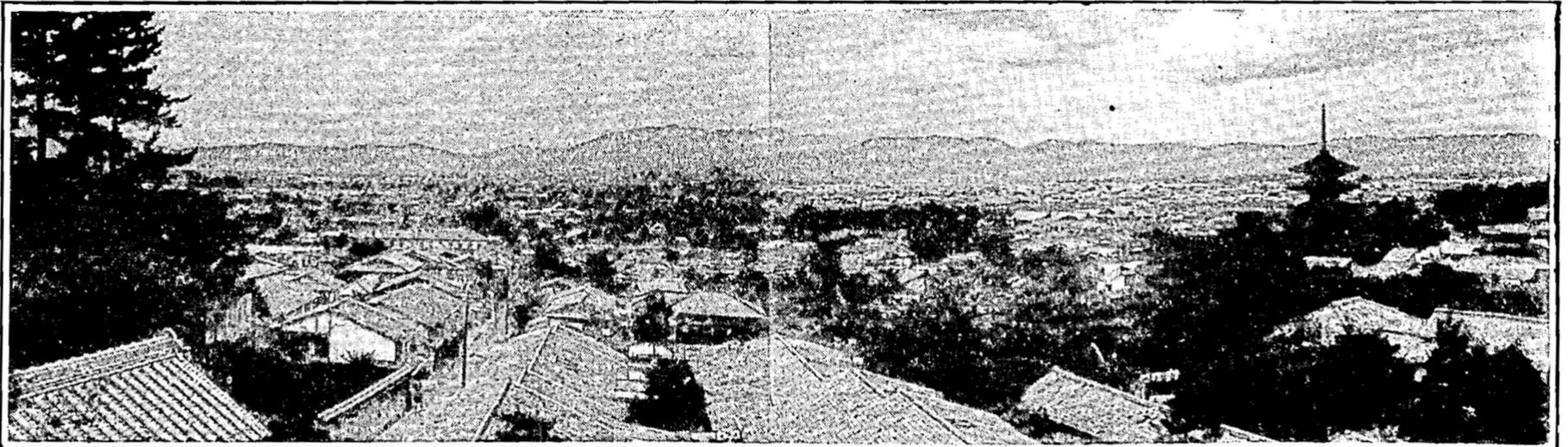
besides institutions devoted to technical, medical, normal, fine arts, and other lines of instruction.

With all the handicrafts of these wondrously artistic people developed to the highest reach of skill and efficiency, and while nature and culture have done their best for the place, we find it still true here, as it is in other places, "while every prospect pleases," men are "vile." "Professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like to corruptible man and to birds and four-footed beasts and creeping things. Wherefore, God gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves." As an illustration of this plain statement of Scripture, let the following conditions in this place of boasted education, culture, and fine arts tell the tale. In Kyoto there are eleven Buddhist sects, with over nine hundred temples, and eleven Shinto sects, with about eighty shrines and about eight hundred priests in both. About 675,000 of the people are Buddhists and 650,000 Shintoists; for, while the predominant element in the religious life of the people is Buddhism, the majority claim to be both Buddhists and Shintoists. At the temples and shrines of both of these systems the people worship before images "made like corruptible man," some of them fiendishly hideous and threatening, and before numerous objects "made like to birds, four-footed beasts, and creeping things." It is an everyday sight to see them praying before images of the fox, badger, horse, cow, turtle, and snake. This list of similar objects could be indefinitely increased. All of which I have seen with my own eyes many times.

While Buddhism and Shintoism have been the dominating religious force in the life of the Kyoto people through these centuries, what has been the result morally to the city? Let the following facts confirmatory of the apostle's statement answer

the question. This city has six licensed prostitute quarters, containing 1,366 houses of ill-fame, in which there are confined 2,094 registered prostitutes. These women are held in virtual slavery, being bound by contracts, legally recorded and signed by relatives, against money paid their parents and others. It is estimated that there are over one million visits, per annum, to these houses of shame, and that three million yen is spent in them. But what connection has Buddhism and Shintoism with this nefarious traffic? There is, in this city of Kyoto, a "Prostitutes' Temple," where these women go to pray for more customers and more money. But how does Buddhism look upon all this? Paget Wilkes says in his splendid volume, "The Dynamic of Service," page 63, "The official visits of the Buddhist priests to the brothels, in order to pray for their parishioners, and their earnest supplications for the success of this vile trade, seems the natural thing to priest and people alike." The "Prostitutes' Temple," mentioned above, is a Shinto shrine.

Besides ordinary prostitutes, Japan has a class of women called "geisha," women skilled in the arts of music, singing, and dancing, trained from childhood to make themselves attractive to men. They also are bound by contract, as are their less favored sisters, the prostitutes. This city has over fourteen hundred women of this kind, who are used chiefly at banquets and other entertainments. Fifty years ago the geisha were a reputable body of women, but in these latter days of dissipation and extravagance they have greatly degenerated and are now considered a more serious menace to the moral life of the nation than the common prostitute. Many of them become the concubines of wealthy men and are the cause of deluges of sorrow in the home life of the nation. Kyoto has the unenviable reputation of being a place to which rich men from other cities go for their "pleasure" and dissipation. The



PANORAMIC VIEW OF KYOTO, JAPAN

death rate from murder and suicide is higher here than in any part of the country, and contagious diseases for some reason are more prevalent.

Kyoto is the "show place" of Japan, and visitors, native and foreign, flock here during certain seasons by the tens of thousands. Two large hotels, affording the best of entertainment, cater to the foreign trade, which consists largely of "globe trotters," composed chiefly of the idle rich who have more money than they know what to do with and to whom time is a drag. Large art and curio establishments reap big harvests from the visits of these wealthy people, who are chiefly Americans, the "quick rich," as well as the "big rich." Some of these people pay as much as \$10,000 for their passage around the world, and a few staterooms on the "World Tour" ships cost \$25,000 for a couple. The amount of money spent annually by these pleasure seekers in this city alone would carry on the work of the Southern Methodist Mission here for decades.

In the midst of this welter of superstition and sin, extravagance and dissipation, our Church began its work in Kyoto in a small way, twenty-six years ago, with Rev. J. T. Meyers and wife in charge. They laid the foundations deep and strong, planning wisely. To-day Methodism is firmly established at five points in the old capital. One of these is a self-supporting Church, while two others are nearing self-support. There is a registered membership of five hundred, with a well-established kindergarten and nine Sunday schools.

Eleven other Christian sects are working in the city, as follows: American Episcopal, Baptist, Congregational, Evangelical Protestant (German), Holiness, Lutheran, Nazarene, Presbyterian (North), United Brethren, Orthodox Russian (Greek), and Roman Catholic. The following Christian institutions are also listed: 30 Churches, 40 Sunday schools, and 10 kindergartens. There is a Salvation Army Post, a Y. M. C. A., with several branches and hostels, and a Y. W. C. A., and two hostels connected with Churches. There are a university with several departments, a college for men, two colleges for women, a middle school or academy for boys and one for girls, two domestic science schools, two nurse-training schools, and a maternity hospital. All of these, together with a number of English night schools (in which the Bible is used as a textbook), as well as private Bible classes, are under Christian management and control. Then there are several temperance societies, a W. C. T. U., and a "Y" branch.

The Buddhists have several "theological" schools in the city, which belong to the different sects. They employ Christians as lecturers on Christian theology and ethics. A large Buddhist lecture hall, for the use of the Y. M. B. A., has recently been erected at a cost of 50,000 yen, the gift of one man. While some of these eleven sects of Bud-

dhism show considerable activity, they have all been, more or less, galvanized into action by contact with the Christian forces at work in their midst. They have paid us the high compliment of copying our methods, and now nearly all of the principal temples have Sunday schools, as well as young people's organizations, patterned after the Y. M. C. A. and the Y. W. C. A. I have purchased, in a temple in this city, badges with the letters on them B. S. S., Y. M. B. A. and Y. W. B. A., the "B" in each case standing for Buddhist. While the Buddhists have more than 700 priests and the Shinto shrines have about 80, there are only 26 pastors connected with the 30 Christian Churches in the city, and of this number 5 are Methodist. In addition to these native workers, there are 60 foreign missionaries and teachers. Of these, the American Board has 19 and the American Episcopal 14, both of these Missions having large schools here. Southern Method-

ism has two representatives, the writer of this and his wife.

We are frequently asked if we are never homesick or lonely in this large city of 700,000 people, where we sometimes go two or three weeks without seeing anyone of our own nation. To tell the honest truth, my wife and I do not know what these ailments are. Of course, we love our native land and our dear ones and friends there, even as others do; but we count it such a high privilege to be where the Lord has graciously placed us and so realize the fulfillment of his promise: "Lo, I am with you always, even unto the end." Alone! Yes, yet not alone; and we are getting more of high joy and pleasure out of this "garden spot of the Orient" than all of the wealthy sight-seers who flock here to spend their money in having a good time, while knowing nothing of the pleasure our Lord can give to those who love and serve him.

KYOTO, JAPAN.

Delegates to the General Conference from the Foreign Annual Conferences and Missions

BELGIAN MISSION

Clerical Delegate.—W. G. Thonger, Brussels, Belgium.

Clerical Alternate.—W. Thomas, Antwerp, Belgium.

BRAZIL CONFERENCE

Clerical Delegate.—Cesar Dacorso, Filho, E. de Minas, Brazil.

Lay Delegate.—Maysis V. de Andrade, E. de Minas, Brazil.

Clerical Alternate.—Paul E. Buyers, Whitesburg, Ga. (U. S. A.).

Lay Alternate.—Dr. Cyro Gusmao, Minas, Brazil.

CENTRAL BRAZIL CONFERENCE

Clerical Delegate.—Guaracy Silveira, Sao Paulo, Brazil.

Lay Delegate.—Adolpho Carvalho, Piracicaba, Brazil.

Clerical Alternate.—Joao Franca, Ribeirao Preto, Brazil.

Lay Alternate.—Elias Escobar, Jr., Sao Paulo, Brazil.

CZECHOSLOVAK MISSION

Clerical Delegate.—J. L. Neill, Yazoo City, Miss.

Clerical Alternate.—Josef Dobes, Prague-Vrsovice, Czechoslovakia.

KOREA CONFERENCE

Clerical Delegates.—J. S. Ryang, Seoul, Korea; L. C. Brannan, Nashville, Tenn.

Lay Delegates.—Miss Bessie Oliver, Nashville, Tenn.; Allen Yun, Songdo, Korea.

Clerical Alternate.—Lim Doo Wha, Seoul, Korea; A. W. Wasson, Seoul, Korea.

Lay Alternates.—Miss Cordelia Erwin,

Nashville, Tenn.; Koo Cha Oak, Seoul, Korea.

MEXICO CONFERENCE

Clerical Delegate.—Jackson B. Cox, Monterrey, Mexico.

Lay Delegate.—Luz Marroquin, Monterrey, Mexico.

Clerical Alternate.—E. B. Vargas, Chihuahua, Mexico.

Lay Alternate.—Elias Hernandez, Chihuahua, Mexico.

POLISH AND DANZIG MISSION

Clerical Delegate.—W. A. Langley, Lwow, Poland.

Clerical Alternate.—Edward Chambers, White Russia, Poland.

SIBERIA MISSION

Clerical Delegate.—J. S. Ryang, Seoul, Korea.

SOUTH BRAZIL CONFERENCE

Clerical Delegate.—John Watkin Price, Caxias, R. G. do Sul, Brazil.

Lay Delegate.—Adolpho G. Schlottfeldt, Uruguayana, R. G. do Sul, Brazil.

Clerical Alternate.—Derly Chaves, Emory University, Ga. (U. S. A.).

Lay Alternate.—Miss Eunice Fletcher Andrew, Santa Maria, R. G. do Sul, Brazil.

CHINA CONFERENCE

Clerical Delegate.—Rev. J. C. Hawk.

Lay Delegate.—Mr. Peter S. T. Shih.

Clerical Alternate.—Rev. Z. T. Kaung.

Lay Alternate.—Miss Vong Pau Sze.

JAPAN CONFERENCE

Clerical Delegate.—Rev. J. T. Meyers.

Clerical Alternate.—Rev. S. H. Wainright.

Doing Without in Brazil

WALTER G. BORCHERS

ALTHOUGH our new church building here in Santos is not yet complete, we hope to be able to move into it in about a month and begin to use it *without* plastering, *without* ceiling, and even *without* seats. The galleries of the main auditorium will be built later, and the Sunday school department, which will be used as a parochial school, must wait for more funds before it can be finished. To pay our last bills we have been obliged to borrow about \$4,000.

With the opening of a parochial school in our new Sunday school department, we could render an invaluable service here in Santos, as about three-fourths of the population of Brazil are unable to read or write, and even in the large cities half the people are illiterate. The public schools are able to accommodate only part of the children, and there are thousands unable to get into the few existing night schools and are without school privileges of any sort.

We are still holding our services in our dining room. When the owner of the other building we were occupying returned to Santos and demanded his building for his own use, the only house we could find at the price we could pay was one on a street without pavement, *without* sidewalk, *without* sewerage, *without* gas, and almost *without* a bottom when it rains. And yet the rent is \$70 a month! Such houses are obliged to have their own private sewerage system. All sewerage of the house goes into a *fossa*, or well, but since the land is but slightly higher than the sea level, it is necessary that these *fossas* have an overflow pipe, connecting them with the ditch right in front of the house. You can imagine the flies, mosquitoes, and odors one has to put up with through the hot weather in this tropical city, almost shut in by mountains. These conditions endanger the health of the city, where once yellow fever raged, but the population is growing so rapidly that the authorities have not been able to keep up-to-date, sanitary conditions abreast with the city's growth. The present population is placed at 141,000.

Our Annual Conference is over, and we have been assigned anew to Santos. Our Conference was a good one. It showed marked advance along all lines. In various places this has been a church-building year, and, as at home, such years are unfortunately characterized by but few conversions. The increase in membership, however, was 491, and 397 children were baptized. The amount raised for all purposes during the year was 335,364 milreis, at the present rate of exchange about \$43,000. This is 118,953 milreis more than last year and represents much self-denial.

Brazil is very much agitated over the proposed amendment to the Federal constitution. For some thirty years the consti-

tution has guaranteed separation between Church and state and religious liberty. This has meant much to the progress of the gospel, although in many places real religious liberty has existed only in name. For several years the Roman Catholics have been making desperate efforts to increase their power.

In many of the states during the last few years public officials have gone unpunished after diverting public funds from their legitimate uses to the Roman Catholic Church, in open violation of the Federal constitution. Brazilian papers stated that some few months ago, in the adjoining state of Parana, the legislative and executive powers officially subsidized the formation of two Roman Catholic bishoprics. In the name of the Protestants and other liberal people of the state, Rev. Luis L. A. Cesar, of the Presbyterian Church; Dr. Dario Velloso, professor of history in the government gymnasium (school); Dr. Flavio Luz, official recorder of deeds; and two other prominent men sent a telegram to the president of the republic, protesting against this use of public funds. These patriotic and law-abiding citizens of Brazil for this act of protest were persecuted by loyal servants of the pope and condemned to pay a fine of 14,000 milreis and to spend one year in the penitentiary.

The Federal amendment, which is disturbing the country, would make the Roman Catholic Church the state Church, do away with religious liberty, and give the Roman Church charge of religious instruction in all public schools. The Roman Catholic forces have been well organized, and from every part of the country they are sending their telegrams to congress, demanding the adoption of the amendment. According to the papers, in some places, the Romanists have begun destroying Protestant churches, so certain are they that the amendment will pass.

Following the lead of the ministers in Rio de Janeiro, the Protestants are also sending their telegrams to congress and their prayers to the throne of God.

Recent reports indicate that the proposed amendment to the constitution of Brazil was voted down in the House of Deputies by a majority of sixty. The population of Brazil consists of 18,000,000 Romanists and 14,000,000 non-Romanists. Petitions and telegrams from non-Catholics poured in upon the deputies, and the Protestants won. It is said that if the measure had carried and the business of education had been turned over to the Catholics there would have been a revolution in Brazil.

SANTOS, BRAZIL.



ENGLISH-SPEAKING SOCIAL CLUB OF MANCHURIAN MISSION FOR CHINESE

THIS is the picture taken on the departure of Mrs. J. C. Hawk and Mary Ellen Hawk, July 13, 1925.

This club was organized in December, 1924, under the auspices of the Manchurian Mission for the Chinese and has some forty members. Among its membership are Chinese men and women who have studied abroad. Harvard, Yale, Johns Hopkins, Cornell, University of Michigan, and other universities are represented, and colleges from all parts of China.

It was conceived as one way to get a contact with such people, hoping to lead them to better living and also that we might learn and get help from them.

The club meets semimonthly, and the meetings are social and literary. The interest taken indicates that it has been worth while.

We are glad we were led to do it, and plans were on foot to enlarge and make it more helpful when I left China.

JOHN C. HAWK.

Sra. Dolores Leon Vda. De Castellanos

BY REV. S. A. NEBLETT

ONE of the oldest members of our Church in Cuba, both in number of the years of her life and of her membership in the Church, is the Sra. Dolores Leon Vda. de Castellanos. She is now eighty-eight years old, and her name is on the first page of the Church register of Matanzas, the first Methodist Church organized in Cuba after the Spanish-American War, having the first Protestant Church building ever erected in Cuba. This estimable Christian woman is spending the sunset hour of her life with her family in Ciego de Avila. Mr. E. E. Hubbard, a Bible colporteur, recently had a talk with her, and she gave him the following interesting facts.

In the early summer of 1850, in the little town of Santana, near Matanzas, Dolores Leon, then a child of thirteen years, was convalescing from a long spell of fever. She passed long hours sitting up in bed or reclining on a couch reading patriotic poems which lauded the great Cuban patriot, Narciso Lopez. At seventeen, Dolores married Rafael Castellanos, and in 1860, then a mother of three children, a Bible came into her hands, and she still has it and reads it. It was the gift to her husband of a man who had succeeded in bringing into Cuba five copies which would have been confiscated had the Spanish authorities gotten hold of them.

The Castellanos family had an altar in their home such as is found in many Roman Catholic homes, and for a long time the Bible was placed on the altar. One of the daughters remembers hearing her mother say frequently: "Lay aside your novels and

read the Bible to me." When Cuba gained her independence and the Methodist Church began work in Matanzas, the Castellanos family—father, mother, and eight sons and daughters—were among the first to join; and they are among the staunchest evangelical Christians in Cuba.

I was pastor of the Matanzas Church for six years in the early days and neighbor to this family, and since that time I have had occasion to see them almost every year. Some of the members have passed on, the father, the eldest son, and a daughter; and the others are scattered over the island. Several months ago I spent a day in Ciego de Avila, where the aged mother and three daughters live. It was to me a means of grace to spend an hour with them, ex-

change Christian testimonies, read a portion out of the Word that sustains them, and offer a fervent prayer. In spite of age and infirmities, these good women were among the first at the service at night.

The Castellanos family has given to the Church one son as a local preacher. A grandson, Rev. Nestor Castellanos, graduated from Southern College, in Florida, returned to Cuba, and has given many years of service in the pastorate and as a professor in Candler College. Another grandson was a teacher and pastor for several years. Truly may this aged saint look back over a well-spent life and with satisfaction contemplate her children and grandchildren, yes, and her great-grandchildren, who are in the way that leads to life eternal.

Report of the School at Molenbeek, Belgium

D. BOSMAN, TEACHER

I AM very happy to be able to tell briefly what our little school is and what we wish it to be very soon. It is but small now, but we do not doubt that it will become the most important activity of our work at Molenbeek. Let us pray and work, and God will do the rest.

The propaganda to get pupils has not been what it could have been, because till the last minute there was nothing but uncertainty about the opening of the school. September 14, in the evening, I got a telegram telling me that the school would be opened the next morning.

All we could do to advertise it was to have a meeting with the members of our Church here, who had prayed the Lord to give us that school. He has done it. The children arrived to the number of fourteen; the school was born. At the beginning we had some difficulties. The second day one of our pupils stayed away and went back to a school next door. We tried to get him back, but it was useless. We are surrounded by Roman Catholic schools that will do all they can to kill our baby school. The Protestants may do what they like as long as they leave the children alone!

The first week we had a lot of work to get books and material for the school. The second week another child stayed away to go back to a lay school. We brought the matter before the Lord and went to see the parents. The child came back. It was a victory. Now that the school is living we will hand placards in the different churches and by sending invitations to the parents. If we get twenty-five children we have the right to get one teacher's salary from the state, and we would be able then to have a second teacher because it is difficult work to have several study years together. We

apply the new methods of the, in America, well-known professor, Dr. Croly.

I suppose it is useless to speak about the necessity of a Christian school in Belgium where three-quarters of the girls are under the influence of nuns in their schools and half of the boys receive their instruction from monks. When grown-ups come to the knowledge of the gospel, it is hard work for the preacher to get out of them all the false ideas, and in some cases he never can change that false mentality. How different would it be if as children they had been to a Protestant school! Another privilege is that the children have the benefit of co-instruction and coeducation, which are appreciated in Protestant schools alone.

We are very thankful that American money has made it possible to begin our school and to carry it on, but if we need money we need prayers too, because the devil is going to do all he can to kill that divine plantation. May the Lord keep it.

BRUSSELS, BELGIUM.

I SPEAK from a long experience, and I say I know of no book that feeds courage for the right and the just and the true as does the Bible; that restores a failing faith in God and goodness so quickly and effectively; that enables a man to escape routine and convention and take his own freely chosen path; that comforts in sorrow, heals the wounds of defeat, and swiftly lifts to their feet those who have fallen in the way; that gladdens the soul with the purest joys; that clothes womanhood with the charm of patience and meekness and fortitude, and sustains men in facing disaster and carries them to victory.—*Dr. John Clifford.*



SRA. DOLORES CASTELLANOS

JANUARY

By the Editor

The special meeting of the Board of Missions has been postponed to February 2.

At that time missionary appropriations for the current year must be made.

The estimates approved last May will be adopted as the appropriations for 1926, *provided* the funds in hand, and assured, are sufficient to meet them.

These estimates only make provision for bare maintenance—bread and meat—with nothing for enlargement or expansion.

But even these cannot be made unless the additional funds asked for are secured.

Can we maintain our missionary work as it is, or must we reduce it?

We Methodists, not the Board of Missions, must answer this question.

We must answer it now, when the world's need was never greater.

We must answer it now, when we are more prosperous than ever before.

We must answer it *now*. We ought to do it this month, January.

We must maintain our work now or lose the gains of a generation.

Will not every congregation in our Methodism rally to this urgent call at once, so that the Board of Missions will know what to do when it meets February 2.

A systematic effort throughout the Church will mean success.

Let Southern Methodism start the second quarter of the century with a victorious forward pass.

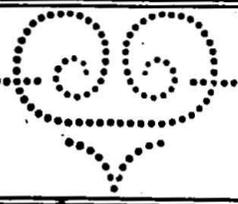
In the name of our Lord, let every Southern Methodist do his duty.

Let's make this January historic in our annals.

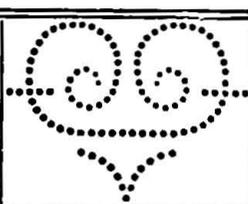


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WOMAN'S WORK



The Bennett Memorial

IN the heart of the city of Nashville, Tenn., is situated Scarritt College for Christian Workers, formerly Scarritt Bible and Training School. For more than a quarter of a century this institution has trained and equipped young women for service on foreign fields and in the mountain districts and city streets of our own Church. Many more than one thousand of them have had bodies, minds, and spirits disciplined for one purpose only—to reach the hearts of men, women, and children and lead them to know Christ. A call of such magnitude demanded specialized training to be found nowhere save under the tutelage of specialized men and women, and in an atmosphere where the high purpose would be nurtured and strengthened. So Scarritt, as her daughters love to call their *Alma Mater*, has carried on, first in Kansas City and now in Nashville, her scope and opportunities many times enlarged and her ideals for world service constantly reaching out and up.

The first building of the new Scarritt will be the Bennett Memorial, thus signally honoring the woman in whose great heart and brain was born the vision of a place of training for missionaries and deaconesses. Within its walls will be the Wightman Memorial Chapel, thus called because another woman, Mrs. M. D. Wightman,

was true to the heavenly vision and gave unreservedly of herself to establish Scarritt Bible and Training School. To be worthy of these leaders and the company of more than two hundred thousand women and girls who work under the banner of the Woman's Missionary Council, the structure must go forward to completion and begin quickly to serve those who are calling from all over the Church for entrance.

The buildings on the present Scarritt campus, nine in number, and scattered over five and one-half acres, detached and pitifully inadequate, are housing more than one hundred women. Some of the ardent lovers of the institution are heard to say that nothing short of the Scarritt spirit could successfully hold this splendid company of educated women in such quarters. How long President Cuninggim and his

faculty can expect to continue their high-grade work of such wondrously sensitized nature under such handicaps is yet to be answered.

To the friends of missions and lovers of men and women the world over, the call comes to complete the payment of the million dollars needed for buildings and endowment and move on to the greater future in store for the Church through the ministry of this institution.

A Prayer for the New Year

*We enter now a glad new year,
"Lord, be this our fervent prayer:
Bless our gains, and bless our losses,
Bless our joys, and bless our crosses;
With Thy Heav'nly manna feed us,
By the Holy Spirit lead us,
Let each life a blessing be,
Wholly given unto Thee."*

—*Louisa D. Moffat.*

Let Us Give Thanks

THAT the gospel of Christ addresses itself to every element in our nature and makes its appeal to every man.

For the response to the gospel evoked in the mind of many who are still ignorant of God's way of salvation.

For the faith and devotion of those who have been won out of error and darkness; for the many doors of opportunity that have opened recently and are opening still; for facilities in travel which speed the gospel message; for the Scriptures translated into so many tongues.

For the generation of the upright in the land; for the goodly fellowship of faithful ministers and earnest evangelists and zealous laborers in the service of the kingdom of God.

For the special task assigned to the United States in relation to the peoples of other races in our midst.

For the promises to God's people, exceeding great and precious, which still await fulfillment.

For the new realization of the mission and ministry of our Lord which has come to so many peoples and nations.

Prayer Cycle

Through every minute of this day

Be with me, Lord!

Through every day of all this week

Be with me, Lord!

Through every week of all this year

Be with me, Lord!

Through all the years of all this life

Be with me, Lord!

So shall the days and weeks and years

Be threaded on a golden cord,

And all draw on with sweet accord

Unto thy fullness, Lord,

That so, when time is past,

By grace, I may at last

Be with thee, Lord!

—*John Oxenham.*

"Jesus alone can save the world, but Jesus cannot save the world alone." He needs the well-trained missionary. Scarritt trains missionaries. Back Scarritt.

Mokanshan

SADIE MAI WILSON

Is it very far to Wonderland,
O maiden fair, O maiden fair,
And what do you see in Wonderland?
Are there castles in the air?
My Wonderland
Is Mokanshan
In picturesque Cathay,
You go by boat
And you go by chair,
No New World means
Can take you there,
And there's beauty all the way.
And how do you get to Wonderland,
O maiden fair, O maiden fair?
'Tis many a mile to Mokanshan,
But my coolie can take you there.

On the shoulders of men we rise,
And they bear us, it seems, to the skies—
Up by waterfall,
Bamboo lanes,
Old stone stairways
(Don't mind if it rains!)
Mists hover near you,
Clouds hang low,
Now glimpse the sunlight
And dazzling rainbow.
Bright spots and shadows
Stones worn with age,
Cottages cuddled
Like birds in a nest,
Castles of grandeur
O'ertopping the rest.
Terraces high,
Stone caverns low,
See! On this mound
Cryptomarias grow.
Wild mountain lilies
' Perfume the air—
This is my Wonderland
High in the air.

A Generous Gift to Scarritt Student Loan Fund

ABOUT twenty-five years ago Miss Belle H. Bennett established a Student Loan Fund at Scarritt. From this fund Miss Bennett proposed that money in reasonable amounts and at low rates of interest should be loaned to students preparing for Christian service and unable to



BAMBOO GROVE ON MOKANSHAN

finance themselves entirely during the period of their preparation. This fund, though never adequate to the need, has enabled many young women to complete their training earlier than would otherwise have been possible.

The total amount in this fund at the present time is \$2,500. Not more than \$100 is loaned to an individual student during a year. Practically the entire amount of the fund is being used by students; but the limited size of the fund makes it impossible to give assistance to more than twenty-five students.

During the past two years, since the school was moved to Nashville, the enrollment has more than doubled. There is a consequent need that this loan fund should grow proportionately in order that young men and women who are preparing to devote their lives to some form of Christian service may be aided in their effort to prepare themselves.

Recently the Business Women's Bible Class of McKendree Methodist Church, Nashville, contributed \$100 to this loan fund. Mrs. Arch Trawick is the teacher of this class, and Scarritt is grateful to her and to her class for their generous gift.

With the knowledge that such a fund exists and with an understanding of the immediate need for its substantial enlargement, there should be a number of Sunday school classes, Epworth Leagues, and missionary societies in the Church who will do as the Business Women's Bible Class of McKendree has so generously done.

The Bennett Memorial is the very heart of Scarritt College, and Scarritt College the heart of the Church.—Dr. J. L. Cuninggim.

Understanding Our Neighbors in the South

BISHOP FRANCIS J. M'CONNELL

[Part of an address delivered at the Conference on International Relations from the Christian Viewpoint, Chautauqua, N. Y., July 20.]

THE first step toward bringing the United States and the Latin-American countries into closer interdependence will be taken when larger numbers of our citizens deliberately make up their minds to seek to understand the peoples to the south of us. No one in his right mind would expect to understand foreign speech at first hearing. It is just as foolish to expect to understand the foreign thought, out of which the speech of the foreigner comes, without determined attempt to master that thought.

This attempt at understanding must take account of the complexity of the Latin-American situation. Latin America is not at all a simple term. South America is divided among nations so diverse that hardly any one group will recognize much kinship of spirit with any other group. If a Chilean writes a book he is likely to ask a publishing house in Spain to publish it, for the educated classes of the various nations look to Spain or France for intellectual leadership rather than to any South American nation other than their own. Moreover, lines of cleavage between classes run deeper than in Anglo-Saxon countries. The racial intricacy is beyond description; interminglings of Spanish, Portuguese, Indian, Negro, Italian—and to a less extent of English and American stocks—make a tangled skein of racial characteristics which beggars statement. The types of "culture"—using the word in its broad sense—are equally diverse.

Yet these various intermingled groups do have certain traits in common. They are all alike remarkably polite. The minor courtesies of life seem to weigh more heavily in their consideration. They seem also to have a more widely developed sense of the beautiful than do those of us to the north. We criticize their legislative and executive bodies for extravagance in public buildings and monuments, when the money might better go to more practical enterprises. But in South America the popular desire is for public works of beauty. The public admiration goes to him who works artistically, no matter in what field, whether of literature or professional practice, or even of manual labor, while the man who, from our point of view, is practically more successful, is at a discount if he has not the touch of high style.

All of this lends itself to disparagement on our part. The politeness seems to us insincere. The artistry savors of dawdling ineffectiveness. Moreover, there are darker charges against our southern neighbors—the proneness to revolution, the callousness to human suffering, the inert acceptance of the creed of fatalism. We need to remember, however, that the fiercest critics of these weaknesses come from the Latin Americans themselves. It was Alberto Pani, a Mexican, who first scientifically disclosed the facts as to Mexico's terrible death rate because

of poor sanitation. It was Bunge, an Argentinian, who in "Our America" most unsparingly rebuked his countrymen for the peculiarities which thwart their social progress. More and more the Latin Americans are showing themselves able to set their own houses in order. We can be perfectly sure that their own criticism of themselves will do them much more good than any criticism which we can give them.

"But why do they take such unfriendly views of the United States? Surely they must know that the main mass of the people of the United States has no hostile intentions toward Latin America. We don't want a foot of their soil." So runs our rather querulous protest against Latin-American hostility.

The only way the South Americans can judge us is by the way we act. They see our official high-handedness against Mexico. They know about Haiti and Santo Domingo. They have not forgotten how we acquired the Panama Canal Zone. If we have to do a deal of explaining to satisfy ourselves as to these affairs, how can we expect our explanations to satisfy them?

Violence Challenging Good Will in 1925

THE cause of interracial good will between white and negro people in America has been progressing rapidly the past three or four years as shown by such signs as the increased liberal attitude of the press, the wider recognition of negroes who show marked achievement, and, in particular, the receiving of visiting delegations and the holding of joint meetings.

The past few months, however, have given signs of serious challenge to this rising tide of interracial cooperation by the forces of violence. This has been manifested in several cases arising in different parts of the country. The lynching record of the year now numbers fifteen, lacking one of equaling the whole year of 1924. Two of these lynchings have been especially atrocious. One, in Georgia was the burning at the stake of an insane negro for killing a white asylum attendant during an insane frenzy. The other burning of a negro man took place in Rocky Ford, Miss.

A third startling illustration of the gauntlet which violence has thrown down to the forces of good will occurred when Bethesda Baptist Church, Chicago, one of the finest negro institutional plants in the country, was practically wrecked by a bomb explosion which was described in the press as "the worst ever experienced in Chicago." The shock was reported to have shattered the windows and damaged the homes of residents for blocks around. This church was purchased recently from a Jewish congregation and valued at about \$250,000. Many of the houses in the neighborhood have been taken over by colored residents.

"Institutions are the lengthened shadows of men." Let a Greater Scarritt project Miss Belle H. Bennett's life around the world.

Day of Prayer for Missions: February 19, 1926

THE annual Day of Prayer for Missions, held under the auspices of the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America, has become a fixed feast in the Christian year to which thousands of women look forward with eager expectation.

The program for this year has already been prepared by a joint committee of the Federation and the Council. The theme is: "In Everything by Prayer."

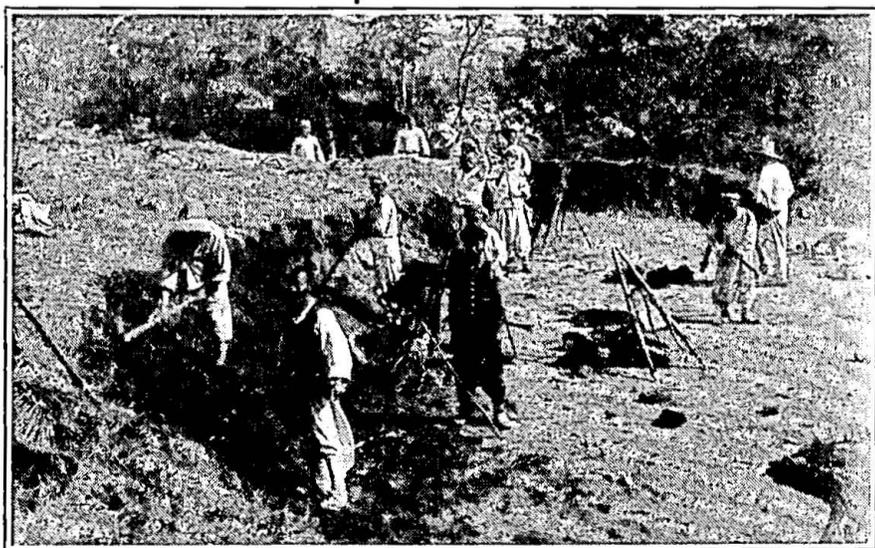
The committee decided that as this year is to be signalized by the study of prayer as a force in the mission enterprise, the attempt should be made to have the day really devoted to prayer; that we should come together for thanksgiving, communion, and intercession and that instruction and inspiration furnished through addresses should be minimized.

Definite periods are assigned for thanksgiving and for meditation. The prayers are made very definite. Responsive readings are provided in which God's great promises are recited. Intercessions for great causes are stressed. Songs are interspersed.

It is suggested that the offering on the day, as in former years, be devoted to causes that belong to all denominations. In the home field the offering will go toward the work among farm and cannery migrants; in the foreign field for women's union Christian colleges and Christian literature for women and children.

The condition of the world in which we live certainly summons us to prayer with a great, compelling voice. If we can only unite the hearts of the Christian women of America in an outpouring of their souls to God we may help mightily in these times of crisis.

Programs have been prepared and can be secured at Literature Headquarters, Lambuth Building, Nashville, Tenn. Price, 3 cents each, 35 cents per dozen.



DIGGING THE FOUNDATION FOR THE NEW BUILDING, CAROLINA INSTITUTE, SEOUL, KOREA



ENTRANCE GATE, CAROLINA INSTITUTE, SEOUL, KOREA

A Protestant Selects a Catholic Hymn

IN a recent issue of the *Christian Advocate*, Carl F. Price gives his selection of the ten best modern hymns. One of the hymns selected is from the pen of Joyce Kilmer, the stirring war-time poet who was killed in action. The fact that Kilmer was of the Roman Catholic faith is only another indication of the substrata of unity underlying the various branches of the Christian faith. The poem, "Citizen of the World," which may be found in "Trees and Other Poems," by Joyce Kilmer (Doran), is as follows:

No longer of Him be it said,
"He hath not where to lay his head,"
In every land a constant lamp
Flames by his small and mighty camp.

There is no strange and distant place
That is not gladdened by his face.
And every nation kneels to hail
The splendor shining through its veil.

Imprisoned for his love of me,
He makes my spirit greatly free;
And through my lips that uttered sin
The King of Glory enters in.

SUNDAY school progress in South America is summarized by W. G. Landes, General Secretary of the World's Sunday School Association, in the following words: "Fifty-five years ago the first Spanish Sunday school in South America was started in the city of Buenos Aires. It was a small beginning, eight or ten children meeting in a private house. To-day there are 110 Sunday schools in that one city with an average attendance every Sunday of over 7,000. The good work has spread until there are 250 schools in the rest of Argentine, about 40 in Uruguay and over 1,000 in Brazil among the Portuguese. The west coast in Chile and Peru can also show good progress in the continuously increasing number of schools being organized."

A Great Life Speaks Through Other Lives

MRS. J. W. PERRY

As truly as St. Paul had a heavenly vision on the way to Damascus, just as truly did Miss Bennett have a heavenly vision when she saw the need of an institution for the training of missionaries. With him she could say: "I was not disobedient to the heavenly vision."

In obedience to the first vision she went forth amid difficulties and made that vision come true by the establishment of Scarritt Bible and Training School.

There came to that woman of God another vision. It was the conception of a larger and better-equipped institution—a new Scarritt—to meet present-day needs and enlarged ideals of missionary preparation.

She went home before the second vision was realized, but she left the realization of it to the women of her Church; and if her vision has become their vision, with God's help they, too, must say: "We will not be disobedient. Scarritt College for Christian Workers must be built."

The Bennett Memorial is the challenge to the Church to make the second vision a realized ideal.



MISS BELLE H. BENNETT

The Belle H. Bennett Library Legacy

A PRIMARY need of any educational institution undertaking to do advanced work is an adequate library. Original work is impossible unless literature is available for research and investigation. Southern schools have been sorely handicapped by the inadequacy of their libraries and the lack of funds to make them adequate. Those who object to Southern students attending Northern graduate schools would do well to make their objections tangible in the form of endowment of the libraries of Southern schools.

Miss Belle H. Bennett was a missionary leader of rare vision. She saw that the individual missionary was the most vital factor in the whole missionary undertaking. She was convinced that the surest way to more effective missionary endeavor was to send out missionaries properly trained for their tasks. In her thinking, thorough training of a reasonably specialized type was as needful for the Christian leader as for the doctor or the lawyer or the teacher. Scarritt College exists to-day because she decided that Southern Methodism must have an institution devoted to the training of lay workers for various forms of service in the field of religion.

In her will Miss Bennett left \$10,000 to the Board of Missions to be divided equally between the home and foreign departments of the Woman's Missionary Council. Knowing Miss Bennett's lifelong interest in training candidates for missionary service at home and abroad and recognizing the need for a more adequate library at Scarritt College, the Council at its mid-year meeting voted, "that this legacy of \$10,000 of Miss Belle H. Bennett . . . be used for a Library of Missions in Scarritt

College for Christian Workers, this library to bear the name of Miss Belle H. Bennett."

According to the terms of the appropriation of this fund, two thousand dollars will be immediately available for the purchase of needed books. The remaining eight thousand dollars will be placed at interest and the returns therefrom expended each year for books.

While she lived Miss Bennett gave herself without reserve for the advancement of the cause of Christian missions. Through the Belle H. Bennett Library of Missions at Scarritt College, made possible by her splendid legacy, she will continue to aid the cause she loved so genuinely.

There are eight departments at Scarritt, each of which needs a permanent fund the proceeds of which may be used for the purchase of books. The present library is well selected but inadequate for the type of work Scarritt proposes to do. There ought to be other individuals in the great Southern Methodist Church, with vision like Miss Bennett's, who would do for the departments of Religious Education, Sociology, Church History, Christian Doctrine, Old Testament, New Testament, and Church Music what Miss Bennett has done for the Department of Missions. A memorial section in the Scarritt library should be a memorial that any person interested in Christian work would be glad to establish.

The call to be a Christian is a call to be a missionary. If you cannot go, help send another! The missionary you help send will be trained at Scarritt.

Personals

MISS M. L. GIBSON says of the recent generous gift of the Memphis Conference to Scarritt College: "Words are but empty things to express our joy; yet though our lips be dumb, our hearts shall thank you."

This toast to the Memphis Conference Woman's Missionary Society from Scarritt College in return for the great Thanksgiving gift which was received during an entire week in November expresses but faintly the gratitude for the love offering which came prepaid. It consisted of one hundred boxes of preserves, fruits, and jellies, besides coops containing forty chickens and two turkeys, and in addition checks to purchase three more turkeys for the Thanksgiving dinner. The gratitude awakened by this rich and generous gift filled the hearts of faculty and students with gladness and increased the love for officers and members of this large-hearted Conference, our neighbor and our benefactor.

* * *

The visit of Miss Mary Hood, Superintendent of Nurses in Margaret Williamson Hospital, Shanghai, China, was a pleasure which brought happiness to the Scarritt College household after Thanksgiving. Miss Hood is a missionary from the Memphis Conference and has been supported by the Madison Heights Church in Memphis since she went to China sixteen years ago, so that she was received at Scarritt College as another Thanksgiving blessing from the Memphis Conference.

* * *

The junior class of Scarritt gave a children's party that was irresistibly droll and fun provoking. A Christmas tree was one of the features in the attractions. It held many tiny, inexpensive gifts for the "make-believe children." All enjoyed the sight of the students at play and felt that the days of fun and frolic in the old Training School were being transported into the new College for Christian Workers.

* * *

Dr. Hattie Love, a former student, made a brief visit to members of the old faculty. It was a great pleasure to greet Dr. Love in the new home and to renew old associations. Dr. Love will soon return to China to her appointment in the hospital in Choon-Chun.

* * *

Miss Alice Alsup, of the faculty of Laura Haygood Normal School, sails from San Francisco on the steamer President Harrison for Soochow, China, to resume her work there. With her will sail Miss Louise Davis, of Virginia, who will visit China for several months.

* * *

The Christmas services at Agnes Moore Hall, Norman, Okla., included a beautiful cantata, closing with a tree and Santa Claus. The program was made possible by the young women residents of the Hall.

From every institute and worker the word comes that the Christmas activities centered about a real Christmas message. The programs included peoples of all nationalities, from the Cubans in Florida to the Orientals on the Pacific Coast, from the French in Louisiana to the Italians in Kansas City and the many Mexicans in the great Southwest.

* * *

Miss Minnie Shelton, missionary to China, will sail on the steamer President Grant, February 15, after a furlough of two years, eighteen months of which have been spent in study in Peabody Teachers' College, specializing in Domestic Science and Public Health. Miss Shelton returns to Virginia School, which is located at Huchow, China.

* * *

Miss McQueen Weir, head of the department of Bible in the College of Industrial Arts, Denton, Tex., has a total enrollment of 208 in her classes in Bible. She is asking for an assistant teacher for the next two terms, as the enrollment is always much larger the second and third terms.

* * *

The home economics building at Paine College is under roof and will be completed by February 1. It is a beautiful building and meets a very urgent need.

* * *

The boys' new dormitory at Sue Bennett Memorial School, London, Ky., is finished and is occupied by teachers and boys.

Christian Women and the World To-Day

GERTRUDE SCHULTZ

THE annual meeting of the Federation of Women's Boards of Foreign Missions will be held in Vernon Room, Haddon Hall, at Atlantic City, January 10 and 11. The Executive Committee will meet the afternoon and evening of January 9 at the same place. The first public meeting will be held Sunday afternoon at 2:30 o'clock, with Mrs. E. H. Silverthorn, president of the Federation, presiding. The underlying theme of the meeting will be the spiritual fellowship and resources of Christian women in facing (1) the missionary enterprise in relation to world peace, (2) the present situation in China, (3) international relationships and prejudice, (4) industrialism as it affects the work for women and children.

A group of Oriental women will be the guests of the Federation—Miss Tze, of China; Miss Grace Yang, of China; Miss Esther Kantayya, of India.

From 9:30 to 12:30 Sunday morning there will be held a retreat for the missionaries, officers, members of the Executive Committee, presidents or chairmen of local federations, nationals from many countries, and all persons taking part in the program.

Confronting the Task of 1925

MRS. B. W. LIPSCOMB

The minimum cost of a modern warship is \$10,000,000. That would build the Bennett Memorial ten times. The Bennett Memorial will help make warships unnecessary.

WE stand in the presence of a new year trying to get a peep into its mysteries. Its face is like a sphinx, no secret is portrayed; but this old man Time is not so secretive as he looks and thinks himself to be. We know some things that he has not yet disclosed, know them because they are true every year and any year and because our intuition says they shall be truer this year than ever before.

In the *first* place, we can say without hesitation that the task he holds for us will be the biggest we have ever had. It will demand more nearly our utmost of effort, our all of self and means, our deepest prayer and greatest faith. God's cause moves forward and is enlarged with the years; hence, we are sure there is no small task ahead. Those who rejoice in a great undertaking stand on the threshold of 1926 with exulting.

We know, *too*, that the well doing of the work offered will constitute our only chance of happiness. No provision is made by time for real happiness outside of work for God and man. As we stand at the threshold of the year looking for happiness, we cannot deceive ourselves as to how it will come.

We know, in the *third* place, that the part of the year's task that will count most will be our efforts in behalf of the needs of humanity. The world is full of problems and heavy burdens. All about us are the disadvantaged and handicapped in life's struggle. The cry of the unprivileged rings in our ears. Sometimes we are almost impatient at the incessant demand upon our sympathy and resources; but there is no escape, and we shall not falter before the task set before us, although it may wring our hearts as we try to perform it. If we have close fellowship with Christ in the new year, it will come through suffering with him.

In the *fourth* place, we missionary women know what time cannot hide from us, no matter how sphinxlike he appears, that one great avenue, and perhaps our only one, to much of this ministry is through the regular channels of our missionary organization. Thank God for the missionary society and the precious experiences of other years through it. No matter how great the need or whether it be far or near, there is something that can be done about it through the missionary society.

Let us take a survey of those privileges

which we shall have in this year through the missionary society:

1. We shall uphold by prayer the men and women who carry its message and perform its ministry. Never was there a time when the ministry of prayer was so needed; not even the pioneer missionaries who went out like Abram of old, not knowing whither they went, stood more in need of our support in prayer than do the workers to-day who have the responsibility of fostering wisely the new Churches in the far-away lands and of truly representing Christianity to nations in whom is being born a new nationalistic consciousness and who are asking troublesome questions about race and militarism. It is a crucial time for all missionaries in all foreign fields and none the less a crucial time for those who minister in our own land.

CULTIVATION and education of young people WILL bring about results. It is these that have made the organization of woman's work as we have it to-day. We must keep it up even under seeming discouragement and surely at the expense of great effort.

2. We shall see to it that the opportunities of the year are met in so far as they depend upon our gifts of money. There is a great deal of money, more than ever before, in the hands of God's children. His goodness has made this money possible. Shall his cause not be sped on its way to victory by its consecrated use? When we remember the things made possible in the past by the gifts of those who love him; we are encouraged to believe that great achievements are possible in the new year through the same means, and so we do not falter in the presence of the great task. When we remember the blessings that have come to us as we have made our gifts in the past, we realize that the only money we really have is what we have invested for the kingdom. We did not see how we could spare it from the many claims of personal and family life, but to-day we know it was the best-spent money of the years past; hence, we count it among the privileges of the new.

3. Neither prayer nor money can be substituted for our individual service of hand and heart and brain in the year to come. Each of us has something to contribute, and something that no one else can contribute, that shall make the year's work a success. Hence, as we stand at the portal we make the consecration of ourselves to its opportunities. Moreover, we shall help to make

our contribution by the enlistment and training of those whose privileges it is to give a whole life in such special service as is needed in these crucial times. It is possible for us of maturer years to live our lives over many times and in a very effective and far-reaching way through the young people as we help to make their gifts and equipment available for the tasks of to-day. In a very real way we can do this in this good year of 1926 as we bring to a successful completion our Memorial Building at Scarritt College. This enterprise is the heart of our greatly beloved school, and upon its successful accomplishment depends the future of the great training center for lay Christian workers of our Church. Away at the end of the year, even through only partially open doors, we see the Bennett Memorial in its beauty, the outstanding achievement of the year.

A well-known chewing gum company had a net income of \$7,500,000 during nine months. That would build the Bennett Memorial and endow a Greater Scarritt five times.

The Zone Idea

ZONE meetings are becoming popular throughout the Conferences. They are frequently held once a quarter, not always at the suggestion or under the leadership of the District Secretary. In some cases the county becomes the unit of the zone, and both strong and weak auxiliaries have part in the meetings. Many features of encouragement are found, and some that can be promoted.

Zone No. 3 of the Greenwood District, North Mississippi Conference, recently held its fourth quarterly meeting in November with the five missionary societies, which comprise the zone, taking part.

The church was made beautiful with yellow and white chrysanthemums. Many helpful talks were made and instructive papers read outlining our missionary activities during the year and giving an insight of the work for the coming year.

During the morning service a pageant, entitled "The Missionary Voice," was put on by the Ruleville Society.

During the afternoon session several musical selections were rendered. One which deserves special mention was a number given by four young violinists from Blaine. These talented children were voted honorary members of the zone.

The meeting closed with a fine consecration service; the next one is to be held at Sunflower during the first quarter of the new year. 10

Thanksgiving Day at Scarritt

THANKSGIVING DAY at Scarritt College was delightful. The dinner, the after-dinner toasts to the missionaries, and the responses by the missionaries, who were guests for the day, were all equal to the occasion. The Thanksgiving spirit permeated conversation, and in everything the Source of blessings was praised.

The praise service at six o'clock in the evening was the crown of the day. The music was beautiful, the chorus singing of Psalm 95 and Hymn 704, "God of My Fathers," unusually fine, and the solo by Professor Washburn brought the Giver of blessings very near. The last half hour was given to testimonies. There were no moments lost as students bore witness to their fervent thanksgiving for the knowledge of Jesus, mighty to save. It was an hour that will bless the participants upon every remembrance of it.

The annual senior reception to the junior class was given on Saturday in the houses on the campus. No house was large enough to contain the happy throng that met at six o'clock to begin a tour of the world. The wonder grows each year to understand how with meager equipment and limited space the senior class can project and produce such inspiring results. Several houses were assigned to represent the countries to which the missionaries of the Church have been sent. Each house represented a home in the foreign land, and curios and pictures decorated the tables and walls. The hostess in each house was aided by two assistants dressed in the costumes of the countries. It was their duty to receive and show the life of the country to the groups of guests that came at intervals. Refreshments were served in three houses, guests partaking of them in courses. At nine o'clock the couriers called the company to the new dining hall, where a play entitled "Sharing," which had been written by the senior class, was presented by them. Scenes from the Orient, Africa, Latin America, and America were shown, and a gospel message was given in song and story. The music of a harp played by a skilled harpist, Mrs. R. E. Rader, made a beautiful accompaniment. Two facts were emphasized in each scene: that the Holy Spirit is working in the hearts of the people of the world; that as yet vast areas are left without the knowledge of salvation, while the few who have accepted Jesus long to make him known to the multitudes who still wait without light.

The closing scene, entitled "America," gave a lesson that must bring forth fruit. It showed America as realizing many of her failures and feeling more keenly her great responsibility and her glorious privilege of telling the story of the Christ so that all men everywhere may come to recognize their rightful place as true sons and daughters in the family of our common Father, God."



SOUTHERN METHODIST STUDENTS AT BIBLE TEACHERS' TRAINING SCHOOL, NANKING, CHINA.

Why the Girls Come to Holding

FRANCES DENTON, LAREDO, TEX.

ABOUT forty-nine girls room in the Annex. Some born in Mexico look down upon those born in the United States because they say that the latter do not speak very good Spanish. But when it comes to studying English, they are all equal.

"Why do you study English?" I asked a new girl one day. She looked surprised, and answered: "Because a person who knows English has very good opportunities to work in Mexico, either in an office or in a private home. Besides, my mother's most cherished dream is my learning English—perhaps caused by the idea that if my parents should die and leave me destitute I could provide better for myself because of my knowledge of English. So I have to work hard and not disappoint them."

One girl told me: "I came to school this year because I was tired of so many dances, parties, and the like. Some one was always calling me up to do something, and at last I got so tired of it that I longed to be back here where I could rest and in the meantime do some studying."

But as a whole, the girls want to learn English because of business advantages. Women in Mexico are gaining more rights, and since the old régime has disappeared women can work anywhere if they are properly qualified.

In our school the girl trains her character as well as her mind. No two characters are the same. Some are very simple and can control themselves, while others have a stern character and will feel hurt for any punishment that may be given them. But there has been great improvement during

these past years. Girls with such characters as the last mentioned have come to Holding, and yet if they are treated with kindness and politeness and are made to understand the discipline of the school, they will in time be some of the best pupils.

Among our Texans some of our most ambitious and successful pupils have come from the class usually dubbed peons.

THE "Book of American Negro Spirituals," edited with an Introduction by James Weldon Johnson, musical arrangements by J. Rosamond Johnson and Lawrence Brown, published by the Viking Press, New York, contains a collection of sixty-one choice Negro spirituals with musical score. It supplies a volume long needed and desired by music lovers and the general public, with whom these unique productions have won an increasing appreciation.

The Introduction, by the poet, James Weldon Johnson, gives valuable insight into the music and poetry of the songs. He calls the production of this music a miracle, the miracle arising out of the fact that folks from various localities and tribes of Africa, set down amid the harsh conditions of slavery in a foreign land with a foreign language and culture, have embraced the religious conceptions of their masters and blended these with African rhythm and with their own new creations of simple melodies and harmonies.

This book will contribute greatly to the growing popularity of these songs.

Daily Vacation Schools of Missions for Children

PLANS for Daily Vacation Schools of Missions were sent the Junior Superintendents of South Georgia Conference and presented at the District Conferences.

The school, to be standard, must last six days, two hours at each session (morning hours preferred), four periods of at least a half hour each, giving courses in Bible, mission study, handwork, and directed play. There must be at least three teachers for each school. Those receiving credit, if above nine years of age, must read the mission study book clear through, do the assigned reading in the Bible, learn at least six memory verses, and pass a brief written test, five simple questions assigned by the teacher in charge. Those under nine must be at every session on time and listen attentively and do assigned handwork. Those who learn as many as twenty new Bible verses during the week receive especial honor, the mysterious Latin expression, *Magna Cum Laude*, sometimes seen on big sister's college diploma, graces the credit cards. Four credit cards entitle the child to a Mission Study Diploma, issued by the Conference, six credits to a blue seal, and eight to a gold seal. A series of six Bible Studies on Stewardship for children has been written for use in the Bible hour, entitled "Boys and Girls and Their Money," and will soon be in print.

So far fourteen Daily Vacation Schools of Missions have been reported, enrolling anywhere from ten to eighty-seven pupils each, with from three to eight teachers to the school. In all, 569 pupils were enrolled and 450 credits issued. A number of the schools have been interdenominational. They have been held in every type of church, from the big city down-town church to the remote rural church. One rural Junior Society that boasted five members secured the use of the consolidated school building and one of the school trucks, several cars, and enrolled fifty-three pupils, all of whom received credits.

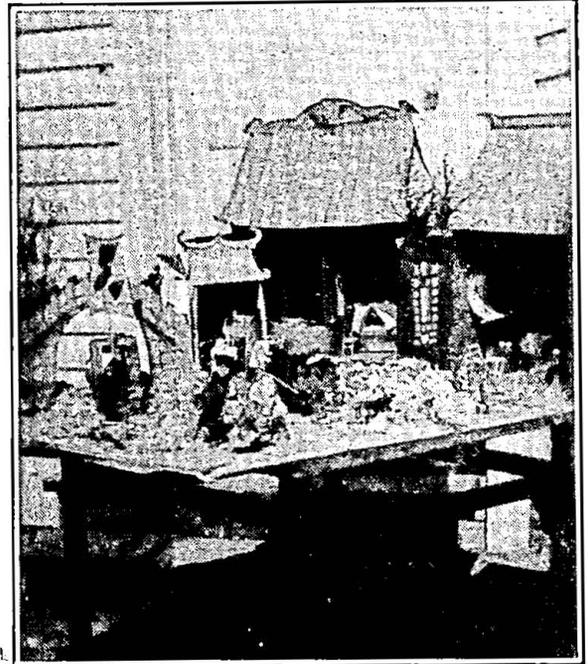
Many of these schools were held during the intense heat that afflicted South Georgia last summer; but the eager interest of the children did not flag. In some places they became so interested in the handwork that it was hard for them to tear themselves away to go home to dinner. In many schools the children begged for the school to last a month. The ladies of the missionary societies served refreshing cold drinks at the play hour. Many adult members who came with this service became, for the first time, deeply interested in the Junior Missionary Society.

The handwork consisted largely in the making of scrapbooks for the children in the hospitals and the making of a Chinese home from cut-outs and the mounting of the Chinese doll cut-outs. In the Gray-

mount-Summit Church, the teacher of handwork, a returned missionary from China, found the children keenly interested in making and setting up a Chinese establishment, with the interesting things found in its environment. The materials used were paper cartons, old suit boxes, crêpe paper, and other supplies that could be found in this community. Clothespin dolls and paper dolls were dressed in Chinese costume. An ancestral hall was fitted up with tables, chairs, dishes, ancestral tablet, incense burner, even the picture

MANY Church workers have been looking for some means of giving the children of our Churches an intensive training in missions that bids fair to start them out in life with a zeal for the cause that will steady into sustained and earnest effort in the years to come. In the Daily Vacation Schools of Missions, held for the children in the local Churches, the women of South Georgia believe they have found a very effective instrument for the development of strong missionary leaders. Certainly the chorus of rejoicing, voiced in letters from those who have tried the plan, would indicate that these schools are meeting a long-felt need in the lives of the children.

scrolls on the wall. In the bedroom was found the four-poster bed with bed curtains. The kitchen god was in his niche over the kitchen stove, a lady with her parasol raised was found walking up the stone-arched bridge. A house boat that had just passed beneath the bridge had raised its patched sail, a fisherman was gathering a good supply of fish through the work of his industrious fishing birds. A vegetable vender carried his vegetables in baskets suspended from a long pole over his shoulder. A bride's chair passed with bearers in gala attire, followed by men carrying her trousseau. One woman was riding in a ricksha and another in a wheelbarrow. A woman had brought an offering to the idol in the little shrine at the foot of the bridge. One could see the dishes of food and the lighted candles and the woman prostrate before her god. The Buddhist priest in his long-sleeved gray robe stood beside her. In the garden in front of the house, made realistic with its false stone fountains, fish ponds, stone lanterns, and potted plants, some women sipped their tea. Just in the doorway one could see the churchlike baby tender with the Chinese baby holding out his hands in friendly fashion. This last delighted the



MADE IN ONE DAILY VACATION SCHOOL OF MISSIONS HELD IN SOUTH GEORGIA CONFERENCE

children most of all. As the teacher drew patterns of all these things, the children cut and pasted. They loved best all of to work in the dough, in making dishes, flower pots, and idols, the baby in his cradle, etc. A stiff dough was made with two parts flour and one of salt, about the consistency of putty. This hardens in shapes molded. Do you wonder when all this was finished and even tall weeds planted to represent the bamboo grove, that Graymount-Summit children were proud of their achievement? Some of the things mentioned you can see in the picture at the head of this article.

Nearly all the schools ended with a public service at the church Sunday evening, at which time the credits were delivered and a demonstration given of the children's work. At Graymount-Summit the children presented the pageant, "The Task of the Pansy Gardener," which is a message to stir the adults to greater helpfulness in the Junior Missionary work. This was followed by a demonstration of their mission study book, "Chinese Lanterns." The children filed in from the rear of the church, each carrying a Chinese lantern. Then each child told the audience of some phase of Chinese life illustrated on the sand table before them. Incidentals connected with the school were met by a collection taken at this public meeting.

Such a school unites the workers in Sunday school, League, and missionary society in a happy effort for the children. No wonder the children are eager to hear of plans whereby they can go on and work for more credits during the winter months, and in all the places where the school has been tried there is enthusiastic planning for a bigger and better school next year. We expect to at least quadruple the number of schools next vacation.

Adult Program Material for February

Adult Bible Lesson--February

If Jesus Came To-Day Who Would See Him?

(John 21: 1-14)

MISS BERTHA CONDE

ON that first Easter morning, when Jesus burst the bonds of death and appeared in his spiritual body, only a few people in his country ever saw him. We have no record that anyone saw him save those who were intimately one with him. The sublimest spectacle of all time was never seen by spectators who were merely interested in wonders. It required a heart tuned in perfect sympathy as a receiving instrument before the Risen Lord could be seen or heard. How awful to have been shut out from the sight of the Risen Lord! We are only beginning now through the researches of science to discover the necessity of "tuning in" in perfect obedience to the laws of the air before we can hear the voices of the distant city. Some day we shall realize that only spiritual oneness can see spiritual presence. We must qualify lest we miss the heavenly presence.

Among those who saw him then and would see him now were the women who waited at the spot where they had last seen him. There is a continuity in experience and a relation between what has been and is to be. Any future vision of Christ comes out of the past vision. Some of us in our teens had a Christian experience in which Jesus was vivid and present. Prayer was a joy, faith was natural, and expectations limitless. Then something happened. Since then we have gone on in a religious habit, slaved in Christian service, but joyless and almost prayerless, the keen zest for spiritual life gone. Can it ever come back? Yes, if, like Mary and the other women, you go back to the place where you last saw your Lord and wait there. He will surely meet you at the precise point where you had your last vivid experience. Perhaps he asked you to do something then which you never did. He may have shown you the sight of a higher life which you never entered. He may have shown you some sin which you never gave up. He may have called you to some service, and you turned aside to selfishness. And now you wish you could see him, for you need him sorely, and life has lost its zest. Have you the courage to go back, to retrace the steps you took on the side trail and begin once more the main road where the living Christ walks? Get back again to the moment where he met you! You can if you will.

Another group who always sees Jesus vividly are those who are like the disciples of old. They had risked everything for

him and were together in an upper room, suffering because of their loyalty to their Lord, living with the shadow of his cross on their life, the door shut, waiting for whatever might result from their loyalty to him. There are times when we are called upon to stand for the spirit and onward vision of Jesus while others mock and scorn. To follow truth, unafraid, to live so utterly in the spirit of the God of Love that at any cost we may be brave to do and dare, often leads us into troubles; but in that upper realm of living we shall have an experience. Jesus himself will come into our little group and breathe peace upon us. The way to discover whether we are in that group of his friends is to look into our hearts to see whether that divine peace is there or whether restlessness or hardness and malice are dominant. We may fool others and fool ourselves, but we never deceive the Spirit of God. "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5: 22.) Paul, the most ardent apostle of the faith, discerned this.

There are others who will never miss seeing the living Lord. Those who stand by the common duties of life and go about their daily work even though they are disappointed in their hopes. Jesus sent word to the disciples that he would go ahead of them into Galilee. Galilee was the home of Peter, James, and John, the place where they earned their living and where their friends knew them well. They had high

hopes, but the death of Jesus had seemingly thwarted them; so they went back again quietly to the old familiar task of fishing in the lake where all their hopes had been raised and then dashed to the ground. It was a disappointing life, too, because the fishing was poor. All night they toiled and took nothing. What memories and depressions must have been in their hearts as they rowed their boats home in the pale light of the morning with the snow on Mount Hermon coral with the rising sun. There stood Jesus, showing them where to fish, waiting to break bread with them in the old familiar way. They *knew* him, and there they sat on the beach listening to his counsel. "If you really love me; feed my lambs, tend my sheep." Give your daily service of fishing and working, not for your selfish desires, but to serve those who need a shepherd's care and guidance. How can we walk in intimacy with the Shepherd of the sheep unless we, too, are shepherding. He is out finding green pastures and quiet waters for the sheep that they may grow strong. Where are we? Out for our pleasure or running away from our responsibilities or taking up our daily tasks for the sake of others, laying down *our* lives for their sakes?

"That may be true," we say, "but are we not meant to live our own lives and find our self-realization?" Yes, but Jesus says to-day as he said long ago: "Whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall find it." Losing self is saving self. It cuts across the counsel of the world, but there is no other way leading to life. Sooner or later we shall find that Jesus is right. If he came to-day, would we miss him because we are not living for others but for ourselves?



KINDERGARTEN GROUP, WESLEY COMMUNITY HOUSE

Deaconess and Home Missionary News

MISS MARY ELLA MCCALL, divisional manager of the Southern division, writes that she sent out twenty letters to the workers in her territory asking for news items concerning their work. In reply she had five letters! This is not only discouraging to the divisional manager, but to the editor of the Corner. It is difficult to make something out of nothing! Will all the readers of the Corner cooperate with their divisional manager and let us make the Corner one worth while?

MISS MCCALL reports steady progress in all lines at Paine College. The enrollment in the fall in the college department was the largest in the history of the school, and an unusual feature is that the girls outnumber the boys. Epworth Hall, the new dormitory for the boys, is now being occupied and fills a great need at Paine. The new Home Economics Building is under construction and will be ready by spring.

MISS SARA LOWDER, Head Resident at the Bethlehem House in Augusta, was called home on account of her mother's ill health. In her absence two splendid young Negro women are doing the work. One of them had her practical training at the Bethlehem Community Center in Nashville.

MISS SOPHIE KUNTZ, of the Biloxi Wesley House, believes that persistence in the small things brings not only increased faith but increased numbers. Her work with a small handful of girls and one boy in the Epworth League, after a year, resulted in a crowd of young boys becoming interested and joining the League recently. The sewing school also was started with very meager equipment, no funds upon which to draw, and an enrollment of some twelve or fifteen girls. This was a year ago. To-day the sewing school is housed in a new building, there is money in the treasury, a number of volunteer workers, and an attendance of forty-three at the classes. Miss Kuntz says: "I feel sure that when we are ready to receive the increased numbers and give them something really worth while, God opens the way for us to reach them."

THE Phillis Wheatley Center in Greenville, S. C., is one of the notable achievements of the past year. Opened in January, 1925, it is located on a lot with a frontage of 205 feet and a depth of 130 feet, which allows for a good-sized playground. It has three full stories and is near the business district of Greenville, being only a square and half from the city post office. Its auditorium seats over five hundred.

One room on the main floor has been planned and built especially for a Negro branch of the Greenville public library. The cost of the lot, building, and equipment, exclusive of the library, approximates \$70,000.

The activities carried on in this Center are too numerous to mention. There is a rest room for the wives and daughters of Negro farmers, a bureau of information, a day nursery, classes in cooking, Bible, sewing, and first aid, a night class for adults and a summer school for children, a playground, and a constant succession of events in the auditorium. Speakers and workers are sent on special occasions to churches and other meeting places over the whole country.

True Story of Healing

SOME years ago a woman of nervous temperament, whose troubles had worried and excited her to such a degree that the strain threatened her reason, went to consult a famous physician. She gave him her symptoms, only to be astonished at this brief prescription: "Madam, what you need is to read your Bible more. Go home and read your Bible an hour a day," the great man reiterated with kindly authority. "Then come back to me a month from to-day." And he bowed her out without the possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to him. "Well," he said, smiling as he looked at her face, "I see you are an obedient patient and have taken my prescription faithfully. Do you feel as if you needed any other medicine?" "No, doctor, I don't," she said honestly. "I feel like a different person. How did you know that was just what I needed?" For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind, and I gave you my own prescription, and I knew

it would cure." "Yet I confess, doctor," said his patient, "that I came very near not taking it." "Very few are willing to try it," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."—*Selected.*

Valdosta District Missionary Itinerary

MRS. FRANK PICKETT, DISTRICT SECRETARY

MY prayer for months has been that the way would open up for a missionary to spend a whole week in my district. At the Annual Conference in Statesboro Miss Margaret Cook agreed to do this, but later was compelled to cancel all engagements on account of sickness.

I finally secured Miss Bessie Oliver for the last week in October.

This was a new project, but I thought it a good one. Realizing that we could count on the "Lo, I am with you," now to get ready!

First of all the old reliable "Missionary Hudson" was put in good order for the journey, the seven strategic points in the district assigned a date, and the group leaders notified at each place to have the pastor on hand to give the opening devotional, and, last but not least, the meeting advertised.

In order to get a crowd there must be a drawing card, and so I asked the group leaders at the various places to announce through the papers and otherwise that one missionary, one Conference officer, the District Junior Superintendent, and the District Secretary would be on hand to give the program. Assisted by our efficient group leaders, our plans were completed.

Responsive crowds greeted us at each place, and such gracious hospitality I have never witnessed. We traveled during the week over two hundred miles and reached over five hundred people. The Lord was with us, and we rejoiced that we were engaged in the service of the King.

Miss Oliver was at her best, and, as she brought in her own unique way the inspirational messages from far-away Korea, many hearts were lifted up and made happy. The Conference Vice President, Conference Corresponding Secretary, and District Junior Superintendent brought messages each day.

Did it pay? Yes. This was the greatest week of my life, as I witnessed souls lifted up and receiving new visions of the missionary work. It was a week of spiritual feasts, and I believe the efforts put forth were far-reaching.

Young People's Program Material for February

Young People's Bible Lesson--February

Jesus a Missionary to People of Other Lands

(John 12: 20-26)

EMILY OLMSTEAD

THE time is near the close of Jesus's ministry. So popular had he become that vast multitudes were following him, though many because of his miracles. After the raising of Lazarus from the dead, even the Pharisees, who were his bitter enemies, declared that it seemed as if the whole world were going after Jesus. It was in the midst of this popularity that a little band of Greeks came to Philip and Andrew expressing a desire to see Jesus. We are not told whether or not they saw him and talked with him, but we are inclined to believe that the conversation which followed was between Jesus and his two disciples, and they took the message to the Greeks. We do not know their motive in seeking Jesus. Although they were men of another race, they had evidently embraced the Jewish religion, as we are told they had come to attend the Passover. Perhaps idle curiosity prompted them. Whatever it may have been, Jesus sent this message to them: "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it beareth much fruit. He that loveth his life shall lose it, and he that loseth his life for my sake shall find it." Jesus was perhaps not unconscious of the honor that had been paid him by these intellectual Greeks, and his heart must have been filled with an unexpected joy, especially when he remembered how few of his very own people believed in him; even his own family didn't understand him and his mission. Now here were people of another land asking for him. Perhaps through them his gospel might be taken to all the Greeks, maybe to all nations. What a wonderful harvest could be reaped by these few men if they really understood his message! But one can see how quickly the joy passes when he tells them that the only way for him to live in the hearts of the people is to die. As long as he lives in the world, his disciples and everybody else will depend too much upon his signs, too much upon some display of his power. In order to save the world he must die. Just as a seed cannot really live until it dies, so a higher spiritual life cannot be attained until the lower form of life which precedes it is given up. If his own people and those of the Gentile world are really to know him, it will be when his spirit lives in their hearts and lives.

So this was the message probably that Philip and Andrew took to the waiting Greeks. If they would really see Jesus, they must die to self.

In our own United States to-day there are cultured, intellectual Greeks, indeed there are millions of people of other lands who, like the Greeks of old, would like to see Jesus. They cannot, except as his followers bring them the message, as did Philip and Andrew. We cannot show Jesus to the peoples of other lands in our midst until we ourselves have seen him and are trying to live like him.

One day a missionary teacher was talking to a young Japanese farmer who had come to California to live. In their conversation the young Japanese said rather suddenly: "Teacher, is Christianity a mirage?" When asked what he meant, he said: "Well, down here in this picturesque valley I sometimes think I see a wondrously beautiful lake with mountains and trees reflected in it; but when I get close to it, I find it disappears from my view. It makes me wonder sometimes if Christianity is not unreal like that. I learned to know Jesus in the mission school in Japan, and I have tried to live like him, but since coming to America I have been cheated and deceived by the very followers of Jesus until I have begun to doubt the truth of Christianity."

Does not such an incident make us ask ourselves whether or not Christ is real to us? Have we so died to self that others see not us but Jesus in us? Are we, like Philip and Andrew, taking the message of Jesus, the great Master Missionary, to some one around us?

Young People's Program--February.

RIO, THE CITY BEAUTIFUL

HYMN: "America the Beautiful."

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

Missionary Topic: A Letter from Brazil--Seeing Beautiful Rio with Bennett College Girls. (Leaflet.) See pictures Nos. 7, 8, 11.

Hymn 423, Methodist Hymnal, "Where Cross the Crowded Ways."

Special Feature: The Brazilian national hymn (to be read). See "Building the Americas," page 33.

Devotional: Bible lesson, "Jesus a Missionary to People of Other Lands." (John 12: 20-26.) Hymn, "Just as I Am, Thine Own to Be."

Prayer: Our Father, Maker of heaven and earth and Ruler of all mankind, as we turn our thought out to the far places of the world, we remember that thou art there too, and that the people of whom we think are not foreign to thee, but are near to thy great heart. We pray that we may see them through thy eyes. Help us to understand. Grant us some measure of the yearning love of Christ and of his spirit of service. We ask this in his name. Amen.—From "Adventures in World Friendship."



CHINESE GRADUATE ENTERING CHINESE HOME

A PLAN to advance the value of the MISSIONARY VOICE in the Thomasville (Ala.) Auxiliary was well carried out in a special program given at the church recently. A group of members formed themselves into a dramatic society and most cleverly presented a playlet, the theme setting forth the merits of the VOICE. The cast of characters was suitably chosen. Mrs. W. A. Scott, as interlocutor, played well the part, and from the information gained in the drama acknowledged in the epilogue that the VOICE, the official organ of the society, is an indispensable publication. So impressive was the drama it is believed that results will follow in an enlarged subscription list.

Adult Program--February.

THE GOSPEL MESSAGE FOR THE HOMELAND

HYMN.

Business: Minutes. Reports of officers. Reports of committees. Roll call—answer with a missionary news item.

Devotional: Bible lesson: "If Jesus Came To-Day Who Would See Him?" (John 20: 19-22; Mark 16: 6, 7; John 21: 1-14.) Prayer. Hymn: No. 191, Methodist Hymnal, "Spirit of Faith Come Down."

Leader.....

The Bennett Memorial: What Is the Status of the Bennett Memorial (1) in Your Auxiliary? (2) in Your Conference? (See *Bulletin*.)

Discussion Topic: Why give women and money to the Home Mission enterprise when there are millions in foreign lands who have never even heard the gospel message?

Discussion Leader.....

Song: "In Christ There Is No East Nor West."

A Prayer for America.

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A Modern Pilgrimage (Continued)

MARY DE BARDELEBEN

You left us, twentieth-century pilgrims, you will remember, in England. From England we crossed over into Holland just as, you know, our forefathers, those early Pilgrims, did before they came to America. A kind, friendly little country they found it; and so did we. At Leyden we stood on the very spot where the American "fathers" lived for twelve years before they finally made up their minds to try a new land. We visited, too, here in Holland the city called The Hague, of interest to us because here stands the beautiful Peace Palace, the gift of our fellow American, Andrew Carnegie.

"Pilgrims' peace"—I suspect by now you are wondering what it was all about, why we called ourselves "pilgrims." What was the meaning of our pilgrimage? We were on a pilgrimage of friendship, of fellowship. We found it, too, all along the way. Among the Russian refugees, among the German university students, in the beautiful old cities of Prague and Vienna—everywhere we found marked courtesy and hospitality and friendliness. Finally we reached the Mecca of our journey, the quaint little town of Gex, France, nestling in among the foothills of the Jura Mountains.

The flags of various nations were flying from the old town hall where students of thirty nationalities sat down together to talk over the problems that concern young people—students—the world around. Could they understand each other? I do not wonder that you ask that question. Well, sometimes it was a little difficult; but everything was said in either French or German or English, and everybody present knew at least one of those languages and some of them understood all three. What was the meaning of it all? Thereby hangs a tale. Just after the Great War two young women from England were in Vienna, Austria. It was winter, bitterly cold. What was their dismay to find that people had almost nothing to eat and in that terrible cold scarcely enough to cover them. Thousands were dying from starvation and neglect. Moreover, it seemed to be the young people for whom nothing at all was being done. Now this would never do, these women reasoned; for if the students in the colleges died where would be the doctors, teachers, lawyers, preachers, artists, musicians, and poets for the future?

So it was that these women sent out a call to students all over the world to help their fellow students in distress. Did they answer? I should say. From forty different nations the clothes and food and money for loans to help with student enterprises came pouring in. A committee was formed with Conrad Hoffman, an American, at the head of it to see that the supplies were

properly distributed and a real student fellowship developed. To-day that committee is known as the International Student Service. This I. S. S., as we have named it for short, gets students then from all over the world to come together once a year for mutual help and encouragement.

We had lots of fun at Gex. There were stunts, songs, eats, boat rides, hikes in which we got to know and appreciate each other. I want to tell you in closing of one beautiful service we had that I shall ever remember. It was Sunday morning. The Catholics had had their early mass, and now the Protestants came together for a service in a little Catholic chapel. They were of every faith and order, creed, color, and nationality. A New Zealander presided. An American Negro girl led the prayer (and a beautiful prayer, it was). The Scripture passage (1 Cor. 12) was read in the three languages. The hymns were sung in German and English. The Rus-

sians present came forward and sang in their native tongue the ritual of the Russian Orthodox Church. Then followed three talks, one in each of the three languages. A Scotchman gave the message in English. He showed us that, just as Paul has said in this passage here given, all people the world around are so closely related that none of us can suffer without all of us being hurt, and that each nation has its own beautiful gift to make to the world. As we then knelt in the prayer our Lord taught us, we realized as never before the truth of this; for as we said this wonderful prayer, each in his own tongue, we knew we were brothers and sisters, all children of the Heavenly Father.

And so our pilgrimage ended. In a few days we took ship for America, our lives the sweeter, the richer, and better for the friends we had made and the ties that bound us to others the world around.

UNIVERSITY OF OKLAHOMA.

Young People's Year

"Signing Off"—Tuning in on New Year

MRS. P. L. COBB

It is a pleasure to send New Year greetings to every member of the auxiliaries, both adult and young people, and also to take this opportunity to thank every one who helped make Young People's Year such a success. As mothers and daughters and sisters we are so closely bound together that encouragement and strengthening for one reacts helpfully on the other. "That which the fountain (of love and interest) sends forth, returns again to the fountain." Many of the special activities of Young People's Year, such as the Mother and Daughter Banquets and Get-Together Rallies, can well be carried over into this and succeeding years as permanent features to strengthen the "tie that binds."

Of course, the big things of 1925 were the Summer or Camp Conferences and Miss Comb's itineration among Conferences and districts. At the Camp Conferences many girls had a "glorious time," and many saw, for the first time, some of the big, fine things life can hold for any girl who dedicates herself to the seeking of those things. The mother heart of one Conference Superintendent, Mrs. R. L. Batte, Sr., of Texas, was made very happy when her two daughters thus dedicated themselves.

Of Miss Combs's visits every Conference Superintendent writes enthusiastically, and all are grateful for her work and her messages to young people and adults too. The Winston-Salem (N. C.) paper said of her visit there: "She made China live for us as never before, and interspersed with grimness of stark need, she cited instances

where the Christian life, newly found, had brought much joy. She closed her stirring talk with an earnest plea for the young people to make Young People's Year an outstanding one."

Miss Mary Fuller, of the North Arkansas Conference, writes: "We will never have any trouble in getting a crowd in a town where there is a girl who was at our camp and met Miss Combs, for the girls were crazy about her."

As we open 1926 here is the great Methodist Young People's Convention in Memphis to give us a fresh impetus for the new year. The objective of the convention is "to bring representative young Methodists face to face with Jesus Christ as Saviour and Lord, that they may know his mind and will in relation to the outstanding problems which youth faces in the modern world and may commit themselves to do his will in every relation of life."

All through the year will come the fine literature and program material provided. There have already been many expressions of appreciation of it from the Conference Superintendents. If we use it carefully and regularly, we will find resulting from it programs that will attract and hold the sometimes indifferent members.

Let us remember we are set to help finance the kingdom. We can study stewardship in a new light, and then let our offerings and specials reflect the new insight we have into the principles of giving.

NASHVILLE, TENN.



With the Auxiliaries



“We have reached the one-hundred-per-cent list now for two years,” writes C. S. Jones, Voice Agent, at Talladega, Alabama

TWELVE members and eight of them engaged in mission study is the record of the Port Royal Missionary Society, Adams, Tenn. Mrs. J. O. Langford, their superintendent of Mission Study, writes further:

“We are trying to do our bit toward the great work. Several months ago we organized a mission study class with eight of our members taking assignments.

“Our first all-day meeting was greatly enjoyed. In the morning we had Bible study, ‘Women of the Bible,’ and the program in the afternoon. Besides the regular program given in the VOICE, we have a story told or clipping brought in. Lunch and program committees facilitated the work of the day.

“We are scattered over the community, but the faithful, interested ones are rarely absent. We will finish ‘Task Ahead’ soon. Afterwards we will take up ‘Prayer and Missions’ and hope to finish the book this quarter. The society is doing good work. Invitations are sent to the women of the Church not interested to meet with the auxiliary and also to join it. We enjoy reading letters from other societies in the VOICE and gather help from them.”

MRS. DAN MARTIN, of Sinton, Tex., has sent in several newspaper clippings which give a good idea of the liveliness of her auxiliary. One of these contains an idea which we gladly pass on to our readers.

The occasion was the meeting of a group of Methodist merrymakers to celebrate the return of the pastor to his second year's work at Sinton. Under the guidance of a field director sides were chosen, judges appointed, and aides-de-camp handled the crowd, explaining the various track events and starting the contestants on their way.

The pole vault—blindfolded girls feeding bananas to their gentlemen partners.

The foot race—blindfolded girls stepping only where their partners placed newspapers.

The mile run—race to see which of two couples could change to clothes of the opposite sex, which they carried in a carefully strapped suit case, reach the goal, and change back again.

The twelve-pound shot put—contest between two sides to see which could blow up a balloon, tie it, and throw it to the opposite side of the house first.

Many other crazy events kept the assembly in laughter all the evening. Rooters on the side lines led by yell leaders kept up their end of the noise and fun to a finish.

At the close of the events the pastor expressed his appreciation of the gifts presented and especially of the spirit of fellowship which had made the evening such a joyful occasion.

The ladies of the Woman's Missionary Society, under whose auspices the entertainment was given, served refreshments at the close of the evening's fun.

FINE progress in the collections of the first three quarters of the ensuing year was reported at the recent mid-year executive meeting of the Woman's Missionary Council. There is an increase of \$31,264.68 over the same three quarters of 1924. Now for the last strong effort to make 1925 the banner year in Woman's Mission Work of Southern Methodism!

Bible Lessons for 1926

MRS. S. R. EDINGTON, of Tucson, Ariz., writes in most appreciative words of the prospect of a year's Bible lessons from the pen of Miss Bertha Conde. She says, in speaking of what she graciously terms the most interesting and valuable copy of the VOICE she has read: “First is the announcement that Miss Conde is to write the Bible lessons for 1926. It is impossible to put into words what her—sermons, I'd like to call them—meant to me during and since the Council meeting at Tulsa. To me, each of her Bible lessons will be worth more than a year's subscription to the VOICE.

Missionary Acrostic

Tell me, don't you want a good magazine? Hey! It takes all my money to buy gasoline.

Every time I mention the splendid VOICE Men will say I know 'tis women's choice. I wish that I might discover a plan, Some sweet day I hope I can, Subscribers to the VOICE both sexes—I think this plan works down in Texas. O! it reaches out to the country for news; Now listen, it travels far and wide without a fuse;

And every time it visits your home Remember its contents will cheer if you are alone.

You can learn of the far-off missionary. VOICE, yes, subscribe and don't be contrary. O! I must be going on my round; I'll try another section where subscribers can be found.

Count on me calling on you again, Even if I have been caught in a rain.

Reds and Blues

AT the January meeting of the Culverton, Ga., auxiliary, last year, the members were divided into Reds and Blues for a contest on the following points: attendance, dues paid in full, new members, subscribers to the MISSIONARY VOICE. The Blues beat and were entertained by the Reds at a most enjoyable social meeting in November.

The circle members were lined on each side, *a la* spelling match, and were reviewed on the names of Bible women as given in one number of the VOICE. To familiarize the members with Conference officers and superintendents of the North Georgia Conference a contest was waged in the following enigma:

1. First letters suggest height, last, part of a hog. (Higginbotham.)
2. Name of a former Georgia governor. (Atkinson.)
3. A receptacle—part of a barrel. (Jarrel.)
4. A boy's name—a single thing—to accomplish by effort. (McEachern.)
5. Abbreviation for a male relative—a Spanish title. (Brogdon.)
6. A color in autumn. (Brown.)

CONFERENCE SUPERINTENDENTS

1. A town near Culverton. (Thompson.)
2. Eliminate first and last letters and have sickness. (Tilly.)
3. Preposition—relationship by blood—a male descendant. (Atkinson.)
4. A male—a relationship. (Boykin.)
5. A common name. (Brown.)
6. Something every one desires to be. (Strong.)

There was a tie, showing that both sides were equally familiar with the Conference names.

When refreshments were served the red motive was predominant, as also in the floral decorations.

For the new year members will be divided under two leaders alternating with the monthly programs, with judges, and a rivalry for programs of pep, initiative, and spiritual force. MRS. R. H. SMITH, Superintendent of Publicity.

THE most interested group on all the great questions before the Church and its leaders is the little nucleus of women in the missionary societies.—Mrs. B. W. Lipscomb.

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Cherry

MRS. W. T. REID

CHERRY had had a secret for a long time; it was a terrible secret, and sooner or later she knew it must be discovered. Only this morning her mother-in-law had said to her: "Cherry, why don't you take off your cloth stockings and be cool with your bare feet? The straw sandals are good enough for the rest of us in hot weather."

Cherry had looked so frightened at this remark that her mother-in-law became suspicious. "I have no patience with the notions of these young folks," she muttered petulantly. "In my young days I copied my mother-in-law in dress and manners both!"

Cherry reached for the water jar, put it on her head hastily, and hurried out to the well, quite a distance from the thatched hut. She wanted to be alone. She was only sixteen, a daughter of the people, but with a delicate comeliness. She was a member of a family, but she had no friends. She had never heard of love; hard work and obedience sustained her relations with this family; when she was no longer useful she would have to face the hard, cold world. She looked around at the pleasant summer scene; the trees were fresh and green, the magpies were chatting gayly, hope shone in everything but in her heart, it was dead. Forgetting about the water, Cherry laid her head on the low wall of the well and gave way to despair.

Finally she went slowly home. "Why have you been so long at the well?" demanded her mother in a wrangling tone. "What could have kept you so long?"

Cherry made no reply. "Where are your manners?" screamed the indignant mother-in-law. "And why have you not taken off those stockings yet?"

In answer Cherry made a desperate move. She placed the water jar on the floor, seated herself, and pulled off one

stocking. Her body was otherwise perfect, but one toe was deformed with leprosy.

"Go from us, accursed one!" exclaimed the shocked woman. "Why did you keep this secret so long? That we should have a leper in the family! What have we done that we should be punished this way? Go, go, as fast as you can and as far as you can," raved the furious woman. Cherry would gain nothing by waiting except perhaps stick and stones. So she went into the wide world.

The superintendent of the Kwangju Hospital had received some mail one day many months after Cherry had made her departure from her unhappy home. He was smiling with pleasure because the letter from home contained a check. It was not a very large one, but it was very precious.

Little baby hands had brought in those dimes and pennies, which the check represented in a Sunday school at home. Perhaps the coins as they had fallen in the collection plate had clinked to the song of "Rescue the Perishing." He smiled as he pictured the scene. Just then a helper knocked on the study door.

"Superintendent, I have just found a case which is very pitiful. The patient is a young girl, who is working in an inn as a cook and general helper. She had never heard of your hospital, but when I was telling about my work I noticed her listen attentively. [The helper's work was to collect money from Koreans for the leper hospital and to preach in the neighboring country.] After I had finished she took me aside and said: 'I am a leper.' 'You?' I said. 'Where?' 'One of my toes,' she whispered. 'I dare not be seen without my stockings. Soon it will be discovered and there will be nothing else for me to do but kill myself; do try and find a place for me in your hospital.'

"Tell her to come," the superintendent said. It was the kind of case that made him happy, for he knew he could cure her and even send her out in the world again able to hold her own among the healthy and happy. The medicine he used was potent when the case was not too far advanced.

Cherry came. She was a bright girl and carried out all directions. Her cure was remarkable, and she made rapid strides from the beginning. She had her regular duties in the leper hospital and won every one with her diligence and listened to the preacher and Bible women with eagerness. They were all lepers together. No one despised her, they were all bound together with the law of love. This leper world was a new world; here she found hope, faith, and love! She was part of an industrial machine besides; there were clothes to make, gardens to tend, life with the stimulating needs that it had outside, and besides all, she had the hope of being cured!

Very soon, according to the leper's calculation, she was cured, as thoroughly as any one could desire. The toe had been amputated, the disease arrested, and her body was as well as ever. In about a year's time she left the leper colony to preach and beg for lepers, fully equipped as a Bible woman.

SONGDO, KOREA.

"Helping Others Help Themselves"

THIS is one of the Goodwill slogans. There is no more beautiful and pleasing sentiment than that of Jesus helping people. He went about doing good. If he did not see those who needed him in his usual journeys, he made it a point to go out of the way that he might come in contact with them. But after people learned that they had such a friend in him he never failed to see multitudes that had need of him.

Nothing was ever more freely given than his help. He healed the sick, the maimed, raised the dead, and performed many other miracles that these people might help themselves and those dependent upon them.

There are so many people who need some one to give them a "boost." And generally it would be such a very small thing for us to do. Sometimes one has only lost confidence in himself and just needs a little encouragement.

Men may not need us to fight all their battles for them, but many do need us to help them get up courage to fight for themselves.

The athletic coach knows the value of encouragement to his team in order that they may at the proper time throw every ounce of energy into a given play—often-times going even far beyond their ability—and win the contest.

What this same spirit means to the thousands of discouraged, disheartened people about us can be learned to some extent by visiting frequently our Goodwill Industries plants and any other institutions which are "helping others help themselves."

Helping others help themselves is a most excellent rule of "faith and practice" for Church and social workers. Those who stay by this rule will not go very far afield.

If we work upon marble,
It will perish;
If we work upon brass,
Time will efface it;
If we rear temples,
They will crumble into dust;
But if we work upon immortal souls,
If we imbue them with principle,
With the just fear of God
And the love of fellow man,
We engrave on those tablets
Something which will brighten all eternity.

—Daniel Webster.

Helps for the Sunday School Teacher

Lesson Helps

THE SUPERINTENDENT'S HELPER, 1926
 Edited by Henry H. Meyer

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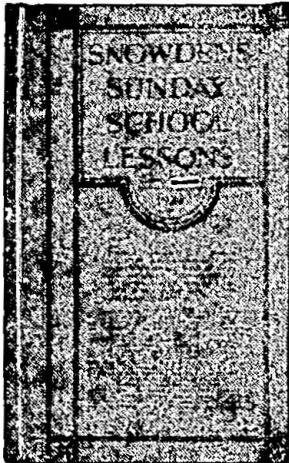
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PELOUBET'S

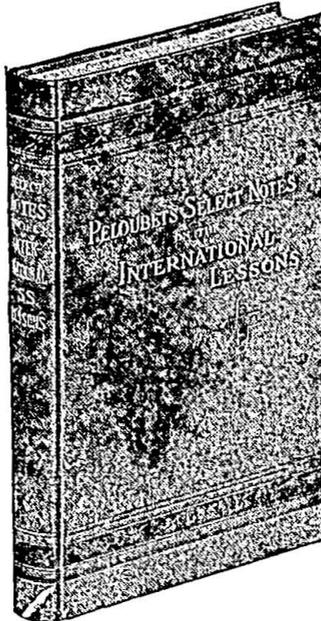
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ARNOLD'S

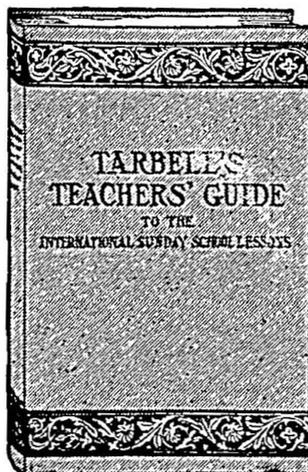
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